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A COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

JOHN PETER LANGE, D.D.

IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED FROM THE GERMAN, AND EDITED, WITH ADDITIONS ORIGINAL AND SELECTED,

BY

PHILIP SCHAFF, D.D.

IN CONNECTION WITH AMERICAN DIVINES OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. IX. OF THE NEW TESTAMENT: CONTAINING THE EPISTLES GENERAL OF JAMES, PETER, JOHN AND JUDE.

NEW YORK:
CHARLES SCRIBNER, & CO., 654 BROADWAY.
1867.

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THE

EPISTLE GENERAL OF JAMES.

BY

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PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF BONN,

AND

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TRANSLATED FROM THE SECOND REVISED GERMAN EDITION, WITH ADDITIONS ORIGINAL AND SELECTED,

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CHARLES SCRIBNER, & CO., 654 BROADWAY.
1867.

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TRANSLATOR'S PREFACE.

In the preparation of this Commentary on the Catholic Epistles no pains have been spared to make it useful to Anglo-American readers. More than three years of labour have been bestowed upon it; and the translation of several Epistles, originally made from the *earlier* German editions, has been carefully revised by the *latest*. The *addenda* are numerous, and have entailed a vast amount of work. They will speak for themselves. It is hoped that the readings of the *Codex Siniaticus*, uniformly embodied in this Commentary, the constant reference to the best English and other divines, ancient and modern, and the extracts from their comments on this section of the New Testament, will place the reader in possession of every element necessary to the understanding of these Epistles.

I have endeavoured faithfully to comply with the general principles regulating the translation; and if the reproduction of the style of four different writers presented peculiar difficulties, it is gratifying to me that none of the Catholic Epistles in Lange's Commentary have ever before been translated into English. The diversity of style, to which I have just referred, will be especially apparent in the Introduction and the Critical and Exegetical portions of the Epistles of St. James, from the pen of Dr. Lange. He has an extraordinary genius for word-coining, and some of his combinations are so graphic, telling and original, that I have deemed it proper to reproduce them in English for the reason that these somewhat grotesque and strange-looking words have often the effect of stimulating the mental activity of the reader. The context is generally their commentary; where this was not the case in the original, due recourse has been had to periphrastic explanations.

On many questions I differ from the authors, and the addenda are mostly made to remove onesidedness of statement. In numerous instances, however, I hesitated to express my dissent, because I did not think it fair to carry on a controversy with them in the pages of their own works. I am only responsible for the matter in brackets, [ ], marked M.

May the Divine blessing rest upon my humble endeavours to aid in the elucidation of this important and interesting section of the Inspired Volume!

To the reader I would say: "*Errores pauci fuerint si forte libello,—errores paucos tollat amica manus!*"

J. Isidor Mombert.

Lancaster, *Pa.*, *April* 1, 1867.

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DR. LANGE'S

PREFACE TO THE FIRST EDITION OF JAMES.

THIS Commentary on the Epistle of James is the joint work of my respected friend, Dr. van Oosterzee and myself. The Introduction, the translation and the Critical and Exegetical notes, are my work; the Doctrinal and Homiletical sections have been supplied by Dr. van Oosterzee. I heartily thank my friend and collaborator for the cheerful and valuable help he has thus far bestowed upon this Commentary.

With respect to the sections undertaken by me, there were especially two reasons which made the work one of peculiar interest to me. In the first place, I was anxious to improve this opportunity to testify against the old Ebionito-apocryphal fiction of non-apostolic brothers of the Lord, who were, at the same time, held in high Apostolic repute. In the second place I desired to express my conviction that the Epistle of James (like the First Epistle of Peter and the Epistle to the Hebrews) cannot be sufficiently appreciated unless the history of the world, at the time when it was written, be constantly referred to, viz., the beginnings of that great Jewish revolution against the Romans, which, with its national sympathies, was, to the Jews in general, a great temptation to become hardened, and to the Jewish Christians an equal temptation to apostasy. This historical reference, hitherto neglected, in my opinion, can only prove advantageous to the exposition of this Epistle. In this sense I have been working; may the fundamental thought of my work be attested by blessed results.

I only add that I did not expect that my honoured collaborator would forthwith apply in the Doctrinal and Homiletical sections the aforesaid points of view, which have still to fight for recognition among theologians. On the contrary I thought it most desirable that the universal side of the Epistle should be fully developed in the Doctrinal and Homiletical sections without special reference to its historical points; and, indeed, the independence of my friend, led me to expect an execution of his work carried out in this sense. The Commentary, as a whole, has doubtless gained in allsidedness by this recognition of the universal by the side of the historical point of view.

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DR. LANGE'S

PREFACE TO THE SECOND EDITION OF JAMES.

My respected friend and coöperator, Dr. van Oosterzee, has charged me to represent him also in this Preface to the second edition. The first thing to be said imports the assurance that each has carefully, revised, and here and there rectified or improved his respective part, without subjecting the original shape of the work to unnecessary changes.

Since the publication of the first edition Dr. van Oosterzee has been called and translated to Utrecht in the capacity of *Professor ordinarius* of Theology; he himself has thus occasioned the first and very gratifying change on the title-page. Another call, namely, the removal of our friend, the Rev. Chantepie de la Saussaye, from Leyden to Rotterdam, had, alas, the consequence that the note on page 5 of the first edition [not inserted in the translation for this very reason—M.] could not be fulfilled, according to which he had undertaken the preparing of the Johannean Epistles, but found himself for an indefinite period prevented to carry his task into effect. But, by the help of God, said section of this Commentary passed from one competent hand to another. Our whole work, moreover, has lately made considerable progress; the publishers, as well as the authors, may look back upon the road already traversed, with cheerful gratitude, and forward to the goal with increasing hope.

With reference to exegesis there have appeared since the publication of the first edition in 1862, four theological novelties in our field of labour, which deserve to be noticed: The second edition of the *Commentary on James*, from the pen of Dr. Huther, appeared in 1863; last year the third edition of the respective section of de Wette's *Handbook*, prepared by Dr. Brückner; in the same year also a new commentary, of considerable extent, on this Epistle, from the pen of the lately deceased venerable Professor Bouman of Utrecht, published after his death by his sons under the title of "*Hermanni Bouman, Theol. Dr. et in Acad. Rhenotraject. Prof. Ord. Commentarius perpetuus in Jacobi Epistolam post. mortem auctoris editus. Trajecti ad Rhenum apud Kemink et Filium*, 1865." To these Commentaries must be added the publication of the *Codex Sinaiticus*.

The second edition of Huther's *Commentary on the Epistle of James*, having been concluded as early as October, 1862, has not led to reciprocal discussions between it and our exegetical work. Interesting is Huther's discussion with his reviewer, Professor Frank of Erlangen, introduced into the preface owing to the circumstance that his reviewer misconstrued the statement that Paul also teaches a consideration of works in the final judgment. Dr. Brückner has referred to our work both in the Introduction and in his exposition. The circumstance, that we could not move that highly-esteemed theologian to pronounce in favour of the radical modifications of the exegesis of this Epistle, in consequence of the definite historical construction which we have put on it, does not disturb us or fill us with doubt; it must also be borne in mind that he had to deal with the revision of a book which, as the preparation of a mandatary work, imposed upon him the most rigid self-constraint. In opposition to our statement that the author designed to fortify the Jewish Christians against the already roused revolutionary spirit of the Jews, without incautiously drawing the impending revolution in over-distinct colours, Brückner simply contends

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that then the "political fanaticism" ought at least to have been touched in the Epistle. In reply we have to observe, that it is characteristic of the apostolical wisdom of the author to oppose political fanaticism only in its religious motives and roots. These motives and roots, however, appear plain enough by replies to the following questions: 1. Which was the greatest *common cause* of all the twelve tribes of the Jews in part believing, in part still receptive of belief, during the sixth decade after the birth of Christ? 2. Which could be the manifold common temptations which through patience and steadfastness they were to change into all joy? Or, to be still briefer, which was at that time the common great trial of faith of the twelve tribes? And wherein had, consequently, the common proof to consist? 3. Why does the Apostle, after the general warning against representing the general temptation as a temptation from God, *i. e.* as a provocation, pass at once to the condemnation of wrath? 4. And what, in particular, is the import of the warning in chapter iii. 13 sqq., which even progresses to the naming of ἀκαταστασία as the result of ζῆλος and ἐριθεία? Similar questions arise from each separate section of our Epistle in opposition to the *non-historical* construction of our Epistle as being merely a collection of edifying exhortations to good moral conduct, but where it is anything but edifying that the author straightway assumes that the poor were disregarded at worship and otherwise neglected in all the twelve tribes of the dispersion, and that the rich Christians were guilty of conduct that he felt justified or rather constrained to utter a woe on them. We reiterate the expression of our conviction, that the non-appreciation of the historical motives and prophetico-symbolical phraseology of the Epistle leaves its great one fundamental thought well-nigh unopened, and this is proved by the extraordinary misconstructions which have been put upon it.

Bouman, the venerable veteran of Dutch theology, who left his Commentary in manuscript, like a testament, to the care of his sons, has first of all gladdened us by the decisiveness and scientific force with which he represents in the Introduction the view that the author of our Epistle could have been none other than the Apostle Jacobus Alphaei. May this example be a sign that theological science begins to turn away from the all-confounding and self-confused prejudice, that a non-apostolical James had risen to the highest apostolical repute in the apostolical Church, because he was a brother of the Lord according to the flesh, who at a late period became converted to the faith. We discover also a welcome agreement of the author with this Commentary in the assumption that the Epistle, though primarily addressed to Jewish Christians, had also the secondary design of converting the receptive Jews to the faith; and that this circumstance accounts also for the prophetical colouring of the Epistle. His attaching particular importance to the parallelism between the Apostle as the head of the Church at Jerusalem and the High priest with reference to the Jewish dispersion, appears to us as not unfounded; but the hypothesis that the Epistle dates from the earliest time of the propagation of Christianity, does not induce us to change the view expressed by us in this respect in this Commentary, or to fortify it by the production of new arguments. The exposition itself resembles variously the Scholia-form, and moves in the track of the customary general and abstract construction of the Epistle, takes, however, in a learned and independent manner, cognizance of modern exegetes, and manifests also with reference to the *Codex Sinaiticus* a free critical judgment.

The readings of the *Sinaiticus*, wherever they appeared to be important, have mostly been added to the critical notes.

May the joint preparation of this Epistle continue to be blessed in promoting the vital appreciation of the glorious totality of the Scripture as the Word of God, which appreciation must be consummated in the belief that all the writings of Paul and of James are in perfect agreement with one another, and with the whole Scripture.

THE EDITOR.

Bonn, *January* 6, 1866.

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THE

EPISTLE GENERAL OF JAMES.

INTRODUCTION.

THE EPISTLE OF JAMES BEING THE FIRST AMONG THE SO-CALLED CATHOLIC EPISTLES, IT IS NECESSARY TO FOUND THE PARTICULAR INTRODUCTION TO THE EPISTLE OF JAMES ON A MORE GENERAL INTRODUCTION TO THE CATHOLIC EPISTLES.

I. THE CATHOLIC EPISTLES IN GENERAL.

1. THE TERM "CATHOLIC EPISTLES" AND THEIR STATUS (GERM. *Bestand*).

The term "Catholic Epistles" embraces the seven Apostolic Epistles, which, besides the Pauline Epistles and the Epistle to the Hebrews added to them, are found in the Canon of the New Testament; namely the Epistle of James, the two Epistles of Peter, the three Epistles of John and the Epistle of Jude.

According to the primary and original meaning of *ἐπιστολὴ καθολική*, it denotes an encyclical writing, which as such was primarily addressed not to individual Churches or persons, but to a larger ecclesiastical sphere, to a number of Churches. In this sense Clement of Alexandria (*Stromat.* iv.) calls the Epistle of the Apostles and of the Church at Jerusalem addressed to Christian congregations according to Acts xv. 22-29 an *ἐπιστολὴ καθολική*. So Origen (*contra Celsum* i. 63) calls the Epistle of Barnabas, the contents of which characterize it an encyclical writing, *καθολική*. Eusebius (*Hist. Eccl.* v. 18) reports that Apollonius reproached Themison, the Montanist, with having written in imitation of the Apostle (probably John) an *ἐπιστολὴ καθολική*. This shows that the universal character of the First Epistle of John was designated by the term 'Catholic' as early as the time of Apollonius, that is: in the beginning of the third century. Even Origen applies this designation in this sense to the First Epistle of John (*in the Commentary of John*), to the First Epistle of Peter (according to Euseb. vi. 25), and to the Epistle of Jude, but in passages which are found only in a Latin translation (*Comment. in epist. ad Roman.*). In the time of Eusebius, the term 'Catholic' was already applied to the whole group of Epistles, which we call Catholic. "James," he says "is said to have written the first of the Catholic Epistles;" and then adverts to "the seven Epistles called Catholic." (*Hist. Eccl.* ii. 23). The meaning "Epistles more general as to their contents and object," which Guerike considers to be primary, could only be secondary, because it generally resulted from the nature of the encyclical writing; for the very first Catholic Epistle (Acts xv.) was not general as to its object and contents. There was but one step from changing the originally somewhat general character of these circular letters which assigned to them a more enlarged sphere of the Church, into one altogether general. Thus the Apostolical Epistle (Acts xv.) was already destined to apply to the whole Gentile-Christian Church, while the Epistle of James and probably that to the Hebrews were designed for the whole Jewish-Christian Church. In this sense, Oecumenius (*Prolegom. in Epist. Jacob.*) declared that they had been called 'Catholic,' inasmuch as they had

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not been addressed to a particular people or city, like the Epistles of Paul, but to believers in general (as a whole, *καθόλου*), whether to Jewish Christians of the dispersion or even to all Christians, as members of the same faith.

In the Western Church the term *epistolæ canonicæ* instead of *catholicæ* obtained great currency from the time of Junilius and Cassiodorus (see Credner, *Introd.* p. 570). That this could not have been the original sense follows decisively from the fact that Eusebius (*Hist. Eccl.* ii. 23) applies the term 'Catholic' also to the Epistles of Dionysius of Corinth to the Churches at Lacedæmon, Athens, etc. But Eusebius probably combined also here with the idea of the encyclical character the idea of the universal, for he remarked concerning said Dionysius and his Epistle, "that he was most useful to all (*ἅπασιν* absolutely) in the Catholic Epistles which he addressed to the Churches." Yet Eusebius gave already occasion that the idea of general reception or canonicity was combined with the idea of partial or entire universality by saying of the First Epistle of Peter: "The First Epistle of Peter is universally acknowledged, but the Acts of Peter, the Gospel according to Peter, the Preaching and the Revelation of Peter are not among the Catholic writings." [*Hist. Eccl.* iii. 3—M.].—It is evident that neither the idea of universality nor that of canonicity could be applied absolutely to the Catholic Epistles as contrasted with those of Paul. If they were called universal, the reference was to their more general tenor, if they were called canonical, the reference was at once to their more general contents and to their direct general authority, without any intention of seeking thereby to weaken the less direct universality and canonicity of the Pauline Epistles.

Besides this definition of the term 'Catholic Epistles,' another has arisen in modern times, Hug in his *Introduction to the Writings of the New Testament* ii. p. 429 observes as follows: "After the Gospels and the Acts had been referred to one division and the writings of St. Paul to another, there were still remaining the writings of different authors which might again be collected under one head and had to be distinguished by a name of their own. They might most aptly be called *καθολικὸν σύνταγμα* of the Apostles and the writings contained in it *κοιναί* and *καθολικαί*, these two words being frequently used as synonymes by Greek writers." In proof of this statement, Hug brings forward the declaration of Clement of Alexandria concerning the Apostolical Epistle, Acts xv. 23, namely, the Catholic Epistle in which all the Apostles took part. But *τῶν ἀποστόλων πάντων* has not the meaning which Hug discovers in it. He then cites the judgment of Eusebius that the "First Epistle of Peter is universally acknowledged, but the Acts of Peter, the Gospel according to Peter, the Preaching and Revelation of Peter are not among the Catholic writings." This, according to Hug, denotes the class to which the Apostolical writings in general were then referred. But the citation from Eusebius established rather the contrast between writings acknowled and writings not acknowledged. The circumstance, finally, that the Epistle of Barnabas is called Catholic, he tries to account for by the assertion that Barnabas also was sometimes called an Apostle. But the true explanation must be sought in its contents, for in the time of Origen, the Epistle of Barnabas was neither acknowledged as Apostolical nor as Canonical. In the sense of Hug, it has also been attempted to draw a parallel between the origin of the Canon of the Old Testament and that of the Canon of the New. For it is maintained that as in the formation of the Canon of the Old Testament, after the Thorah and the Prophets had been collected under their respective heads, the remaining sacred writings, in general, were collected under the head of Hagiographa; so, in the formation of the Canon of the New Testament, after the Gospels and the Pauline Epistles (*εὐαγγέλιον* and *ἀπόστολος*) had been collected, the remaining sacred writings of the New Testament were collected under the head "Catholic Epistles," *i. e.* writings of the New Testament in general (*καθόλου*).—Apart from possible objections to that view of the Old Testament, it is self-evident that in that case the reference ought to have been to Catholic *writings* and not to Catholic *Epistles*, and that then both the Revelation and the Epistle to the Hebrews ought to have been included in the last-named class.

Credner gives the following natural account of the old arrangement of the Canon of the New Testament: "First historical notices of Jesus (the Gospels); then such notices of the Apostles; then general (catholic) Epistles of the Apostles; then Epistles to separate congregations

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and to individuals (the Epistles of Paul). This primary arrangement originated in a clear perception of what was collected and why it was collected."

But the ideal principle of division has evidently been modified by historical relations. A division purely made with reference to subject-matter, would require the Epistle to the Ephesians and that to the Hebrews to be included among the Catholic Epistles, the second and third Epistles of John to be excluded from them. The latter, however, were considered as supplemental to the first Epistle of John, and the former retained by the great mass of the Pauline Epistles, as it were, by attraction.

2. THE IMPORT OF THE CATHOLIC EPISTLES IN THE CANON OF THE NEW TESTAMENT.

The Catholic Epistles, comprehending only a small part of the New Testament Canon, are of the utmost importance on account of the completeness and fulness of that part. As the four Gospels are designed mutually to complement each other, so here the types of the doctrine of James, Peter and John, complement the type of the doctrine of Paul. By this complementing they preserve the Christian consciousness from a one-sided culture of the Pauline expression; by the variety and fulness of their modes of treatment and expression, they guarantee the fulness of Christian cognition and the full vitality and motion of the churchly spirit. Paul has been called the Apostle of faith; John the Apostle of love, Peter the Apostle of hope. This is a very imperfect mode of distinction, because, to name only one reason, it is exclusively Pauline; it denotes, nevertheless, the riches of the Apostolical complements furnished by the Catholic Epistles. These Epistles, moreover, are highly important as mirroring the condition of the Church during the latter period of the Apostolic age. In this respect they constitute an indispensable connecting-link between the Acts and the Pauline Epistles (excepting the Pastoral Epistles to which they are intimately related) on the one hand, and the Apocalypse and the Apostolical Fathers on the other.—While in the Book of Acts and the Pauline Epistles, we have the exhibition of the external diversity of the Churches which were springing up every where, as yet predominating over the certainly existing internal unity, the encyclical character of most of these Epistles (as also of that to the Hebrews) gives already greater prominence to the consciousness of a full, and moreover, of an external unity of the Church. This holds also good of the Epistle of James, for he addresses Christendom of Jewish origin not as an Ebionite Jewish-Christian but as an Apostle. These Epistles moreover acquaint us with the further developments of Church-life in the Apostolic age; with the springing up of the Ebionite and Gnostic weeds among the wheat of pure doctrine, and on the other hand, with the development of the more distinct, the dogmatically more conscious Apostolic and church-testimony. Ebionitism is perfectly drawn in symbolical characters not sufficiently appreciated—in the Epistle of James (ch. ii. 2, etc.), in the first Epistle of John (ch. ii. 22, etc.), and probably also in the third of John (v. 9); Gnostic libertinism, on the other hand, is condemned in the Epistle of Jude, in the second of Peter (ch. ii.), and in 1 Jno. iv. 1, etc. With respect to ecclesiastical constitution, our Epistles confirm the identity of the Presbyterate and the Episcopate; but the dignity of the presbyter-bishop becomes more distinct in the position taken by Jude, James, John (2 Jno. 1) and Peter. That is, we have to deal with Apostolical men who, as leading presbyters, had even then entered upon close relations with specific ecclesiastical circles; this applies at least to James and John. We also obtain hints of the form of worship (Jude 12; 2 Pet. ii. 13), and of a certain method and gradation in the presentation of Christian doctrine (1 Jno. ii. 12, etc.).

With respect to the relation of the different New Testament types of doctrine, so richly represented in the Catholic Epistles, we take for granted that in this field a conflict of doctrine is impossible but that differences of doctrine, various types, *i. e.* individual views, conceptions and modes of statement are necessary. All the Apostles are agreed in that they see in Christianity the New Testament, that is: 1, the fulfilment and therein the harmonious contrast of the Old Testament, the completed religion of revelation; 2, the fulfilment and contrast of all incomplete religions in general, the perfect religion absolutely; 3, consequently they see in the New Testament the primeval, even the everlasting Testament, the everlasting religion which, while it must branch out into the two æons of struggling development and of glorious consummation, car

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nevermore be followed by another religion. In these respects James is not by a hair's breadth less evangelical (German: *neutestamentlich*) than Paul and John.

The New Testament, according to all the New Testament types of doctrine, is the fulfilment, the real form, therefore, of the religion which the Old Testament had traced in the symbolical shadow.

Christianity is the fulfilment of the law of the Old Testament, hence the royal law of love, the law of liberty, of spiritual life, of unity; such is the teaching of James.

Christianity is the fulfilment of the theocracy of the Old Testament, hence the real kingdom of God, the real royal priesthood, which, first a kingdom of suffering, finds its consummation in a kingdom of glory; such is the teaching of Peter.

Christianity is the fulfilment of the old Covenant, of the sacraments of the Old Testament, hence the real circumcision and regeneration, hence the real passover, the real redemption and the real new human life as the principle of a real new world of the resurrection, the New Covenant of faith and the new covenant-jubilee of the communion of faith; such is the teaching of Paul.

Christianity is the fulfilment of the worship of the Old Testament, hence the real eternal Divine worship of the completed word, of the completed Sabbath, of completed sacrifice and of the completed festive-church (Germ: *Fest-Gemeinde.*); such is—closely following Paul—the teaching of the Epistle to the Hebrews.

Christianity is the fulfilment of all the symbolism of the Old Testament, and of all the symbolism of primitive monotheism (Germ.- *Urmonotheismus*) in general, on which the Old Testament is founded, hence the real new world in the development of its glorification (Germ. *Verklärung*) by the Personal Word in the threefold lustre of real light, real love and real life; such is the teaching of John.

The Epistles of Peter (on the character of Peter see my *Apostol. Age*, I., p. 354, and the Article "*Petrus*," in Herzog's *Real-Encyclopædia*,) are connected with the speeches of Peter in Acts, and the Petrine Gospel of Mark. They form a connecting link between the doctrine of James and that of Paul.

The fundamental idea of the FIRST EPISTLE OF PETER is ch. i. 3, 4, the regeneration of Christians out of suffering unto an incorruptible inheritance (*Land of inheritance and kingdom of inheritance*). The division is as follows:

Introduction: The new hope of the spiritual Israel flowing from the resurrection of Christ from the dead, ch. i. 1–3. The theme already specified, ch. i. 4.

I. Believers destined for this blessedness of the inheritance, ch. i. 5–9.

II. The Old Testament pointing to this inheritance, v. 10–12.

III. The pilgrimage of the spiritual Israel to this goal. Their sanctification. Their redemption. Their brotherly love on the ground of their common heavenly descent by means of regeneration, ch. i. 13–25.

IV. The New Covenant. The preparation of the New Testament. Christ the living stone, antitype of Sinai. Christians, the new theocracy ch. ii. 1–10.

V. The wilderness-pilgrims (v. 11) and their behaviour towards pagans; *a.* according to the relations of the pagans, v. 12–17; *b.* according to the relations of the Christians. The behaviour of enslaved men (*males*); that of wives, especially in mixed marriages, ch. ii. 18—iii. 2.

VI. The behaviour of Christians among themselves, ch. iii. 3–8.

VII. Their behaviour towards persecutors, ch. iii. 9–22.

VIII. Readiness and blessedness of suffering, ch. iv.

IX. The proper relation of the leaders of the flock of God and those who are led, especially as the proper preparation against the adversary, ch. v. 1–9. Conclusion, Benediction and Salutation, v. 10–14.

But compare the First Epistle of Peter in this commentary. As to its literature, we have still to mention *Schott's* commentary, which has recently appeared. Erlangen 1861.

With respect to the SECOND EPISTLE OF PETER, we refer to our work, "The Apostolical Age" (*Das Apostolische Zeitalter*, Vol. I., p. 156). We continue to maintain the hypothesis there advanced, that the Epistle of Jude according to its contents was at a later period inserted in

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the original Epistle of Peter.[1] The fundamental idea of the Second Epistle of Peter is this: Christians are promised to become partakers of the Divine nature by the knowledge of Christ's glory and virtue; hence they are charged *to make their godliness* [εὐσέβεια—M.] *sure by perseverance*, ch. i. 3, 4. Conformably thereto is the Introduction, which serves the purpose of wishing and recommending them to grow in the knowledge of God and in Christ, ch. i. 1–3. Why this is necessary is shown by the argument.—The above mentioned theme, ch. i. 3, 4.

Development: I. They are to grow therein practically by the development of their Christian life, ch. i. 5–9.

II. Their growth in knowledge is necessary, because otherwise they would fall through stumbling, v. 10–12.

III. Such a stumbling might be occasioned to them by his impending departure (his martyr-death) and lead to their doubting the promise of Christ's advent, v. 13–19. (But prophecy is established as the word of the true prophets of God contrasted with the false prophets who shall arise, ch. i. 20—iii. 2).

IV. The coming of those who deny the advent of Christ, ch. iii. 3, 4.

V. Refutation of their denial, v. 5–13. Conclusion, with a reference to misinterpreted sayings of Paul, concerning the advent of Christ, v. 14–18.

The Epistle of Jude (on the character of Jude, see my *Life of Jesus*, II., 149, 699; *Apostolical Age*, I., p. 364.—Compare the Epistle of Jude in this work) may be regarded as the forerunner of the apocalyptic descriptions of Gnostic Antinomianism (2 Pet. ii.; Rev. ii. 6; vv. 14 15). The type of its doctrine and the symbolical mode of its expression connect it with the Epistle of James. Its more definite analogies in the Old Testament as revelations of the judgment are the books of Obadiah, Nahum, Habakkuk and Zephaniah. On the Apostolicity of its Author compare our special introduction to James.

The fundamental idea of the Epistle of Jude: contending for the true faith against the false belief or unbelief of the (Gnostic) Anomists, v. 3. The introduction pursuant to this theme: a word addressed to *those who continue preserved in Christ* vv. 1, 2. The theme, v. 3. Division of the short Epistle.

I. The real character of the Anomists: turning the grace of God into wantonness, v. 4.

II. The ancient types of these Anomists and of their judgment; *a*, the people of Israel in the wilderness; *b*, the rebel-angels; *c*, the Sodomites, vv. 5–7.

III. More definite characteristics. Fanaticism unfolding on the one hand into voluptuousness, on the other, into contempt of authority, vv. 8–10. The development of their ruin, v. 11. Their pseudo-Christian and anti-Christian character, vv. 12, 13.

IV. Their coming foretold as to the fundamental trait of their character, viz., murmuring against revelation; *a*, by Enoch, the most ancient prophet (according to Jewish tradition, to which the book of Enoch also must be supposed to have been indebted); *b*, by the Apostles of Christ, v. 14–20.

V. Exhortation to proper behaviour towards them; *a*, defensive, vv. 20, 21; *b*, polemical, v. 22, 23. Conclusion. Benediction for the preservation of the readers and doxology, vv. 24, 25.

The Epistles of John join with the Epistle to the Hebrews, as the last type of the developments of Pauline doctrine. They form in conjunction with his Gospel and Apocalypse the last and most completed type of New Testament doctrine. On the unity of this grand trilogy, compare my *History of the Apostolic Age*, II., p. 571.

The much misunderstood unity of the three Epistles of John, flows from the relation of the second and third Epistles to the theme and division of the first. For the theme of the first Epistle is not, as is commonly supposed, communion with God through Christ, but the mutual communion of Christians based upon that communion. The true communion of the Church based upon walking in the light, ch. i. 7. The Introduction leads to this. The end of all Apostolical preaching is to bring about Apostolic communion as a medium of communion with the Father and the Son. For historically the communion with God is made to depend on communion with

[1] I did not know at the first advancing of my hypothesis, that Bertholdt had already considered the second chapter as an interpolation.

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the Apostles; but then the communion of Christians among themselves as a communion of perfect joy (the κοινωνία=ἐκκλησία) is made to depend on communion with the Lord. Hence:

I. The communion of God and Christ on which the communion of Christians is made to depend: *a*, permanent reconciliation; *b*, confession of sins; *c*, faith in the Advocate; *d*, the keeping of His commandments; *e*, that is, of His word; *f*, *i. e.* of the commandment of brotherly love; *g*, formation of this behaviour in fathers, young men and children; *h*, the rooting of this behaviour in the love of God, as contrasted with the love of the world, ch. i. 7—ii. 17.

II. The communion of Christians as contrasted with the Ebionito-Antichristian denial of Christ and hatred of the brethren, evidenced by *the abandonment of communion*, ch. ii. 18—iii. 24. The Antichristians; *a*, seceded; *b*, denial that Jesus is the Christ, the Son; *c*, exhortation to perseverance in faith; *d*, the protection of the anointing (with the Holy Ghost); *e*, the dignity of adoption [*Kindschaft*=state of being the children of God—M.]; *f*, the demonstration of adoption: righteousness, brotherly love.

III. Maintenance of purity of communion as contrasted with Gnostic spirits who deny Christ having come in the flesh, ch. iv. 1–6.

IV. The vitalizing of the communion of Christians among each other, ch. iv. 7—v. 12; *a*. The source of brotherly love: God is Love; *b*, Maintenance of this love by brotherly love, by the Holy Ghost, by the confession of Christ; *c*, the perfecting of this love in joyfulness before God; in rejoicing in the brethren as God-born; *d*, Test of true brotherly love by the love of God as evidenced by faith in the Son of God. Conclusion. Exhortation to faith; to prayer; to intercession for erring brethren; to confidence; to watchfulness against deifying the world, ch. v. 12–21.

Now since the First Epistle of John manifestly sets forth the law of the life of Christian communion, his two lesser Epistles are clearly corollaries of the first, the second (to the κυρίᾳ) warning against a lax loosing of the limits of communion, and the third (to Gaius) contending on the other hand against a fanatical narrowing of its large-hearted and wide-reaching sphere.

The Epistle to the Hebrews, being so variously connected with the Catholic Epistles and more particularly with the Epistle of James, we also add a brief notice on its construction. Its fundamental idea is: Christ, the fulfiller of the revelation of the Old Testament as the Son of God, is as such *the eternal Mediator of the real atonement-religion* [Germ. *Versöhnungskultus*, the real worship of the religion of atonement—M.], and therefore the eternal and heavenly *Centre* thereof, ch. i. 2, 3.

I. As such He is superior to the mediators of the Old Testament economy; *a*, to angels, even as God-Man, ch. i. 4—ii. 18; *b*, to Moses, the servant of the house, as the Son preparing the house, ch. iii. 1–19; *c*, to Joshua, the mediator of Sabbath-rest in Canaan, ch. iv. 1–13; *d*, to Aaron, the Highpriest, as a Priest forever, who has offered obedience, ch. iv. 14—v. 14; *e*, to Mosaism in its entireness, *to which the readers of the Epistle cannot return without falling away*, ch. vi.; *f*, to Abraham even, as the real Priest of God, typified by Melchizodek, ch. vii. 1–11.

II. As the priesthood of Christ is superior to the status of the Old Covenant, so is also the New Covenant with its services superior to the Old Covenant. *a*, The superiority of the new law and covenant, ch. vii. 12–22; *b*, the superiority of the new priesthood, vv. 23–28; *c*, the superiority of the new sanctuary and its services, ch. viii. 1—x. 39. (1, The new tabernacle, 2, the New Testament, 3, the new entrance of the new High-priest into the holiest of holies. The new covenant-blood and sacrifice. 4. *Warning against the new or the New Testament apostasy*).

III. Hence the New Testament faith is also the sublime completion and fulfilment of the old faith, ch. xi. 1–40. *Warning against apostasy from this faith*, ch. xii. 1–17.

IV. Hence also the new congregation on the spiritual Mount Zion, is superior to the old congregation at Mount Sinai, ch. xii. 18–24. *Warning against disobedience.* Exhortation to thank-offering; to the manifestation of this living service in brotherly love, ch. xii. 25—xiii. 7. Conclusion. The application, ch. xiii. 9. Caution against false teachers. Exhortation to bearing the reproach of Christ, to the life of prayer, to churchly disposition [*i. e.* with reference to ch. xiii. 17—M.]. Appropriate benediction and salutation, ch. xiii. 10–24.

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3. LITERATURE ON THE CATHOLIC EPISTLES.

See the GENERAL COMMENTARIES. Those on the New Testament HEUBNER, (Vol. IV., has since been published), HEIDEGGER, *Enchiridion*, p. 617. DANZ, *Universal Dictionary*, p. 513; Supplement, p. 60. WINER, *Manual of Theol. Literature*, 1, p. 270; Supplement, p. 42. LILIENTHAL, *Bibl. Archivarius*, p. 734. REUSS, *Introduction*, p. 132. WIESINGER, *The Epistle of James* (Olshausen's Commentary, Vol. VI., part 1., p. 45).

On the CATHOLIC EPISTLES IN GENERAL OR IN PART: CLEMENT OF ALEX., DIDYMUS, Ven. BEDE, GRYNÆUS, ARETIUS, JUSTINIANUS, HORNEJUS, HERDER, *Epistles of two brothers of Jesus in our Canon, Lemgo*, 1775.

ON SEPARATE EPISTLES: SCHRÖDER, SEEMILLER, SEMLER. ROOS, MORUS, HOTTINGER, ZACHARIÆ, *Paraphrase Exposition*. Göttingen, 1776. BENGEL, *Explanatory Paraphrase of the Catholic Epistles and the Revelation of John*, Tübingen, 1781. Commentary by G. SCHLEGEL, 1783.—CARPZOV, *Epist. Cathol.*, Halle, 1790. J. L. W. SCHERER, the *Catholic Epistles* Vol. I., James, Marburg, 1799. AUGUSTI, the *Catholic Epistles*, Lemgo, 1801–1808. POTT, *Epist. Cathol.*, 2 vols., 1786–1810. GÖPFERT, the *so-called Catholic Epistles*, Lemgo, 1801–1808, GRASHOF, the *Epistles of the Holy Apostles James, Peter, John and Jude, translated and explained*, Essen, 1830. JACHMANN, *Commentary on James*, Leipzig, 1838. SCHARLING, *Jacobi et Judæ Epistolæ*, etc., Copenhagen, 1841.

TREATISES ON THE CATHOLIC EPISTLES:—STÄUDLIN, *Comment. de fontibus Epistol. Cathol.* Göttingen, 1790. STORR, *de Cathol. Epist. occasione et consilo, Tübingen*, 1789. J. D. SCHULZE, *on the Sources of the Epistles of Peter*, etc. *The literary character and value of Peter, Jude and James*, Weissenfels, 1802. F. LÜCKE ἐπιστολαὶ καθολικαί, and *Epistolæ Canonicæ* in *Theol. Studien und Kritiken*, 1836, p. 643–650. MEYER's Commentary (Parts XII. XIV., XV., Commentary by HUTHER); DE WETTE, *Exeget. Handbuch*, I Vol. 3; III. Vol. 1.

[Besides the *General Commentaries* of MATTHEW HENRY, SCOTT, GILL, CLARKE, WHITBY, D'OYLY AND MANT, BARNES and the *Greek Testaments* of BLOOMFIELD, ALFORD and WORDSWORTH, there are also the following: APOSTOLICAL EPISTLES: CAJETANUS, Folio, Venet., 1531. TITELMAN, F., *Elucidatio in omnes epistolas apostol.*, 8vo., Anto., 1532.—GUALTHERUS, R. *'Homilæ in omnes epist. apostol.*, Folio., Tiguri, 1599.—HEMMINGIUS, *N. Comment in Omnes Epist. Apostol.*, Foiio, Lips., 1572.—ESTIUS, GUILELMUS, *In omnes Epist., item in Cathol. Comment.* Moguntiæ, 1841–45. DICKSON, D., *Expos. analyt. omnium Apostol. Epistol.*, Glasg., 1645.—PYLE, THOMAS, *A paraphrase, with notes upon the Acts, and all the Epistles*, 2 vols. 8vo., London, 1737.—MACKNIGHT, JAMES, *A new literal translation from the orig. Greek of all the Apostolical Epistles*, etc., London, 1816.

ON THE CATHOLIC EPISTLES: THEOPHYLACT, OECUMENIUS, AQUINAS, HUS, FABER, CALVIN, COCCEIUS, CRIT. SACR., CORNELIUS A LAPIDE, RICLOT, DOM LOUIS, *Paraphrase des Epîtres Canoniques*, 12vo., Metz 1727. (Much commended by CALMET). COLLET, SAMUEL, *Pract Paraphr. on the seven Catholic Epistles*, etc., Lond., 1834. BENSON, G., *The seven Catholic Epistles.* SUMNER, ABP., *Pract. Expos. of the general Epistles of James, Peter, John, and Jude* 8vo., Lond. 1840.—M.].

II. THE EPISTLE OF JAMES.

1. THE AUTHOR.

James, who describes himself as Author of this Epistle, must be either the Apostle James the Less (Mark xv. 40), or the son of Alphæus, Jacobus Alphæi (Matth. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13), or also "the Lord's brother" (Gal. i. 19; ch. ii. 9), who is altogether identical with Jacobus Alphæi (Acts i. 13; xii. 17; xv. 13; xxi. 18).

This definite hypothesis does not follow solely from the Introduction of this Epistle, in which he calls himself "a servant of God and of the Lord Jesus Christ." But it does follow from it, that James claimed to possess a prominent position in the Church, and felt conscious of being known to the whole Jewish-Christian Church as James, the servant of God and of Jesus Christ in an exclusive sense, which rendered it impossible to confound him with any other James.

But that the tradition of the Church ascribed to him (with a preponderance of testimony) Apostolical authority follows from the reception of his Epistle into the Canon, although it was enumerated among the Antilegomena; indeed it is matter of inquiry, whether during the third century it was not by confounding data and opinions first included for awhile among the Antilegomena.

It is settled, however, that James the Elder, the son of Zebedee, cannot have been the author of this Epistle, because he suffered martyrdom as early as A. D. 44 (Acts xii. 1, 2), while the internal allusions and statements of this Epistle belong to a much later period. The subscription in the Peschito and that in an old Latin translation ascribe without any reason the authorship to him, and Luther took him for the pretended author.

The question of the authorship of our Epistle would thus be settled, had not an old error diffused the opinion current in ancient tradition and modern theology, that it is necessary to distinguish the Apostle Jacobus Alphæi from the Lord's brothers. *It is the old Ebionite apocryphal legend of the Lord's brothers.*

Adhering to the simple statements of the New Testament all doubt concerning the identity of James with "the Lord's brother" must vanish; although we do not at once see why James the son of Alphæus should be called the Lord's brother.

For James, the son of Alphæus, passes at once from the lists of the Apostles, given in the Gospels (Matth. x. 2; Mark iii. 16; Luke vi. 14), into the list of the Apostles given in Acts (ch. i. 13). Here he appears as yet as James the son of Alphæus, by the side of his prominent name-sake, the son of Zebedee, who is therefore called simply James. But immediately after the death of this prominent James (Acts xii. 2) there is mentioned another James, who bears that name without all further qualification (Acts xii. 47); and the assumption is highly improbable that James, the son of Alphæus, should in so short a time, have vanished from the stage past all tracing, without being thought worthy of having even his death noticed by Luke, the historian, and that there should suddenly have sprung up some non-apostolical James, who actually occupied a prominent position among the Apostles. We are thus forced to maintain that if after the death of James the son of Zebedee, who was simply called James, there arose forthwith another James who went simply by that name, that James must have been the son of Alphæus. And thus he is mentioned all through Acts, ever the same and ever in the same position of a mediator of the new Christian faith and the historical national consciousness of his people (ch. xv. 13; xxi. 18). But while the last meeting of Paul the Apostle, and this James of the Acts, who is called James without any further addition to his name, occurred about 59–60, A. D., it is to be noticed, that Paul made mention of James, as the Lord's brother (Gal. i. 19; ii. 9) several years before that time (about A. D. 56–57); so also the appellation "the Lord's brother," simply, or "James" simply (1 Cor. ix. 5; ch. xv. 7 about A. D. 58). Here, again we have to call attention to the circumstance that Paul, in the first chapter of Galatians, conjoins the same James, whom in the second chapter he describes as one of the pillars among the Apostles, with the rest of the Apostles, as the Lord's brother.

In the first place, then, we must hold fast the hypothesis that James the son of Alphæus, and the Lord's brother, are identical. The question now comes up, what is the relation of this supposition to the most ancient tradition of the Church? The oldest tradition is represented by Hegesippus and Clement of Alexandria. Hegesippus, according to Eusebius, iv. 23, reports as follows: "James, the brother of the Lord received the government of the Church conjointly with the Apostles, who from the time of the Lord until our own was surnamed the Just by all; for many were called James, but this one was consecrated from his mother's womb." Then follows an account of his holiness, the character of a pious Nazarite and a faithful Christian martyr. He undertook the government of the Church with the Apostles, that is, he was not the exclusive bishop, but the coöperation (in the office) was reserved to the Apostles as such. As bishop in the Apostolical sense, according to which every overseer of the Church was subject to the joint Apostolate of the Church, he was distinguished from the Apostles although he was at the same time an Apostle,[1] just as Peter was distinguished as spokesman from the other Apostles, although

[1] Huther (p. 4, Note 3) thinks that the prominent position of James at Jerusalem could not have been owing to his

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he belonged to their number, Acts v. 29 (ὁ Πέτρος καὶ οἱ ἀπόστολοι). If we here press the letter in the sense of a distinction of the son of Alphæus from the brother of the Lord, Hegesippus in another passage (Euseb, III., 22) on the descent of James declares himself in favour of the identity. He says that Simeon the son of Cleophas succeeded James the Just as bishop, this one again being a descendant of the same uncle of the Lord (θείου αὐτοῦ referred to the next following ὁ κύριος), and that all gave him this preference, as being the second relative of the Lord (ἀνεψιός).[1] Cleophas, or what amounts to the same thing, Alphæus (cf. Bretchneider's Lexicon) was consequently our Lord's uncle, James and Simeon (the same as Simon) his sons, James and Simon brothers, both the sons of Alphæus, both cousins of the Lord, but the former, as appears from what has gone before, revered by the surname "the brother of the Lord." Still more important is the testimony of Clement of Alexandria (*Euseb.* II., 1): "The Lord imparted the gift of knowledge (the gnosis) to James the Just, to John and Peter after His resurrection. These delivered it to the rest of the Apostles." He then adds expressly, "there were, however, two Jameses; one called the Just, who was thrown from a battlement of the temple and beaten to death with a fuller's club, and another, who was beheaded." To this must be added the testimony of Origen in his *Commentary on Matthew*, ch. xvii. But the testimony of the Gospel according to the Hebrews that Christ, after His resurrection, had appeared to James the Just, the brother of the Lord must be taken in conjunction with the testimony of Paul (1 Cor. xv. 7), that "Christ was seen of James, then of *all* the Apostles." The same appearing therefore is called once an appearing to James the Apostle, and again an appearing to the brother of the Lord.

The list of the brothers of Jesus, given in the Gospels, specifies James, Simon and Judas (Matth. xiii. 55). The list in Acts also specifies James, Simon and Judas, but it distinguishes the James there introduced as the son of Alphæus, from James the son of Zebedee, the Peter there introduced, as Zelotes or the Canaanite from Simon Peter, and the Jude there introduced, as Lebbæus or Thaddæus from Judas Iscariot.[2] In the Apostolical Epistles we find after the death of the elder James, the name of a James who is an Apostle and also a brother of the Lord (Gal. ii.; Gal. 1)[3], who is also a brother of Jude, and to whom we are indebted for an Apostolical Epistle.

The most ancient tradition (that of Hegesippus) informs us therefore that James the brother of the Lord, was the brother of Simon, and that both were the sons of Cleophas=Alphæus. But from Clement we actually learn that there existed no other James of any importance than James the Elder and James the Just, who was one of the most distinguished Apostles (so distinguished that Clement, indeed, erroneously confounds him with James the Elder). Lastly concerning Jude, Hegesippus reports likewise a Jude who was *called* the brother of our Lord, according to the flesh (Euseb. III., 19, 20). Eusebius after his uncritical manner, or as an erring exegete, turns the phrase "*he was called* a brother of the Lord" into, "he *was* a brother of the Lord." For in like manner he makes Simeon the son of Cleophas, whose death is reported by Hegesippus (Euseb. III., 32), the grandson of Cleophas, because he understood the phrase "Maria Cleophas" to denote "Mary the daughter of Cleophas."

This identity, which is everywhere transparent, follows also from the most striking particular evidences. Mary, the mother of James the Less or of James the son of Alphæus, is also the mother of Joses (Matth. xxvii. 56; Mark xv. 40; v. 47, ch. xvi. 1). This proves that four brothers of the Lord bore the same names as the four sons of Alphæus, viz.: James, Simon, Jude

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Apostleship "which pointed rather to missionary activity than to the episcopal government of a congregation." But where was *the* Apostle of the Jews to reside, if not at Jerusalem? If Christ did charge the Apostles "Go ye into all the world," He surely did not mean to exclude the centre of Judaism.

[1] On the view of Neander, who makes Ἰάκωβον the subject of αὐτοῦ, cf. my article "*Jacobus*" in Herzog's *R. E.* p. 407, and my *Apostolical Age*, I. p. 194. Nor does the note of Huther (p. 5) affect our explanation, especially as it proposes to *leave undecided* the account of Hegesippus, that Simeon the son of Clopas was ἀνεψιός of the Lord.

[2] Huther will not admit that this Jude is a son of Alphæus, but the son of a James, because he is called Ἰούδας Ἰακώβου in Luke vi. 16 and Acts i. 13. But Jude 1 proves that a Jude might be thus designated with reference to his honoured and universally known brother. Lebbæus also is placed in juxtaposition with James in Matth. x. 3 and we must not press the circumstance that he is not expressly called his brother. In the case of this Jude it was contemplated to distinguish him as much as possible from Judas Iscariot (see Jno. xiv. 22), and this was accomplished by designating him as the brother of the well-known James.

[3] Stier's and Wieseler's proposed distinction between the James of Gal. 1 and Gal. 2 is so forced as to render all refutation unnecessary.

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and Joses. On the numerous complications of both lines, see this commentary on Matth. xiii. 53–58.[1]

The opposite view, that the brothers of the Lord constitute a line of the same name to be distinguished from said Apostles is a development which through different stages must be traced back to the Jewish-Christian consciousness; treated with respect to the real point of observation, we may designate it as a view of *Ebionite-apocryphal* origin. Its first stage is the New Testament emphasis on the sons of Alphæus as being the brothers of the Lord. The Jewish-Christians gave peculiar prominence to the respective Apostles of the Jews, especially to James, particularly as contrasted with the authority of Paul. Paul admits this emphasis as to its historic value and recognizes as a climax of authority in which we have first the Apostles in general, then the Apostolical brothers of the Lord and then Peter, the Apostle (1 Cor. ix. 5). But his language in Gal. 2 shows how far he is from according to this historical authority anything like Apostolical priority. The continuance and growth of this Jewish-Christian emphasizing follows especially from the report of Hegesippus. But he still insists upon the identity of the brothers of the Lord with the sons of Alphæus, he still designates their brotherhood as an original cousinship, he still holds fast to the coördination of the Apostles.—All this was changed with the full development of Ebionitism. The first Ebionite fanatics, who brought about a decided schism, denounced the aged bishop Symon, doubtless because he opposed their heresy, as a descendant of David, consequently as a relative of Jesus, doubtless after immoderate veneration had changed into immoderate hatred (Euseb. III. 32). But the later Ebionites (according to the *Clementines*) highly exalted James as the Lord's brother even above Peter. Now since Peter was unmistakably the most distinguished member of the whole Apostolical College, the distinction of the brothers of the Lord from the like-named Apostles became inevitable. In the case of the common Ebionites was superadded the natural interest that this facilitated the view which made Jesus the actual son of Joseph, and Mary the mother of a number of children.—This spurious, apocryphal tradition imposed upon and misled the uncritical Eusebius, who was wont to huddle every thing together, who was consequently either greatly at variance with himself or uncertain in himself. As by misunderstanding Papias, in the interest of Theology against the Apocalypse (see *Apostol. Age* I., p. 215) he conjured up the phantom of a presbyter John, and made Judas Lebbæus Thadæus one of the seventy disciples (i. 12, 13), so he made also James, the brother of the Lord one of the seventy, that is: distinguished from James the Apostle (i. 12), although in every instance he takes refuge behind tradition.

This laid the foundation of the vacillations of the later fathers concerning the brother of the Lord, among whom Gregory of Nyssa and Chrysostom favoured the distinction, Epiphanius and Augustine the identity, while Jerome is undecided (see Article *Jacobus* in Herzog, p. 408). Since all these fathers depend on Eusebius, their opinion, as opposed to the original tradition in this matter, is devoid of all independent weight. In modern and most modern times the majority of theologians beginning with Luther (that the author of the Epistle "was some good, pious man") have decided for the distinction; but they are opposed by a great number of eminent theologians (see Winer, Art. *Jacobus;* Wiesinger, *The Epistle of James*, Introd. p. 4 and others).

The only question, however, relates to the merit of the arguments advanced in support of the two opposing views. But first of all must be settled the question how it was possible that the sons of Alphæus and of a Mary different from the mother of Jesus, could be or become the brothers of the Lord. According to Hegesippus (Euseb. III., 11) Alphæus or Clopas the father of Symeon the second bishop of Jerusalem, was the brother of Joseph and consequently Symeon the cousin of Jesus, by origin. But Mary the wife of this Alphæus is commonly and erroneously considered to have been the sister of Mary, the mother of Jesus. For Wieseler (in *Studien und Kritiken* 1840, Vol. III., p. 648) has shown that Jno. xix. 25 ought to be rendered: "But there stood by the cross of Jesus His mother, and the sister of His mother (Salome; after the manner

[1] Huther who characterized this presentation of the remarkable complications of said names as exaggerated (p. 4) supports his statement mainly by the assertion that it is erroneous to maintain the identity of James the Just and James the son of Alphæus. But this is just what follows from the report of Hegesippus (Euseb. IV., 22). δεύτερον evidently belongs to the immediately preceding ἀνεψιόν and sustains the exposition that "Simeon the son of Cleophas our Lord's uncle, next was appointed bishop."

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of John only to indicate personal relations without specifying names), Mary the wife of Clopas and Mary Magdalene." Hence the sons of Alphæus were at the most cousins of the Lord in the legal sense through their father Alphæus and Joseph the foster-father of Jesus, while the sons of Zebedee were at all events His cousins in a stricter sense, as the sons of Salome, the sister of Mary the mother of Jesus. Hence the reference to a *wider* sense of the term *brother* as denoting a relative or cousin (ἀνεψιός) is altogether insufficient to account for the constant appellation of James as the brother of the Lord. "But in this place arises the most simple hythoesis, supported by the custom of the Jews everywhere (see John xix. 26, 27). Cleophas was dead, Joseph the foster-father of Jesus was his brother, (Hegesippus in *Euseb.* xi. 3); he now became also the foster-father of the sons of his brother Cleophas and thenceforth the family of Joseph and the family of Alphæus-Cleophas, the other Mary, therefore, and her sons James and Joses, Simon and Jude, with several daughters formed one household (Matth. xiii. 55; Mark vi. 3). Now after the decease of Joseph also, the oldest brothers of Jesus, who most probably were older than Jesus, especially James, gradually became the heads of this household and this circumstance would account for the disposition of these brothers even at a later period, to assume some kind of guardianship over Jesus (Mark iii. 31; Jno. vii. 3.—See my article *Jacobus* in *Herzog's* Lexicon)."—The sons of Alphæus were then according to Jewish law the brothers of Jesus.[1] Schneckenburger on the false hypothesis of Mary Cleophas having been the sister of the mother of Jesus conceived that upon the early decease of Joseph, Mary the mother of Jesus went to live with her sister the wife of Alphæus.—

We now purpose giving (with reference to the Article *Jacobus* in Herzog's *Real-Encyclopædia* already quoted repeatedly) a brief account of the reasons and counter-reasons of the distinction between James the son of Alphæus and James the brother of the Lord.

Reasons: 1. James the son of Alphæus, being only the cousin of Jesus, could not be called the brother of the Lord. This difficulty is set aside by the above discussion of the subject.

2. The most ancient tradition of the Church does not make mention of James, the brother of the Lord, as of an Apostle. We have seen that the most ancient tradition affirms the opposite.

3. In the title of the Epistle of James the author simply calls himself the servant of Christ. But Paul also describes himself by the same title in the Epistle to the Philippians, John in the two lesser Epistles calls himself presbyter, and James had reasons of humility, wisdom and faith for calling himself the servant of Christ especially as he might well notice the abuse to which the appellation "brother of the Lord" had given rise.

4. Jno. vii. 5, we read that "the brethren of Jesus did not believe in Him," at a time when James the son of Alphæus had been received already among the Apostles. But John doubtless refers to the same unbelief or want of resigned obedience of faith[2] according to which his mother also did not believe in him, Mark iii. 31, or Peter, Matth. xvi. 23 and Thomas, Jno. xx. 25.

5. The passage Acts i. 13, 14, besides enumerating the Apostles, mentions the brothers of Jesus. The primary reference may be to Joses and his sisters; but just as Mary, who certainly belonged to the women, is introduced besides the women by the special designation of Mary the mother of Jesus, so also the Apostolical brothers of Jesus, besides having been included in the list of the Apostles, may be introduced by the special designation of the brothers of Jesus.

6. 1 Cor. ix. 5, introduces the brothers of the Lord alongside of the Apostles. To be sure; but Peter also is mentioned in particular according to the climax: a, Apostles in general, b, the brothers of the Lord as distinguished Apostles in the estimate of the Jewish-Christian opponents of Paul, c, Peter as the most distinguished Apostle.

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[1] Huther says p. 7 that this hypothesis is devoid of all solid reason but he substantiates his assertion only by the statement that tradition is ignorant of the early death of Clopas and the adoption of his children by Joseph. *History* knows that the sons of Alphæus and Mary the mother of Jesus formed one household in which the former wielded some authority. Huther (p. 8) thinks it more probable that Mary and the brothers of Jesus believed (according to Mark iii. 21, 31), Jesus to be beside Himself, than to have had recourse to a pretext in order to extricate Him from supposed imminent danger. Mary is to have believed the report that Jesus was out of His mind!! We use here for once two marks of attention against the one of Huther, who, after the manner of Meyer expects it to produce a sensation and for the rest remind our readers of Luther's well-known flight to the Wartburg.

[2] "Altogether arbitrary." says Huther, although the matter may be elucidated by the analogous cases in the conduct of Mary, of Peter, of the sons of Zebedee and of Thomas.

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Counter-reasons. 1. It is hardly conceivable that Luke (Acts xii. 2) should suffer James the son of Alphæus to vanish from the stage without all further mention and to let some other James, until then not an Apostle, forthwith (Acts xii. 17) enter the circle of the Apostles and enjoy peculiar distinction, without offering any explanation of the fact.

2. It is purely inconceivable, considering the importance attached by the Apostles to a duly authenticated call to the Apostleship (Acts i. 21, etc.), that they should have agreed to acknowledge as a man of Apostolical vocation, James a recently converted non-apostle, although he was a brother of the Lord; and especially that Paul, who was obliged so emphatically to defend his apostolicity against Judaizing Christians, should have accorded so prominent a position among the Apostles (Gal. ii.) to a non-apostle.

3. If any thing, it is still more inconceivable that the names of three real Apostles should have been extinguished without all trace by the names of three non-apostles who had acquired Apostolical authority, viz.: James, Simon, Jude.

4. Equally inconceivable is this threefold dualism of three names of equal dignity, equal descent and relationship, and of equal fraternity, that is,

a. James, Simon and Jude were Apostles. Another James, another Simon and another Jude acquired Apostolical distinction in their stead.

b. James the Apostle was the son of an Alphæus, the non-apostle James and his brothers were also the sons of an Alphæus.

c. In like manner James the Apostle and Joses were brothers, being the sons of Maria Alphæi. The non-apostles James, Simon, Jude and Joses being the sons of Alphæus probably would be also the sons of the same Mary.

5. In the passage 1 Cor. xv. 7, a distinction is drawn between the appearing of Christ to James and His appearing to all the apostles indicating that he had been mentioned before as a single Apostle.

6. The passage Gal. i. 19: "But another of the Apostles saw I not save James the Lord's brother," can only by finesse be construed to mean that James was not counted among the Apostles, as has been done by Hess and Neander, but each in a way of his own. To this must be added:

7. Moreover the coördinate authority of the same James with Peter and John Gal. ii. to which Paul offers not the least objection although he had taken the watchword "to know nobody after the flesh." We have still to superadd:

8. The above-mentioned most ancient church-tradition with its decisive testimony.

9. The demonstrability of the obscure Ebionite-apocryphal origin of the legend of the Lord's brothers taken in conjunction with the insecurity of Eusebius and the false security of the fathers who sustain their opinion by his.

10. The agreement of the characteristic traits of the brothers of the Lord according to the Gospels with the characteristic traits of the like-named Apostles with reference to the *caution* of James (Mark iii; Acts xv. xxi. 18; the Epistle of James), to the *fiery vivacity* of Judas Lebbæus Thaddæus (Jno. vii. 3; Jno. xiv. 22; the Epistle of Jude), which may also have been the characteristic trait of *Simon Zelotes* at an earlier period of his life; cf my *Life of Jesus*, p. 148; *Apost. Age* 1, p. 364. We have elsewhere repeatedly affirmed the identity of James and the brothers of the Lord with great decisiveness (*Life of Jesus; Apost. Age*, Article *Jacobus* in Herzog's *Encyclopædia*, in this Commentary on Matthew); but here it was impossible to avoid repeating a short resumé of the process and it is necessary to use every effort towards the removal of the groundless and unreasonable *Apocryphon* of false learning from the field of theology.

After what has been said we may briefly sketch the life-portrait of James. It follows from the foregoing statement that James also must have been among the brothers of Jesus, who after His first appearance at Cana in Galilee accompanied Him to Capernaum. The Evangelist designates these companions of Jesus to have consisted of His mother, His brothers and His disciples. We have seen that there was good reason for the continuance of the two categories, *His brothers and His disciples*, at a later period, because the two lines did not fully cover each other, that is, because Joses and the sisters never belonged to the circle of the Apostles. But while we assume

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that the sons of Alphæus at that time were not yet disciples, their inclination to believe seems to follow from their having joined the company of Jesus.[1] Soon after, after the first festive journey, Jesus appeared at Nazareth (Luke iv. 22; Matth. xiii. 55), and on that occasion His brothers are mentioned as follows, James, Joses, Simon, Judas. Matthew according to his arrangement has assigned the respective event to a later period, probably because he connects it with a subsequent appearance of Jesus at Nazareth. Even then only the sisters, probably married, appear to reside at Nazareth (Math. xiii. 56; Mark vi. 3). Again at a somewhat later period took place the first sending of the twelve disciple-Apostles and among them we find the name of James the son of Alphæus and the names of his brothers Lebbæus Thaddæus or Judas and Simon Zelotes or the Cananite. But the surname the son of Alphæus distinguishes our James from James the son of Zebedee. The separation of the Apostles had occurred some time before the visit of Jesus to the feast of Purim in the second year of His official life. At that feast Jesus had incurred the hatred and persecution of the Jewish hierarchy by the performance of a cure on the Sabbath day; hence He soon after was put to great straits in Galilee and His mother and brothers (Mark iii. 21–35), conceived it their duty to restrain Him from His bold attitude towards His enemies and to save Him from their hand by stratagem. There is as little difficulty in supposing James the son of Alphæus to have participated in this rashness as there is difficulty in admitting the rashness of the sons of Zebedee (Luke ix. 54), of Peter (Matth. xvi. 22), and in the unbelief of Thomas. Indeed we may go even so far as to suppose that James was the chief prompter in this matter, which exhibits a sinful caution, whose purified and spiritualized counterpart we meet again in his later conduct (cf. Acts 15, and ch. xxi.). For the same reason we may suppose that in the second exhibition of rashness in the opposite direction, on the part of the brothers of Jesus, which took place in the autumn of the same year before the feast of Tabernacles (Jno. vii. 3, 4), it was not James who was prominent but his brothers, especially Judas, who although silenced did at a later period revert once more to the idea of inciting Jesus to manifest Himself to the world (ch. xiv. 22), although it is to be noticed that Jesus had again greatly raised the courage of the disciples on the mountain of transfiguration and at the foot of the same. The degree to which the family of Alphæus emulated the sons of Zebedee (Matth. xx. 20), in their sympathy with our Lord in His end at Jerusalem, is apparent from the fact that Mary the mother of James the Less and Joses was among the women that were spectators of the crucifixion. Yes, it was she only, who on the evening of the burial of Jesus in company with Mary Magdalene, sat over against His tomb (Matth. xxvii. 61); in the same manner, she and Mary Magdalene were among the first of those women who on Easter-morning hastened forth to the tomb of Jesus (Matth. xxviii. 1). Meanwhile James quietly matured into one of the much distinguished Apostles. After the martyrdom of the elder James, who seems already to have stood in a nearer relation to the government of the Church at Jerusalem, because Herod Agrippa laid hands on him first, James the Less, according to a tacit presupposition, seems to step into his place; for Peter charges those, to whom he showed himself after his deliverance from prison, to tell James and the brethren. At the Apostolic Convention at Jerusalem (Acts xv.) James is one of the most distinguished speakers; and here we perceive clearly that he deemed it his task to be the mediator of the religious liberty of the Gentile Christians and the national customs of the Jewish Christians. He stands on precisely the same platform of faith as that of Peter and Paul; what he proposes in order to pacify the Jewish Christians is not a religious but an *ethical* dogma; a measure of missionary wisdom, which accordingly meets the approbation of all the Apostles. That he did not Judaize, and indeed as an Apostle he could not judaize, is evident from the decided ground he took against judaizing demands, which was also fully accorded to him by Paul (Gal. ii.). On the other hand, in his cautious consideration for the Jews, whom in their national totatility he would gladly have saved for the Christian faith, he went to the utmost limit, as is evident from the counsel which he and his immediate associates gave to Paul on his last visit to Jerusalem (Acts xxi.). Paul was to give proof to the Jews that he did not despise the customs of the fathers by accom-

[1] According to *Huther* they went with Him from Cana to Capernaum, not because they were inclined to believe, but because they belonged to their mother. He seems to conceive them to have been young children, but Mark iii. clearly shows that such was surely not the case.

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plishing the vow of a Nazarite in the temple at Jerusalem. We cannot consider this counsel in the light of an inspiration; it miscarried and actually produced the very opposite effect that had been contemplated. But Paul, who also before this entertained a high esteem for James (Gal. i. ii.), saw nothing to object to it, although he could offer the most decided resistance to every judaizing tendency, even when Peter was guilty of it. But this cautious position of James, this keeping sacred the national custom of his people enables us to understand how the judaizers might make such manifold abuse of his name (as is apparent from Gal. ii. 4, 12, and similar indications). James, then, is above all things an Apostle, a witness of Christ, everyways the equal of the other Apostles; Christianity is to him the fulfilment of the Old Testament, a new, absolute, eternal principle of religion and in this respect he, Paul and John occupy the same platform. But, in the next place, he is also the Apostle of the Jews '*par excellence*;' that is, he conceives of Christianity in its close connection with the Old Testament, as the new perfect law of spiritual life and of liberty, because on the other hand he apprehends Judaism as passing into Christianity [Germ. *werdendes Christenthum*] and feels conscious of a special call for his people. As to the form of James's ideas, it is to be noticed that he addresses Jewish Christians (for it is settled already that our Epistle can belong to only one James) to whom the mediating dialectical form would be a heterogeneous element. The purity of his Greek style indeed has been to some an enigmatical phenomenon. But it characterizes also the Apostle of holy carefulness.

Baumgarten (Acts iv. 127) has treated at large of the grandness of the ecclesiastical position of James. The following sentence however requires to be examined. "James refuses to acknowledge any other liberty than that formed within the measure of the law and in this sense he calls the law, the law of liberty."—In that sense the law has always been a law of liberty; but here the reference is rather to a liberty, developing and manifesting itself as a new law of life, and which preserves holy Jewish custom *in* Jewish-Christianity but patriarchal custom *with* (alongside of) Jewish-Christianity. "James represents the Christian dogma in the form of the Jewish Ethos [ἔθος=custom—M.]. He has removed the Old Testament law, as such, from the sphere of religion into the sphere of *national custom*. And this was the very task assigned to him, because he had to put forth the best effort of love with a view to gain the Jewish *nation* to Christianity. This effort is recorded by historical tradition." (See Herzog's *Real-Lexicon*, Art. *Jacobus*). Three reports are in perfect agreement on the characteristics of James and also with the sketch of his character found in Holy Writ. The Gospel according to the Hebrews narrates of him, that James after the death of Jesus took the vow, that from the time he had shared the last meal with Jesus he would not eat any thing until he saw Him risen from the dead; that the risen Saviour soon afterwards appeared to him and told him, "Go eat thy bread, for the Son of Man is risen from the dead." This report sounds rather apocryphal; but its subject-matter, although not its very words, are confirmed by the statements of Hegesippus, that James was a Nazarite, and by the fact that he also recommended Paul to fulfil the vow of a Nazarite (Acts xxi). This Nazarite vow on the part of James surely does not denote a wavering faith, as Neander thinks, but rather an over-bold form of his assurance of faith. In a general way, however, the account in the Gospel of the Hebrews concerning a special appearing of Christ to James agrees with the statement of Paul 1 Cor. xv. 7. The second particular, for which we are indebted to Josephus (*Antiq*. XX. 9, 1) consists of a general notice of the martyrdom of James. He reports "that the high-priest Ananus, a Sadducee, in the interval between the departure of Festus from Palestine, A. D. 62 [Josephus speaks of his death—M.], and the arrival of Albinus, the new Procurator, caused *the brother of Jesus, who was called Christ, whose name was James and some others*,[1] whom he had accused as breakers of the law, to be stoned to the great dislike of the more moderate citizens, who therefore informed against him before Albinus." Eusebius (II. 23), superadds the words of Josephus that all the calamities of the destruction of Jerusalem did happen to the Jews to avenge James the Just who was brother of Him that is called Christ and whom the Jews had slain, notwithstanding his preëminent justice. To this we must add in the third place the detailed account of Hegesippus in Eusebius (II. 23). "With the Apostles James, the brother

[1] On the doubt concerning the genuineness of the words in Italics expressed by Clericus and others, see Huther p. 2. Note. But the several notices of Eusebius seem to sustain Josephus.

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of the Lord, succeeds to the charge of the Church—that James who has been called the Just and from the time of our Lord to our own day, for there were many of the name of James. He was holy from his mother's womb (a Nazarite, one consecrated), he drank not wine or strong drink, nor did he eat animal food; a razor came not upon his head; he did not anoint himself with oil; he did not use the bath. He alone might go into the holy place (εἰς τὰ ἅγια)."—This expression is falsely interpreted as designating the holiest of holies. The expression may admit of such an interpretation, but the Jewish law forbids it. The acknowledged Nazarite might probably go with the priests into the temple proper (Acts xxi. 26).—"For he wore no woollen clothes but linen. And alone he used to go into the temple and there he was commonly found upon his knees, praying for forgiveness for the people, so that his knees grew hard-skinned like a camel's, from his constantly bending them in prayer and entreating forgiveness for the people." On account therefore of his exceeding righteousness he was called "Just" and "Oblias" (according to Stroth עֹפֶל עָם), which means in Greek "the bulwark (pillar) of the people" and "righteousness," as the prophets declare of him (in the opinion of the Jewish people). Some of the seven sects of the Hebrews inquired of him, "What is the door (doctrine) of Jesus?" And he said that this man was the Saviour, wherefore some believed that Jesus is the Christ. Now the forementioned sects did not believe in the Resurrection, nor in the coming of one (Christ, Messiah) who shall recompense every man according to his works; but all who became believers believed through James. When many therefore of the rulers believed etc. At last, reports Hegesippus, there arose a general conflict of opinions among the people and at the Passover they placed him on the gable of the Temple and bade him solemnly declare in the audience of all the people what he believed concerning Jesus, because he was the Just and would speak in conformity with his convictions. From that lofty place he then cried with a loud voice: "Why ask ye me about Jesus, the Son of Man? He sits in heaven on the right hand of great power and will come in the clouds of heaven." And many were convinced and gave glory on the testimony of James, crying, Hosannah to the Son of David. But the Scribes and Pharisees cried "Oh! oh! even the Just is gone astray," rushed up and threw him down. Below they then stoned him (symbolically, therefore, the whole act was of course a zealotical stoning and so Josephus, from his centre of observation, correctly reports the event) and slew him with a fuller's club."—This narrative affords also a full illustration of the forementioned statement of Josephus superadded by Eusebius that the wisest among the Jews agree with him in regarding the destruction of Jerusalem as the punishment of this crime. Josephus and the Jews who were of his mind seem to have had an obscure foreboding that James was the last preacher of repentance sent to the Jewish people as a nation, and that the murder of this witness of the truth was the decisive stubbornness of the people as a people, upon which the judgment had inevitably to follow. Neander and Schaff have discovered without reason much legendary matter and an Ebionite mode of thinking in the report of Hegesippus. Hegesippus was certainly a Jewish Christian but not an Ebionite. It must not be overlooked that his opinion of James momentarily commingles in his report with his opinion of the Jewish people. But this narrative is strongly authenticated in all its main features. That James was a Nazarite is supported by Acts xxi. 23 etc., and by the citation from the Gospel according to the Hebrews. The zeal of James in interceding for the Jewish people is reflected in every thing we know of him. Josephus also testifies to the veneration James enjoyed among the Jewish people. But most important, in the last place, is the account of that public crisis which was to determine the decision of the Jewish nation for or against faith in Christ; and the antecedents of similar analogous crises, particularly in Acts v. 13; vi. 7; xxii. 22, as well as its internal truthfulness, give decided support to this the main feature of the account of Hegesippus. The Nazarite character of James would also explain the reason why, to judge from later indications, the Essenes in particular became converts to Christianity and were more especially attached to the person of James not only as Jewish Christians but also in the direction of the Gnostic Ebionitism. The veneration with which Jewish Christians were wont to regard "the brother of the Lord," which had already before that period become extremely one-sided, would be heightened in their case and the Clementines in particular supply evidence that this veneration had actually been thus heightened,

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for they exalt James above Peter and all the Apostles and make him the supreme Bishop of all Christendom. James has here been made the symbol of *judaistico-chiliastic* claims to the government of Church and the world. According to Epiphan *hæres.* XXX. § 16 there were among the glorifications of James actually ἀναβαθμοὶ Ἰακώβου, descriptions of his pretended ascension. Epiphanius also notwithstanding his antagonism to the Ebionites, holds similar exaggerations (*Hæres.* XXIX. 4 and LXXVIII. 13). Probably it is only owing to Epiphanius misunderstanding Hegesippus that he states, "that James was like the highpriest permitted to enter once a year the holiest of holies because he was a Nazarite and wore the highpriest's mitre (τὸ πέταλον). This myth is not on a level with the account of Polycrates respecting John (Euseb. V. 24). Polycrates doubtless accorded the highpriest's mitre to John in a symbolico-ideal sense; which is hardly so in the case of Epiphanius. (See Herzog, Art. *Jacobus*). An ambiguous notice in Eusebius (VII. 19) states that the Church at Jerusalem in token of their veneration of James had preserved as a holy relic, his official seat.

Owing to the mythical difference between James the Just and James the Apostle the myth took further occasion to decorate particularly the end of the latter, considered separately. Nicephorus, II. 40, reports him to have first appeared as a messenger of faith in South-Western Palestine, then in Egypt; and that he was crucified at Ostracina in Lower Egypt. (For particulars see Natalis *Alex. Sæc.* I. p. 59.) On the Church legends of the supposed two Jameses cf. Stichart, *Ecclesiastical legend of the holy Apostles*, Leipzig, 1861, p. 79 etc. The chronology of Eusebius fixes the death of the real and one James in the year A. D. 63. Eusebius judiciously connects his death with Paul's appeal to Rome (II. 23). Until then the hatred of the Jews had been directed mainly against Paul whom they tried to kill by all means. But by his appeal to Rome he escaped further persecution on their part. But since James had consorted with him at Jerusalem, it was natural that the hatred of many Jews should now be turned against him, the most distinguished representative of Christianity among them. But from this it does not follow that Eusebius intended to say that James was killed as early as the time when the appeal took place; nor does it follow from Eusebius III. 11 that the death of James took place immediately before the destruction of Jerusalem. The notice of Josephus that James was killed after the departure of Festus and before the arrival of Albinus leads to about the time given in the chronology of Eusebius, for Festus was called away in A. D. 62.

"Among the Apostles James is, *par excellence*, the representative of Christian wisdom, gentleness, mediation and union; as apostolical presbyter-bishop of Jerusalem he is the representative of Jewish nationality and custom in its Christian transformation and transfiguration. As the son of Alphæus he presents a contrast to the fiery, impetuous Judas Lebbæus Thaddæus, and exhibits the character of a sage and a sufferer matured, according to his charisma, in caution by constant spiritual discipline. Thus he was the last and most engaging expression of the Gospel to the Jewish people; and after the stoning of this messenger of faith, the city and people were sealed unto judgment, which was acknowledged not only by Eusebius, but even resented by Josephus. Jerusalem rejected Christianity especially because it hated in it the union with Gentile Christians." (From the article "*Jacobus*"). On the literature of treatises on the supposed two Jameses see Winer's *Real Wörterbuch*, Art. *Jacobus*, p. 525. Also Wiesinger's *Commentary* p. 21 and the *Introduction* of Theile.

[EXCURSES ON THE BROTHERS OF THE LORD.

[The family relations of Joseph and Mary demand more than a passing or one-sided notice. This interesting, but very difficult and complicated subject involves the question: *Was Jesus the only child in the Holy Family, or were there other children, and if so, who were they?*

The New Testament answers the first part of the question in the negative, and says concerning the second that Jesus had brothers and sisters. They are mentioned with or without their names twelve times in the Gospels (Matth. xii. 46, 47; xiii. 55, 56 (ἀδελφοί and ἀδελφαί); Mark iii. 31, 32; vi. 3 (sisters also); Luke viii. 19, 20; Jno. vii. 3, 5, 10, once in Acts (i. 14), once in 1 Cor. (ix. 5) and once in Gal. (i. 19), where James of Jerusalem is called the Lord's brother.

St. Matthew (xiii. 55) gives the names of the four brothers, viz. James, Joses or *Joseph*, Simon and Judas.—St. Mark (vi. 3) calls them James, Joses or *Josetus*, Simon and Juda.

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Neither the names nor the number of sisters are mentioned, but they cannot have been less than two.

It is to be noticed that in all the passages referred to they are also called *His* brothers and sisters, *i. e.* the brothers and sisters of Jesus, never His cousins (ἀνεψιοί) or kinsmen (συγγενεῖς), and that these brothers and sisters are always mentioned in connection with Mary.

These are the simple facts of the case, and in any other case, the terms used would have been received in their natural sense, the brothers and sisters would have been regarded as brothers and sisters, nothing more or less. But dogmatical prejudices and ascetic extravagances concerning the sanctity of celibacy began at a very early period to apply a non-natural interpretation to the terms brothers and sisters with reference to our Lord. At least *three* leading theories have been advanced towards the solution of this question.

I. The theory which makes the brothers and sisters of Jesus the children of Joseph by a former marriage, or the adopted children of Joseph.

II. The theory which makes them the children of Mary, the sister of Mary the mother of Jesus, or the cousins-german of Jesus. As a variation of this theory, there is another which makes them His cousins both on the side of Joseph and Mary.

III. The theory according to which they were the children of Joseph and Mary, or the actual brothers and sisters of Jesus.

A condensed survey of these theories will enable us to form an idea of the difficulties connected with our subject.—

I. The hypothesis that the brothers and sisters of Jesus were the children of Joseph by a former marriage or his adopted children is founded on traditional notices drawn from the apocryphal gospels, which represent Joseph as a man of 80 years when he married Mary, the father of four sons and two daughters by his former wife Escha. The names of the children are variously given. This is the earliest tradition concerning the parentage of the brothers and sisters of the Lord, but need not detain us long, because even Jerome, the strenuous advocate of the *cousin*-theory, denounced it as "*deliramenta apocryphorum,*" as "apocryphal nonsense." But notwithstanding this strong censure of Jerome, and ample margin being left to the reputed *age* of Joseph at the time of his marriage, it contains nothing intrinsically improbable. It is indeed, and we think justly, pronounced by Stier and Greswell a mere fiction devised to save the ἀειπαρθενία of Mary, and advocated on grounds of *expediency* by modern authors, but although the children of Joseph might and would be called the brothers and sisters of Jesus, the hypothesis is open to very grave objections, because it makes them the seniors of our Lord, which conflicts with their constant attendance on Mary and our Lord's being the legal heir to the throne of David, a prerogative that could only have been enjoyed by the first-born, not by the last-born; for the people clearly knew nothing of His supernatural origin and here we have to deal altogether with popular impressions.

A modification of this hypothesis is Lange's *adoption-theory.* He supposes Joseph to have had a brother Clopas or Alphæus, who married a certain Mary, not the sister of Mary the mother of Jesus. He died early and Joseph adopted his children who thus became the legal brothers and sisters of our Lord. Their mother also became an inmate of Joseph's family. It is hard to realize such a state of things, if we consider that Joseph was a poor carpenter, and that Mary the supposed mother of those children should have relinquished her maternal rights over them. The hypothesis, although very ingenious, is purely speculative, countenanced neither by exegesis nor tradition, and evidently the result of dogmatic and critical perplexity.

Lichtenstein makes Joseph and Clopas, two brothers, marry two sisters both named Mary. At the death of Clopas, Joseph took Mary, the widow of Clopas, into his family, and thus the children were doubly related to our Lord, legally on their father's side and naturally on their mother's side—and might therefore after their adoption be styled the brothers and sisters of the Lord.

The *Levirate* hypothesis, according to which Joseph on the death of his brother Clopas, married his widow, and that the brothers and sisters of Jesus were the fruit of this marriage, belongs under this head, but needs neither discussion nor refutation.

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II. We come now to the *cousin*-theory, which makes the brothers and sisters of our Lord the children of Clopas and Mary, the sister of Mary the mother of our Lord, and alleges that these children by a lax use of the words brother and sister were regarded to sustain the fraternal relation to our Lord.

This theory rests upon the following assumptions, 1. That Alphæus and Clopas are identical; 2. that Mary the mother of James, Joseph, Simon and Jude was his wife and the sister of Mary the mother of Jesus; 3. that the lax use of the term "brother" is a fact. These assumptions are open to weighty objections.

a. The identity of Alphæus and Clopas rests on the slender foundation that James the Less, one of the twelve is called the *son of* Alphæus (Ἰάκωβος ὁ τοῦ Ἀλφαίου Matth. x. 3; Mark ii. 14; iii. 18; Luke vi. 15; Acts i. 13) and that one of the spectators of the crucifixion, called Mary (Clopa=Μαρία ἡ τοῦ Κλωπᾶ) was the mother of James the Less, because a Mary, the mother of two sons James and Joses is mentioned in Mark xv. 40; and that the Hebrew חַלְפַּי and the Greek Ἀλφαῖος are supposed to be different forms of the same name. This is probable but not certain. Matthew or Levi, moreover was also a son of Alphæus, and if the ellipsis in Ἰούδας Ἰακώβου (Luke vi. 15; Acts i. 13) is to be filled up, as is commonly done, by inserting ἀδελφός, the Apostle Jude also was a son of Alphæus. Furthermore, if this Mary was also the mother of Simeon, another Apostle, we have the extraordinary fact that *four Apostles*, claimed by the advocates of this theory as the brothers of Christ, did not believe in Him, for John expressly informs us that His brethren did not believe in Him. (John vii. 3 sqq.).

b. The assumption that Mary the mother of Jesus, and Mary the mother of James and Joses were *sisters* is founded on a solitary passage in John, which admits however of a very different and far more probable solution. It is Jno. xix. 25, which as punctuated and read by the advocates of the *cousin*-theory, enumerates the three Marys as spectators of the crucifixion. "Now there stood by the cross of Jesus His mother, and His mother's sister Mary the wife of Clopas, and Mary Magdalene," but the more correct reading is "Now there stood by the cross of Jesus His mother and His mother's sister (Salome, the mother of John the Evangelist), Mary the wife of Clopas and Mary Magdalene."—We know from Matthew that Salome, the mother of Zebedee's children was present at the crucifixion, and this indirect reference to his mother, accords with the usual delicacy of John.

Instances of two sisters having the same name are indeed occasionally met with, but they are far from common; considered as a question of probability, it must be decided in the negative, and this decision will be corroborated by the other arbitrary and illogical elements of this hypothesis.

Let us look at it from another point of view. The Evangelists enumerate James, Joseph (for that is the *true* reading in Matthew) Simon and Jude as the four brothers of our Lord. The advocates of the cousin-theory allege that they were his *cousins*, but were *called* his brothers. We read also of another Mary the mother of James and Joses, who is nowhere called the mother of Simon and Jude. Now because she had one son, or if you will, two sons, whose names were identical with those of the brothers of the Lord, it is inferred that she was the mother of the brothers and sisters of the Lord. But the most authentic codices and the most reliable critics pronounce *Joseph* to be the correct reading in Matthew, and this develops the extraordinary logic that because here is a mother of *two* sons one of whom has the same name as that of a son of a mother of *four* sons, THEREFORE she is the mother of the four. The acumen of Aristotle, surely, is not needed, to detect this fallacy.—Add to this that the brothers of Jesus appear uniformly in the company of Mary, the mother of Jesus, that the Hebrew אָח, the representative of the Greek ἀδελφός, is used only twice in a lax sense, and then only in the case of *nephews*, that the words ἀνεψιός, *consobrinus*, or cousin (Col. iv. 10 applied to Mark the cousin of Barnabas), υἱὸς τῆς ἀδελφῆς, sister's son (Acts xxiii. 26), and συγγενής, *kinsman* or *relative* form part of the New Testament vocabulary, that nevertheless the Evangelists use the word ἀδελφοί and

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not any of the new terms, that the *brothers* did not believe in Christ before His resurrection, that therefore they could not have been *Apostles*, and that after His resurrection, even as *believers* they are expressly distinguished from the Apostles, and the inference is all but irresistible that this whole theory, from beginning to end, is involved in chaotic confusion and endless contradiction.

Much stress is laid by the advocates of this theory on the celebrated passage Gal. i. 19: "But other of the Apostles saw I none, save James, the Lord's brother." Read and construed as the verse stands in E.V. it is argued that Paul here declares to have seen at Jerusalem James, a brother of the Lord, who was an Apostle, that this must have been James of Alphæus or James the Less, because James the son of Zebedee was dead at that time, that here is a clear case of the word brother being used in the sense of cousin, and that consequently the Lord's brethren are His cousins, the children of Alphæus and Mary. The passage bears however the very opposite interpretation and some of the best Greek scholars have shown, and we think conclusively, that we ought to render "I saw none other of the Apostles (besides Peter to whom he had referred in the preceding verse) but I saw James, the Lord's brother." In other words Paul distinguishes James the Lord's brother from the twelve. Still it is only fair to add that although James was not an Apostle, yet both on account of his exemplary piety and wisdom and on account of his relation to our Lord, and as first bishop of Jerusalem, he enjoyed apostolic dignity and authority. "That such was the case is evident from various passages in Acts, in the Epistle to the Galatians, from Josephus, Hegesippus and the tradition of the Eastern Church."

III. The only remaining theory is that the brothers of Jesus were His actual brothers, that is: the children of Joseph and Mary. This view is the most natural, but beset by dogmatical difficulties. We will first state the arguments in its favour and then consider the dogmatical difficulties.

1. The language used by the Evangelists is such as to intimate that Joseph and Mary were man and wife.
2. The term 'first-born' although of technical value and importing certain privileges, may fairly be construed as implying the existence of children born subsequently, especially if it is considered that the Evangelists record events as historians after those events had become history, and that if they had intended to say that Jesus was Mary's *only-born*, it was as easy for them to select that term, which forms part of the N. T. vocabulary as the ambiguous 'first-born,' which although susceptible of a non-natural interpretation, imports generally the existence of later-born children.
3. The Evangelists mention brothers and sisters of Jesus.
4. These brothers could not have been Apostles, for they continued to disbelieve in Jesus during His life-time.
5. The hypothesis that the brothers and sisters of Jesus were the children of Joseph and Mary simplifies the domestic relations of the holy family.
6. The objection which is sometimes brought against this hypothesis that Jesus would not have commended his mother to *John*, if she had other sons to take care of her (Jno. xix. 26). "But why," asks *Andrews* if James and Judas were *Apostles* and *His* cousins, sons of her sister and long inmates of her family, and it was a question of kinship, did He not commend her to *their* care? The force of the objection remains then unbroken on the *cousin*-theory. The true reasons why our Lord confided His mother to John and not to His brothers, seem to have been the following:

a. The brothers did not believe in Him, and consequently could not sympathize with Mary in her great sorrow.

b. Between John, the most intimate friend of Jesus, who understood and appreciated Him better than all the disciples, and Mary there was the strongest bond of sympathy in their love of Jesus, and *John* was therefore most likely to uphold and comfort her with filial tenderness in her sad trials.

John, moreover, was the *cousin* of Jesus, being the son of Salome, the sister of Mary, and the *brothers of Jesus* were probably married, as the notice of Paul in 1 Cor. ix. 5, seems to imply.

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The last two points we do not urge as reasons, but merely state as matters of interest.

These plain facts, drawn solely from Scripture, conflict however with the old and widespread view of the perpetual virginity of Mary and the feeling that it was lowering the dignity of the Saviour and that of Mary to admit the probability or even possibility of further descendants. To preclude the possibility of such an hypothesis was doubtless the ruling motive of those who gave currency to the apocryphal fiction that Joseph was eighty years old when he married Mary.

The cousin-theory which may be traced back to Papias, although made current in the Church by Jerome, clearly originated in the desire to establish the superiority of the unmarried to the married state. Gnostic principles began early to prevail in the Church and to induce the desire to separate Christ as widely as possible from other men. To obliterate, if possible, any and everything He might be supposed to have in common with other men, was believed to add to His exaltation. This exaltation would naturally pass from Him to Mary, and with the development of Mariology and Mariolatry become an article of faith. Due allowance must also be made for the feeling "that the selection of a woman and that of a virgin to be the mother of the Lord, carries with it as a necessary implication that no others could sustain the same relations with her." (J. A. Alexander). It is of course very difficult to account for the extent of this feeling, but there can be no doubt that it is not altogether free from an undervaluation of the honour and dignity conferred by our Lord on our common humanity by His Incarnation. The inspired writers of the New Testament seem to emulate each other in portraying the true humanity of Christ and in showing how He ennobled, glorified, and with reverence be it uttered, deified that nature which at the first came pure and holy from His creative Mind. It is surely an ineffably touching and consoling thought that the holy Jesus passed through every relation of human childhood and from having been a pattern of humility, modesty and forbearance to His brothers and sisters, from having borne with their impatience and want of sympathy, to evidence Himself in this respect also as our true Highpriest that He might be touched with a feeling of our infirmity." And then as to Mary, her memory will not be less dear and sacred to us, as the mother of the brothers and sisters of Jesus, than as the ever-virgin. Marriage is a divine institution and has been made doubly divine by the human mother of our Lord.—

The question has from the earliest times been variously answered; the view that Jesus had actual brothers and sisters is as old as any of the other theories and we believe, with Neander, Winer, Meyer, Stier, Alford and Farrar that it accords best with the evangelical record, and barring dogmatical prejudice or feeling, is at once the simplest, most natural and logical solution of this otherwise hopelessly confused question, which fortunately is an open one in *our* Church and most of the Reformed bodies.

Those who desire to *study* this question are referred to ANDREWS, *Life of Christ* pp. 104–116. ALFORD *Greek Testament*, Introduction to Epistle St. James, DR. SCHAFF's excellent Essay: "*Das Verhältniss des Jakobus, Bruders des Herrn, zu Jakobus Alphæi*, Berlin 1843, his annotation to Lange's *Matthew* pp. 256–266, and to my Article in the *Princeton Review* for January 1865: "*Are James the Son of Alphæus and James the Brother of the Lord identical?*"—M.].

2. GENUINENESS OF THE EPISTLE.

A. *Notices which presuppose the early existence and reception of the Epistles* in Clemens Romanus Ep. 1. ch. x.; in Pastor Hermas, *Similit.* viii. 6; in Irenæus, *adv. Hæeres*, iv. 16. *Abraham amicus Dei* (Jacob. ii. 23). Tertullian *adv. Judæos* Cap. ii.: *Abraham amicus Dei.* See on it Guerike, *Isagogik*, p. 441, and Huther p. 24.

B. *Testimonies.* The ancient Syriac Peschito contains this Epistle. Clemens Alex. knew it according to Euseb. *Hist. Eccl.* VI. 14. He also alludes to James ii. 8 in *Stromat* VI.—Origen mentions the Epistle of James in Tom. 19 on John and occasionally calls it *divina Jacobi Apostoli Epistola.* Homil. 13 in Gen. etc.—Dionysius of Alexandria appeals to it in several places and Didymus of Alexandria wrote a commentary on it.—Cyril of Jerusalem and Jerome, *Cat.* 3 considered it to be genuine (Guerike p. 442).

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C. *Ancient doubts of its genuineness.*—These were the natural outgrowth of the apocryphal Jewish Christian account of distinguishing James the son of Alphæus from James the brother of the Lord. It is certainly not surprising (Kern supposes it *is*) that the testimony of Hegesippus is wanting for the Epistle in Euseb. ii. 23, where he is only cited as the chronicler of the life and martyrdom of James. But Eusebius takes occasion to mention the Epistle itself in order to add the observation that it was accounted spurious, as many of the ancients had neither mentioned it nor the Epistle of Jude; but that they were publicly read in most of the Churches. The reason adduced is clearly of little weight against the genuineness of the Epistle. Origen may at first have intended to give a faint intimation of existing doubt; but this is rather doubtful (see Guerike 443, note 4). Eusebius placing the Epistle among the Antilegomena simply proves that in his time its genuineness was not universally acknowledged; he himself appears to have essentially shared those doubts, owing to his indecision in his historical view of the person in question. The doubts stated by Jerome are now only regarded as historical references; the alleged contradiction of Theodore of Mopsuestia cannot be authenticated, but even if it could, it would only be the statement of a critical view belonging to a later period.

D. *Doubts at the time of the Reformation.* Luther, in the preface to the Epistle of James A. D. 1522 says: "This Epistle of James, although rejected by the ancients (which is false) I praise and esteem good withal, because it setteth forth not any doctrine of man and drives hard the law of God (which is incorrect). But to give my opinion, yet without the prejudice of any one, I count it to be no Apostle's writing, and this is my reason. First, because contrary to St. Paul's writings and all other Scripture it puts righteousness in works (a misunderstanding; and if it were so, how could he praise it and esteem it good withal?). "Lastly he thought that the Author was some good, pious man." Yes, "some good pious man" who understood better how to warn Jewish-Christians of the insurrection of the Jews than Luther knew to warn the Evangelicals of the insurrection of the peasants.—His opinion is couched in stronger terms in the preface to the Edition of the N. T. of 1524: "On that account the Epistle of James, compared with them (the Epistles of Paul and the remaining Epistles of the N. T.) is a veritable straw-Epistle. For it lacks all evangelical character." It is striking enough that Luther held also to the opinion that the early-deceased James, the son of Zebedee was the author of this Epistle. Similar opinions rejecting the Epistle found in the Table talk (*Tisch-Reden*) proves that Luther retained this view to a later period although the respective passages were omitted in later editions of the New Testament. (See Huther p. 25). The opinion of Luther was followed by the *Magdeburg Centuriators*, Hunnius, Althammer and others; among the Reformed by Wetstein. It is known that Luther's view could not do justice to the book of Revelation and other books of Holy Writ; it was the enthusiastic prominence he gave to the doctrine of justification (the work to which he had been especially called), connected with his misapprehension of the general tendency of the Epistle and with the new born deep consciousness of evangelical liberty of thought as contrasted with exegetical tradition, that made him pronounce so embarrassed an opinion of our Epistle. In the *Dorpat Magazine for Theology and the Church* Vol. I. pt. 1. 1859, p. 152, von Oettingen reviewing Huther's Commentary on the Epistle of James says concerning the forementioned opinion of Luther: "This opinion of Luther not only has been recently adopted by the Tübingen school *utiliter* for its tendencies but it has also been repeated by the Gnesio-Lutherans, as is proved by the following hasty statement of Ströbel (in a review of Wiesinger's Commentary in *Guerike and Rudelbach's Magazine for Lutheran Theology*, 1857, II. p. 356. "No matter in what sense we take the Epistle of James, it is always in conflict with the remaining parts of Holy Writ." Very justly von Oettingen expresses his censure of that opinion in the name of the *Biblia Stroebeliana* (see in Huther p. 28). In the Roman Catholic Church doubts were uttered by Erasmus and Cajetanus.

E. *Modern doubts.* Forerunners: Faber, Bolten, Bertholdt: James wrote in Aramean, the Greek translation the work of another hand.

De Wette, *Introduction to the New Testament.* It is difficult to see why James should have written an Epistle to all the Jewish Christians in the world. Its contents are ambiguous. It lacks personality. The missed contradiction of Paul is undignified. Ch. ii. 25 seems to refer to

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Hebrews xi. 31 and consequently to betray a later author. How could James write such good Greek? For counter-statements see Guerike, *Contributions*, p. 160 etc.

Schleiermacher:—*Introduction to the New Testament*, edited by Walde. He finds the opinion of Luther confirmed, the style in part ornate, in part clumsy and as to the contents of the Epistle, he finds much bombast.—

Kern:—*The character and origin of the Epistle of James*, Tübingen Magazine 1835, II. Why Hegesippus did not mention the Epistle?

Baur:—"*Paulus*," p. 677; "*Christianity of the first three centuries*, p. 96."—On the ground of the well-known Ebionite hypothesis and of the assumption that the Epistle teaches a righteousness of good works against Paul. Schwegler in the train of Baur: "*The Post-apostolic Age*, vol. I. p. 413 etc. Reasons for the alleged spuriousness: 1, The want of individuality; 2, Christian antiquity unacquainted with the Epistle and its later recognition as canonical; 3, the mild form of Ebionitism it sets forth; 4, the internal church-relations assumed in it; 5, its acquaintance with the Pauline Epistles, the Epistle to the Hebrews and the Gospel according to the Hebrews.—Quite new, but also quite untenable is here especially the discovery of Ebionitism. The very name of James, the address to the twelve tribes, the word synagogue for Church are adduced in proof of the Ebionitism of the Epistle; the rich πλούσιοι—are to denote the Gentile Christians. But in that case, ch. ii. 2 would make the congregations addressed by the author non-Ebionite, Notwithstanding the strong language used against the rich (=Gentile Christians) the Epistle is alleged to be ironical, and said to aim at effecting a compromise between Jewish and Gentile Christians. For further counter-remarks see Huther p. 301 and Reuss § 146, Note. Huther p. 31 treats also Ritschl's view of the Epistle of James (which has however been modified in the 2d edition) and mentions Rauch's attack on the integrity of the passage ch. v. 10–12, which has been repelled by Hagenbach and Schneckenburger (see Guerike p. 448).

Credner considers the Epistle genuine as the production of the brother of the Lord and denies the authorship of James the Apostle. But this point is decided by the right apprehension of the Author's person (§ 1). Moreover it is to be noticed that Schott has revived the view of Bolten etc., that the Epistle is a free translation of the Aramean original; an assumption, devoid of all foundation.

The circumstance of the Epistle not being generally known to the ancient Church at an early date may be accounted for by the following considerations:

1, It was addressed to Jewish Christians (hence it occurs already in the Peschito, because in Syria in particular there were many Jewish Christians; this circumstance is rendered prominent by Ritschl);

2, The Epistle, in its tendency, presented only few dogmatical points, whereas the ancient Church reverted especially to dogmatical points;

3, The absence of the apostolic designation in the title and similar matter. See Guerike p. 444. The chief reason lay probably in the circumstance that the consciousness of the concrete relation of the Epistle, which made it appear in its whole weight, became gradually less prominent.

[Alford: "On the whole, on any intelligible principles of canonical reception of early writings, we cannot refuse this Epistle a place in the Canon. That that place was given it from the first in some part of the Church; that in spite of many adverse circumstances, it gradually won that place in other parts; that when thoroughly considered, it is so consistent with and worthy of his character and standing whose name it bears; that it is marked off by so strong a line of distinction from the writings and Epistles which have not attained a place in the Canon; all these are considerations which, though they do not in this, any more than in other cases, amount to demonstration, yet furnish when combined a proof hardly to be resisted, that the place where we now find it in the N. T. Canon is that which it ought to have, and which God in His Providence has guided His Church to assign to it."—M.]

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3. OCCASION, DESTINATION AND OBJECT OF THE EPISTLE, ITS THEOLOGICAL AND STYLISTICAL CHARACTER.

We should be obliged to treat twice of the contents of this Epistle, were we to omit to consider first the question stated at the head of this section. For in order to gain a thorough appreciation of the full import and apostolical value of this Epistle our exposition should be duly influenced by the character of James, by his relation to the Jews and to Jewish Christians, by Jewish affairs belonging to its date and by the Christian-prophetical stylistic which demanded an address to his people. To the circumstance, that the Epistle of James, in most instances, has been dissociated from all these vital considerations, is mainly to be ascribed the manifold misunderstanding of the same. The consideration of the contents according to the leading thoughts and the total impression of the Epistle, to be sure, ought to precede the investigation relating to occasion, object etc., but the exposition of its historic genesis will enable us to understand it with reference to the whole of its glorious contents, that is, then also to set forth its contents in detail.

The title v. 1 shows that the Epistle of James was addressed to Jewish Christians in the widest sense of the term, for the whole people was only one *diaspora* (dispersion) viewed as a huge whole. The same remark applies to the First Epistle of Peter with reference to the Jewish Christians of Asia Minor and also to the Epistle to the Hebrews with reference to the Jewish Christians of Palestine.—The date of the Epistle of James falls most probably (as we conclude from the developed condition of the Jewish Christian Churches) into the latest period of his life, about A. D. 62. The date of the composition of the first Epistle of Peter we fix with Thiersch (63–64) at about A. D. 64 (see my *History of the Apost. Age,* I. p. 148 and II. p. 574) not with Weiss and Fronmüller A. D. 54 or 55, because at the latter period the prolonged activity of Peter at Babylon and the multiplication of Jewish Christian Churches in Pontius are entirely out of the question. To the same period, to A. D. 62–64, belongs the Epistle to the Hebrews (see my *Apostolic Age,* I. 75; cf. this Commentary on the Epistle to the Hebrews, where for good reasons the date given is the interval between the death of James in A. D. 61 or 63, and the beginning of the Jewish war in A. D. 67).

Said three Epistles addressed to Jewish Christians originated therefore in a period when the Jewish revolution against the supremacy of the Romans had already begun to germ and ferment in the minds of the Jewish people. The proper foundation of this revolution had already been laid by the crucifixion of Christ, but especially by the rejection of Christianity sealed with the execution of James (see my *Apost. Age,* Vol. II. p. 427). Thereby the preserving and saving element had been separated from the Jewish nationality, which henceforth, developed into perfect pharisaism, stood arrayed in deadly enmity both against the pagans and the Christians. The pagan instinct, however, returned this antagonism also in its representatives, the Roman governors and thus provocation and persecution increased on the part of the pagans, and fanatical commotions and tumults on that of the Jews. So already Felix, the proconsul, treated the Jews worse than his predecessors and the Jews in their turn resented his maltreatment by several insurrections, especially under the leadership of an Egyptian who took 30,000 men to the Mount of Olives. Similar jarrings and revolts were repeated under Festus. The Jews on the whole, restrained themselves as yet under the proconsulate of Albinus (A. D. 63–65). But the war broke out in A. D. 66 under Gessius Florus. The rupture among the Jews and Gentiles turned into open revolution first at Cæsarea; immediately afterwards at Jerusalem and the flames of the most atrocious religious war spread on all sides, to Scythopolis, Damascus, Askalon, Ptolemais, Hippo and Alexandria; everywhere the Jews were slaughtered by thousands.

It must be assumed, that the same excited, enthusiastic and fanatical disposition flashed from Jerusalem through the entire Jewish diaspora and that the hope of miraculous deliverance and the impulse of revolutionary self-help and revenge conspired every where with their animosity against the Gentiles, who in their turn were filled with equal deadly hatred.

Such was the situation. But now must be taken into account the powerful effect of such national sympathy and antipathy on the Jewish Christians. Nationally they were still Jews

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and Jewish blood stirred and boiled in their veins. They were in common with the Jews attacked and tempted on the one hand, by the hatred, contempt and oppression of the pagans; and on the other by Jewish-national sympathy, by their yearning for deliverance and by their chiliastic, enthusiastic hopes. The national movements of modern and quite recent times offer appropriate illustrations of the powerful influence of such a national revolutionary current on the individual members of the respective people. That movement was consequently the great seductive alternative that lay before the Jewish Christians of that period. Standing aloof from the revolutionary movement, they were cursed and persecuted as apostates by their national brethren. We know from history how much the Christians had to suffer in this respect during the later insurrection of the Jews under Bar Cochba in the time of Hadrian. Bare sympathy on the other hand with the chimerical enthusiasm of the Jews, was entering the road to apostasy (for they exchanged the faith in Christ for the hope of a pseudo-messianic deliverance), falling into unbelief of the justice of God in the judgment that was coming on their people and severing the bond of church-fellowship with the Gentile-Christians, while they were restoring religious fellowship with Christ-murdering fanaticism.

Hence the Spirit of Christ on all sides warned them and confirmed their faith in this their situation; and the above-mentioned three Epistles are the documents of this guardian Spirit, and in this light alone can they be rightly understood. They are therefore the most appropriate sequel to the prophetical warnings, cautions and exhortations of the eschatological speech of Christ in Matth. xxiv. 16 etc.

Even if the revolutionary spirit had been less developed during the last days of James, his prophetical forebodings would sufficiently account for his hortatory Epistle (v. ch. v. 1); as in a similar manner a prophetical presentiment of the Church anticipated a dearth (Acts xi. 27); and foretold the imprisonment of Paul (Acts xxi. 10).

James had the immediate and wide-reaching vocation to confirm the Jewish Christians, without incautiously delineating the impending revolution in colours too positive. Hence he issued a circular letter to the twelve tribes in the dispersion.

This address has been variously interpreted: it is maintained that the Epistle addresses converted and unconverted Jews (Grotius, Wolf, Credner etc.), Jewish Christians and Gentile Christians as divided parties (Kern), as a closed society (de Wette and others), Jewish Christians (Neander, Guerike, Wiesinger etc.). See Wiesinger's Introduction. (The views, which assign to the Epistle a wholly particular destination, *e. g.* Noesselt: to the Christians at Antioch, see in Hertwig's Tables p. 51). Huther (p. 12) lays stress on the consideration that the Author saw only in Jewish *Christians* true Jews and that there did not then exist so sharp a separation of Judaism and Christianity.

We rather think it necessary to lay stress on the circumstance that James, according to the relations he bore to his people, and as long as that people had not set the seal to their obstinacy in the last symptoms of their apostasy (viz.: the execution of their bishops and their chiliastic revolution against the pagan authorities which involved their renunciation of Christian salvation), not only saw in the Jews catechumens of Christianity by birth, but he also saw in the Jewish Christians the true Jews. Addressing therefore the twelve tribes, he did not address the Jews in a dogmatical sense as associates of the old religious communion, but he did address the Jews as his theocratico-national brethren, the noblest part of whom had already become his brethren in the faith and all of whom were *called* to become his brethren in the faith. His primary object of course was to warn the Jewish Christians against taking part in the fanatical revolutionary spirit of the Jews, but surely his secondary purpose was to warn the Jews against being carried away by the hostility and oppression of the tyranny into revolt and the final falling away from the patience of Christ. We admit therefore the correctness of the following remark of Guerike (p. 435) "Strictly speaking the twelve tribes in the diaspora certainly denote only those living out of Palestine, but in a more general sense the term does not exclude the Jews living in Palestine and the contents of the Epistle show that the term is here used in the latter sense."

The point, therefore, on which James felt constrained to speak to all his brethren was to advert to the fact that they were exposed to a great and manifold temptation and that they needed

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great perseverance in the spirit of Christ's patience. Especially he felt called upon to encourage believers (ch. i.); solemnly to threaten those who had thus far persevered in unbelief and self-righteousness (ch. v. 1); variously to instruct, warn and admonish the tempted and manifold-wavering brethren (ch. ii. etc.]. On the other hand he had to couch his warning against the chiliastico-political fanaticism of his time in terms sufficiently general and cautious in order to avoid the suspicion of being mixed up with the political issues of the question, that is, he had to treat it on purely religious grounds.

The further destination of his pastoral Epistle for all Jewish Christians, relatively including the Jews, accounts also for the careful Greek diction which is characteristic of the Epistle. It also explains the Hebrew-symbolical character of the Epistle whereby it is related to the prophetical style of the O. T. This character surely is wholly misunderstood, if the Epistle is made to yield the result that in the Churches, whom James addresses, the poor on account of their faith were oppressed by the rich, that the rich were flattered in their religious assemblies etc. As in ch. i. the twelve tribes represent the people of God in its present state of development of actual and future Christliness,* as the ἀνὴρ δίψυχος denotes the man who doubtingly wavers between faith and apostasy, so the poor represent the humble and those who believe through humility, but the rich denote the self-righteous and those who are unbelieving through self-righteousness. And again as in ch. ii. the synagogue describes the assembly of the congregation, and the rich man with a gold ring and a splendid garment denotes the proud, Ebionitising Jewish Christian parading his ring of the Jewish Covenant, while the poor man with a vile garment describes the Gentile Christian, so faith denotes here in the theocratic sense the Jewish theocratic rightness-of-belief (Thiersch, too strong: *Jewish orthodoxy*), while the work of faith on the other hand signifies the energy and consistency of life exhibited in faith-work, which is the evidence of living faith; the New Testament faith, consistency of life, the work *in grandi*, which is the evidence of the vitality of the O. T. faith, but especially the N. T. faith as brotherly love towards Gentile Christians (the poor brother, the poor sister). And as in ch. iii. the becoming teachers of many (πολλοὶ διδάσκαλοι γίνεσθε) denotes the doctrinal, propagandistic nature of the Jewish Christians and the Jews (v. Rom. ii. 17 etc.), so the fiery spark which grows into a great conflagration describes Jewish fanaticism. In ch. iv. the wars and disruptions (E. V. *fightings*) probably denote not only disputes and sectarism, but the adulterers and adulteresses describe not such persons in a literal but in the O. T. religious sense, viz.: apostates or such as are inclined that way. As ch. iv. 13, 14 contains a prophetical allusion to the sad transformation of the gain-seeking Jewish diaspora, so ch. v. foretells the great judgment impending on the rich, on self-righteous Judaism. These hints may suffice to show that the character of the Epistle answers to its end and aim. For this very reason its specifically Christian character comes out only in general outlines. The wide-reaching destination of the Epistle would hardly admit of a too definite dogmatical treatment.

That the receivers proper of the Epistle were really Christians is manifest from its fundamental Christian tone: "Servant of the Lord Jesus Christ—brethren, beloved brethren,—he begat us with the word of truth—the good (E. V. worthy) name—the killing of the Just—the nearness of the Lord—" etc. see Huther, p. 12. That on the other hand these Christians were Jewish Christians is evident from "the synagogue" ii. 2; the prominence given to monotheism ii. 19; the enumeration of Jewish formulæ of oaths v. 12 etc.; and still more from the characteristic features of Jewish improprieties which are denounced; such as pride of faith, fanaticism, conceit and such like (Wiesinger, Schaff, Thiersch, Huther).

As regards the place of writing, the Authorship of James determines also the place where he wrote the Epistle, viz. Jerusalem: "The conjecture of Schwegler that the real place of writing was not Jerusalem but Rome, is nothing but a fiction invented in favour of his hypothesis." Huther.

* The German has "in seinem jetzigen Entwicklungsstande *gewordener* und *werdender* Christlichkeit"—the literal meaning of *geworden* is "that to which it already has attained," of *werdender* "that to which it is attaining, or which it is in process of *becoming*;" actual and future seemed the best equivalents we could find without a lengthy circumlocution. Christliness is a word of my coining—I had to coin it, because the German Christlichkeit has no English equivalent or representative.—M.].

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[Jerusalem was the centre of attraction to the Jews of the Diaspora; many of the Jewish Christians were doubtless in the habit of attending the feasts and thus centrally located, James had every facility of information as to the religious condition of those Jewish Christians and of oral or written intercourse with them.—The physical notices found in the Epistle support the supposition that the Epistle was written at Jerusalem. The author wrote not far from the sea, ch. i. 6; iii. 4; he lived in a land blessed with oil, wine and figs, iii. 12; he was familiar with salt and bitter springs, iii. 11, 12; the land was exposed to drought, rain was a matter of great importance to the inhabitants, vv. 17, 18; the land was burnt up quickly by a hot wind (ch. i. 11, *καύσων*, a name especially known in Palestine); the author names the former and the latter rain, *πρώϊμος* and *ὄψιμος*, as they were called in Palestine, ch. v. 7. See Hug. Einleitung, ed. 4, p. 438 etc. and Alford, Prol. to James III., 2, 3.—M.].

On the *date* of the Epistle opinions are much divided. Pfeiffer (*Studien und Kritiken*, 1852, Ch. I., p. 95), Schneckenburger, Theile, Neander, Thiersch, Hofmann, Schaff (and in less decided language also Huther) say that it was written before the Apostolic Council at Jerusalem, but Schmidt, Guerike and Wiesinger maintain that it was written after it. Huther gives the ollowing reason: "After that time the Pauline doctrine that man is justified not ἐξ ἔργων but ἐκ πίστεως not only had become generally known but also had so profoundly moved the mind of Christendom, that it is inconceivable that James in view of this circumstance could utter his ἐξ ἔργων etc. in perfect ignorance of it." This reason may also be reversed thus: If James wrote this Epistle earlier in an anti-Pauline sense, he would not have declared at the Apostolic Council that he was in agreement with Paul. We ought rather to distinguish between the historico-theocratic sense (Monotheism) and the specifically-Christian sense of the word faith. The chief reasons for the later date of the Epistles, namely, shortly before the death of James, are these. The spread of Christianity through the entire Jewish diaspora, and the general recognition of the authority of James by the entire-Jewish Diaspora in relation to the death of James (A.D 62–63) required to be fixed at the latest possible date.—Then we have the important consideration that a general temptation of all Jewish-Christendom to falling away from the faith arose for the first time with the first germinating beginnings of the Jewish revolution or with the more positive opposition of the hatred of the pagans to the fanaticism of the Jews. To this must be added the highly important consonancy in which our Epistle in this respect stands to the first Epistle of Peter and the Epistle to the Hebrews.*

4. THE RELATION OF OUR EPISTLE TO THE PAULINE EPISTLES, THE CATHOLIC EPISTLES, TO THE MOST HOMOGENEOUS EPISTLES VIZ. THE FIRST OF PETER AND THAT TO THE HEBREWS. ITS NEW TESTAMENT PECULIARITY.

A. JAMES AND PAUL.

The apparent contradiction between the doctrine of James (ch. ii. 24) and the doctrine of Paul (Rom. iii. 28; iv. 2) concerning justification and the question connected with it as to the relation of faith and works, did already cause Luther to be greatly staggered, and because he considered the contradiction as founded on fact, to induce him to pass the above-mentioned unfavourable opinion on the Epistle of James. In modern times theology has been much engaged with the discussion of the question whether or not James and Paul contradict each other.

The answer of this question has occasioned a group of different questions:

1. In favour of a real contradiction are Luther and his immediate followers, and recently Strœbel, Cyrillos Lucaris (see Neander's *History of the Planting* etc., *Bohn's edition*, Vol. I., p. 357), de Wette, Kern, Lutz (*Bibl. Dogmatik*, p. 170), Baur, Schwegler.

2. For a contradiction against the misinterpretation and the abuse of the Pauline doctrine on the ground of an essential agreement between Paul and James, are several ancient expositors, Augustine, Grotius (see his *Annotationes ad N. T.* II. p. 973), Gebser, p. 214, and others.

3. There is no contradiction either of Paul himself, or of the abuse of his doctrine; this view starts on the supposition that the dogmatical tropus of James, which differs from that of Paul,

* Only for the sake of noticing it, we have to add that Schwegler has removed the origin of the Epistle to a late period of the second century.

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took shape sooner than the latter—so Schneckenburger, Theile, Neander, Schaff, Thiersch, Hofmann, Huther (p. 35).

4. There is no contradiction, but an antithesis and difference of dogmatical tropus. Although according to its internal relations it is the first and earliest of the N. T., it does not follow that it must also have preceded the doctrine of Paul chronologically, Schmid, Wiesinger and others.

Ad. 1. It has been supposed that the illustration of Abraham ch. ii. 21 was chosen intentionally in opposition to the application of the same illustration in Rom. iv. 1 etc.; and the illustration of Rahab, the harlot ch. ii. 25 in opposition to the application of the same illustration in Heb. xi. 31. The following circumstances, apart from the otherwise perceptible unity of spirit in the two Epistles, militate against the supposed contradiction.

a. The historically-proven assent of James to the doctrine of Paul, see Acts xv. and Gal. ii.

b. The manifest and demonstrable difference of James and Paul in the definition of the terms *πίστις, ἔργα, δικαιοῦσθαι.*

c. The actual agreement of doctrine which follows from an unprejudiced conception of the differing points of view and from the exposition of the respective passages. For while with James *πίστις* does not denote orthodoxism, because this faith may be animated by energy of life or the evidence of works (ch. i. 25), it does denote the historico-theocratical orthodoxy, which is to evidence its efficient power in consistency of life, indefatigable activity (*ἐντέλεχεια*) and energy of Christian deportment. And it is this very energy, which St. Paul calls faith, the evidence of which is its working by love.

ἔργα with James are not the dead works of the law (ch. ii. 10) but the living evidence of faith in works (ch. ii. 8). If it is alleged that James had developed a defective idea of faith, it may be alleged with equal force that Paul has developed a defective idea of works. But both would be false. With Paul living faith as the work of works excludes dead works: with James the living work-of-faith as the evidence of faith excludes dead faith. Faith without works is dogma-righteousness, *orthodoxism.* Works without the foundation of faith are work-righteousness, *ergism.*

But James as well as Paul acknowledges the *δικαιοῦν ἐκ πίστεως*; only he calls it *λογίζεσθαι εἰς δικαιοσύνην* (see ch. ii. 23) while he understands by *δικαιοῦσθαι* Paul's *δοκιμάζεσθαι, σφραγίζεσθαι.* See Calvin *ad loc.* Huther, p. 127, and others; my *Apost. Age*, I., p. 171; the Article *Jacobus* in Herzog, p. 417.

But his point of view is not the work-righteousnes of the Jews, but the dogma-righteousness of the Jewish-Christians and Jews, a tendency which Paul also has distinguished from the tendency of ergism, as one at once Jewish-Christian and Jewish. See Neander, *Plant.*, Vol. I., p. 358., Brückner on de Wette, p. 199.

Ad. 2. It is not probable, that an abuse of the Pauline doctrine should have spread just among the Jewish-Christians, to whom James wrote. Neander, *Plant.* Vol. I. p. 359; Brückner, p. 189; Huther, p. 32.

Ad. 3. The supposition that James' dogma-tropus as related to Paul's must be taken as being undeveloped as to its forms (Neander, Schaff and others), cannot be proved.

a. Because the circular Epistle of James cannot be regarded as a complete development of his system of Christian dogma.

b. Because the use of gnomical and tropical forms in James alongside of the dialectical forms in Paul does not constitute an inferior degree of completeness, but rather the coordination of a Jewish Christian mode of teaching with the Gentile Christian mode of teaching of Paul. In like manner the historical conception of this view which assigns a very early date to the Epistle of James, has not been proved (see section 3).

Ad. 4. The view advanced under this head, as to its most important features, is sufficiently conclusive from the foregoing explanations.

On the other relations of Paul and James, relations of affinity and contrariety, which have been explained as relations of dependence and polemics, cf. Brückner on de Wette's Commentary, p. 188. [The treatise of Bp. Bull, *Harmonia Apostolica*, discusses this whole question very fully and learnedly, and the eminent author reaches the conclusion that our Epistle is not contradic-

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tory, but rather supplementary to the Epistles of St. Paul to the Romans and Galatians. Compare also on the same side Barrow's Sermon on Justifying Faith, Works, Vol. IV., Serm. 5, p. 123.—M.].

B. THE EPISTLE OF JAMES AND THE CATHOLIC EPISTLES IN GENERAL.

Besides its evangelical destination, which this Epistle has in common with most of the Catholic Epistles, it shares with all of them the Jewish-Christian type of doctrine which puts dialectics in the background and gnomical and symbolico-figurative forms in the foreground (see Huther, p. 21). Its gnomical mode of statement establishes its chief affinity to the Epistles of John, its symbolical expression establishes its affinity to the Epistlé of Jude, the second of Peter (ch. ii.), and besides, to the Epistle to the Hebrews which is closely connected with the Catholic Epistles.

C. THE EPISTLE OF JAMES, THE FIRST EPISTLE OF PETER AND THE EPISTLE TO THE HEBREWS, A TRILOGY.

Above we have already pointed out the sole significance of this trilogy. They have in common the tendency of earnestly preparing the Jewish Christians in the impending outbreak of the Jewish war for the great temptation to apostasy, to which they were exposed by the hostility and oppression of the pagans and the fanaticism and revolutionary spirit of the Jews. They all aim at strengthening the Jewish-Christian people for that great temptation and at warning them of the great apostasy (see above). Here James the Apostle [?] starts with the harmony of the Jewish law itself as necessarily leading to its perfection in the Christian law of liberty, the first Epistle of Peter starts with the fulfilment of the promise of the Old Testament-kingdom in the New Testament-kingdom of inheritance, while the Epistle to the Hebrews starts with the superiority of the cultus of the New Testament to the covenant-cultus of the Old Testament. The warning of James describes the principal danger of his brethren as a *double-mindedness gravitating at once towards God and the world and the breaking out in impatience* the warning of Peter delineates it as *indecision and visionary enthusiasm* (ch. i. 13), while the warning of the Epistle to the Hebrews characterizes it as *unbelief, apostasy and rebellion.* But the spheres of their operation also are different. The first Epistle of Peter is addressed to the Jewish-Christians in Asia Minor written at Babylon, the Epistle to the Hebrews is probably addressed chiefly to the Jewish-Christians in Palestine written at Rome or in Italy, the Epistle of James is addressed to the Jewish-Christians throughout the world, written at Jerusalem.

D. THE NEW TESTAMENT PECULIARITY OF JAMES.

Besides the references of our Epistle to the Old Testament, to the book of Jesus the Son of Sirach and to the Gospels in general (ch. i. 17 to Matth. vii. 11; i. 20 to Matth. v. 22; i. 22 to Matth. vii. 21; i. 25 to Jno. xiii. 17 etc.), its references to the Sermon on the Mount also have been particularly noticed. See Brückner on de Wette, p. 187; Huther, p. 18.—James, to be sure, exhibits the glorification of the Old Testament law into the New Testament law of the Spirit, of the inner life (see Messner) in perfect analogy to the manner of Christ in the Sermon on the Mount. And this then is also his peculiar dogma-tropus. It bears as much the character of the New Testament as does the dogma-tropus of Paul and that of John, but in respect of the development of the doctrine of Christ, it occupies the first place among the dogma-tropes of the New Testament, without ignoring however the specific features of the later dogma-tropes (see my *Apost. Age,* II. p. 577). And this is the peculiarity of James. The wisdom which had been personified individually in the Logos of Truth, is also to be personified in the life of believers by *believing heart-decision* and thereby to conduct them through the fearful ruin of apostasy into which the fanatical disciples of the *double-hearted* earthly wisdom plunge headlong (ch. iii. 15) it is to evidence itself in them as steadfast patience in the joyous expectation of the advent of Christ. To this mode of teaching answers the gnomical, New-Testament-Solomonic-calm radiance of his language, the festively sententious form of which exhibits an affinity to the language of John, although unlike the latter it is not the expression of a contemplative intuition, but that of a practical energy.

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5. THE CONTENTS OF OUR EPISTLE.

The theme of the Epistle is evidently contained in the macarism ch. i. 12. "Blessed is the man that *endureth* temptation etc." Here it is noteworthy that the reference is not to man in general but to man in a sexual sense and that we read immediately afterwards "The wrath of man (ἀνδρός) worketh not the righteousness of God." We confidently assume that the reference is to a temptation to which Jewish-Christian *men* were peculiarly exposed; viz.: the thought cherished by the Jewish *men* that the righteous judgment of God on the pagans would have to be executed by an armed insurrection against them. This fundamental theme is resumed in the final theme, ch. v. 7: "Be patient (persevering in long-suffering) therefore, brethren, unto the coming of the Lord."

The Salutation and Introduction, in the first place, correspond to the leading thought. In the Salutation the Apostle introduces himself as a *bondman* of God and of the Lord Jesus Christ, intimating thereby that in virtue of this servile relation he was freed from the *bondage* under which the Jews were groaning (Jno. viii. 36). He addresses the Epistle to the twelve tribes of the dispersion because he wants to include in one category the Jews as yet unbelieving and the believing Jews, the category, that is, of theocratico-historical catechumens of Christianity, inasmuch as the final historical hardening of Israel had not yet taken place. His Salutation is couched in the Greek form χαίρειν, and apart from the example of toleration indicated by the selection of this expression, this word serves also the purpose of introducing his first idea. They should not yield to the gloomy and desponding disposition which was animating the rebellious spirits, but rejoice conformably to their Christian faith (v. 2).

The Introduction states that they should also rejoice in their *versicoloured* temptation (ποικίλοις probably more than divers, manifold), use them for their proof [δοκίμιον—M.] and not to run to ruin by wavering. The means he recommends is prayer, but prayer in faith without doubting; consequently a firm and undivided heart. Along with this the brother, who is crushed by his humble lot (surely with particular reference to his national position), is to glory in his Christian exaltation; but the Jewish-Christian, conscious of his theocratico-national riches, is to glory in his lowness. This can hardly mean his poverty in spirit or his humility before God but his historical lowness, the bondage-form of his Jewish and Christian life of faith. For the time of glory has already gone by, the grass is withered and the flower has fallen. The confident rich man (the Jew in the pride of his theocratic riches) will fade away in his occupation or schemes. Ch. i. 1-11.

The Apostle now expatiates on the theme of the Epistle viz. the exhortation to perseverance in temptation from ch. i. 13—v. 6.

I. The most important admonition, then, the Apostle names first. *Let them not in the enthusiasm of self-delusion pervert their temptation into the cause of God*, which was really done by the Jewish fanatics. Here James delineates first the contrast between the false, hypocritically decorated phantom of temptation and temptation in its true, hideous and deadly form; secondly the actual providential rule of God in its most universal character, who had made them, as Christians, the first-fruits of His creatures. Ch. i. 13–18.

II. The second admonition warns them *against fanatical zeal itself*. The wrath of *man* [sexually=ἀνδρός—M.] does not accomplish the decree of the righteousness of God. Its development must be traced to the rashness and recklessness of self-complacency. Do they wish to avoid it, let them not think that they are pure and rich but laying aside their uncleanness and overflowing riches of malice let them meekly yield themselves to the efficient operation of the implanted word. As doers of this word they will effectually guard themselves against self-deception. But they must steadily contemplate this word and enter into it, as into the perfect law of liberty. The Jew considers himself to be religious [θρῆσκος=observant of God's outward service—M.] in that his zeal of wrath gives the reins to his tongue; but their Christian true service [θρησκεία=outward service—M.] should be evidenced in their care of the orphan and widow (especially of the crushed people in its orphanage and widowhood) and their self-preservation from the pollution of the world. Ch. i. 19–27.

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III. The third admonition opposes *their contempt of the pagans, especially also their contempt of Gentile-Christians.* On this account James starts with faith in Jesus Christ, the Lord of glory which admits of no respect of persons. Hence we see in the man with a gold ring on his finger, in a splendid garment, the portrait of the Jewish-Christian or the Jewish convert according to Jewish notions, in the poor man, on the other hand, in a vile garment the portrait of the Gentile-Christian or of the Gentile convert. [Lange understands by the Jewish convert and the Gentile convert those whose conversion is going on, in process of being, but not yet completed.—M.]. They ought to consider both as equals in their synagogue (assembly); yea, they should remember that those poor of this world are rich in faith, while those really rich are the proud Jews, their persecutors and the defamers of their Christian name. They are therefore to observe the royal law "Thou shalt love thy neighbour (co-religionists in a higher sense) as thyself" and to have no respect of persons. The law is a unit. Now in supposing that as true Israelites they avoid the adultery of apostasy, while with their unmerciful fanaticism they kill their Christian Gentile brother (cf. 1 Jno. iii. 15), they are transgressing the whole law. In this form the law itself becomes a law of liberty; its living totality delivers from the bondage of its single letters. In connection with this thought,—faith contrasted with works—denotes further the theocratic, Jewish-Christian orthodoxy, while the works denote the living, energetic proof of faith. The monotheism of the Jew, says James, is altogether insufficient, for the devils also participate in it. True faith must prove its vitality in the work of love, especially in brotherly love. The examples chosen in illustration are most telling. Abraham, sacrificing Isaac his son is a type of the Jewish-Christian who sacrifices his national claims; Rahab, the harlot is a type of the Gentile Christian, who came by the work-of-faith into communion with the people of God. Ch. ii.

IV. The Apostle, in the fourth place, considers it matter of great moment, to *dissuade the Jews from their fondness for fanatical teaching,* which was their characteristic both in their intercourse with the pagans in particular and with those of a different turn of mind in general (cf. Matth. xxiii. 15; Rom. ii. 19). They transgressed particularly with their irrepressibly-busy, didactic tongue, inclined to condemn and curse. The consequence of such a tendency the Apostle shows to be an earthly, sensual and devilish wisdom, born of envying and strife; with this he contrasts heavenly wisdom with the beautiful attributes of love and the blessing of peace. Ch. iii.

V. The Apostle, in the fifth place, now indicates to the Judaistically prejudiced Jewish Christians and with them to the Jews the infallible mark whereby they may perceive that their stand-point is not true; *fanatics,* he says, *live in strife and war among themselves as well as with others.* The *root* of this quarrelsomeness, he says, are lusts and worldly desires, which in their sensual life are at war with one another; its *fruit,* disappointment and the failure of all their striving, contention and even of their prayer. Ch. iv. 1–3.

VI. James now proceeds in the sixth place, to disclose the ground of those egotistical, pleasurable lusts. It is *the apostasy of the* (*spiritual adulterers and*) *adulteresses from the living God* by their worldly-mindedness; their friendship with the world (in a spiritual garb) is enmity with God. Here the portrait of Judaism appears in the foreground with increasing distinctness. It lacks the spirit which is opposed to hatred, the spirit of humility to which grace is accorded. Pursuant thereto are the exhortations which follow: Be *true* Israelites in relation to God; *true* subjects of God, *truly* praying and sacrificing to God (v. 8), *truly* purified and God-affianced (v. 8), *truly* poor and humble in the sense of the Old Testament (vv. 9, 10). Be *true* Israelites in relation to the brethren; avoid slandering, condemning and cursing! Be *true* Israelites in your dispersion-life (Diaspora-life, so *German.*—M.]! Do not yield yourselves in blind confidence to your planning, to go from city to city with a view to traffic and gain, but realize your transitoriness and dependence on God! Otherwise all your knowledge of good will turn to sin and judgment (vv. 11–17). Ch. iv. 4–17.

VII. These admonitions, the Apostle concludes, in the seventh place, by *a powerful denunciation of woe on the rich, doubtless on the Judaizing Jewish-Christians and Jews* who called themselves poor but thought themselves rich in their Jewish privileges, and here the affinity of his mode of statement with that of the prophets, becomes quite prophetical. It contains the prophecy of judgment, of a judgment which, with the destruction of Jerusalem, soon afterwards came upon

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Judaism. Let them weep, *i. e.* be penitent. Their riches are corrupted etc., *i. e.* all their self-righteousness has turned to sin and disgrace. They confide in and boast of this treasure before the near day of judgment. But that which brings judgment rapidly near is the crying of the hire withheld from their labourers and reapers, the ingratitude to and the rejection of Apostles and believers, who had undertaken the harvest of Israël. The day of slaughter, which shall come on their pleasure-life, is nigh at hand, and has opened with the condemnation and murder of the Just, who now no longer arrests their running into destruction (ch. v. 1–6).

Then follows the final theme and the conclusion. Once more he addresses the brethren. Let them in long-suffering patience persevere unto the coming of the Lord (v. 7).

1. Encouragement thereto: the example of the husbandman waiting for the harvest (vv. 7, 8).
2. Conditions of that patience.
   a. They must not murmur against one another in disaffection, *i. e.* they must not nourish in their hearts the spirit of fanatical hardness and alienation. Examples: the prophets; the patience of Job; the end of the Lord (vv. 9–11).
   b. The excitement of swearing and complications by oaths they must avoid, and hallow their minds (v. 12).
   c. They must cheer their minds by prayer, praise, the help of the presiding officers of the Church, and the confession of sins (vv. 13–16).
3. Elias the type of wonder-working [effective—M.] prayer, whose first prayer effected the miracle of chastisement and his second the miracle of mercy (vv. 17, 18).
4. Conclusion. Exhortation containing a promise of blessing on the effort of reclaiming an erring brother. Every one should engage in this work, and whoever succeeds, does thereby save a soul from death and prevent the multitudinous evil of sin (vv. 19, 20). Ch. v. 9–20.

The existing tables of contents do not exhibit a perfect, organical structure of the Epistle, because the idea which animates all its separate parts, has not been laid down as the foundation of the Epistle. The construction of the Epistle has been treated *in extenso* by Pfeiffer, *On the connection of the Epistle of James*, Stud. and Krit., 1850, Part 1; in Wiesinger's division in his Commentary, p. 46; in Huther's division in his Commentary, p. 15; de Wette and Schleiermacher see neither plan nor order in the Epistle. See Brückner, p. 182 (his own exposition, p. 184); Schleiermacher, p. 421.

6. LITERATURE.

See HEIDEGGER, *Enchiridion*, I., p. 617. LILIENTHAL, *Bibl. Archivarius*, p. 784. WINER'S *Handbuch der Theol. Literatur*, I., pp. 268 and 271. *Supplement*, p. 42. DANZ, *Universal-Wœrterbuch*, p. 421. *Supplement*, p. 51. DE WETTE, *Introd.* 6th ed. p. 362. *Wiesinger's* Commentary, p. 45.—See General Works on the Bible. (Among the most recent works on the Bible is the Critical and Practical Commentary on the New Testament, by C. W. NAST, Cincinnati and Bremen, 1860);—also Commentaries on the *Catholic Epistles*.

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FOR THE PARTICULAR TREATMENT OF THE EPISTLE see HEISEN, FLACHS, FABER. WINER, I. p. 272; DANZ, p. 421 etc.; *Supplement*, p. 51. WIESINGER, p. 46. HERTWIG, *Tabellen*, p. 51.—We must also mention, *The Apocryphal Protevangelium of James*, edited by SUCKOW (Breslau, 1841).

FOR DOGMATICAL TREATMENT consult the works on Biblical or New Testament Theology in general. See the list in HAGENBACH'S *Encyclopædia*, 6th ed. p. 201.

ON THE DOCTRINE OF THE APOSTLES: LUTTERBECK, die *Neutestamentlichen Lehrbegriffe*, 1852; MESSNER, die *Lehre der Apostel und Neutestamentlichen Schriftsteller*, 1856; *History of the Apostolic Age*, NEANDER, SCHAFF, LANGE.—RITSCHL, *Origin of the Old-Catholic Church*;—SCHAFF, das *Verhältniss des Jacobus, Bruders des Herrn, zu dem Jacobus Alphæi, Berlin*, 1842.

FOR SPECIAL PRACTICAL TREATMENT see BALTHASAR KERNER, *Jakobsstab oder Erklärung der Epistel Jacobi in* 60 *Predigten*, Ulm, 1639. HARTMANN CREIDIUS, *Jakob's Schatz, oder* 91 *Predigten über die Epistel Jacobi*, Frankfurt, 1694; DANIEL GRIEBNER, *Erklärung etc.* in 79 Predigten, Leipzig, 1720. GOLTZIUS, *de allgemene Sendbrief des Apostels Jacobus verklaart en toegeeygent, Amsterdam*, 1698; Similarly JANSSONIUS, Grœningen, 1742.—K. BRAUNE, *die Sieben Katholischen Briefe.—Die Briefe des Jakobus und Judas*, Grimma, 1847; JAKOBI, *der Brief des Jakobus, ausgelegt in* 19 *Predigten*, Berlin, 1835; STIER, *der Brief des Jakobus in* 32 *Betrachtungen ausgelegt*, Barmen, 1845; DRÆSEKE, *Predigten über den Brief Jakobi*, 1851; VIEDEBANDT, *der Brief Jakobi in Bibelstunden*, Berlin, Schulze, 1859; *Jakobus, der Zeuge vom lebendigen Glauben. Eine Reihenfolge von Predigten über den ganzen Brief Jakobi, von G. Porubszky*, evang. Pfarrer in Wien, Wien, 1861.

[*English Commentaries on James.*

TURNBULL, RICHARD, *Exposition on the Canonical Epistle of St. James* in 28 lectures, 4vo., Lond., 1606; MAYER, JOHN, *Praxis Theologica, or the Epistle of the Apostle James resolved, expounded and preached upon, by way of doctrine and use*, 4vo., Lond., 1629; MANTON, THOM., D.D., *A Practical Commentary: or an Exposition with Notes on the Epistle of James*, 4vo., Lond., 1653. Repr. imp. 8vo., Lond, 1840; 8vo, Lond., 1842.

See also STANLEY, *Essays and Sermons on the Apostolic Age*, Lond., 1852; the *General Commentaries*, those *on the Apostolical and Catholic Epistles*.—M.]

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COMMENTARY.

THE EPISTLE GENERAL OF JAMES.[1]

I. INTRODUCTION.

THE SALUTATION OF THE SERVANT OF GOD AND OF THE LORD JESUS CHRIST TO THE TWELVE TRIBES IN THE DISPERSION. REFERENCE TO THE VARIEGATED TEMPTATIONS TO WHICH THEY ARE EXPOSED, AND TO THE JOYFUL DESIGN OF THE SAME: THEIR CONSUMMATION.

CHAPTER. I. 1–11.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which 2 are scattered abroad,[2] greeting.[3] My brethren, count[4] it all joy when ye fall into 3 divers temptations.[5] Knowing *this*, that the trying[6] of your faith[7] worketh patience.[8] 4 But let patience[9] have *her* perfect work,[10] that ye may be perfect and entire, wanting 5 nothing.[11] If any of you lack wisdom,[12] let him ask of God that giveth to all *men* 6 liberally,[13] and upbraideth[14] not; and it shall be given him.[15] But let him ask in faith, nothing wavering:[16] for he that wavereth is like a wave of the sea driven with the 7 wind and tossed.[17a] For[17b] let not that man think that he shall receive anything of 8 the Lord. A doubleminded man[18] *is* unstable in all his ways[19]. Let the brother of low 9 degree[20] rejoice[21] in that he is exalted.[22] But the rich,[23] in that he is made low[24]: be-10 cause as the[25] flower of the grass he shall pass away. For the sun is no sooner risen[26] 11 with a burning heat[27], but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.[28] [29]

[TITLE. [1] Eusebius ends his account of James the Just thus: τοιαῦτα καὶ τὰ κατὰ Ἰάκωβον οὗ ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν ἐπιστολῶν εἶναι λέγεται. *Hist. Eccl.* ii. 23. A. C. Sin. omit the title.—M.]

Verse 1. [[2] ἐν τῇ διασπορᾷ. *In the dispersion.*—M.]
[[3] χαίρειν. Lange "*Freudengruss,*" *Freude zum Gruss*=Salutation of joy, joy the burden of his salutation; the English "greeting" is sometimes used in the same sense; so de Wette, van Ess etc.—M.]

Verse 2. [[4] The Codex Colbertinus has ἡγεῖσθε. ποικίλοις, literally, versicoloured.—M.]
[[5] The whole verse in Lange's version, "Count it all joy, my brethren, when ye fall into divers (variegated) temptations."—M.]

Verse 3. [[6] γινώσκοντες=since ye know. δοκίμιον=proof.—M.]
[7] The omission of τῆς πίστεως according to Cod. B. has been dropped on good grounds by Tischendorf, according to the decided majority of MSS. A. C. G. etc. [It is inserted in A. B. C. K. L. Cod. Colb. Cod. Sin. Vulg. Syr. Copt. Aeth. Arm. etc.—M].
[[8] ὑπομονήν=endurance. Lange's version. "Since ye know that the proof of your faith worketh endurance."—M.]

Verse 4. [[9] ὑπομονή=endurance.—M.]
[[10] ἔργον τέλειον=a perfect work.—M.]
[[11] Lange's version: "But let endurance have a perfect work (*the perfect operation of Christliness*) that ye may be perfect and entire people (*Christians*), in nothing deficient (*verkuemmert*, stunted).—M.]

Verse 5. [[12] λείπεται σοφίας=falls short of wisdom.—M.]
[[13] ἁπλῶς=*a*, liberally, *b*, sincerely.—M.]
[[14] μὴ ὀνειδίζοντος=upbraideth not, *i. e.* who gives without exprobration.—M.]
[[15] Lange's version: "But if any of you is deficient in wisdom, let him ask it from the God who giveth to all men (*also to the pagans*) sincerely (*without reservation and delusion*) and upbraideth not with it (*turns it not into the disgrace of the recipients, according to the notion of work-righteousness*), and it shall be given to him.—M.]

Verse 6. [[16] μηδὲν διακρινόμενος=nothing doubting, not in the least (Lange) doubting.—M.]
[[17a] Lange's version: "But let him ask in faith, not in the least (*faltering*) doubting, for he that doubteth is like a wave of the sea, agitated by the wind and tossed hither and thither."—M.]

Verse 7. [[17b] Lange renders γάρ=also, but we prefer "*nor* let that man etc."—M.]

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Verse 8. [[18, 19] Lange's version: "A double-minded (*faltering*) man: a seditious (*excited*) disturber of peace in all his ways." But this rendering is too fanciful; we prefer therefore the strictly grammatical rendering: "A two-minded man, unstable in all his ways," taking the verse in apposition with v. 7.—M.]

Verse 9. [[20] ὁ ἀδελφὸς ὁ ταπεινὸς—the brother who is low.—M.]

[[21] καυχάσθω—glory.—M.]

[[22] ἐν τῷ ὕψει αὐτοῦ—in his exaltation. "But let the brother who is low glory in his exaltation."—M.]

Verse 10. [[23] ὁ πλούσιος—the rich man.—M.]

[[24] *Lange* understands a second "glory," makes the passage ironical, and renders "but the rich in his humiliation."—M.]

[[25] ὡς ἄνθος χόρτου—as *a* flower of the grass.—M.]

Verse 11. [26] The Aorist with its narrative force should be retained.—M.]

[[27] καύσων may mean the dry parching East wind, *Kadim*, but "*the burning heat*" of E. V. is very felicitous.—M.]

[28] πορείαις. A. and several lesser MSS. read πορίαις, an orthographical blunder, according to Schneckenburger, because there is no noun πορία with a fixed meaning. [πορείαις is stronger than *ways*; it denotes the eager pursuit of some business or pleasure.—M.]

[[29] Render the whole verse, "For no sooner rose the sun with the burning heat (wind) and dried up the grass and the flower thereof fell away and the beauty of its appearance perished; thus also shall the rich man wither in his ways" (journeyings something like Lange's "*Glücksfahrten*").—M.]

EXEGETICAL AND CRITICAL.

1. Introduction. Analysis. The address and salutation; v. 1.—Reference to temptation as a proof of endurance tending to joy: vv. 2–4.—The means of endurance, wisdom; hence deficiency in wisdom to be met by the prayer of undoubting faith; vv. 5, 6.—Caution against instability; vv. 6, 7.—Particular advice to the lowly and to the rich (in their own opinion); vv. 8–10.—The fate of the rich; v. 11.

Ver. 1. *Address and Salutation.* **James,** (on James, see Introduction above) **servant of God,** applied in the widest sense to Christians in general (1 Pet. ii. 16; Eph. vi. 6), denotes in the narrower sense, in the official use of the word, apostolical men (Phil. i. 1); but here the word in its fullest weight signifies not only the head of the church at Jerusalem, but also the Apostle whose special work lay among the Jewish Christian and the Jewish Dispersion (of which Jerusalem was the centre). Rom. i. 1; Tit. i. 1. [Oecumenius: ὑπὲρ πᾶν δὲ κοσμικὸν ἀξίωμα οἱ τοῦ κυρίου ἀπόστολοι τὸ δοῦλοι εἶναι χριστοῦ καλλωπιζόμενοι, τοῦτο γνώρισμα ἑαυτῶν βούλονται ποιεῖσθαι, καὶ λέγοντες, καὶ ἐπιστέλλοντες καὶ διδάσκοντες.—M.].

Of God and of the Lord.—*Of God* not the attribute of *Jesus Christ*, as some expositors have rendered, but God the Father and the Lord Jesus Christ represented as wielding *one* dominion (cf. Jno. xvii. 3); thereby James also wisely takes together the Old Testament and the New. The Apostolical and Christian office is *one* service; however not service rendered to man but service rendered to God and Jesus Christ with undivided consciousness, obedience and operation. [*Oec.* "θεοῦ μὲν, τοῦ πατρός· κυρίου δὲ, τοῦ υἱοῦ." Bengel: "*videri potuisset, si Jesum sæpe appellaret, id ex ambitione facere, cum esset frater Domini. Atque eo minus novit Christum secundum carnem.*" It is certainly remarkable that James mentions Christ only here and in ch. ii. 1, while in his speeches (Acts xv. and xxi.) he does not name Him at all.—M.]

To the twelve tribes in the dispersion.—That is, in their Christian calling, and in being called to Christ. To Jewish Christians primarily (so Laurentius, Hottinger, Schneckenburger, Neander and others), but, secondarily also to the Jews, as far as their adoption of Christianity had not yet been given up (*sofern sie noch nicht aufgegeben sind als werdende Christen*). See Introduction. As yet all were treated as the theocratico-ideal unity of the people of Israel called to (the reception of) the faith. Of course they are distinguished from the Gentile Christians (against Huther; see Wiesinger).

The twelve tribes (τὸ δωδεκάφυλον Acts xxvi. 7) Matt. xix. 38; Rev. vii. 4–8, etc. *The dispersion*, see Deut. xxx. 8; Nehem. i. 9; Ps. clxvii. 2; Jno. vii. 35, etc.

Greeting.—χαίρειν, the Greek form of salutation (χαίρειν sc. λέγει 1 Macc. x. 18; 2 Macc. ix. 19); used also in the Apostolical decree Acts xv. 23 (to which Huther, following Kern, rightly calls attention). The Hebrew שָׁלוֹם Is. xlviii. 22 etc. Cf. the forms of salutation used by the other Apostles; as here, they always correspond with the fundamental ideas of the several Epistles. James desires to preserve to his brethren the true joy and to become instrumental in their securing it. Hence χαίρειν of v. 1 relates to χαρά v. 2, which we seek to express in the translation, "Salutation of joy (*Freudegruss*)." [See above in Appar. Crit. v. 1.—M.].

Ver. 4. *Reference to the temptation and its design.* **All joy.**—πᾶσα χαρά, not as some of the older expositors render "the highest joy," but all joy, joy throughout (ὅλως Carpzov., Huther; entire joy) unless indeed the joy, as an all-sided one, is to correspond with the ποικίλοις πειρασμοῖς ["all sorts of joy," "all conceivable joy," Alford; "*rem revera omnique ex parte lætam*," Theile.—M.]. But this χαρά is not mere *gaudendi materia* (Huther): rather, they are to convert the objective substance of joy into subjective riches of joy. ἡγήσασθε is therefore emphatic. [The repetition at the beginning of a verse or sentence, of the last word in the one preceding, called by grammarians *duadiplosis* is characteristic of the style of James; *e. g.* χαίρειν, χαράν v. 1 and following; ὑπομονήν, v. 3; λειπόμενοι, v. 4; διακρινόμενος, v. 6; compare also v. 18, 19, 21, 22, 26.—M.].

My brethren.—Primarily used to denote community of faith, but here also community of theocratic nationality (see ch. i. 16, 19; ii. 5; iv. 11; v. 7, 9, 19). [Wordsworth remarks that "this address is very suitable in an Epistle like the present, characterized by the language of stern rebuke; inspired like the reproof of St. Stephen, by the Spirit of *Love*. James, '*the Lord's brother*,' having the Spirit of the Lord, addresses even them as '*brothers*.'"—M.].

When ye fall into divers temptations.—These πειρασμοί are the chief motive of the Epistle. And certainly they are not only in a general sense the θλίψεις which an unbelieving

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world prepares for believers (Luke viii. 13; Matth. xiii. 21 (Huther); nor are they parallel to 1 Pet. i. 6. Still less are they in essential antithesis to πειράζεσθαι v. 13 (as Wiesinger thinks), the antithesis is at the most that of objective incitement and its corresponding subjective irritability. It is a very definite, concrete idea, the elements of which may be gathered in part from the circumstances of the time (see Introduction), and in part from the Epistle itself. The Jewish Christians were then tempted, on the one hand by the hatred of the pagans, on the other by the national fanaticism of the Jews (an alternate *odium generis humani*), and their ever-rising chiliastic desire of rebellion; they were tempted to participate in the antipathy to the pagans and to transfer it to the Gentile-Christians, to sympathize with the visionary Jewish national sentiment and thus to be again surprised by the old legal service. They were tempted to Ebionitism, which was already germinating (ch. ii), and beyond it to zealotry (ch. iii), to insurrection, (ch. iv.), and to apostasy (ch. v.). The temptation came therefore from every side and took the most variegated shapes of alluring and threatening, while their hereditary Judaistic lust presented a counter-impulse (v. 13.). Thus the one great πειρασμός resolved itself into the πειρασμοὶ ποικίλοι. Now since the adjective ποικίλος denotes not only the diverse, but primarily the variegated, it probably contains an allusion to the manifold-dazzling glitter of colours in which the Jewish-Christian and Jewish temptations presented themselves and whereby they might even appear in the guise of Divine revelations and prophetical warnings urging them to be zealous for the honour of God. Into the midst of such temptations they had fallen; on all hands they were surrounded by them (on περιπίπτειν consult the Lexica and Huther). [περιπίπτειν to fall into the midst of anything, so as to be wholly surrounded by it. Luke x. 30; Acts xxvii. 41. So ὅστις ἂν τοιαύταις ξυμφοραῖς περιπέσῃ Plato, Legg. 9, 877. c; μεγάλοις ἀτυχήμασιν ὑπ' Αἰτωλῶν, καὶ μεγάλαις συμφοραῖς περιπεσόντες Polyb. p. 402, l. 5; πανικῷ περιπεσόντες, *Ib.* p. 670, l. 6; λῃσταῖς περιέπεσε Diog. Laert. 4, 50; κακοῖς, 2 Macc. x. 4, etc.—M.]. The design of every affliction of believers to turn by proof (δοκιμή) into spiritual joy (Acts iv. 23; Rom. v. 3, etc.) was consequently in an eminent degree peculiar to this great temptation. But this temptation did doubtless bring many an inconstant Jewish-Christian to ruin before the Jewish war, as did that under Bar Cochba.

VER. 3. **Since ye know that the proof of your faith worketh endurance.**—The Participle γινώσκοντες explains ἡγήσασθε and indicates by way of encouragement the manner how they might turn the heart-grief of the proof into joy (hence neither "and know" (Luther), nor "for you know" Pott). Τὸ δοκίμιον (found only here and 1 Pet. i. 7) may mean the medium of proof (the proper signification of δοκιμεῖον, which occurs as a different reading of this passage, also as opposed to δόκιμον), but also *proof* (δοκιμή) as the result of the test. Huther following Oecumenius insists upon the latter sense, Wiesinger with Semler, Theile and others, the former. And rightly so, although in 1 Pet. i. 7 the word signifies proof; for this δοκίμιον is designed to effect the endurance consequent upon δοκιμή. Wiesinger rightly cites Rom. v. 3, 4, where θλίψις effects ὑπομονή, etc. Huther says that then we ought to have τοῦτο τὸ δοκίμιον. But the temptation and the proof are not purely identical. The tempting element of the proof emanates from the evil one, while the proving element of the proof comes from God. Temptation is proof under the aggravating coöperation of evil incitement to evil. This settles also the objection that temptations may result in failure (of proof); for temptation as a test ever contemplates proof on condition of good behaviour. It explains also, how in the concrete manner of the Scriptures proof may be described as temptation (but with reference to existing difficulties in the proof, Gen. xxii.), and temptation as proof. On κατεργάζεσθαι, to work, effect, see Rom. v. 3 and other passages; ὑπομονή manifestly denotes here *endurance.*—Baumgarten, Theile, Wiesinger, Huther: The μένειν ὑπό standing one's ground in temptation. Schneckenburger remarks that if ὑπό be emphasized we get the idea of *patientia ac tolerantia malorum*, if μένειν, that of *constantia, firmitas, perseverantia*.

VER. 4. **But let endurance have a perfect work.**—Wiesinger: The emphasis is on τέλειον. The majority of commentators understand the perfect work as the perfecting of ὑπομονή itself. So Huther, Wiesinger: the proof of ὑπομονή (cf. 1 Thess. i. 3). Huther: ὑπομονή is not only passive but also active. This active ὑπομονή is not only to persevere unto the end (Luther: Let patience abide firm unto the end: similarly Calvin, Jerome and many others); ὑπομονή is to be deficient in nothing, neither in joy (Bengel) nor in any essential point; especially, wisdom, confidence, etc.—But James evidently contemplates not only inward demeanour but also and chiefly the outward exhibition of the same, which he deplored to see manifoldly omitted. Hence that interpretation is right, which distinguishes the perfect work, viz., the accomplishing of endurance, as the proof of endurance from endurance itself. So Erasmus, de Wette and others; but these commentators err in limiting this outward proof of endurance to something general, viz.: the exhibition of morality, etc. (see Huther). But James in his Epistle looks at a definite object. The ἔργον τέλειον by which the Jewish Christians were to verify their endurance consisted according to ch. ii. in the unreserved acknowledgment of their Gentile Christian brethren, and according to ch. iii., iv., v. in their open rupture with judaistic faith-pride and fanaticism. Yes, James cherished the hope of gaining the Jewish Christians and along with them even the Jews themselves, to a greater or less extent, for this perfect work of submitting to the practical results of the Christian life. But if the more general sense is preferred, we have the meaning that Christian endurance must evidence itself in the full carrying out of the practical consequences of the Christian faith. An ἔργον τέλειον of the ὑπομονή in our day would consist in the thorough acknowledgment of Christian humanism and the thorough renunciation of the spirit of sectarianism and fanaticism. Ἐχέτω is decidedly emphatic. To this endurance must hold, this it must receive,

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acquire and this it must have to show. It is therefore at once=κρατείτω (Schulthess) and παρεχέτω (Pott).

That ye may be perfect and entire;—ἵνα decidedly expresses the word [used in the telic sense.—M.], and is explained by ch. ii. 22. Τέλειοι and ὁλόκληροι are not altogether synonymous (Huther), although the LXX. use both for תָּמִים. The former expression denotes perfection in the sense of completed development or vitality, the latter perfection in its completed manifestation. [Alford defines ὁλόκληρος as "that in which every part is present in its place," and cites Plato, *Tim.*, p. 44, c. and *Corp. Inscrip.* 853, 26.—M.]. But it denotes here specifically: If you want to become entire Jews and close the entire Jewish development, you must become entire Christians; but if you want to sustain the character of entire Christians you cannot dispense with the mark of perfect fraternization with the Christians, also with Gentile-Christians, and that of being opposed to the world, and also to the judaistic world. For the τέλειος is one who has reached his τέλος, the ὁλόκληρος one, *cui totum est, quod sorte obtigit* (*Wahl=nulla parte mancus*). The Jew was by origin a symbolic κλῆρος; as a Christian he was to become a real κλῆρος and thus ὁλόκληρος. The primary reference here is manifestly neither to moral perfection in general (Huther), nor to perfection hereafter, but to the rudimental [German: *principiell*] perfection of the faith of Christians as Christians; but the expression of James involves also the rule of absolute Christian perfection.

In nothing deficient;—λείπεσθαι means primarily to stay behind, to be inferior to another, but also to be wanting, deficient in a thing (v. 5). The latter sense is advocated by Theile, de Wette, Wiesinger, Huther with reference to v. 5 and 1 Cor. i. 7, the former by Storr, Augusti and others, whose view we consider correct notwithstanding the modified sense of the word in v. 5. For the opposite of having reached the end, or of being τέλειος is just the having stayed behind. The decay consequent upon quiescence and retrogression, the very characteristics of Ebionitism developed at a later period, and of Nazarite-Christianity, is the primary idea which corresponds with the connection of the whole Epistle. The Jewish people itself became most emphatically the λειπόμενοι of the world's history. James with a prophet's eye foresaw all this growing (*werdend*) decay. It springs indeed from a guilty deficiency in spiritual things or at least from a deficiency that might have been avoided, a point to which James refers immediately after. The sequel moreover shows that he sees in a perfect outward proof of life the full expression of character.

VV. 5, 6. *Wisdom a condition of endurance; prayer for wisdom in undoubting faith.*

But if any of you;—εἰ δὲ points hypothetically, and with reference to individuals, to a manifold probable or rather perceptible deficiency in general. Deficiency of wisdom has the form of the Judaistic and Ebionite element.

Deficient in wisdom.—Σοφίας without the Article acknowledges in a forbearing manner this lack of wisdom, supposing the deficiency to exist only in part. Oecumenius defines wisdom as τὸ αἴτιον τοῦ τελείου ἔργου, Huther as the insight of the problem of life as a whole as well as in its particular phases, which incites us to work. The reference here is not only to the Proverbs of Solomon, the Wisdom of Solomon and Jesus the Son of Sirach. The New Testament stadium of theocratical insight was objectively wisdom manifested in person (Matth. xi. 19), and therefore subjectively the right perception of the signs of the time and the christological fulfilment of the theocracy in the Church as well as in the faith of individuals.* The distinct relation of this want of wisdom to the temptations (Calvin) cannot be denied with Huther, although, wisdom, to be sure, must not be identified with endurance. As it is a fundamental condition of the same, so it is also one of the chief modes of its exhibition according to ch. iii. 17.

Let him ask from the God.—See Matth. xx. 20; Acts iii. 2; 1 Jno. v. 15. The further definition shows how important it is that real prayer must be free from the admixture of any conception which obscures the holiness and goodness of God. The Judaizer did also pray, but his conception of the Deity was a Jewish God, partial, legal and measuring His blessings according to merit. The position of the words τοῦ διδόντος θεοῦ (Cod. A. τοῦ θεοῦ τοῦ διδόντος) gives prominence to the idea that God is a giving God (Huther). See v. 17. Wiesinger: "*Who is known to give.*" The sense is: a giving comprehending every thing that is good, hence no object is indicated (Gebser and al).

To all.—Huther with Calvin and others supply τοῖς αἰτοῦσιν; but God's giving in the most general sense may not be measured by man's asking, although He is wont according to the measure of asking and beyond asking to give good gifts and even the Holy Spirit. [Any and every qualification of πᾶσιν reflects on the graciousness of the Giver.—M.].

Sincerely.—ἁπλῶς occurs only here in the New Testament. Huther [and Alford—M.] renders *simply* and sees in it an exclusive reference to the gift (nothing else is added to it with reference to Wisd. of Sol. xvi. 27), but the reference is not to the quality of the gift, but to the mode of giving; on this account the definition *candide, sincere* (Kerne, Theile and others), is preferable. Sincere (*pure*) giving is opposed to calculated giving which according to the view of the law, is at once suspicious and half compulsory. It refers indirectly to the source of *benignitas* (Bede and al.) and also to the liberality of giving (*affluenter*, Erasmus and al.) [Wordsworth explains: "who giveth ἁπλῶς, liberally, that is, *sinu laxo*, expanding the lap of his bounty and pouring forth its contents into your bosom. Cf. 2. Cor. viii. 2; ix. 11, and the use of the word ἁπλοῦν, *dilatare*, by the LXX. in Is. xxxiii. 23; and therefore the word ἁπλῶς is rendered *affluenter* here by the *Vulgate*, and *copiously* by the Syriac version."—M.].

* The Jews indeed had already before that time been deficient in the right comprehension of the *Solomonic* doctrine of wisdom, that is, of the universalism of the Old Testament, and for this very reason they had misunderstood and misinterpreted the *Davidic* Messianism from a particularistic point of view; just as Evangelical theology for the same reason has fallen short of its task in consequence of not sufficiently appreciating Christian humanism.

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And upbraideth not with it.—Negative explanation of the preceding or of that which is consequent upon God's sincere giving. Wiesinger also explains μὴ ὀνειδίζοντος with Luther: "and upbraideth none with it" with reference to Sir. xli. 28: μετὰ τὸ δοῦναι μὴ ὀνείδιζε; ch. xx. 15; xviii. 17 (see Huther's note from Cicero). Huther disputes this exposition; Semler and al. interpret ὀνειδίζειν: *qualemcunque reprehensionem.* But then James would utter an untenable sentiment, because God notwithstanding those who ask, in various ways covers men with confusion. The expression also would be too brief in that sense; it is only intelligible if we take it with what goes before as one idea. But the exposition "to put those who ask to shame with a refusal" (Morus, Augusti and al.), is certainly unfounded; although it is less far-fetched than that of Huther; he who afterwards upbraids with his gifts is equally disposed to be hard beforehand and according to circumstances to send away the asker (without claims). "The side-look on the rich, v. 10; ch. v. 9," also, which Huther and Wiesinger detect here, cannot be sustained because it has first of all to be determined whom James means by the rich. The conception of a θεοῦ ὀνειδίζοντος would certainly agree with the religious views of said rich and then also indirectly with their behaviour.

And it (wisdom) **shall be given to him.**—There is not sufficient reason for taking δοθήσεται (with Huther and Wiesinger) impersonally: it will be given to him. See Matth. vii. 7–11; Luke xi. 13; 1 Kings iii. 9–12.

Ver. 6. **But let him ask in faith.**—James having objectively defined real prayer as the worship of the true God of revelation, now also defines it subjectively as prayer in faith. See ch. v. 15; Sir. vii. 10; Jno. xvi. 23. It certainly follows (according to Wiesinger) from the appended negative definition that πίστις here designates first of all undivided confiding, full and firm heart-trust. Such trust is only possible as a looking up to the God of free grace according to revelation; Huther therefore rejects without reason the exposition of Calvin: "*fides est quæ, dei promissionibus freta, nos impetrandi, quod petimus, certos reddit,*" as one which lacks sufficient intimations; even the still closer definition of some of the older expositors, "πίστις Ἰησοῦ Χριστοῦ" would seem to be included *implicite.* That is, while Wiesinger rightly observes that πίστις both with James and Paul denotes the mind's moral attitude to God, yet with James this very attitude presupposes a looking up to "the giving God" according to revelation. Hence the μηδὲν διακρινόμενος excludes at once subjective wavering and doubting the certainties of evangelical salvation, because the attempt of fixing the heart outside of the sphere of revelation (in the case of Christians outside of the name of Jesus) would be pure fanaticism. A similar conjoining of "faith and not doubting" also in an objective sense, occurs in Rom. iv. 20; cf. ch. xiv. 23; Matth. xxi. 21; Mark xi. 24. James' conception of faith as given here is consequently his full conception of faith; it is only in such an energy of praying and doing that faith is to him vital, but without it dead. Διακρίνεσθαι=being at discord with oneself, being divided in oneself, and hence doubting must be still further defined as inward false discriminating, judging and deciding, and in this root it is joined with false discriminating and judging, ch. ii. 5. The hard and austere mind on the one hand produces a hard and austere conception of God, and on the other a hard and austere deportment. Huther: "While πίστις is 'yes,' and ἀπιστία 'no,' διακρίνεσθαι is the union of yes and no, yet so that the preponderance lies with 'no.'" That is, where διακρίνεσθαι has become habitual, a governing trait of character; this is the force of the Participles. But Huther (after Calvin) also mentions the possibility of doubting alongside of honest, yet weak faith (see Note p. 48).

Caution against wavering. vv. 6, 7.

Ver. 6. **For he that doubteth is like a wave of the sea.**—Ἔοικε occurs only here and v. 24 in the New Testament. Huther sees in the γάρ of v. 7 the repetition of the γάρ in v. 6. That is, he thinks that James gives only one reason, not two and that the figurative description of him that doubteth v. 6, is only intended to bring out a clearer exhibition of the fickle mental constitution of the doubter. But "this apparently helpless disunion" assumes another form if we take v. 6 not only as a colouring but as a declaration that the doubter falls under foreign, anti-divine influences. The sea, according to the Old Testament, is the figure of the constrained (*unfrei*) life of nations, floating hither and thither in pathological sympathies (Ps. xlvi. 93; Dan. vii. 3; Is. lvii. 20; Rev. xiii. 1). James was doubtless conscious of this theocratic influence at a time, when "the waves of the sea" already began to roar. The symbolical figure of the wind (Eph. iv. 14; cf. ch. ii. 2) however, must be put in the background, because it is only expressed in verbs. But even here we can hardly fail to recognize an allusion to a restless spiritual commotion (*Geistesleben*) tossing the sea of nations, especially because ἀνεμίζεσθαι is an ἅπαξ λεγ., not found elsewhere (in classical Greek we have ἀνεμοῦσθαι, to be moved by the wind), and ῥιπίζεσθαι also occurs only here in the New Testament. On the different derivations of the word, see Huther, Note 2, p. 48; viz.: from ῥιπίς, a bellows or fan, or from ῥιπή, rush (of the wind) or storm. The latter derivation seems to lie nearest. These expressions are therefore not altogether synonymous (Huther). Bengel makes the former to denote motion from without and the latter motion from within. But both, the wind and the storm come from without; the inner element is here expressed by the sea-nature of the wave. According to Theile, the former indicates the cause, the latter the effect. But the two denote two different relations of degree: the sea in waves, the sea in billows; the breeze, the storm, the excitement of spirits, the rebellious commotion (*vide bellum Jud.*). From these considerations it seems to follow that the first γάρ has a more limited signification; it pronounces the διακρινόμενος incompetent to pray aright, because he is governed by the evil influences of the world. The second γάρ, on the other hand, bears in a wider sense upon that man's faithless relation to God. We cannot indeed conveniently render γάρ twice by *for* and repeat it therefore *intensiter* by '*also.*' Calvin makes it=ergo, Huther=namely,

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that is to say (*nämlich*), Pott, a particle of transition. The lively figure is charged with prophetico-symbolical matter.

Ver. 7. Also let not that man think [or as I should prefer to render "*Nor* let that man think." Μὴ γάρ as an elliptic phrase denotes absolute denial and an Imper. or Optat. verb is then always supplied; here the context, on any interpretation that may be adopted, involves absolute denial and the *nor* has intensive force; the meaning is "let not that man *by any means* think" or "let that man *by no means* think."—M.]. The second γάρ has particular reference to the doubter's deficiency of faith in God, which is involved in his worldly dependence. Sure, he seeks to supply that deficiency of faith by superstitious or fanatical delusions, but he deceives himself with these delusions. He must become conscious of the nothingness of these delusions before matters can mend with him. The severe handling of false praying is a very ancient characteristic of exhortations to repentance according to Is. i. 15; Luke xviii. 11, this passage and the Reformation.

That man, the one who doubts and has fallen into human weakness. [Alford sees in these words a certain slight expression of contempt.—M.].

That he shall receive any thing.—He receives *nothing;* see ch. iv. 3 where another reason is specified why he does not receive any thing. [The reference is to the things for which he prays; there are many things, temporal blessings, which he does receive.—M.].

From the Lord.—The reference is of course to God, as in v. 12; ch. iv. 10, etc., but there is a reason for the use of κύριος instead of θεός; James means Jehovah, the living covenant-God, who has now fully revealed himself in Christ. For details, see Wiesinger. [Alford quotes Hofmann, who remarks that where the Father is not expressly distinguished from the Son by the context, the Godhead in its unity is to be understood by ὁ θεός; and the same may be said of ὁ κύριος.—M.].

Ver. 8. A two-minded man.—The connection of this sentence with that which precedes it, is variously explained. The expositions of Pott: "*væ homini inconstanti*," and of Baumgarten who wants to join δίψυχος with λήμψεται may be passed over. Winer, Wiesinger and Huther [also Wordsworth—M.] take it in apposition with the former verse and as explanatory of the figure v. 6, and render "he, a two-minded man." But the explanation of a figure and especially of one so thoroughly self-explanatory would not suit the style of our Epistle. Although the necessity of the Article before ἀνήρ (Schneckenburger), if the latter exposition is given, is unfounded, the exposition itself runs into a feeble tautology. Hence we agree with Luther and many expositors in taking ἀνὴρ δίψυχος as the subject and ἀκατάστατος as the predicate and the omission of the copula (is) as elevating the sententious weight of the proposition. Huther says that this would make the thought too abrupt. But in the masculine gender it is this formal abruptness which elevates the sentence, while in point of matter the connection is perfect. The doubter is delineated first as to how he stands to the world (a wave), then as to how he stands to God (a visionist, a man of conceits), and lastly as to how he stands to and by himself. And here it is noteworthy that James speaks of man in the masculine gender, probably not only on account of his proverbial character, but because the dangers against which James cautions his readers, are more especially dangers which threaten the Jewish male-world. The δίψυχος is not the same as the διακρινόμενος (so Luther and al.). According to Huther this word "characterizes the inward being of the doubter." To be sure, the inward being, not however as the ground of doubting (Huther, Kern, Wiesinger), but as the result of doubting. For two-mindedness is forthwith mentioned as the ground in relation to the manner how the doubter proceeds. Two-mindedness indeed lies already germ-like in doubt itself, but it is doubtfulness which develops wavering and irresoluteness, wherein man has, as it were, two souls, the one touched by God, the other occupied by the world. He is false in both directions, false to God and false to the world by his double reservation, just as he is false to himself by the reservation of his egotism over against his piety and *vice versa.* But this makes him not forthwith a consummate liar and hypocrite; "he has not only, as it were, two souls in conflict with each other" (Huther), but as yet his enthusiasm glows *psychically* now for God and now for the world in two changing forms of the psychical life. The word δίψυχος is admirably formed after the analogy of δίγλωσσος and similar words; it appears to occur nowhere prior to this Epistle (see also ch. iv. 8), but besides the analogies just mentioned, it has its type in the Hebrew בְּלֵב וָלֵב (see also Jesus Sir. I, 28), and has been adopted by Clemens Rom. and other church authors (see Huther p. 51). [Alford proposes to make the whole sentence predicate and all to apply to ὁ ἄνθρωπος ἐκεῖνος. On the whole, however, we give the preference (with Wiesinger, Huther and Wordsworth) to the certainly most grammatical construction of taking ἀνὴρ δίψυχος in opposition with v. 6; not as an explanation but as an *expansion* of the figure in v. 6. This construction is by no means in conflict with the abrupt and predicative style of James, for the transition from the figure of the wave of the sea to the two-minded man is certainly bold, if not abrupt, there is indeed a transition from a physical to a psychical illustration; the word δίψυχος itself, used here for the first time in Greek literature, by its novelty would arrest attention and thus in the language of Lange, "elevate the sententious weight of the proposition."—M.].

An (excited) seditious disturber of peace.—The ordinary rendering '*unstable*' [E. V.] or *inconstant* (Luther and al.) does justice neither to the original nor to the connection. For firstly, the expression is already half settled by what precedes it as well as by the words "in all his ways;" for although the latter phrase may bear a good sense, it seems to be used here in a bad sense (Sir. II, 13 ἐπιβαίνει ἐπὶ δύο τρίβους). Secondly, the expression, as the representative of

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סָעַר (Is. liv. 11, LXX.), is too feeble in point of degree. And although, lastly, it may passively denote one driven about by the storm as well as actively a storming seditionary, ch. iii. 16 (ἀκαταστασία) recommends here the use of the active signification. The wavering man, indeed, is exciting and seditious because he is ruffled and driven by the storm (of public excitement). The wave of the sea, related passively to the winds, strikes actively against "the rock."

Particular advice to the lowly [in station—M.] *and particular advice to the rich.* vv. 9, 10.

VER. 9. **But let the brother, who is low, glory in his exaltation.**—Δὲ indicates a contrast of proper behaviour with what has just been described (Theile), [i. e. with διψυχία—M.]. It directs the brother to turn the particular temptations to wavering into instruments of constancy. Commentators are divided with regard to ἀδελφός. De Wette and Wiesinger apply the term both to the more remote πλούσιος and to the nearer ταπεινός. Then ταπεινός must not be taken spiritually according to Matth. xi. 29, but like πλούσιος with regard to outward circumstances, while the exaltation in which the lowly is to glory, would denote his heavenly dignity. But Huther, representing the opposite view, remarks that that exposition conflicts with the connection, which forbids such a distinction of Christians into poor and rich; that the reference is rather to the πειρασμοί; that a Christian, moreover, as a rich man would hardly have required so urgent a reminder of the transitory nature of things temporal. But three things are here overlooked. 1. That the πειρασμοί affect the rich in a higher degree than they do the poor; 2. That the Apostle, as we have seen in the Introduction, treats both of Jewish Christians (among whom were already rich men) and of Jews. Moreover he addresses, at the very beginning of the Epistle, the twelve tribes as his brethren. 3. The contrast between the *poor* and the rich had as yet not become prominent, but a contrast of those *low in station* [E. V. brethren of low degree—M.], and the rich. But that the *low in station* and the *poor* are, as brethren, nearer to James than the rich, becomes increasingly apparent as the Epistle runs on, especially in ch. v. Primarily, the lowly and the rich are described as brothers, for James indicates also to the rich a means of deliverance. There is still a third view, represented by Morus and Theile, which comprises both ideas: those who are outwardly poor and persecuted for righteousness' sake, Matth. v. 19; 1 Pet. iii. 14. Huther contests this union (p. 52), but afterwards reaches about the same conclusion. We have first to remember, that the brother of low station is not identical with the poor in ch. ii. Glancing at the characteristics of that time, we find that it designates the Jewish Christian and the Jew absolutely in their low, oppressed theocratic condition as contrasted with the heathen world and the seculiar power; and still more particularly the theocrat, inasmuch as he deeply feels this condition. He is to glory in the dignity of his heavenly and royally-glorious vocation, *i. e.* to derive from it consolation and joy and to strengthen himself with it. But the rich, *i. e.* again the Jew and the Jewish Christian, inasmuch as he sees the hopeless situation of the Jewish people in a very different and brilliant light, inasmuch as he is not only rich in the consciousness of his Jewish prerogatives, but also rich in the chiliastic and visionary expectation of the Messianic or pseudo-Messianic restoration of his Jewish theocracy,—he is exhorted to glory in his humiliation, that is, to become reconciled with Christian or pious humility to all his theocratical humiliation, the full development of which in all its fearful magnitude is as yet impending (v. 11), in order that he may find in this Divine judgment turned into deliverance, the source of rejoicing and exaltation and of real glorying.

And here a general explanation must suffice for our passing on to the general import of the double antithesis: the low-in-station and the rich; the poor and the rich. For we hold the opinion that, after the type of the Old Testament and the Gospels, these expressions are throughout prophetico-symbolical, and that the common literal acceptation of this antithesis has unspeakably flattened the Epistle, weakened its purport and obscured its interpretation. Is it possible to suppose that in the time of James, in all the Jewish Christian congregations among all the twelve tribes the rich were in the habit of slighting the poor and that the unbelieving Jews were everywhere the rich? And that James was so reliably informed on that point, as to feel constrained to call all the twelve tribes to account for it? Such conduct, I should think, could not be generally charged on the Jews proper. The rich among the Jews, as a rule have at all times exhibited much sympathy with and regard for their poor. And this very regard is supposed to have been wanting in such fearful generality in the Apostolic age, at a time where even in Gentile-Christian congregations collections were made for their Jewish Christian brethren! Nor was this the only point on which James felt bound to reprimand, but it is still further supposed that he had to denounce the sexton-rudeness of assigning good seats to the rich and of allowing the poor either to stand or to sit on the bare floor, which rudeness had become prevalent throughout all the twelve tribes! If James, "the good, pious man" had only received a little more credit [for capacity—M.], *i. e.* the Apostolical spirit united with prophetico-symbolical style, doubtless more would have been found in his Epistle.

The brother must therefore be taken in a general sense, like v. 2. The low (in station) is the Jewish Christian or the Jew who as such (not primarily as a private individual) felt his theocratic humiliation; this intimates, of course, that he was the more humble just as a being pinched in private affairs might also further such consciousness; this is quite analogous to the Old Testament and the Gospels. (Ps. lxxiv. 21; 1 Cor. i. 27).

Glory.—The stronger rendering for Peter's (1 Pet. i. 6) ἀγαλλιᾶσθαι, analogous to Paul's expression in 2 Cor. xii. 9. A real glorying or a rendering prominent by glorying, inasmuch as such glorying is in contrast with egotistic self-

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glorying; or also the condition of Divine grace and assistance.

In his exaltation; ἐν denotes the object in which they shall glory, as a foundation of their well-being. It is the glory, given now already in the form and inwardly, which hereafter however shall also be outwardly manifest (see 1 Pet. 1), the process of its development being diametrically opposite to the rich man's flower. Ὕψος is therefore not=steadfast courage (Augusti), or only future exaltation (de Wette), but=*sublimitas jam præsens, sed etiam adhuc futura* (Theile, Huther).

VER. 10. **But the rich in his humiliation.** Here we must evidently repeat καυχάσθω. As to the irony contained in this clause (Thomas, Beza and al.), it is not much greater than that in the preceding sentence: let the lowly glory in his exaltation; for 1. such glorying emancipates from vain-glorying, 2. the rich also finds a source of comfort and praise in the full knowledge of his humiliation and its blessed import (see Matth. v. 3).

Because as a flower of the grass.—An Old Testament figure applied to man in general, Job. xiv. 2; Ps. ciii. 15, to the ungodly with particular emphasis, Ps. xxxvii. 2 (Ps. xcii. 8). But here it is not to be explained with reference to the ungodly (so Huther), but as a historical figure with reference to the decay of the Old Testament glory, which in a surprising manner exhibits the realization of the law of the universal decay of human glory, even as foretold by Is. xl. 6 etc. to which this passage doubtless has special reference. But in this decay there lay really concealed a consolation (just as in the universal decay of man), at which the thoughtful theocrat might well rejoice. The flower of the Old Testament glory was decaying, but the fruit-time of the Gospel of the New Testament had set in; "Comfort ye, comfort ye my people!" Hottinger has erroneously referred ἄνθος to Is. xi. 1, where the LXX render נֵצֶר by ἄνθος. The words "flower of the field" (Is. xl. 6) are changed into "flower of the grass" with reference to v. 7 "the grass withereth and the flower fadeth." So in the parallel-passage 1 Pet. i. 23, 24.—

The fate of the rich. v. 11.

VER. 11. **For the sun rose** (*already*).—This again is not only the colouring of the preceding, but considering the reference to Is. xl. 6 etc., this passage contains an application to Jewish history perfectly intelligible to an Israelite. What Isaiah had represented as having been done in the Spirit, was now fulfilled in reality; the old theocratic glory of Israel had passed away with the crucifixion of Christ. Hence the Aorists ἀνέτειλε etc., as symbolical expressions, must retain their literal force and neither be construed as used for the Present (Grotius and al.), nor as the mere representation of whatever repeats itself in one past fact (Huther). This historical style serves, of course, the purpose furnishing us with a lively picture in the rapid succession of the separate stages of the process of decay (Winer).

The sun with the burning heat (wind).—Grotius, Pott and al. distinguish ὁ καύσων, the hot, burning wind which accompanies the rising sun (or the arid East wind, קָדִים which coming from the desert of Arabia scorches the plains of Palestine) from the sun itself, referring to Ezek. xvii. 10; xix. 12; Hos. xiii. 15 etc. Huther, however, applies the expression to the scorching heat of the sun and cites Is. xlix. 10, Matth. xx. 12; Luke xii. 55. But in Is. xlix. 10 the heat of the sun is expressly distinguished from the sun, as a higher degree of the ordinary sunshine which oppresses Orientals, and the reference is to the relation of this incumbrance to *men*, so also in Matth. xx. 12, while in Luke xii. 55 the sun is not mentioned at all. The supposition that sunrise and the development of the sun's heat are forthwith imperilling vegetation, would be almost too strong even to an Oriental imagination. To this must be added the presence of the Article before καύσων. But the view, that the sun with the development of its power frequently wakens the hot wind, as a kind of supplemental counterpart of its beneficent operation, is current in Holy Writ. So according to Mal. iv. the day of the Lord comes hot as a burning oven on all the proud, while the Sun of Righteousness rises with healing in His wings on all that fear the Lord. So Matth. xiii. 6, the scorching heat is distinguished from the rising sun; in the interpretation of the parable v. 21 it is called tribulation or persecution because of the word. Now, as we Occidentals make use of the well-known symbolical language, "the rising sun calls up vapor, fog, and thunder gusts," so the Oriental is wont to say, "it wakens the hot wind." Hence the application of this passage to Christ (Laurentius), was not far from its real meaning, but we do not press it; at all events the hot wind of the law, which scorched the glory of Israel, was developing with the sun of the finished revelation. And indirectly it was also the effect of the sun itself ("a stone of stumbling etc.").

And the beauty of its appearance.—Huther connects the second αὐτοῦ not with τὸν χόρτον but with τὸ ἄνθος. But we cannot imagine that a fallen flower is still to lose its beauty; the flower is gone with the falling; the flower itself and not only its beauty. And thereby (by the falling of the flower) the grass or the plant itself lost all its beauty, the dress of its appearance, without, however, having wholly perished. And this was then precisely the case of Israel. Its flower had fallen away in the most significant manner; like grass, low on the ground, it continued vegetating in its cumbersome existence. The word εὐπρέπεια occurs only here in the New Testament; πρόσωπον often denotes outward appearance. Ps civ. 30; Matth. xvi. 3 etc.

Thus also shall the rich man, that is: the fate of the withered, stunted plant, or the general fate of the Jewish people will also be the fate of each individual Jew or Jewish Christian if he persists in the conceit of his riches, or refuses to learn to glory in his humiliation. οὕτως=so quickly, so thoroughly." Wiesinger. "Μαραίνεσθαι, a ἅπαξ λεγ· in the New Testament occurs in the LXX. as the translation of יָבֵשׁ Job xv. 30, in the same sense, Wisd. of Sol. ii. 8." Huther.

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In his journeyings.—Luther has "in his possession," which rendering rests on the false reading πορία (=εὐπορία, good way, favour of fortune, wealth). Herder, following Laurentius and Piscator, "in his journeyings," with reference to ch. iv. 13. Huther, "in his ways" (=ὁδοῖς, v. 8; cf. Prov. ii. 8). Wiesinger, "in his walk," with reference to de Wette, "in his luxurious enjoyment of life." The word denotes in classical language 1, a going, a journey; 2, walking along, course. In LXX, *way*, Nah. ii. 5; Jer. xviii. 15; Jon. iii. 3, 4; but also a *journey*, 2 Macc. iii. 8; cf. Luke xiii. 22. From these passages it is evident, that πορεία is not used as much as ὁδός in a metaphorical sense. We avoid therefore this expression and render: in his journeyings (of fortune). Huther: "The prominent idea is, that the rich man, overtaken by judgment, perishes in the midst of his doings and pursuits as the flower in the midst of its blossoming falleth a victim to the scorching heat of the sun."

DOCTRINAL AND ETHICAL.

1. If the purely evangelical character of the Epistle of James has ever been impugned, its opening words may be referred to as furnishing proof that we are moving not on the ground of the Old Testament, but on that of the New. *Joy as the burden of salutation* is the watchword given to the first readers of the Epistle, who, however, were troubled by manifold temptations. Luke ii. 10. The beginning of the Epistle of James sounds like an echo of Christ's first sermon at Nazareth, which the Author had probably heard, Luke iv. 18, 19. This χαίρειν makes him homogeneous with Paul (Phil. iv. 4) and Peter (1 Pet. i. 6), the beginning of whose Epistle exhibits a remarkable agreement with the beginning of that of James. James, like Elihu, knows a God "who giveth songs in the night." Job. xxxv. 10.

2. The very beginning of the Epistle testifies of the truly Christian as well as of the morally exalted character of its Author. The demand "to count it all joy if one has fallen into manifold temptations," has so lofty and bold a sound as to prompt the question whether such a demand is not beyond the reach of man's ability. Cf. Heb. xii. 11. Such a demand must severely strike the natural man as a piece of consummate folly and scandalize him. For counting temptation *all joy* is infinitely more than to be silent in it and to pray, even more than to be grateful for it; it is not sufficient that we readily submit to temptation, but we must glory in it that it is so and not otherwise, and this not only in isolated temptations but in the many temptations which spring from the sufferings of earth. Cf. Rom. v. 3. Such a demand makes the Festuses exclaim "James, thou art beside thyself." Acts xxvi. 24. But the Christian, hearing this first word, feels and is conscious of the spirit of him who addresses him in that word. For how could flesh and blood have been able to reveal what is here so clearly and explicitly put on record, viz. the Christian's deepest grief at once the source of his highest joy? No other religion, beside the Christian, had raised the suffering of earth to a new ground of gratitude. Bacon's saying is well known: "Prosperity is the blessing of the Old Testament, adversity that of the New." Compare the treatise, still worth reading, of F. V. Reinhard, *de præstantia religionis Christianæ in consolandis miseris etc.*, and on the other hand the *Diatribe de consolatione apud Græcos, auctore A. C. van Heusde, Traj. ad Rhen.* 1840.

3. *Since ye know.*—In order to make a joy like that which he had just recommended to them possible to their πίστις, James now points to the fruit of their γνῶσις. Faith also had a science of its own, but a science, different in kind although not inferior in value and reliability to the knowledge whose province is purely natural. On the one hand even Christians are constrained to acknowledge "we are but of yesterday and know nothing," Job viii. 9, but on the other, the things which were hidden from the wise and prudent are revealed to them, Matth. xi. 25, 26. And this science is fully competent to enable him to secure the joy here recommended; he knows from whom the temptation comes, he knows the purpose temptation serves, viz. *the proof of faith.* This view alone is calculated to reconcile him to the sufferings he has to endure. It is not chance if the Christian, more than many others, falls into manifold temptations, as little chance as if the smelter, in order to refine gold or silver, heats the furnace to a certain degree. Still less is it a just punishment but rather a means of purification, improvement and education, without which it is impossible for us to attain any degree of greatness in the kingdom of God. Thus we have here also a confirmation of the words of Seneca: "*Opus est ad notitiam sui experimento. Quod quisque possit, nisi tentando haud didicit.*

4. Christian *endurance* is infinitely diverse from stoical indifference with its motto: "*res mihi, non me rebus subjungere conor.*" It has a more sublime origin, a milder character, a greater duration, a more glorious fruit.

5. It is remarkable that James insists in the very beginning of the Epistle upon Christian perfection, so that in v. 4 the same word is twice used. So also the perfect law, ch. i. 25, the perfect man, ch. iii. 2, etc. Cf. the beautiful essay of Ad. Monod in his *Adieux*, 1856: "*Tout dans l'Ecriture est idéal.*"

6. The exhortation in v. 4 contains the profound hint that where endurance has its perfect work, the Christian, as to principle, is perfect and in nothing deficient. For where Christian endurance holds sway, there the power of sinful selfishness is broken, of selfishness which perchance would love to take a position either independent of God or higher than God, but in no event under God. For the heroism of faith is evinced in two ways, it is suffering or militant. The former is higher than the latter, because it demands the greatest self-denial, and he who really attains to it, by so doing carries also within himself the principle of Christian perfection.

7. The short Epistle of James treats relatively much of prayer, see ch. i. 5; iv. 2, 3, 8; v. 13–18. Herein also the Apostle appears as the true servant of Him who not only did conduct His disciples to the school of prayer, but was to them in this respect also a pure and perfect pattern, Luke xi. 1. The manner in which James speaks

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of prayer shows clearly that he recognizes a direct connection between prayer and its answer, not only in the sense of modern unbelief that prayer can only psychologically exert a beneficial influence on the heart of the person praying, but also that prayer is the Divinely appointed means for the direct obtaining of our wants, which also without such prayer we should certainly not receive. If prayer were only psychologically operative on the person praying, it would be altogether inexplicable why James also so earnestly and emphatically enjoins prayer for *others* (intercession, ch. v. 13–18), as in the former case prayer could not possibly be of any use to them. Cf. this commentary on 1 Tim. ii. 1–7.

8. The Christian never needs more wisdom than when in temptation everything depends upon his enduring it in the right manner and according to the will of God. We often speak of the wisdom which men need in prosperity lest they become ungrateful, haughty or arrogant and this assertion is correct. But in adversity also we need the Divine light not less if we would truly understand the lesson God is teaching us thereby and not be driven by our own excited feelings into lamentable error. This was duly understood and appreciated by the sacred bard, Ps. xciv. 12. There never was a sinner converted by the highly praised benefit of tribulation alone, as long as the Lord Himself did not render the wholesome chastisement efficacious with the rod of His Word and the light of His Spirit. In the day of tribulation we probably need Divine wisdom even more than in the days of joy; wisdom in order that we really choose the true way without turning to the right or to the left; wisdom, in order that we may understand what God wants us to do when He denies us the realization of some cherished desire, or when He lays on us a heavy burden, etc.

9. What James says of the indispensable necessity of faith in prayer, is also taken from our Lord's own teaching, Matth. xxi. 21, 22. His charming figure of the waves of the sea originated probably in his own recollection of the lake of Gennesareth. The striking truth of this figure is best understood, if we apply it to our inward experience of life. The soul is like the sea, but doubt blows over it like a tempest which upheaves the waters from their lowest depth; in such a condition, the heart of the δίψυχος is not susceptible of the enjoyment of answer to prayer. Cf. 1 Kings xviii. 21, where the expression "to halt between two opinions" [German: "to halt on both sides."—M.], indicates a similar inward breach, with a probable allusion to a bird limping from twig to twig without finding rest anywhere.

10. James seems to present us with a new paradox in the exhortation (v. 9) "*Let the brother, who is low, glory in his exaltation.*" There is however an exaltation seen by God and the Lord, which does not depend upon earthly honour and perishable riches and is mostly to be found where superficiality would last and least look for it. To be humiliated can only be irritating and disagreeable to flesh and blood; but if it happens for the sake of Christ's name, if the humiliation is borne with the eye turned to Christ and united to Christian nobility of soul, then it is not counted a disgrace, but borne as the highest honour. Cf. Matth. v. 11, 12; Acts v. 41, 42. Here we are involuntary reminded of Pascal's beautiful saying concerning man: "*Gloire et rebut de l'univers, s'il se vante, je l'abaisse; s'il s'abaisse, je le vante.*"

11. The number of the rich who were able to glory in their humiliation has always been small. Cf. Matth. xix. 23–26. Still history here and there shows us individuals in the fire of the fiercest assault and temptation. Hear only *e. g.* the splendid language of Chrysostom in his speech after the fall of Eutropius, *Opera*, vol. 3, p. 586, ed. Montf. "Why did we not tremble? Because we do not fear any of the adversities of this life. What could inspire us with terror? Death? We run so much the sooner into the haven of repose. The loss of earthly riches? Naked I came out of my mother's womb and naked I shall return into the mother-womb of the earth. Exile? The earth is the Lord's and what therein is. False accusations? Rejoice and be exceeding glad when men shall say all manner of evil against you falsely, for great shall be your reward in heaven. I saw the swords above me and looked up to heaven. I expected death and thought of the resurrection. I looked at earthly adversities and counted up the blessings at the right hand of God. I looked upon the perils and my eye beheld in spirit the crown of glory. What I am constantly preaching in my sermons, was constantly preached by the deed in the market-place. The wind blows and scatters the leaves, the grass withers and the flower fades." (The last sentence probably contains an indirect allusion to James i. 11.)

12. The crown of life, of which James here speaks, presents not only a contrast to the perishable laurel-crowns for which the Greeks contended in the games, but also to that fading flower to which James referred in the preceding verse (v. 11). In the doctrine of the reward of grace accorded to persevering faith, James is in prefect agreement with our Lord and His other Apostles. Cf. Matth. xix. 28; 1 Cor. ix. 24–27; 1 Pet. v. 4; Rev. ii. 10; iii. 21. His mentioning the crown of life which is ready for all who love the Lord, affords a not indistinct view of "the election of grace."

HOMILETICAL AND PRACTICAL.

V. 2–8. Epistle for 3d Sund. in Lent, v. 9–12 Epistle for 22d Sund. after Trinity in the Grand Duchy of Hesse and elsewhere. [V. 1–12 Epistle for St. Philip and St. James's Day in the Church of England and the Prot. Epis. Church in the U. S.—M.].

How the vocation of being servants of Jesus Christ was especially committed to the authors of the New Testament and how it still is the prerogative of all believers.—The servant of Jesus Christ can do nothing better than to strengthen his brethren.—In Christ is joy for all people.—How Christianity renders possible what seems to be impossible.—The sufferings of this time the Christian's proof of faith. It is this very fire-proof [noun, to give the full force of German "Feuerprobe"] which establishes 1, the genuine-

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ness 2, the standard and 3, the intrinsic value of this gold of faith. Cf. 1 Pet. i. 7.—Endurance under all temptations the daughter of faith, the mother of all other virtues.—The Christian life a God-consecrated sacrifice which must be without spot or blemish. "Ask, what I shall give thee," 1 Kings iii. 5.—The difference between Divine and human benevolence, cf. Sir. xviii. 18. The great value of believing prayer and its indispensable necessity in times of great temptation. The curse of wavering; the value of Christian decision of character. — Riches and poverty viewed in the light of faith.—Abasement the way to exaltation, want the way to enjoyment, fighting the way to the crown.—The beatitude of the servant of Christ (v. 12) compared with the beatitudes of the Master, Matth. v. 8-12.

On the whole section vv. 1-12.—The Christian's threefold duty in temptation: 1. *Suffering* (v. 2-4), *a.* with grateful joy: *b.* with enduring patience; 2. *Prayer* (v. 5-8), *a.* for a precious gift at the hands of a magnanimous giver; *b.* in simple faith without any doubt; 8. *Glorying* (v. 9-12), *a.* in the present conflict; *b.* in the expectation of the future crown.

THOLUCK (Sermons I. 5, 840) on v. 2. "Why the Christian counts his temptation all joy." 1. He knows whence it comes; 2. He knows whither it leads.

STAAG:—The Christian's behaviour in crosses and temptations: 1. The bliss of the cross; 2. the prayer of the cross; 8. the disposition of the cross; 4. the promise of the cross.

BECK: (v. 5)—The true wisdom.

KLEMM:—The prize in the arena of life.

DRÄSEKE:—Humility the condition of all true moral greatness, for it is, 1. its beginning, 2. its food, 8. its support and 4. its crown.

ARNDT: — Happy is the man who endures temptation.

PORUBSZKY: (vv. 1-4).—The temptations of faith: 1. How they are occasioned. 2. How they effect endurance. 8. How they excite believing activity.—(v. 5). Prayer the first act of faith.—(vv. 6-8). The doubter's torment and deliverance.—(vv. 9-12). Through abasement to exaltation. I. The end: exaltation, 2. the means: abasement.

STARKE:—To be the servant of God is to a believer a precious title of honour, in which he may always glory.

CRAMER:—The Church of the New Testament is not confined to one locality as in the time of the Old Testament, "but in every nation he that feareth Him and worketh righteousness, is accepted with Him" Acts x. 85.

QUESNEL:—One of the chief cares of conscientious teachers is to comfort those who suffer for the Lord's sake, 1 Cor. xiv. 3.

HEDINGER:—Great art! To laugh in weeping, to be glad in sadness. But there is still time to learn it; our strength is nothing, it is altogether God's work and doing, Phil. iv. 11-13.

CRAMER: — Different medicines are required for different maladies, different chastisements for different sins, Tit. iii. 3.

STARKE:—Sincere faith is not dead but alive and works all manner of good, 2 Pet. i. 5, 6.—Crosses and suffering promote patience just as the wind strengthens the roots of the tree, v. 2.—He that has begun well must persevere unto the end or all former labour is lost.—Patience in the first hour is not sufficient. The end brings the crown.—It is great wisdom to bear suffering aright, and that wisdom is of God's supplying.

HEDINGER:—A rich man who is charitable is a rare spectacle; to be giving and never tire of beggars is more than human; but to give above all that we can ask is Divine (Eph. iii. 20).

OSIANDER:—Because God does not angrily upbraid us with His benefits, therefore we should still less reproach our neighbour with the good we show him.

LANGII OP.:—The highest honour which a creature can confer upon God is to trust Him in every thing by faith and to rely in the full assurance upon His promises, which is also the purest worship, Rom. iv. 20, 21.

QUESNEL:—Faith is the fountain of Christian prayer; the stream does not flow, if the fountain is dried up, Rom. x. 14.—True believers are not fickle and changeable, but constant and steadfast, Col. ii. 5.—Would you serve God, then let it be your serious endeavour not to tempt God.—A divided heart longs not for God, Matth. xxii. 87.—A poor believer is as much a brother in Christ as a rich, Philemon v. 16.—Humility and abasement have been made by Christ true exaltation, Job. xxii. 29.

HEDINGER:—Riches are not culpable in themselves, but they may easily make men haughty.

CRAMER:—God willeth that the rich and the poor should dwell together.

LANGII OP.:—The transitoriness of life and instability of outward prosperity are to be well considered.

HEDINGER:—Rich and ungodly—a double hell-rope. Take care that avarice put it not round your neck, 1 Tim. vi. 9, 10.

LANGII OP.:—Believing Christians are not only the subjects but the sharers of Christ's reign, as those who rule and govern with Him, 1 Cor. vi. 2, 8.

CRAMER:—What is marred by the crown of thorns, which we have to wear here on earth, will be amply compensated by the crown of life in heaven, 2 Cor. iv. 17, 18.

STIER:—In order to do justice to the deep, rich meaning of every word and sentence of this Epistle, we have ever to begin with the beginning without ever exhausting its fulness. What a sermon might be preached on the single *joy* (χαίρειν) which sounds into our tribulation.—What a lofty saying is the verse connected with it—"Count it all joy if you fall into manifold temptations," etc.

HEUBNER:—Proofs (trials) a Divine blessing.—To have a good beginning and to omit the prosecution is disgraceful.—Wisdom, that is not from God, is no wisdom.—Faith and prayer are mutual conditions.—Where the will is still wavering, there is no trust.—1 Sam. ii. 30 holds good of belief and unbelief.—Christianity exalts a Christian above his station.—It is a touching spectacle, that commands respect, to see a Christian, whose position in the world is commanding, clothed with humility.

[v. 1. It is the duty of the Church to send greetings of joy to the dispersed children of God and to use every means for turning the wilder-

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ness of the dispersion into the garden of the Lord. (Missionary Sermon)—v. 2. The true Christian sees in temptation of every kind and of every degree cause for unmingled joy. Cf. Rom. v. 3; 2 Tim. ii. 12.—v. 3. The Christian in the furnace: 1. Experiencing the heat of temptation, 2. Rejoicing in the watchful care of his superintending Master, 3. Jubilant at the result of the fiery process. Mal. iii. 3; 1 Pet. i. 7.—vv. 4, 5. γνῶσις may be acquired in the schools, σοφία is the gift of God. Cf. Lactantius, "*on true and false wisdom.*"—True wisdom the gift of God to prayerful believers.—The characteristic of true wisdom—it makes wise unto salvation.—v. 6. The doubter like a wave. *a*, in his conduct—driven hither and thither, by contrary winds or lashed into a billow by the tempest; *b*, in his end—touching the shores of safety but dissolving into spray and returning to the treacherous sea.—v. 7. Instability the characteristic of schism.—v. 8. The mountain is reached from the valley.—v. 9. The riches of wealth—the riches of learning—the riches of station—the riches of earthly honour no grounds for glorying. —True riches are riches toward God.—vv. 10, 11. The fate of earthly greatness symbolized in the fate of the flower. v. 12. Earthly afflictions and trials destined to become amaranths in the crown of life.—On the whole section James i. 1–12 compare John xiv. 1–14.—M.].

[Bp. Conybeare: v. 4.—Our very joys are broken and interrupted, and our distresses are so frequent and sharp, that we scarce know how to support ourselves under them: and yet borne that must be which cannot be avoided by us. The will of God must be submitted to by His creatures, both in the ordinary dispensations of Providence and in the more eminent exercise of its powers. Patience will then come in as a necessary duty in common life. We need it almost every day on some occasion or other; and therefore should arm ourselves with such principles as may enable us to go through with innocence. —M.].

[*That ye may be perfect and entire.* Probable allusion to the sacrificial victims which must be without blemish. The sacrifice of body, soul and spirit with all we have and hold, as a reasonable service rendered unto God by His faithful servants.—M.].

[v. 5. Dr. Jortin:—The wisdom of resisting any sort of temptation may very well be extended so as to mean pious wisdom in general, or a practical knowledge of our duty and true interest, by which we shall overcome every thing that opposes and endangers our salvation.—M.].

[Bede:—This text contains a warning against the erroneous notion of Pelagianism, that men may obtain wisdom by their own free will, without Divine grace. Cf. v. 16, 17.—M.].

[Wordsworth:—The description of the Divine bounty is like a summary of our Lord's words, exhorting to prayer. Matth. vii. 7–12.—M.].

[Bp. Andrewes:—This text presents the strongest motives to genuine liberality. See Wordsworth.—M.].

[v. 6. Bp. Sanderson:—A large and liberal promise; but yet a promise most certain and full of comfortable assurance, provided it be understood aright, viz., with these two necessary limitations: if God shall see it *expedient*, and if man pray for it *as he ought* . . . . To make all sure then here is our course. Wrestle with God by your fervent *prayers:* and wrestle with Him too by your faithful *endeavours;* and He will not for His goodness' sake, and for His promise' sake He cannot, dismiss you without a blessing. But omit either, and the other is lost labour. Prayer without study is presumption, and study without prayer is Atheism. v. 8. Hermas says of the double-minded man: "Cast away from thyself double-mindedness; be not anywise two-minded in asking of God; say not, how can I *ask* of God and obtain it, when I have sinned so much against Him? Nay, but rather turn with thy *whole heart* to the Lord and ask of Him without hesitation and thou shalt feel the abundance of His mercy, for He is not like *men*, who *remember injuries;* but if thou doubtest in thy heart, thou wilt receive nothing from Him, for they who doubt concerning God, are the *double-minded* men and receive none of their requests." Hermas, *Pastor*, *Mandat.* 9, p. 596 ed. Dressel. See also Wordsworth and Whitby, who produce other passages.—M.].

II. THE THEME.

THE BEATITUDE OF ENDURANCE IN TEMPTATION AS A WARNING AGAINST YIELDING TO IT.

Chapter I. 12.

12 Blessed *is* the man[1] that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord[2] hath promised to them that love him.[3]

Verse 12. [1] The reading ἄνθρωπος in Cod. A. and several minuscule Mss., being a false correction, calls attention to the significant ἀνήρ.

[2] ὁ κύριος is wanting in A. B. Cod. Sin., and rejected by Lachmann, Tischendorf, (Alford—M.) and al. Theile retains it with G. K. (C. without the Article) and al. the Syriac, [Armenian—M.] and other versions. Several minuscule Mss. and versions [Vulg. Syr. Copt. Aeth. and al.—M.], read ὁ θεός. As the insertion is more readily accounted for than the omission, we may presume that the Apostle in λήμψεται reverts to λήμψεταί τι παρὰ τοῦ κυρίου [v. 7—M.]. But summary sentences have generally a summary mode of expression. We follow therefore Bouman. p. 63.

[3] Lange: Blessed (is) the man . . . . for when he has become approved . . . .

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EXEGETICAL AND CRITICAL.

That this verse contains the proper theme of the whole Epistle and indicates the dominant fundamental idea of the same follows from the twofold consideration that 1. the same thought comes up already in the Introduction v. 2 and 2. that it is repeated in a corresponding final theme at ch. v. 7. It is a beatitude after the manner of the sermon on the mount and moreover the last of these beatitudes of our Lord, in which all the preceding ones blend (Matth. v. 10, 11), appropriately adapted to the situation of the readers in the time of James.

Blessed (is) **the man.**—ἀνήρ instead of ἄνθρωπος not only with reference to Ps. i. 1, for it occurs repeatedly (see v. 5, here, v. 20 and ch. iii. 2) and we have already intimated that it may be accounted for by the temptations of the time, which James had in view, making the round especially among Jewish *men*. Thomas appears to have noticed, but not to have understood this characteristic, as would seem from his comment: "*beatus vir, non mollis vel effœminatus, sed* vir."

Who endureth temptation.—[Bengel reads with K. L. ὑπομενεῖ, Future; but ὑπομένει is the ordinary reading and, the blessing being absolute, the tense is immaterial.—M.]. Although the proposition is valid and will be valid as a general dogma, the πειρασμός here does not primarily denote the concrete unity of all the πειρασμοί mentioned in v. 2, for the reference to these very πειρασμοί runs through the whole Epistle. Therefore not: ὅταν περιπέσῃ (Wiesinger). Hence ὑπομένει like ὑπομονή in v. 8 and μακροθυμήσατε ch. v. 7, etc.

Because when he has become approved. One who has become approved, not only proved: one who has become approved by the fact of proof. [He has stood the test of the δοκίμιον v. 2 and thereby has become δόκιμος—M.]. The idea is identical with that expressed in ch. ii. 23: Abraham has become the friend of God by δικαιοῦσθαι. And here we see how James and Paul agree in their dogmatical views, for Paul also mentions the δοκιμή as the consequent of ὑπομονή Rom. v. 3. But the subjective and inner side of this proof is σφραγίζεσθαι according to Eph. i. 13. Krebs, Augusti and al., have found here an allusion to the trial preceding the contest of the athletes, but such an allusion is out of place, so is that of Gebser, Theile and al., to the refining of metals by fire, for that figure presupposes the idea of refining, which although involved in the trial or proof, is not identical with it. The same situation presupposes the certainty of success in refining, questions it in the trial and endangers it in temptation. De Wette and Wiesinger reject a figurative reference; but the crown of life, which is here promised, at least reminds us of the idea of the race-course also in Paul, 1 Cor. ix. 24; 2 Tim. ii. 5.

He shall receive the crown of life; στέφανος, garland, chaplet of victory or honour in its fullest significance. denotes a crown and in this sense we are warranted to take it here, according to Matth. v. 9 and Rev. v. 10.—Τῆς ζωῆς is explained by Huther as the Genitive of apposition: "The ζωή i. e. eternal, blissful life is the crown of honour wherewith he that endures is adorned." But Jno. iii. 36 says: "he that believeth hath everlasting life"; does "the crown of righteousness" 2 Tim. iv. 8 signify "righteousness is given me as a crown?" If the crown denotes the crown of honour of the finished proof, matured in the life of faith but also objectively awarded and glorified by God, it is the crown of life, *i. e.* the crown granted to a life which has developed itself into coronation, as life, the *Summum* of life as life's prize of honour; our Genitive is consequently the Genitive of possession or dependence. Cf. 1 Pet. v. 4, Rev. ii. 10. If the legal men [*i. e.* sticklers for the Jewish Law. M.] of that time were perhaps wont to say with reference to Ps. i.: Blessed is the man that ever keeps to the law, he is the tree by the rivers of water, his leaves do not fade *i. e.* his life shall retain perpetual freshness, the beatitude of James expressing his continuance and promise of life would receive a peculiar significance. Although we cannot assert with Zwingli, Michaelis, Wiesinger and al., that the foundation of this figure is as in 1 Cor. ix. the idea of the Grecian games, it may be shown that the Jews also regarded the crown or diadem not only as "a symbol of *peculiar* honour" (Huther referring to Ps. xxi. 4; Wisd. of Sol. v. 16, 17), but also of an honour accorded by God to a *well-endured* warfare of life. Both the Jews and the Greeks started with the presumption that persevering wrestling in a higher course of life constituted the condition of the diadem and that presumption repeats itself more or less among all mankind in the most diversified forms. This law of life was recognized in the Old Testament especially in the case of the typical Judah, of David, of the ideal man (Ps. viii.), and of the Messiah (Ps. cx.). The crown of believers is contrasted with the perishable garland of honour in 1 Cor. ix. 25 and it is also alluded to in 1 Pet. i. 4; v. 4. Why is the antithesis here wanting? The Jews and the Jewish Christians of that time might readily remember it; all their visionists wanted to see the day of the kingdom of Zion, of the coronation of their chiliastic Messiah, the crowning of the Jewish rulers of the world. On this account Peter also points the suffering Christian pastors to the crown of glory (1 Pet. v.) and the promise of the Epistle to the Hebrews also is the kingdom which cannot be moved (Heb. xii. 28).—

Which He (the Lord) **has promised.**—See Critical Note. "If ὁ κύριος is the right reading, it signifies not Christ (Baumgarten, Schneckenburger), but God (Gebser, Theile, Wiesinger [and Alford—M.]." Huther.—But that means nevertheless: God revealed in Christ. But might not James by this very omission have designed a supplying which he had prepared in v. 1?—

To them that love Him.—Ch. ii. 5; Ps. xcvii. 10; cxlv. 20; Rom. viii. 28; 2 Tim. iv. 8. The love of the Lord, with James and Paul is consequently the real and eternal nature of faith, its root, its sap and its crown; and it is love which proves itself in endurance and by it attains to completion. Cf. Jno. xv. [*Amor parit patientiam.* Bengel.—M.].

[In *Shemoth Rabba*, sect. 31, p. 129 and in *Rab. Tanchum* p. 29, 4, we read: "Blessed is the man, who stands in his temptation; for there is

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no man whom God does not *try*. He tries the *rich*, to see if they will open their hands to the poor: He tries the *poor*, to see if they will receive affliction and not murmur. If, therefore, the rich *stand in his temptation*, and give alms to the poor, he shall enjoy his riches in this world, and his horn shall be exalted in the world to come; and the holy blessed God shall deliver him from the punishment of hell. If the poor *stand in his temptation*, and do not repine, he shall have double in the world to come."—M.].

For "DOCTRINAL AND ETHICAL" and "HOMILETICAL AND PRACTICAL" see the preceding section.

III. FIRST ADMONITION WITH REFERENCE TO THE FIRST FORM OF TEMPTATION: VISIONARINESS.

CAUTION AGAINST THE VISIONARINESS WHICH REPRESENTS THE TEMPTATION AS GOD'S CAUSE. THE HIDEOUS FORM OF THE SELF-TEMPTATION OF THE ERRING AND THEIR END, DEATH.—THE OPPOSING IMMUTABILITY OF THE FATHER OF LIGHTS IN HIS BLESSING RULE AND THE EXALTATION OF HIS PRINCELY CHILDREN BORN BY THE WORD OF TRUTH.

CHAPTER I. 13–18.

(VV. 16–21. *Epistle for Fourth Sunday after Easter.*)

13 Let no man say when he is tempted, I am tempted of God:[1] for God cannot be
14 tempted with evil, neither tempteth he any man: But every man is tempted, when
15 he is drawn away of his own lust, and enticed. Then when lust hath conceived, it
16 bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err,
17 my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is[2] no variableness, neither sha-
18 dow of turning.[3] Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Verse 13. [1] Only several minuscules sustain the reading τοῦ θεοῦ. [τοῦ is omitted by A. B. C. K. L.—M.] Cod. Sin. reads ὑπὸ θεοῦ, but in v. 17 erroneously ἀποσκίασματος. Lange: "No one, who is tempted [stands in temptation] shall say: I am tempted from God, for God is not temptable in respect of evil things, but He Himself tempteth [out of Himself] no one.

[Let no man, being tempted, say that (ὅτι *recitantis*) I am being tempted from God; for God is not experienced in respect of evil things, but He Himself tempteth no man.—M.]

Verse 14. Lange: . . . tempted in that he is drawn away [rendered an apostate] by his own lust and allured [by his evil inclination.]

[. . . being drawn away and lured by his own concupiscence.—M].

Verse 15. Lange: . . . conceived [is impregnated] . . . , but sin, when it is completed [has ripened] bringeth forth death.

Verse 16. Lange: M. Be not ye deceived, my beloved brethren.

Verse 17. [2] [Cod. Sin. ἔστιν for ἔνι.—M.]

[3] [Cod. Sin. ἀποσκίασματος.—M.]

Every good giving and every perfect gift [donation] cometh [and cometh] down from above, from the Father of the lights [beings of light], with whom there is not existing a change, nor a shadow-casting of a turning.

[Every good bestowing and . . . coming down from . . . with whom there is [essentially] not a change or shadow of turning.—M.]

Verse 18. Lange: Pursuant to free decree hath He begotten us by the word. [of His own Will [because He willed it, Alford; by the act of His own will, Wordsworth.] etc.—M.].

EXEGETICAL AND CRITICAL.

ANALYSIS:—The first form of temptation—visionariness. The representation of the tempting thought as of God's cause and caution against the deceptiveness of this temptation, v. 13.—The hideous form of the self-temptation of the erring and their end,—death, vv. 14–16.—The opposing image of the true God in His blessing rule and His fixed immutability, v. 17.—The exaltation of His princely children begotten by the word of truth, v. 18.

The first form of the temptation—fanaticism, represented as a glorious cause of God, or a Divine admonition.

VER. 13. **Let no one who is tempted say.**—Caution against the deceptiveness of the temptation. It is incorrect to affirm that James opposes ὃς ὑπομένει πειρασμόν to ὃς πειράζεται, etc.; something like Huther, Pott, Olshausen, Schneckenburger and al. For how could any one abide the temptation, without having first been tempted? James in this dehortation refers indeed to those who really say that they are tempted from God (which is also indicated by the forcible participial form) but even these he desires to reclaim while warning his better readers against their error. According to Calvin (and Wiesinger) James here treats *de alio tentationis genere*. But the matter is simply this; James now explains the *one* great πειρασμός according to the separate ποικίλοις πει-

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ρασμοῖς and begins with the first form of the temptation.—[The force of the Participle should be brought out in the translation.—M.].

Shall Say,—*λεγέτω* according to Schneckenburger and al.=*cogitet or sibi persuadeat*, which is of course implied but not all, as Huther justly observes, [Bengel: *corde aut ore*—M.]. James connects this saying with the uncommonly much-saying of the Judaizing Jewish Christians and Jews, to which he alludes.

I am tempted from God.—Grotius, Hottinger and al. have rightly felt that the word 'tempt' bears a somewhat different sense in the two places, while Huther asserts without sufficient reason that the sense in both cases must be identical, viz.: to be inwardly solicited to sin. Let no one say: I am inwardly solicited to sin of God; but with such an exhortation James could not possibly have warned the twelve tribes. Said expositors miss however the correct distinction by saying that in the one instance it denotes: *adversa pati*, and in the other *malis ad defectionem sollicitari.* It is a sententious oxymoron conveying the idea: Let no one say that the impulse, which to him is really a temptation, and in the end a devilish one (ch. iii. 15), in which he is already entangled (*πειραζόμενος*), is a monition of God, a cause of God, an incentive to maintain His honour. For this the Jews at a somewhat later period did really say in their uprising against the Romans, this they said even then in their fanatical utterings against the pagans, and the Judaizing Jewish Christians said in a similar manner: It is the will of God that we maintain His law and therefore separate from the Gentile Christians, as far as they do not receive the whole law or only in part. But James doubtless chose this poignant mode of expression in order to reproach those sayers with their making, though unconsciously, God the Author of evil. But it cannot be absolutely assumed that he is here inveighing against an impertinence generally or variously current among Jewish Christians, which made them charge God with temptations to evil, of which they were conscious, for we have no data to warrant such an assumption. This was not the language of the Sadducees, nor of the Pharisees, or Essenes (as has been thought by Bull, Ittig and Schneckenburger with reference to their doctrine of the *εἱμαρμένη*), still less could he aim at Simon Majus (Calov); on the other hand the reference is not simply to the general bias of the natural man to charge God somehow with the *πειράζεσθαι*, which the Jews might strengthen by misinterpretations of the Old Testament (Huther; see also the Note p. 59; Prov. xix. 3; Sir. xv. 11, 12); for our Epistle deals throughout not with mere generalities, but with concrete relations.—*ὅτι* is a much used formula of quotation; *ἀπό*, as Huther observes, is not as strong as *ὑπό*. [See Winer, p. 382, *ἀπό*= through influences proceeding from God.—M.].

For God is not temptable.—The reasons for the foregoing in a twofold assertion respecting God. First, He is *ἀπείραστος*. This *ἅπαξ λεγόμενον* in the New Testament must not be confounded with the classical *ἀπείρατος* (in the sense of inexperienced) as denoting: God has no experience of evil (Schulthess, de Wette, Huther). Equally objectionable is the active construction of the word (Luther following the Vulgate '*intentator*'), for its weak grammatical basis, the Genitive *κακῶν*, its tautology both with respect to what goes before and to what follows forbid the active construction. The passive-adjective construction, however, not tempted, not temptable, which is generally adopted is not only not against grammatical usage as Huther maintains, (see the adjectival *ἀκατάστατος* v. 8), nor against the connection, as he thinks also. For James wants to strengthen the dehortation, "Let no man say, etc." For this saying, like all fanaticism, was a tempting God, and therefore vain and impious, because God does not suffer Himself to be tempted. Hence we might feel inclined to take *κακῶν* in the Masculine and to denote evil men; but this would probably be expressed more definitely. To think of evils (Oecumenius) is somewhat far-fetched, but also the evil in the Singular would be too general; the Plural in the present connection points to concrete and intensively *evil things.* [But there is an insuperable objection to Lange's derivation of the word from *πειράζω*; for *ἀπείραστος* is=untempted, not temptable: but James argues not concerning God *being tempted*, but concerning God tempting. I therefore prefer the common usage of the word 'inexperienced in'; so Alford, Winer and (in part at least) Wordsworth, who adds, "that James may perhaps refer to the false tenet of some of the heretics of the early Church, who said that it was the duty of men to have *experimental knowledge of all evil*, in order to the attainment of perfection." See Palm and Rost's Lexicon and Weststein for examples in favour of '*inexperienced in*'.—M.]. Secondly: **But He Himself tempteth no one.**—[Lange takes no notice of *δὲ* which has here adversative force and makes therefore against his rendering 'not temptable,' while it favours the rendering 'inexperienced in;' and *δὲ* here is="not so, but" Alford.—M.]. Second negation aimed at the substance of the proposition "I am tempted from God" (Huther). *Αὐτός* is construed differently; Huther takes it as antithesis to what follows in the sense: it is not *He* who tempts, but every man is tempted etc. Theile and Wiesinger take it in contrast with what goes before: He Himself (self-active). And this is probably right; He suffers Himself not to be drawn by God-tempting fanatics into their unholy interests, but He Himself becomes tempter to no man; the solicitation to evil, in the trial which He appoints, is not from Him. Stress must therefore be laid on both—*not He,—tempteth not any one.* [Lange hardly does justice to Huther whose view is very lucid. "Let no one say when he is tempted to evil, from God I am tempted: for God has no part in evil: but as to the temptation, *He* tempts no man etc."—M.].

[Wordsworth here quotes Augustine, *Tractat. in Joann.* 43 and *de consensu Evang.* ii. 30, who raises a question on this passage. If God *tempts no one*, how is it that He is said in Scripture to *tempt Abraham* (Gen. xxii. 1)? To which he replies that St. James is speaking of temptations arising *from* evil *motives* with a view to an *evil end.* *No such* temptations are from *God.* But God is said to have tempted, that is, to have *tried* Abraham, from a good motive and for a good end. He tried him, in love to him and to all

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men, in order that he might become the Father of the faithful and be an example of obedience to all ages of the world." See also Tertullian *de Orat.* c. 8. "God forbid that we should imagine that He tempts any one, *as if He were ignorant* of any man's faith, or desired to make any one fall. No, such ignorance and malice belong not to God, but to the devil. Abraham was commanded to slay his son, not for his temptation but for *the manifestation of his faith*, as a pattern and proof to all, that no pledges of love, however dear, are to be preferred to God.—Christ, when tempted by the devil, showed *who* it is that is the author of temptation, and *who* it is that is our *Guardian* against it."—M.].

With reference to the seemingly contradictory passages Gen. xxii. 1; Deut. viii. 2 and others, it is first of all necessary to distinguish as much between temptation and obduracy as between Abraham and Pharaoh. According to the concrete expression of the Old Testament God tempts Abraham by subjecting him to a trial to which the popular idea, handed down by tradition, clings as an element of temptation. He tempts Pharaoh by subjecting him to a trial in which the judgment of his self-delusion must reach its consummation. God therefore has no part whatsoever in the temptation itself as a solicitation to evil but throughout concurs in it, in the beginning trying or proving, at the end judging, at the intermediate stages chastising and punishing. It is with reference to the punishing feature in temptation that we pray: lead us not into temptation. God, as Calvin remarks, is never the author of evil.

The hideous form of the self-temptation of the erring by evil concupisence and its fruit—death. vv. 14–16.

Ver. 14. **But every one is tempted.**—Wiesinger wrongly insists upon the necessity of distinguishing the being tempted in this verse from the falling into temptation v. 2, as an intrinsical occurrence. The representation of tempting lust under the figure of an unchaste woman rather shows that James thinks of the lust belonging to the person tempted objectively in some folly which he encounters extrinsically, just as in Prov. vii. 5, etc. But he is quite right in opposing the above drawn course of good demeanour in temptation to the now drawn course of misdemeanour. But this point we shall touch further on. The objective folly, therefore, encountered by the person tempted, is, according to the Apostle's idea, really nothing else than his very own (ἰδία emphasized) lust; first, because it springs also, as the temptation of Satan and the world, from the same ungodly ἐπιθυμία, from the *alter ego* of his own sinfulness, and secondly, because his evil lust which has now become objective can only control him by his subjective evil lust. If, according to a well-founded distinction, we are tempted by the world, the devil and our own flesh and blood, we must further explain this thus: the temptation of the world and the devil also is in its nature uniformly homogeneous worldliness and selfishness and it is only in a man's self-own and subjective evil lust that temptation is able to become to him an ensnaring temptation in a narrower sense. Thus the great temptation of that time was everywhere only *one* temptation both to the Jews and the Jewish-Christians; all those glittering, variegated visionary expectations which seductively met the individual, had sprung from the matter of the chiliastic, world-lusting, spiritual pride. It is on this property in the dazzling object that James lays principal stress, because every one must overcome the world and Satan in his own strength by overcoming himself. In the first place we have now to inquire why he renders the ἰδία ἐπιθυμία objective in the figure of the unchaste woman. According to Theile and Wiesinger the words: *Every one*, etc., should be construed thus: *Every one is tempted by his own lust in that he is lured* etc. The pure expression of the antithesis: "tempted from God," "tempted by his own lust," seems to favour it. But this construction wipes out the figure that follows in its very conception. The sense is rather: "*Every one is tempted, in that he*," etc., according to the construing of Luther, de Wette and Huther; viz., his own inward concupiscence meeting him as a soliciting unchaste woman. For this image is immediately indicated by the verbs ἐξέλκειν and δελεάζειν. Schneckenburger observes on it: *Verba e re venatoria et piscatoria in rem amatoriam et inde in nostrum tropum translata.* ἐξέλκειν (in N. T. ἅπαξ λεγ.) and δελεάζειν are not synonymous (Pott: *protahere in littus*), in fact it has hardly a specific meaning in the *res venatoria* (Schultess: *elicere bestias ex tuto*); but in the *res amatoria* we may distinguish it from allurement proper in that it draws men from their intrinsicality and independence by dazzling interest (to draw off and to allure—Germ. *ablocken* and *anlocken*); δελεάζειν (from δέλεαρ=*esca exposita ad capienda animalia*) occurs also 2 Pet. ii. 14, 18, and is used also by the classics metaphorically, always in a bad sense. Now we must not overlook the force of the Participles ἐξελκόμενος etc., they denote the process of development (becoming) in the course of which temptation becomes entanglement as far as man continues in it. He is first drawn out from his inward self-control and fortress and then attracted (drawn to) by the unchaste woman's allurings. [This is the reason why I have retained the Participles in my translation.—M.]. But the intrinsical decision proper is further expressed by εἶτα συλλαβοῦσα. 'Επιθυμία however does not denote "innocent sensuousness." "The word occurs here, as it always occurs in the N. T. (except where its specific object is indicated, as in Luke xxii. 15; Phil. i. 23; 1 Thess. ii. 17) also without the addition of κακή, σαρκική, or some similar adjective, *in sensu malo*." Huther. 'Επιθυμία is not, indeed, birth-sin *per se* (as Huther rightly observes), but just as little only an evil lusting for the commission of the deed springing from birth-sin, as he argues against Wiesinger, whose almost equivalent exposition he scruples to admit. It is birth-sin itself in its concrete activity ("*prava concupiscentia*") viewed from its positive side as worldliness and selfishness, assuming in different situations innumerable variations. Maintaining with Pott the figurative description of different personifications, we find that the reference is not to four but to three generations. We have in succession the unchaste mother or the ἐπιθυμία, the unchaste daughter or ἁμαρτία in the narrower sense of deed-sin and

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the son and grandson of the voluptuous mothers, the murderer-son death. Man yielding with his will to the allurement of evil lust, his moral relations assume a kind of natural sequence and the rest follows of itself. Lust becomes impregnated and brings forth sin, while sin brings forth (as it were out of itself or pursuant to its essential connection with ἐπιθυμία—hastening along with its own maturity the maturing of the hereditary death-germ) death.

VER. 15. **Then, when lust hath conceived.**—This denotes man's proper surrendering to his evil lust in a manner which indicates that it was to be expected because he kept standing (continued,) in the allurement (δελεαζόμενος). The evil lust is fecundated *i. e.* it has obtained the mastery over the will of man.

It bringeth forth sin. (וַתַּהַר וַתֵּלֶד).—De Wette and al. make ἁμαρτία denote the intrinsical act of sin and ἁμαρτία ἀποτελεσθεῖσα the extrinsical deed-sin. But Wiesinger and Huther are right in saying that the intrinsical act is involved in συλλαβοῦσα. On the other hand Calvin, Schneckenburger, Wiesinger and al. take the ἁμαρτία ἀποτελεσθεῖσα to denote the whole sinful life. But Huther says that it denotes the equal deed-sin, yet, in its entire development passing through its different stages until it subjects man to itself so that all reaction is at an end. "For ἀποτελεῖν is neither = *perpetrare* (Pott), nor = *operari* (Laurentius), nor = τίκτειν (τεχθεῖσα, Baumgarten), but = to complete; hence ἡ ἁμαρτία ἀποτελεσθεῖσα = sin advanced to the completeness of its development. Now since sin makes its first appearance as a new-birth the allusion to the now matured unchaste young woman which several commentators have found in the ἀποτελεσθεῖσα, is not outside the cycle of James's thoughts; the expression certainly brings out the idea that she did reach a false τέλος which is the opposite of the τέλος to which the believing Israelite attains in virtue of his well-demeanour. True Judaism has matured into Christianity, Judaizing into antichristian apostasy. In point of meaning the exposition of Wiesinger coincides pretty much with that of Huther, but the latter has the preference of firmly keeping up the image of sin itself in its process of completion.

Bringeth forth death.—"The word ἀποκύει (found in the N. T. only here and in v. 18) differs from τίκτει only in that the former indicates more clearly that the ἁμαρτία is from the outset pregnant with the θάνατος." Huther.—Huther and Wiesinger explain death both of temporal and eternal death, Rom. vi. 23. But between the two lies the historical, indeterminate (*unabsehbar*) death (which being indeterminate must therefore be distinguished from absolute death [*Untergang*]), and as soon as we consider the concrete import of this passage, this feature of death becomes of the utmost importance. And here we have to call attention to the antithesis which Wiesinger has found between vv. 3, 4 and this passage. The first proposition that "the trial of faith by tribulation answers to the incitement of the will by lust" we consider to be false; to fall into temptation and to be tempted are identical. But the consciousness of the πειράζεσθαι and the ἐξελκόμενος and δελεαζόμενος in connection with the antithesis of operative πίστις there and operative ἐπιθυμία here, this is one real antithesis; the second is the ὑπομονή there and ἁμαρτία here. Again the ἔργον τέλειον there and the ἁμαρτία ἀποτελεσθεῖσα here; lastly the τέλειοι there (connected with the στέφανος τῆς ζωῆς v. 12) and the θάνατος here. The last two antitheses Wiesinger has taken together. Applying now the whole passage to the circumstances peculiar to the time of James, the completed sin denotes the completed apostasy of the Jewish people and death their historical judgment (see ch. v. and Rom. x.). This of course does not exclude the more general meaning of our passage which opens the prospect of eternal death as well as the most specific meaning according to which every mortal sin is followed by spiritual death. We have still to notice the different dogma-tropes: sin brings forth death (James), sin is followed by death as its wages or punishment (Paul), sin is death (John).—Likewise we must guard our passage against the [Roman] Catholic inference that sin as such must be distinguished from evil concupiscence (lust) with Calvin: "*Neque enim disputat Jacobus, quando incipiat nasci peccatum, ita ut peccatum sit et reputetur coram deo, sed quando emergat.*" James, to be sure, and all Holy Scripture prompt us to distinguish intrinsical deed-sin or the evil counsel of the heart from the direct and natural motions of sinful desire. Lastly we must avoid the presumption that James by the use of this frightful image simply wanted to didactically prove that temptation does not come from God; he also wanted his readers to understand it as to its real nature, origin and working. Hence the further admonition: "Be ye not deceived." [Alford develops another view of the above image. "The harlot ἐπιθυμία, ἐξέλκει and δελεάζει the man: the guilty union is committed by the will embracing the temptress: the consequence is that she τίκτει ἁμαρτίαν sin, in general, of some kind, of that kind to which the temptation inclines: then ἡ ἁμαρτία that particular sin, when grown up and mature—herself ἀποκύει, '*extrudit*,' as if all along pregnant with it, death, the final result of sin. So that temptation to sin cannot be from God, while trial is from Him."—He also recalls the sublime allegory in Milton's Paradise Lost (Book II) where Satan by his own evil lust brings forth sin ("out of thy head I sprung"), and then by an incestuous union with sin

(—— Back they recoil'd afraid
At first and called me sin, and for a sign
Portentous held me; but familiar grown,
I pleased and with attractive graces won
The most averse, thee chiefly, who full oft
Thyself in me thy perfect image viewing
Becam'st enamour'd, and such joy thou took'st
With me in secret, that my womb conceived
A growing burden.—)

causes her to bring forth Death.—M.].

VER. 16. **Be not ye deceived.**—Although this sentence refers also to what follows (Theile) and not solely to what goes before (Gebser) the reference to the latter (Wiesinger) is greater than that to the former. The expression, moreover, has the full pregnancy of a warning against objective images and spirits of temptation, according to de

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Wette, "be not ye deceived," and not with Gebser, "err not." The warmth of this caution is heightened by the address:

My beloved brethren, although they were to find the means of strengthening and confirming this exhortation in the subsequent instruction concerning the true God of revelation. Huther: "The same formula is found in 1 Cor. vi. 9; xv. 33; Gal. vi. 7 (a similar one 1 Jno. iii. 7 [μηδεὶς πλανάτω ὑμᾶς—M.], in all these passages it follows up a thought peculiar to the Christian consciousness, *by which an antecedent statement receives its confirmation.*" [Wordsworth: The formulas μὴ πλανῶ "be not *thou* deceived," and μὴ πλανᾶσθε "be not *ye* deceived," are the preambles used in Scripture and by ancient Fathers, in order to introduce cautions against, and *refutations* of some popular error, as here.—M.].

The opposing image of the true God, etc.

VER. 17. **Every good giving** (bestowing).—We ask leave to reproduce the Hexameter (see *Winer*, § 68, 5a, p. 663) because nothing but a close consideration of the text has led us to do so. [The German rendering is as follows: "*Jegliche gute Bescherung und alle vollkommene Gabe*"—the Greek original reads thus: πᾶσα δό | σις ἀγα | θὴ καὶ | πᾶν δῶ | ρημα τέ | λειον, the last syllable in the second foot σις being lengthened by the arsis.—M]. Standing by the side of δώρημα, δόσις can hardly have the same meaning as the former (as Huther maintains); δόσις rather denotes primarily the act of giving and secondarily the gift. But alongside of δώρημα, which denotes gift, donation, present, it becomes at all events the lesser giving, while δώρημα is the more weighty expression. To this must be added the gradation of the adjectives ἀγαθή, τέλειον. It is certainly unfounded to apply δόσις to gifts of nature and δώρημα to gifts of grace, but this does not involve an identity (so Huther) which is here very tautologically expressed. Τέλειον must be made the starting-point of the exposition. According to the New Testament idea of τελείωσις, τέλειον corresponds with the ἔργον τέλειον and the Christians as τέλειοι, and with the ἁμαρτία ἀποτελεσθεῖσα, v. 15. And just as the perfect work can only be understood as the consistent practical exhibition of the theocratical faith in Christianity, and as the τέλειος describes one who has decided for Christ, while sin completed denotes the sin of Christ-inimical apostasy, so also δώρημα τέλειον signifies the gift of God completed in Christianity. Our δώρημα reminds us of Christ as χάρισμα, Rom. v. 15; but here the reference is probably to the Christian revelation in the fulness of its gifts. This would make πᾶσα δόσις to denote everything which served to prepare this completed gift in the olden time, especially in the old covenant, according to the analogy of Heb. i. 1. The readers here and there should know that the one and only God presides over the difference and antithesis between the Old Covenant and the New. It is not to be wondered at that several commentators (Raphelius, Augusti) were tempted to take πᾶσα and πᾶν in an exclusive sense, for the antithesis lay near: God tempts no man, nothing but good comes from Him. This would be a more distinct statement of the antithesis, but James wanted to present it in a richer form: not only does no evil come from God, nay rather all good comes from Him. It is moreover ἄνωθεν καταβαῖνον in uninterrupted permanence, a perpetual rain and sunshine of gifts. The Participle is to be duly considered and we ought really to render: it comes and comes. The word *gift* for δώρημα is rather weak and donating would be more weighty than donation. [Bengel renders δόσις *datio* and δώρημα *donum*. On the whole δόσις=*datio*=giving, and δώρημα=*donum*=gift, is probably the nearest rendering which the Latin and English tongues admit. Bp. Andrews, who has two sermons on this text, vol. iii. p. 36, and vol. v. p. 311 observes p. 313, that δόσις ἀγαθή, *donatio bona* or *good giving*, represents rather the act of giving which bestows things of *present use* for this life, whether for our souls or bodies, in our journey to our heavenly country; but δώρημα τέλειον or *perfect gift*, designates those unalloyed and enduring treasures, which are laid up for us in eternity. I have retained the *Participle* in my translation. —M.].

From the Father of the lights.—Huther and Wiesinger agree with the majority of modern commentators that the lights here signify the heavenly bodies. But we do not believe that a single passage of Holy Writ can be produced in support of such an abnormal mode of expression. Ps. cxxxvi. the LXX. say concerning the stars τῷ ποιήσαντι φῶτα μεγάλα, Jer. iv. 23 τὰ φῶτα αὐτοῦ. But Scripture as well as the Nicene Creed uniformly distinguish *make* from *create* and *beget*. Job xxxviii. 28 surely does not mean that God is the father of rain. Setting aside the following explanations of the lights: *knowledge* (Hornejus), *joy* (Michaelis), *wisdom or goodness* (Wolf), it is hardly necessary to think of the *Urim and Thummim* (Heisen) and even the reference to the angels (Kern and Olshausen) cannot be retained. But the reference to the Sermon on the Mount, with which James is so intimately connected, is less remote. In Matth. v. 14, the disciples are called τὸ φῶς τοῦ κόσμου and in v. 16, they are actually distinguished from their light as candlesticks or light-bearers. The Messiah is often called a Light in the Old Testament (Is. ix. 2; xlix. 6, etc.) and in the New Testament it is an appellation by which He describes Himself (Jno. viii. 12; cf. ch. i. 4 and other passages). Also John the Baptist He calls a light Jno. v. 35 and Phil. ii. 15 Christians are referred to: ὡς φωστῆρες ἐν κόσμῳ. If in favour of the aforesaid exposition it is alleged that God Himself is called φῶς 1 Jno. i. 5 (cf. 1 Tim. vi. 15) it is necessary clearly to distinguish that ethical idea from the physical. The subsequent metaphors: παρ' ᾧ, are claimed in favour of the disputed exposition; but they constitute an antithesis between God, the Light without shadow and the symbolical bodies of light, which are not without casting their shadows. Besides all this, believers as *God-begotten* children are distinguished in v. 18 as an ἀπαρχή from the κτίσματα. The *Scholion ap. Matth:* ἤτοι τῶν ἀγγελικῶν δυνάμεων, ἢ τῶν πεφωτισμένων ἀνθρώπων, seems accordingly to be right in the last clause in the sense that the whole line of organs of revelation from Abraham to Christ as the representatives of all good spirits is what is meant here, [Bengel: *Patris appellatio con-*

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gruens huic loco; sequitur ἀπεκύησεν. Ipse Patris, et matris, loco est. Est Pater luminum etiam spiritualium in regno gratiæ et gloriæ. Ergo multo magis Ipse Lux est, 1 John i. 5. Lucis *mentione statim, ut solet, subjungitur mentio* vitæ, *ex regeneratione.* v. 18. There is no reason why the two interpretations should not be combined. God is the Father of *all* lights, the lights of nature and the lights of grace; the Father not only of the light of reason and conscience, the light of knowledge and goodness but also the Father of the children of Light. To enter in this connection upon hair-splitting distinctions between create, make and beget, seems hardly the thing. Whatever is gross and material is of course eliminated from the meaning of any of said three expressions, and if the spiritual conception of the Divine character as Maker, Creator and Father, has once been reached, metaphysical quibbles may well be dispened with.—M.].

With whom (as peculiar to whom) **there is not existing.**—We give this construction of the passage on account of ἔνι, without discussing the question whether ἔνι is a peculiar form (Buttmann, Winer), or an abbreviation of ἔνεστι (Meyer, Huther).

A change or a shadow-casting.—In the first place it is to be remembered that these words are ἅπαξ λεγ. in the New Testament. Then the first word, being the more general, must be explained by the second and more definite one. The Greek commentators limit the figurative to the ἀποσκίασμα (Oecumenius, Theophylact and al.): with God there is no mutation or a shadow (*i. e.* a trace or appearance of a change, or also of a reservation; they are followed among modern expositors by Morus, Rosenmüller, Hensler, Theile. The Latin commentators, on the other hand (Justinianus, Estius, a Lapide and al.) apply the expression *ad solis vicissitudines et conversiones.* Then also Luther (see the Translation), Grotius, Wetstein, Flatt, Schulthess. For a full treatment of the passage see Gebser, who explains it of the shadows cast by the solstice. Wiesinger suggests changes of the moon, solar and lunar eclipses and regards the shadow as the effect of τροπή; similar is the exposition of Huther: the shadow cast on the heavenly body, effected by its changing position. But solar and lunar eclipses are phenomena too rare and transient in order to give a pregnant expression to the idea in question. And although there may not be used here any *termini technici* of Astronomy (as Huther observes) in their strict sense, the contemplation of the world in every age led probably to a sufficient knowledge of astronomy in order to recognize in the diurnal phenomenal revolution of the sun, the moon and the stars the cause of all nocturnal obscurings of the earth. The sun has not only its annual but its diurnal solstice. In like manner the moon and the stars rise and set and leave us in absolute night. But God is in a very different sense the Light of the world, a Sun that never sets. To this refer Ps. cxxxix. 9, 12; Job. xxxiv. 22; it was also symbolized by the pillar of fire in the camp of the Israelites. Now if the expression τροπῆς ἀποσκίασμα denotes such a *phenomenal* shadow-casting of the revolving heavenly bodies, we can hardly take παραλλαγή in a purely general sense (Huther)=mutation, but as a figurative description of a change of position (standing-place). This alternation is the first thing: the constant progression of the celestial bodies, the turning, follow as the result. Now if the heavenly bodies, as the created symbols of the Divine being of light, possess the property of being not without shadow and night we get the antithesis that God, the Father of the Lights is eternally the same, not only *per se,* but also in the phenomena of these lights: that is to say, He makes no revolution with the Old Testament which could cast a night-shadow on the New (as the Talmud at a later period attempted to make such a revolution), nor does He suffer the New Testament to cast a night-shadow on the Old (according to the later opinion of the Gnostics and of all rationalists). The Father of the lights remains unchanged even in this antithesis. ["God is always in the meridian." Wetstein.—Bengel's note will be found useful: "παραλλαγή *dicit mutationem in intellectu;* (vide LXX. 2 Reg. ix. 20), τροπή *mutationem voluntatis. In utroque vocabulo est metaphora a stellis, huic loco, ubi* luminum *mentio fit, aptissima.* παραλλαγή *et* τροπή *est in natura* (vid. τροπάς Job. xxxviii. 33) *quæ habet quotidianam vicissitudinem diei et noctis, et longiores modo dies modo noctes: in Deo nil tale est. Ipse est Lux mera,* παραλλαγή *et* τροπή, *si qua accidit, penes nos est, non penes Patrem luminum.* ἀποσκίασμα *interdum dicit* ὁμοίωμα. *Sic enim Hesychius interpretatur. unde Gregorius Naz.* τὸ τῆς ἀληθείας ἴνδαλμα καὶ ἀποσκίασμα *tanquam synonyma ponit: et apud Tullium, Budæo observante,* adumbratio rei *opponitur* perfectioni ejus; *sed hoc loco opponitur* luminibus, *adeoque magis proprie sumitur, ut* ἀποσκίασμα τροπῆς *sit* jactus umbræ primulus, revolutionem habens conjunctam. *Idem Hebraismus genitivi mox,* abundantiam malitiæ, *ex quo colligere licet,* τὸ transmutatio *opponi* τῷ datio bona, *quemadmodum* vicissitudinis obumbratio *opponitur* τῷ donum perfectum. παραλλαγή *aliquid majus est. Hinc gradatio in oratione negante:* ne quidem vicissitudinis adumbratio. *Hoc demum efficit* perfectionem; *illud* bonum *est.* Perfectior *est, qui ne quidem vicissitudinis adumbrationem habet.*"—M.].

The exaltation of the children of God begotten by the word of truth.

VER. 18. **Pursuant to free decree hath He begotten us.**—The connection of these words with what goes before is differently construed: 1. as coördination: God the Father of lights is also the Author of our regeneration (Theile); 2. as exemplification: *generatio spiritualis, quasi exemplum aliquod donorum istorum spiritualium* (Laurentius, de Wette); 3. as an inference drawn from the general idea of the former (Huther). But regeneration, as matter of experience, cannot be inferred from a dogma concerning God; 4. as proof or demonstration (Gebser, Kern). Wiesinger's remarks are excellent: "The greatest δώρημα (v. 18) which consists in the Divinely effected regeneration of man by the word of truth, is now mentioned by the author in lieu of everything else as the brightest actual proof that nothing evil, but all good comes from God. This act of His holy love is at once the strongest exhortation to a demeanour well-pleasing to Him. (v. 19 etc.)." The Apostle shows therefore how

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the heaven-descended δώρημα τέλειον had evidenced itself as such by its effect, viz. the regeneration of believers. Now in thus laying the strongest emphasis on the exalted dignity, the ὕψος of Christians following from their regeneration, he also emasculates thereby the fallacy of that seductive fanaticism, which would fain mislead them to pursue a false phantom of this exaltation on chiliastic and revolutionary paths. At the same he presents to all Jews this true life-picture of their exaltation. Βουληθείς is the emphatic beginning of the sentence. "*Pursuant to his established* (Aorist) *free decree.*" The element of love (Bengel: *voluntate amantissima*) lies primarily not in the word itself but in its connection. The antithesis is (according to Bede, Calvin and al.) the meritoriousness of good works. It lies however nearer to see the primary reference to the Jewish claims to the kingdom (Rom. ix.), especially because the βουληθείς at any rate contains the element of voluntary determination. The verb itself, used here, shows plainly that reference is made not to natural birth, but to regeneration, ιυr ἀποκύειν is the synonyme of γεννᾶν etc. (1 Jno. iii. 9; 1 Pet. i. 23; 2 Pet. i. 4)." So Huther rightly answers Pott, who wants to explain ἀποκύειν by *facere, efficere.*

Us, i. e., the Christians. But the objective regeneration of humanity in Christ was primarily also designed for the Jews as the regeneration of the nation and the theocracy, and to this teleological element the sequel constrains us to give a proper share of our consideration. Besides this objective element, subjectively realized by believers, we must also take cognizance of the emphasis: begotten by the Father of lights and thus destined to the enjoyment of the most exalted dignity. [Bengel, as usual, gives us the pith of the whole riches of thought in a nutshell and supplies commentators with mental food. Much of Lange's view may be traced back to Bengel, and some of the beautiful reflections of Wordsworth, which we shall produce under *Doctrinal and Ethical*, seem to flow from the same source. He says: βουληθείς, volens, *voluntate amantissima, liberrima, purissima, fœcundissima.* Hebr. אב ab אבה voluit; cf. Jno. i. 13. *Congruit* ἔλεος, misericordia, 1 Pet. i. 3. *Antitheton*, concupiscentia cum conceperit.—ἀπεκύησεν. *Antitheton*, ἀποκύει, v. 15 (cf. also what he says on v. 17, *Ipse* (*Deus*) *Patris et matris loco est.*—M.].

By the word of truth.—*The Gospel as the completion of the whole word of revelation.* The word of truth regarded not only as opposed to the law as such, or even to the tradition of the law, but especially also as opposed to the lies and frauds of fanaticism which promised to make the readers of the Epistle sons of the kingdom. This also chimes in with the antithesis in time: what the temptation promises you in a phantom, the word of truth has already made us in reality. The word of truth, *i. e.*, the word which is truth (*Genit. Appos.* [cf. Jno. xvii. 17: ὁ λόγος ὁ σὸς ἀλήθεια ἐστι—M.)], but also the expression and life of truth (1 Pet. i. 23; cf. Eph. i. 13; Col. i. 5=εὐαγγέλιον; 2 Tim. ii. 15). The whole Epistle shows that James meant the mediation of this word by Christ, but the idea is more general because by this completion, he comprehends into one whole the entire Old Testament as Christianity in process of being (or becoming). [These words are also susceptible of a different interpretation. According to it the λόγος is personal and denotes the ETERNAL WORD, the Second Person in the Holy Trinity, by WHOM we have been born again (cf. 1 Pet. i. 23), "WHO for our sakes became Incarnate and by being Incarnate gave "to those, who *receive* Him power to become *sons of God*," who are born, not of *blood*, nor of the *will of the flesh*, but of God (Jno. i. 13), and through whom we cry "*Abba, Father*" (Rom. viii. 15; Gal. iii. 26), and become "partakers of the Divine nature." Wordsworth. The noble array of authorities, in favour of this interpretation, will be found under "DOCTRINAL AND ETHICAL."—M.].

That we should be; not that we should *become.* But the teleological mode of expression is probably chosen in order to indicate that the Jews should *become* what Christians already *are.*

A (kind of) **first fruit.**—Calvin: *τινὰ similitudinis est nota; nos quodam modo esse primitias.* So Huther, Wiesinger, Gebser and al. But James hardly needed to give prominence to this symbolical mode of speech in an Epistle, symbolical throughout. It was self-evident. But on that account we are hardly prepared to understand the reference in the word with Bengel: "*quamdam habet modestiam, nam primitiæ proprie et absolute est Christus.*" Christ is here included as Mediator of the Christian first fruit. But James, using this expression, might well recollect that the angels of God are a different kind of first-fruit of the creation. It has been inferred from this passage that Christians are also superior to the angels; at all events they are coördinated with them as a different type of celestial first-born. The frequent occurrence of this word in a symbolical sense (Lev. xxiii. 10; Numb. xviii. 12; Deut. xxvi. 2) removes all doubt that ἀπαρχή aludes to the God-consecrated first-fruit in the Old Covenant (Laurentius: *allusio est ad ritum legalem in V. T. de consecratione primogenitorum, frugum, jumentorum et hominum*). The word therefore involves also the idea that Christians are a people consecrated to the service of God, even as the first-consecrated in relation to the future conversion of the Gentiles and "the glorification of the world." (Huther.) But this does not warrant the inference drawn by Huther and Wiesinger that the first-born in point of time settles the idea of first-fruit in point of dignity. Even in the province of nature the idea of the first-born or matured is more or less connected with the idea of the excellent. In the New Testament, however, this idea of the word in a spiritual sense, is repeatedly made prominent (1 Cor. xv. 20, 23; xvi. 15; Rev. xiv. 4). But there is yet another element of the idea, which has to be decidedly held fast. As the first-fruit was at once the prophecy and surety of the whole subsequent harvest, so Christ as ἀπαρχή of the resurrection is surety for the subsequent stages of the resurrection, so the Holy Ghost in believers is surety for the subsequent glory (Rom. viii. 23); so the first believers of Israel in their unity are sureties for the future conversion of the whole nation, Rom. xi. 6. We see no reason for abandoning any one of these three elements, 1. The God-consecrated

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first-fruit people, 2. the first dignity of the real children of God involved in it, 3. the living security for future conversions, even for the glorification of the world. Huther ojects to the second element that instead of τινὰ we ought to have κτισμάτων followed by νέων or καινῶν. But the difficulty with regard to τινὰ has been settled above, and Huther's exposition, not ours, would require a νέων. Even the taking of πρῶτοι in the sense of τιμιώτατοι or some similar word (in Oecumenius) is not against the Apostle's idea; it only presents modifications and consequences of πρῶτοι.

Of His creatures.—This expression which relates generally to the whole creation but particularly to God's moral institutions in mankind, brings out primarily the second sense of ἀπαρχή, as in Ps. viii.; Rom. viii.; 1 Cor. vi. 2, 3; but also the third sense. Christians as God's ἀπαρχή are not only superior to the doings of the moral world and to the propensities of the natural world, but they are also as God's ἀπαρχή sureties for the glorification of the world. The κτίσματα τοῦ θεοῦ, although they are not really the καινὴ κτίσις (Olshausen), but the ἀπαρχὴ θεοῦ belongs also to them, as a surety that they will ripen into the καινὴ κτίσις, just as the first-fruits are an ἀπαρχή of the ripening fields. The depth of Christian knowledge contained in this passage has been admirably set forth by Wiesinger, p. 88, etc., to which the reader is referred. [We give it below under "DOCTRINAL AND ETHICAL." —M.]. Particular note should be taken of the striking accord of this passage in James with the fundamental ideas of the doctrine of Paul, in βουληθείς, election, free grace; in ἀπεκύησεν the doctrine of regeneration and the new creature, in the λόγος ἀληθείας the antithesis of law and symbol, in the ἀπαρχή not only the relation of Christians to the world, but in particular the relation of the Jewish Christians to the Jews (Rom. x.), and in the κτίσματα his doctrine of the glorification of the world by Christ, Rom. viii.; Eph. i.

DOCTRINAL AND ETHICAL.

If there is *one* question, which for centuries has engaged and exhausted the reflection of the most celebrated philosophers, it is this: whence is moral evil? Moral evil, disorder in the dominion of a God of order and justice, a discord in the harmony of creation, an ever-flowing spring of misery by the side of so many and copious fountains of happiness opened for us by a higher Love. Who is the author of its disastrous existence? Does it come from God? If so, how could God be just and holy? And if it does not come from Him, how could it originate, continue and rule from the world's first dawn until now? There is no thinker who has not stood in silent contemplation of the riddle and there is also no thinker who has been able to resist the temptation of making at least an effort towards its solution. The various schools of Greek philosophy exhibit the most contradictory principles. The most different gnostic systems of the second century we see revolve round this problem as if it were their immutable centre. And even the speculative philosophy of our century, no matter how often its idealism departed from the maxims of experience, found it impossible wholly to overlook this dark back-ground of all human self-consciousness and had to include the investigation of evil in the course of its contemplations, if for no other purpose than that of denying the reality of sin as constituting the guilt of mankind. The most important efforts of human thought to explain the origin of moral evil have been discussed in a masterly manner by Julius Müller in his classical work, "*Die Christliche Lehre von der Sünde*" (new edition, 1844.)

2. The principal features of the doctrine, which James here presents concerning the origin of sin, may be compressed into one sentence, viz.: Sin is in no event God's fault but altogether our own. Every explanation of the origin of sin which makes God directly or indirectly the *causa efficiens mali*, James condemns *in toto* (as to its inmost ground), as does also Paul, Rom. iii. 8.

3. Nothing is more common than the endeavour to charge God directly or indirectly with the guilt of our transgressions. Even the heathen sought shelter in the subterfuge that some divinity or irresistible demon had impelled them to evil and the Jews asked "Why does he yet find fault?" Rom. ix. 19. The most ancient art of sinful mankind was the sewing of fig-leaves (Gen. iii. 7), and also the modern rationalism of our century in this respect seems neither to have learnt nor to have forgotten any thing. Sin, in the opinion of modern rationalists, is a relative, yet an altogether unavoidable evil. Is God not the Almighty who creates light and darkness, the Infinite from whom, by whom, and to whom are all things absolutely, the Omniscient, who foresaw the abuse of moral freedom and might easily have prevented it? It is therefore plainly thus: man could not but altogether fall and he falls not only with the high sanction but also according to the will and arrangement of God. Sin is a wholly indispensable part of our earthly plan of education just as a child would never have learned to walk without having previously stumbled. Sin is the inseparable shade-side of the light of perfection, which as it shines is inconceivable without a shadow. Sin is a want of development, an imperfection, grounded *nolens volens* in the organization of our race, for which we can no more be held accountable than for having feet but no wings. Thus sin, which is free choice and a daring opposition to God, is fundamentally made to be a rule and what might yet be wanting to the fair-seeming theory, appears in still more glaring colours in practice. Even the dullest mind becomes inexhaustible in wit and understanding if it is necessary to excuse the commission of evil. There is nothing more difficult even to infant lips than the admission of personal guilt. Now it is the fault of others or of circumstances in which we find ourselves placed, again it is the fault of our temperament or the natural infirmity of an originally excellent heart. Aye, how many a Christian seeks to lessen his guilt with the pious sigh that God had let go his hand for a moment, that the Lord had hidden His countenance from him so that now he could not evince himself as a child of light; that the flesh had proved too strong for him and it was really not he that kept on sinning, but the invincible principle of flesh within himself. If James were to revisit us, he would not

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have any occasion to withdraw his exhortation as superfluous: "Let no man, being tempted, say, I am tempted from God."

4. It is only necessary to enter somewhat more profoundly into the idea that God in the most absolute sense of the word is ἀπείραστος κακῶν in order to perceive the infinite superiority of the Christian conception of God to the ethnical. James, in this respect, occupies not only a lofty religious but also a purely ethical standpoint. Just as the conception of God with many is obscured by sins, so on the other hand, the Christian conception of God corrects many confused or one-sided theories of the origin of sin.

5. In order that we may thoroughly understand the teaching of James respecting the origin of sin, we must in particular not lose sight of the point, that it is not so much his intention to account for the origin of sin among mankind as to describe it in the human individual: in other words that he here treats of the matter rather psychologically than metaphysically. Rationalistic commentators who consequently use James i. 14, 15 as a weapon against Gen. iii. and Jno. viii. 44, act most arbitrarily. The matter has two sides only one of which is touched by James, while he does not invalidate the other, no matter how true it may be in itself. Cf. Jas. iv. 7. What he describes is the history of sin in every individual man, and that in three different periods: in its beginning, its progress and its end.

6. James in declaring that lust, having conceived, brings forth *sin*, does by no means imply that ἐπιθυμία *per se* is not altogether sin. The *concupiscentia* in this case is already *prava*, but it is here expressly set forth not as the mother of the sinful principle but of the sinful *deed*. The Protestant Church at every period has rightly opposed to the pelagianizing tendencies of [Roman] Catholicism the assertion that also the ἐπιθυμία of man, which eventually becomes deed-sin, is sinful in itself (*per se*). Paul also denies that the law is sin, not that lust is sin, Rom. vii. 7. Besides the history of every more signal sin, *e. g.*, that of Adam or Pharaoh, David, Ahab and many others furnishes the most striking proofs of the correctness of the delineation here given. "This passage is greatly abused if it is cited as a proof that evil desires are not sin, provided man withhold his consent. For James does not discuss the question when sin begins, when it is sin before God and imputed as sin, but when it breaks forth. Thus he gradually progresses to show that the completion of sin is the cause of eternal death, but that sin is rooted in a man's own lust; whence it follows that men shall reap in eternal ruin the fruit which they themselves have sowed." *Chrysostom.*

7. The idea of guilt, which is here so emphatically expressed by James, is of the utmost importance to the whole development of scientific theology. Not until sin in its true nature is acknowledged as guilt, are we able to appreciate the depth of the doctrines of the atonement and of redemption. But then it must be equally acknowledged that only a Redeemer, who was really *God*-man, was able to deliver us from eternal ruin. The right conception of Soteriology and Christology is thoroughly rooted in the deeper insight into Hamartology.

8. It is impossible that God should be at variance with Himself, that His holiness should conflict with His love. The same God whom James describes in v. 17 as ἀπείραστος κακῶν he sets forth in v. 17 as the eternal source (German *primal* source) of light from whom *all* gifts and only good gifts flow to us. This declaration also reminds us of the Sermon on the Mount, Matth. vii. 11. God is here called the Father of lights, as elsewhere He is described as the Father of spirits, the God of the spirits of all flesh, Heb. xii. 9; Numb. xvi. 22. James describes the inexhaustible riches of the goodness and the glory of the immutability of God in a form at once poetical and metrical "πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δώρημα τέλειον," in order to show also thereby that the inference "that such a God could yet be the cause of sin" contains the strongest *contradictio in terminis*. For it is impossible that the Father of lights should love darkness; He, with whom there is no change, cannot possibly cause to-day the evil which yesterday He did forbid or punish; detestable sin, so often condemned by Him, in no event can belong to His good and perfect gifts. "The New Testament positively opposes the repulsive assertion of a self-development of God." Heubner.

9. The greatest proof of the absolute impossibility of God being the cause of sin lies in the opposite experience of believers themselves (v. 18), where the greatest and most glorious of all good gifts (v. 17), although stated in general terms, is yet specifically named. The history of the birth of sin (v. 15) is opposed (v. 18) to the spiritual history of the birth of Christians in order to shed thereby the brightest light on the fact that God who effects regeneration, cannot possibly be the author of its contrary—evil. Those who attach but little importance to the Epistle of James in a dogmatical point of view would do well to give their earnest and thoughtful attention to his *dictum classicum* concerning regeneration, v. 18. We have here in fact the depth and riches of Paul in a brief compendium. See the exegetical notes on the passage. James' mode of statement exhibits also a surprising agreement with that of Peter (1 Pet. i. 23).

[v. 15. The progressive development of temptation is thus stated by Bede: 1. *Suggestio*. 2. *Delectatio*. 3. *Consensus*. *Suggestio est hostis, delectatio autem vel consensus est nostræ fragilitatis. Si delectationem cordis* partus *sequitur pravæ actionis, nobis jam mortis reis victor* hostis *abscedit.* For further illustration see Wordsworth.

v. 16. Bp. Andrewes (*Sermons*, 3, p. 374): "Though of man it be truly said by Job, "he never continueth in one stay" (Job. xiv. 2); though the *lights of heaven* have their parallaxes; yea, "the *angels* of heaven, he found not steadfastness in them" (Job. iv. 18); yet for *God*, He is subject to none of them. He is "*Ego sum qui sum*" (Ex. iii. 14); that is, saith Malachi, "*Ego Deus et non mutor* (Mal. iii. 6). *We* are not what we were awhile since, what we shall be awhile after, scarce what we are; for every moment makes us vary. With God it is nothing so, "He is that He is; He is and changeth not." He changes not his tenor; He says not, before Abraham was, *I was*; but "before Abraham was, *I am*" (Jno. viii. 58).

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Yet are there "varyings and changes," it cannot be denied. We see them daily: True, but the point is *per quem*, on whom to lay them? Not on God. Seems there any recess? It is we forsake Him, not He us (Jer. ii. 17). It is the ship that moves, though they that be in it think the land goes from them, not they from it. Seems there any variation, as that of the night? It is *umbra terræ* makes it, the light makes it not. Is there anything resembling a shadow? A vapour rises from us, and makes the cloud, which is as a pent-house between, and takes *Him* from our sight. That vapour is our lust, there is the *apud quem.* Is any tempted? It is *his own lust* doth it; that enticeth him to sin; that brings us to the shadow of death. It is not God. No more than He can be tempted, no more can He tempt any. If we find any change, the *apud* is with us, not *Him;* we change, He is unchanged. "Man walketh in a vain shadow." (Ps. xxxix. 6). His ways are the truth. He cannot deny Himself.

Every evil, the more perfectly evil it is, the more it is from below: it either rises from the steam of our nature corrupted; or yet lower, ascends as a gross smoke, from the *bottomless pit*, from the prince of darkness, as full of varying and turning into all shapes and shadows, as God is far from both, who is uniform and constant in all His courses. .—The *lights* may vary, He is invariable; they may change, He is unchangeable, constant always and like Himself. Now our lessons from these are—

1. Are they *given?* Then, *quid gloriaris?* Let us have no boasting. Are they given, why forget the Giver? Let Him be had in memory, He is worthy so to be had.

2. Are the "*giving*" as well as the "*gift*" and the "good" as the "perfect," of gift, both? Then acknowledge it in both; take the one as a pledge, make the one as a step to the other.

3. Are they from somewhere else, not from ourselves? Learn then to say, and to say with feeling, *Non nobis, Domine, quia non a nobis* (Ps. cvi. 1).

4. Are they from on high? Look not down to the ground, then, as swine to the acorns they find lying there, and never once up to the tree they come from. Look up; the very frame of our body gives that way. It is nature's check to us to have our head bear upward and our heart grovel below.

5. Do they descend? Ascribe them then to purpose, not to time or chance. No table to fortune, saith the prophet. Is. lxv. 11.

6. Are they from the "Father of lights?" (Jer. x. 12) then never go to the children, *a signis cœli nolite timere*: "neither fear nor hope for any thing from any light of them at all."

7. Are His "gifts without repentance?" (Rom. ii. 29). Varies He not? Whom He loves, doth "He love to the end?" (Jno. xiii. 1). Let our service be so too, not wavering. O that we changed from Him no more than He from us! Not from the light of grace to the shadow of sin, as we do full often.

But above all, that which is ex *totâ substantiâ*, that if we find any want of any giving or gift, good or perfect, this text gives us light, whither to look, to whom to repair for them; to the "Father of lights." And even so let us do. *Ad patrem luminum cum primo lumine*: "Let the light, every day, so soon as we see it, put us in mind to get us to the Father of Lights." *Ascendat oratio, descendat miseratio*, "let our prayer go up to Him that His grace may come down to us," so to lighten us in our ways and works, that we may in the end come to dwell with Him, in the light which is φῶς ἀνέσπερον, "light whereof there is no eventide," the sun whereof never sets, nor knows tropic—the only thing we miss, and wish for in our lights here, *primum et ante omnia.* [A part of the above really belongs to "HOMILETICAL and PRACTICAL" but I doubt not that the reader will be thankful to me for not having attempted to sever the practical element from the doctrinal—M.].

[V. 18. WORDSWORTH:—With reverence be it said, in the work of our *Regeneration*, God is both our Father and Mother; and this statement well follows the declaration of the Apostle that *every good giving and every perfect gift* is from above, coming down from the *Father* of lights. He is a *Father*, the *Father* of lights, and He is like a *Mother* also, and gives birth to us by the Word of truth.

Compare the use of the maternal word ὠδίνω, *parturio*, used by St. Paul in one of his tenderest expressions of affectionate yearning for his spiritual children, Gal. iv. 19.

By this word ἀπεκύησεν, *He brought us forth*, St. James declares God's *maternal love* for our souls. Is. xlix. 15. Ps. xxvii. 12.

—The view which makes ὁ λόγος *personal* is not in conflict with the common view; it is based on the recognition of the two senses in which St. James and St. Paul use it. Cf. Heb. iv. 12; Eph. v. 26; Tit. i. 3; Gal. iv. 19. The comparison of this verse (James i. 18) with i. 21 shows that James passes by a natural transition from the *Incarnate Word* to the reception of the *Inspired Word.*

ATHANASIUS (*contra Arianos* iii. § 61, p. 488): "Whatsover the Father determines to create, He makes and creates by Him (the Word), as the Apostle says. *By His will* he brought us forth by the *Word.* Therefore the will of the Father, which concerns those who are born again, or which concerns those things that are made by any other way, is in the *Word*, in whom He makes and regenerates what He thinks fit."

IRENÆUS (ii. 25, 3):—"Thou, O man, are not uncreated, nor wert thou always coëxistent with God, like His own *Word*, but thou art gradually learning from the *Word* the dispensations of God who made thee."

TERTULLIAN (c. *Praxean.* c. 7) illustrating the word ἀπεκύησεν says: "*Christus primogenitus et unigenitus Dei proprie de vulva cordis Ipsius.*"

NOVATIAN (*de Trinit.* 31):—"There is one God, without any origin, from whom the Word, the Son was born. He, born of the Father, dwells ever in the Father."

THEOPHILUS of Antioch (§ 10): "God, having His Own Word indwelling in His own bowels (σπλάγχνοις), begat Him, having breathed Him forth before all things, and through Him He hath made all things; and He is called the Beginning, because He is the Principle and Lord of all things which were created through Him."

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HIPPOLITUS (*Philos.* p. 334):—"The One Supreme God generates the Word in His own mind. The word was in the Father, bearing the Will of the Father who begat Him; and when the Father commanded that the world should be created, the Word was executing what was pleasing to the Father,—The Word alone is of God, of God Himself; wherefore He is God. The Word of God regulates all things, the First-born of the Father. Christ is God over all, who commanded us to wash away sin from man; regenerating the old man, and having called man His image from the beginning; and if thou hearkenest to His holy commandment and imitatest in goodness Him who is good, thou wilt be like Him, being honoured by Him, for God has a longing for thee, having divinized thee also for his glory."

BP. BULL (*Def. Fid. Nic.* III. ch. ii.) says: "The Son of God, born from *Eternity*, is said by the Fathers to have certain other births in *time*. He was born into the world when He came forth to create the world. He was born again in a wonderful manner, when He descended into the womb of the virgin and united Himself to His creature. He is daily born in the hearts of those who embrace Him by faith and love."

BP. PEARSON (p. 219) says: "This use of the term *Word* was familiar to the Jews, and this was the reason that St. John delivered to them so great a mystery in *so few words.*" Wordsworth adds that the same remark is applicable to the language of St. James.

BP. BULL (*Def. Fid. Nic.* I. ch. i. § 17–19, and *Harm. Apost. Diss.* 2. ch. xv.). In the latter passage he declares the meaning of St. James to be that our Christian graces proceed from "the good pleasure of God through Christ, and from the regeneration which the Holy Spirit works in us through the Gospel."

WORDSWORTH:—"They whom St. James addressed, being born again by adoption and *created* anew in *Christ Jesus*, the Eternal Word (Eph. ii. 10), might well be said to be designed by God to be *a first-fruit of His creatures*, for they were *new creatures* in Christ (Gal. vi. 15; 2 Cor. v. 17), who is the *first begotten* of every creature (Col. i. 15), the beginning of the creation of God (Rev. iii. 14), by whom all things were created (Col. i. 16). By virtue of His incarnation and of their incorporation and filiation in Him, who is the *first-born* among many brethren (Rom. viii. 29), they were made the *first-fruits* of creation, being advanced to a high preëminence and primacy, beyond that which was given to Adam before the fall (Gen. i. 28) and even above the angels themselves. Cf. Heb. i. 5–13; ii. 5, 7–16."——"This higher sense of λόγος includes also the lower one, God brought us forth by the *Word* of truth, *preached* to the world."—M.]

[The Note of Wiesinger, referred to under "*Exegetical and Critical*" is as follows: "this passage is among those which reveal the depth of Christian knowledge, in which the practical and moral exhortations of the writer are grounded: lying as it does expressly (διό v. 19) at the basis of them. We will here bring together in a few words the teaching of the passage, for the sake of its important bearing on the rest of the Epistle. It teaches us

1. As a positive supplement to vv. 14, 15, that the life of man must be renewed, from its very root and foundation;

2. It designates this renewal as God's work, moreover as an imparting of the life of God (ἀπεκύησε), as only possible by the working of the Spirit, only on the foundation of the objective fact of our redemption in Christ, which is the contents of the λόγος ἀληθείας;

3. It sets forth this regeneration as an act once for all accomplished (ἀπεκύησεν, Aor.) and distinguishes it from the gradual penetration and sanctification of the individual life by means of this new principle of life imparted in the regeneration.

4. It declares also expressly that the regeneration is a free act of God's Love (βουληθείς) not induced by any work of man (Eph. ii. 8, 9; Tit. iii. 5), so that man is placed by God in his right relation to God, antecedently to all works well-pleasing to God: for this the expression ἀπεκύησεν involves: cf. ἐξελέξατο, ch. ii. 5, and in so far as this ἀπεκύησεν necessarily implies the justification of the sinner (the δικαιοῦσθαι of St. Paul), it is plain also, that St. James cannot, without contradicting himself, make this δικαιοῦσθαι, in the sense of St. Paul, dependent on the works of faith.

5. λόγος ἀληθείας is specified as the objective medium of regeneration; and herewith we must have πίστις as the appropriating medium on the part of man himself: of the central import of which πίστις in St. James we have already seen something (ch. ii. 5, 14, etc.).

6. Together with this act of regeneration proceeding from God, we have also the high destination of the Christian, which the Apostle gives so significantly and deeply in εἰς τὸ εἶναι κ. τ. λ. And that which God has done to him, is now in the following verses made the foundation of that which the Christian on his part has to do: by which what we have said under 3, and 4, receives fresh confirmation. This passage is one to be remembered, when we wish to know what the Apostle understands by the νόμος τέλειος (i. 25; ii. 12) and what he means, when (ii. 14, etc.) he deduces δικαιοῦσθαι from the works of faith. As regards the dogmatical use, which we make of this passage, wishing to show that regeneration is brought about by the word, as distinguished from the Sacrament of Baptism (Tit. iii. 5–7), we may remark, that seeing that λόγος ἀληθείας designates the Gospel, as a whole, without any respect to such distinction, nothing regarding it can be gathered from this passage. The word of the Lord constitutes, we know, the force of the Sacrament also. "*Accedit verbum ad elementum et fit Sacramentum.*" And it is meant to be in ferred that the readers of this Epistle were *not baptized.*"—M.].

HOMILETICAL AND PRACTICAL.

It is impossible to pursue the course of life while we regard God in any way the cause of sin.—The attempt of charging God with the guilt of one's transgression: 1, The traces of this perverseness: a, in the Jewish world, b, in the heathen world, c, in the Christian world. 2. The springs of this perverseness; *a*, in a darkened understanding, *b*, in a proud heart, *c*, in a sinful will.

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3, The sad consequences of this perverseness; by it a, God is insulted, b, our brother offended, c, and our own sanctification and salvation opposed.—God in opposition to moral evil.—The ethical excellency of the Christian conception of God, also a proof of its heavenly origin.—No excuse for sin, cf. Gen. iii. 12; Jno. xv. 22.—The history of the development of sin in every individual man: 1, beginning, 2, progress, 3, end.—How very different sin appears *a posteriori* from what it appears *a priori*.—Sin should never be contemplated in the light of speculative understanding only, but always in the light of conscience, the Bible and experience.—The erring Christian also should still be addressed as a beloved brother.—Error manifold, truth only one.—The errors of men in morals are mainly the effect of their not looking up sufficiently to the Father of light.—The riches of God: 1, all good lights come from Him; 2, only good gifts come from Him.—God cannot be tempted to evil but He is never supplicated in vain for good.—The exaltation of the Creator above the most exalted work of His hands.—The constant alternation in the natural world contrasted with the immutable order in the moral world.—The immutability of the Father of lights viewed 1, on its heart-stirring and consoling side, but also 2, on its solemnly-admonishing and warning side.—The miracles of regeneration: 1, God has begotten us, 2, according to His free decree, 3, by the word of truth, 4, that we should be etc.—On the whole lesson v. 13-18. Sin not God's fault but solely our own, a truth, 1, which man is only too prone to forget (v. 13), 2, which confirms the history of the development of sin (vv. 14, 15), 3, which a glance at the being of God (vv. 16, 17) and at the work of God (v. 18), removes beyond all doubt.—On the conclusion: "Do not err," v. 16. "Do not err," how James here cautions us against a threefold error: 1, Do not err, ye who expect the highest good from beneath (the earth): all good giving is from above, 2, Do not err, ye who dwelling on the goodness of God, forget His holiness: the Giver of all good is also the Father of lights. 3, Do not err, ye who think that His holiness in your case would cease to be just: with the Father of lights is neither variableness, nor a shadow of turning.

STARKE:—Man as long as he lives in time is liable to temptations.—Every man has a lust and bias peculiar to himself and carries the origin of all his temptations within himself, Jno. xii. 6.

QUESNEL:—We ourselves are our own worst enemies by our own lusts, Prov. xv. 27.—Man becomes gradually sinful.—Whatever we receive from above should take us back from below upward to God.—The rivers of God's grace flow from on high into the deep valleys; the lower the heart, the more gentle the supply [influx= the flow of God's grace into the heart.—M.].—If God is the Father of light, then sin cannot be His child. For what communion has light with darkness? 2 Cor. vi. 14.—If believers are God-begotten, they are of Divine descent [a Divine race—M.]. O, what high nobility!

LUTHER:—The lying word of the serpent has corrupted us but the true word of God makes us good again, Jno. xvii. 17.

STIER:—Nothing good comes from below; not even outward help for outward need (cf. Sir. 38, 8, 9).—Good gifts in general are of no avail without the perfect gift, which restores to us light and life in a regeneration (out of) God.

HEUBNER:—Being tempted refers not only to solicitations to apostasy from Christianity, from religion by adversities, but James manifestly speaks of sin in general.—Desire remains barren without the will.—All the woe of mankind is the fruit of sin.—Deriving evil from the Being of God is much worse than Parseeism with its dualism.—

PORUBSZKY:—The nature of temptation [*i. e.* its essence—M.], 1, lies not in the outward assault but rather within ourselves; 2, it should not be combated from without but from within.—Of the holy power needed for pious deeds: 1, of the necessity of this power; 2, of its communication.

[V. 13. God permits and overrules the temptation, but is not the Author of it.—God is neither temptable by evil things, nor versed in evil things.—Lust, the enchantress and temptress, cf. Prov. vii. 5-27. See also the admirable portrait of the gossamer approaches of sin in *Southey's* Thalaba, Book 8, 23-29.—God, the Father of lights is not the Author of evil; contrast "Father of lights" and "Prince of darkness."—

Vv. 14, 15. The way to death. 1. Man drawn by his evil inclinations out of the safe asylum of virtue (ἐξελκόμενος); 2. entrapped by the fascinations of vice and evil (δελεαζόμενος); 3. into the commission of voluntary sin (ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν), and 4. ripening in sin, hurried to ruin (ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον).—

V. 16. The duty of Christian pastors to caution their flocks against error.—

V. 17. God the Author of good—he cannot therefore be the Author of Evil.—God is the perennial fountain, whence gush in perpetual streams good gifts and perfect gifts.—Good *living* denotes not only temporal blessings but also spiritual—it comprehends the bestowal of every blessing accorded us by the munificence of our heavenly Father in this our *imperfect* state of existence; while *perfect gifts* are those eternal possessions laid up for us in heaven, of which *regeneration* is the beginning and pledge.—God is the *Father* of the lights, not only of heaven, not only of the lights of reason, wisdom, conscience, truth, inspiration and prophecy, but also the Father of the children of light (Luke xvi. 8; Jno. xii. 36; Eph. v. 8; cf. also Matth. v. 14, 16).—M.].

[WORDSWORTH: v. 13.—St. James delivers a caution against errors, which afterwards showed themselves in the heresies of *Apelles*, *Hermogenes*, *Valentinus*, *Marcion* and the *Manichæans*, which represented God as the *Author* of evil, or as *subject* to evil, and unable to resist and overcome it.—v. 14. Concupiscence is the womb of sin, and the offspring of sin is death. All these are evil and none of these are from God, who is the Author of all good.—M.].

[DIDYMUS: v. 16.—The ministry of *good* is directly and indirectly *from* God; but *evil* comes only *per accidens*, indirectly and mediately, for the correction of man, who is chastened by suffering.—M.].

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[WORDSWORTH: v. 18.—Here is an Apostolic protest against two errors prevalent among the Jews, 1. that men are what they are either by *necessity*, as the Pharisees held, or else 2, as the Sadducees taught, by the unaided action of their *own will*, independently of *Divine grace*. See Maimonides in his Preface to *Pirke Aboth*, and Josephus *Ant.* xiii. 5, 9; xviii. 1, 3. Bp. Bull, *Harm. Apost. Diss.* 2, ch. 15. Thus they disparaged the dignity of the *Divine Will*.

[Man in Christ is the *wave-sheaf* of the harvest. See 1 Cor. xv. 20–23—M.].

[RABBINICAL: v. 13.—This is the custom of evil concupiscence; to-day it saith, Do this; to-morrow, worship an idol. The man goes and worships. Again it saith, be *angry*.—Evil concupiscence is, at the beginning, like the thread of a spider's web; afterward it is like a cart-rope. —M.].

[MACKNIGHT: v. 15.—The *soul*, which the Greek philosophers considered as the seat of the appetites and passions, is called by *Philo* τὸ θῆλυ, the *female* part of our nature; and the spirit, τὸ ἄῤῥεν, the *male* part. In allusion to this notion, James represents men's *lust* as a *harlot*, who entices their understanding and will into its impure embraces and from that conjunction *conceives* sin. Sin being *brought forth*, immediately acts, and is nourished by frequent repetition, till at length it gains such strength that in its turn it *begets* death. This is the true genealogy of sin and death. *Lust* is the *mother* of *sin* and *sin* the *mother* of *death;* and the *sinner* the *parent* of both." —M.].

[BP. SANDERSON: v. 13.—St. James therefore concludes positively, that every man's temptation, if it take effect, is merely from his own lust. It is then our own act and deed, if we are Satan's vassals: disclaim it we cannot; and whatsoever misery or mischief ensueth thereupon, we ought not to impute to any other than ourselves alone.—M.].

[ABP. SECKER: v. 14.—Temptation has no power, the great tempter himself has no power, but that of using persuasion. *Forced* we cannot be, so long as we are true to ourselves, our own consent must be our own giving: and without it the rest is nothing.—M.].

[DR. JORTIN: v. 17.—The unchangeable nature of God suggests very powerful dissuasions from vice. The Scripture contains no decrees concerning the reprobation and salvation of particular persons, without regard to their moral qualifications. But there is a law which declares that obstinate and impenitent vice shall end in destruction. This law is as eternal and unchangeable, as the nature of good and evil, or the nature and perfections of God. Heaven and earth shall pass away, but this decree shall not pass away: and therefore a fearful thing it is to fall into the hands of the everliving and immutable God. Yet this unchangeable nature of our Creator, considered in another view, affords no less comfort and peace to the greatest offenders, if they will repent and turn to Him. Their offences cannot be greater than His mercy and goodness, which endures to all eternity, ready to receive those who by an effectual repentance and reformation, through the satisfaction of Christ, make themselves proper objects of His mercy.—M.].

[SERMONS and Sermon themes:

v. 13. SHARP, ABP.: *How far God is concerned in temptations to sin.* Works 6, 263.

vv. 13, 14. TILLOTSON ABP.: *The sins of men not chargeable to God.*

vv. 13–15. *Apology for Providence in sin.*

SIMEON, CH. *Sin, the offspring of our own hearts.* Works 20, 27.

v. 15. SAURIN, *La manière d'étudier la religion.* Sermons 4, 1.

vv. 16, 17. SIMEON, CH. *God the only source of all good.* Works 20, 32.

v. 17. BLAIR, H. *On the unchangeableness of the Divine Nature.* Sermons 2, 85.

v. 18. CHARNOCK, STEPHEN, *The instrument of regeneration.* Works 5, 521.

HALL, ROBERT, *The cause, agent and purpose of regeneration.* Works 5, 186.

DODDRIDGE, PHIL., *Address to the regenerate.* Works 2, 536.—M.].

IV. SECOND ADMONITION WITH REFERENCE TO THE SECOND FORM OF TEMPTATION—FANATICISM.

CAUTION AGAINST YIELDING TO THE WRATH OF MAN (*SEXUAL*), WHICH THINKS ITSELF COMPETENT TO ADMINISTER THE JUSTICE OF GOD BUT IS INCOMPETENT TO DO IT. THE INSTRUMENT OF DELIVERANCE AND PRESERVATION FROM THIS ZEAL; THE CULTURE OF INNER LIFE IN FAITH AND THE VERITABLE RELIGIOUS PROOF OF THIS FAITH IN ACTS OF MERCY.

CHAPTER I. 19–27.

(V. 22–27. *Epistle for 5th Sunday after Easter*).

19 Wherefore,[1] my beloved brethren, let every man be swift to hear, slow to speak, slow
20, 21 to wrath: For the wrath of man worketh[2] not the righteousness of God. Wherefore

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lay apart all filthiness and superfluity of naughtiness, and receive with meekness the
22 engrafted word, which is able to save your souls. But be ye doers of the word, and
23 not hearers only,[3] deceiving your own selves. For if any be a hearer of the word,
24 and not a doer, he is like unto a man beholding his natural face in a glass: For he
beholdeth himself, and goeth his way, and straightway forgetteth what manner of man
25 he was. But whoso looketh into the perfect law of liberty, and continueth *therein*,
he being not a forgetful hearer, but a doer of the work, this[4] man shall be blessed in
26 his deed. If[5] any man among you[6] seem to be religious, and bridleth not his tongue,
27 but deceiveth his own heart, this man's religion *is* vain. Pure religion and undefiled
before God[7] and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

Verse 19. [1] ἴστε is the most authentic reading. A. B. C. Vulg. al. ὥστε found in G. K. [Rec. L. Sin.] is evidently a correction designed to establish a clearer connection, which has however obscured the peculiar import of this section. De Wette and Wiesinger, indeed advocate the retention of ὥστε on internal grounds against Lachmann, Huther and al., but the internal grounds are also in favour of ἴστε and even Tischendorf's reädoption of the reading of the Text. Rec. cannot affect the question. We also read with A. δὲ after ἴστε and καί before ἔστω. Tischendorf now decidedly favours ὥστε; so does Bouman p. 84 sqq.
Lange: Know however .... also let every man etc. [ye know it .... but let etc.—M.]

Verse 20. [2] ἐργάζεται A. B. [C.[3]] Sin., Lachmann; κατεργάζεται C.* G. K. al. Tisch. The former seems to preponderate, but ἐργάζεται has here surely a peculiarly emphatic meaning.
Lange: For the man's [*vir*] wrath doth not accomplish [execute] etc.

Verse 21. Lange: Wherefore, removing all filthiness and all out-flowing [communication of life] of malice [malignity] acquire in gentleness the word implanted in [and among] you, which etc.
Wherefore putting off all filthiness and superabundance of maliciousness, receive in meekness the innate Word, which etc.—M.]

Verse 22. [3] μόνον *before* ἀκροαταί Rec. A. C. K. L. Theile; *after* B. Vulg. Alford.—M.]
Lange: But become ye doers .... as those who ensnare themselves. [But become ye ....deceiving etc.—M.]

Verse 23. Lange: For if ....this man is like to a man who observes the countenance [image of appearance] of his birth [of his development-image, of his life-form, the momentary formation of his continual development] in a mirror.
Because (ὅτι) .... this man is like to a man considering the face of his birth in a mirror—M.].

Verse 24. Lange: For he observed himself and went away and forthwith forgot of what manner he was.
For he considered himself and is gone away .... what he was like (ὁποῖος ἦν, *i. e.* how he looked in the mirror)—M.].

Verse 25. [4] A. B. C. Sin. and al. *omit* οὗτος before ἀκροατής, so Lachmann; Tischendorf following G. K. [and Rec. —M.] *inserts* it. The omission may have arisen from the supposition that the word was superfluous, its pregnant force having been misapprehended.
Lange: But he, who became absorbed in the completed law, that of liberty, and remained thus, who became not a hearer unto forgetting, but a doer of the work, the same shall be blessed in his doing.
But he who looked into the perfect law, that (τὸν) of liberty, and perseveres doing so, being .... in his doing—M.].

Verse 26. [5] δὲ after εἰ, inserted by Lachmann following C., has the most important Codd. against it. It weakens also the recapitulatory character of the sentence.
[6] A. B. C. omit ἐν ὑμῖν.
Lange: If any man [among you] fancieth himself to be a religious man [one theocratically zealous of the honour of God] etc.
German for religious man, "*Gottesdiener*"—a servant of God, one observant of God's outward service; religion "*Gottesdienst*"—outward service of God.—M.]

Verse 27. [7] τῷ before θεῷ recommended by A. B. C.* Sin. al. and Lachmann. This reading is also in consonance with the thought, the reference being to the God of the Christian revelation.
Lange: A pure and unprofaned religion [outward service—M.] before the God and Father is this: to be careful of the orphans and widows in their tribulation [to have the oversight of them, and not to be engrossed with politics], to preserve himself unspotted from the world.
.... before our God and Father (τῷ θεῷ καὶ πατρὶ) etc.; παρά—with, in the estimation of Alford.—M.]

EXEGETICAL AND CRITICAL.

Analysis. *Caution against the second form of temptation—fanatical, angry zeal.* The clemency of the man who is called to be the child of God or who is already begotten, should be in conformity to the clemency of God v. 19.—The wrath of man [sexual] is not adapted to the ministering of the righteousness of God, v. 20.—They were to purify themselves from this temptation, by acknowledging said sin as a pollution (not peradventure as zeal for Judaistic purity) and as natural maliciousness and putting it off, and on the other hand, by thoroughly appropriating with meekness the word of Christian truth unto the furthering of their salvation, v. 21.—Such an appropriation of the word will be most readily accomplished by their becoming doers of the word and by ceasing to be mere hearers, v. 22-24.—The real doer of the word has two distinguishing marks: he is absorbed with the eye of faith in the contemplation of the perfect law, the free law of Christian truth and proves his perseverance in this contemplation by the full consistency of Christian activity (as described more particularly). By such full energy of life he attains the enjoyment of blissful life v. 25.—Whoever imagines that he is a real worshipper of God and a zealot for the honour of God and corrupts his heart in giving the reins (in fanatical zeal) to his tongue, his religious service is vain. But the counterpart, true worship of God corresponding to the true image-of-God-the-Father, is Christian care of the helpless members of the Church accompanied by a decided shunning of polluting worldly-mindedness. vv. 26, 27.

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The clemency which shuns fanaticism and conforms to the clemency of the Father in heaven.

VER. 19. **Know however, my beloved brethren.**—The connection indicated by the reading ὥστε (see *App. Crit.*) deduces from the clemency of God the exhortation that the Christian also should exhibit corresponding clemency. But that reading makes this verse dependent on what precedes, as if it were simply an application, which is not correct. On the contrary we have here the beginning of a new leading thought, viz.: the guarding of Christians against the temptation of fanatical zeal by fully yielding to the spirit of meekness and liberty in Christianity. Hence the reading ἴστε is also preferable on internal grounds. Huther's observation is correct: "v. 18, connects primarily with the exhortation *to hear*—and then with the further exhortation in v. 22 to be not only hearers but doers of the word." "But the hearing here insisted upon must evidence itself as decided, (according to Matth. xiii. 23) as a full and unreserved yielding to the word of truth and consequently as the foundation and not as the contrast of doing. Semler takes ἴστε as an Indicative; *non ignoratis istud carmen* Sir. v. 11, but apart from the difference in expression there and here, the indicative sense weakens without reason the energetical tone of the exhortation. Huther remarks that ἴστε answers to the μὴ πλανᾶσθε v. 16, which view is further confirmed by the use of the same address: ἀδελφοί μου ἀγαπητοί here and there; cf. also ch. ii. 5. [But it is not necessary to connect the ἴστε taken indicatively with the exhortation at all: it therefore cannot weaken its energetical tone, on the contrary it strengthens it by its very abruptness. Adopting the indicative sense of ἴστε I connect it therefore with the preceding, as follows: Ye know it, my beloved brethren, but let every man, etc.; or paraphrasing: Ye know that these things are so, but possessed of this very knowledge let every man, etc. ἴστε is used in this sense in Eph. v. 5; Heb. xii. 17.—M.]

Also let every man.—καί (see App. Crit.) indicates that the conduct of man should be in conformity to the conduct of God. It remains to be ascertained in what sense we are to take this sentence. Laurentius and al. make it a general direction; Gebser, Wiesinger and al. give it a distinct reference to "the word of truth;" Huther, Theile and al., say that the general direction had primarily the specific aim of inculcating upon Christians the right conduct also in respect of the word of truth. But all this hardly does full justice to the double antithesis in the words: *slow to speak, slow to wrath.* The Apostle indicates the point in which Christ and Christian religiousness should evidence itself as humanity, but true humanity also as piety —even the centre of faith and humanity as contrasted with inhuman and impious conduct. Hence the express declaration: πᾶς ἄνθρωπος. It is a fundamental law of humanity, which is here described by the antithesis ταχύς and βραδύς (found in Philo, but in no other place of the New Testament, and expressed by Rückert thus: "thou hast two ears and *one* mouth.")—*Being swift to hear* denotes entire readiness, constancy and thoughtfulness of hearing (Matth. xiii. 23) and shows that such real hearing contains the germ of obedience to the truth, just as real "tasting and seeing" involves the experience "that the Lord is good." *Being slow to speak* of course does not exclude all speaking but rash, immature, thoughtless and immoderate talking (λαλεῖν), especially dogmatical speaking ch. iii. 1, although the expression is not confined to it (Pott and al.). The Apostle demands cautious, thoughtful speaking, a speaking flowing from an inward calling and therefore a weighty speaking. *Being slow to wrath* applies in like manner to anger, which is consequently not absolutely disallowed (as Hornejus has truly remarked). Eagerness in speaking by warmth leads one easily to eagerness of passion [Alford: The quick speaker is the quick kindler.—M.]. Huther justly rejects the reference of this wrath to God (Calvin, Bengel, Gebser: "impatience towards God on account of persecution"). For in that case James ought not to have allowed any slowness to wrath. Huther capitally explains this wrath of "carnal zeal aiming at the mastering of our neighbour, the fruit of which is not εἰρήνη but ἀκαταστασία ch. iii. 16; the caution is directed against Christians, who—as did the Pharisees in respect to the law—instead of using the Gospel for their own sanctification, were abusing it in gratifying their love of condemnation and quarrelsomeness." Thus our exhortation in its particular direction is addressed not only to the Jewish Christians but to all the twelve tribes, whose ancestors in fanaticism, Simeon and Levi (Gen. xxxiv.), disapproved by their father (ch. xxxiv. 49), were afterwards mentioned as patterns worthy of imitation (Judith ix.).

The wrath of man not a suitable organ of the righteousness of God.

VER. 20. **For the wrath of man worketh not.**—Our verse gives the reason of the preceding one, but contrasts the two modes of conduct, the right one there and the wrong one here. We attach importance to the distinction that in the former verse reference is made to the wrath of man in general and here to the wrath of man sexually. Thomas perceives in the expression an antithesis between the man and the child, Bengel one between man and woman but neither does conform to or satisfy the historical significance of our expression. We agree with Huther that this sentence must not be referred to the state of being righteous before God (Gebser, Grashof), and with Wiesinger that it must not be to the personal doing of men which is well-pleasing to God (so Huther following Luther—δικαιοσύνη=τὸ δίκαιον a meaning of frequent occurrence in both Testaments); but we cannot stop with Wiesinger at the interpretation of Hofmann that "the wrath (zeal) of man is unable to effect in *others* (*i. e.*, as a zeal of conversion) the righteousness of God, *i. e.*, that "state of being righteous" [*Rechtsbeschaffenheit**], which God begets by this word of truth. For James evidently has respect to the fanatical delusion of wrath, which imagines to administer and work out in the world the righteousness of God especially with reference to unbelievers by passionate words and deeds, in that it only gives reality to

*We consider this term, which through Hofmann has crept into theology, as an abortive improvement on the term "righteousness" (German: *Rechtschaffenheit* or *Gerechtigkeit*).

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its unamiable ebullitions. Such was specifically the Judaistic delusion, which begot Ebionism and the Jewish war and which also found afterwards its expression in Mohammedanism and even in the Christian crusades, in the ecclesiastical persecutions of heretics and also in several fanatical heretics (Eudo de Stella, Thomas Münzer, etc.). But that the subjects of this delusion at the same time believe that their wrath (zeal) is the true way of converting men, that thus they are doing a work well-pleasing to God and that thus they will become righteous before God are features which, although we cannot set them aside, must remain subordinate to the leading idea of passionate ebullitions *in majorem gloriam Dei, i. e.*, here *justitiæ Dei*. Our translation would be more strongly expressed by the reading κατεργάζεται than by the better authenticated ἐργάζεται; but the latter taken in a pregnant sense, does also give the force of the former.

Shunning the temptation to unholy and hypocritical wrath (zeal) by means of true sanctification, negatively and positively.

VER. 21. **Wherefore removing** etc.—James bidding his readers purify themselves from the false zeal for their imaginary Jewish purity sounds like an oxymoron; for it is just their kind of zeal for purity which he characterizes as impurity and their imaginary piety as inhuman maliciousness. But true purifying is to him sanctification, that is, it is on the one hand the result of a negation (putting off impurity, etc.), and on the other, the result of a positive act, viz., the full receiving of the word of truth. However the two acts do not absolutely succeed one another (*remove* and *receive*), but with the removing of impurity (take note of the Participle) the real appropriating of the evangelical word of God is to take place. The negative element, however, has here a conditional precedence, repentance before faith (Mark i. 15); hence it is here subordinated by the Participle to the positive element on which it depends (cf. Rom. xiii. 12; Eph. iv. 22, 23). But the Participle must also be noted as enforcing constancy in purifying.—ἀποθέμενοι we cannot translate "*putting off*," for the reference is not figuratively to the putting off of filthy garments and to the opposite putting on of clean ones. The antithesis is: to remove, do away with; and to acquire, appropriate (see Eph. iv. 25 and other passages).

All filthiness (impurity).—ῥυπαρία (in the New Testament only here) is doubtless a stronger expression than ἀκαθαρσία (Rom. vi. 19). It denotes filth in a religious, theocratical sense like the filthy garment ch. ii. 2, like ῥύπος 1 Pet. iii. 21, and ῥυπαρός and ῥυπαρεύειν Rev. xxii. 11. To take the word in a general sense of *moral uncleanness* (Calvin and al.), is inadequate; still less apposite are the specific renderings "avarice" (Storr), "whoring" (Laurentius), "intemperance" (Heisen); but least of all its reduction to an attribute of the following κακία (Huther: putting off all uncleanness and abundance of malice; similarly Theile, Wiesinger and al.). It is sufficiently manifest that James sees in the carnal wrath (zeal) exerted in the interest of piety an antithesis, viz., impurity towards God (on the Atheistical in the heart of fanaticism see Nitzsch *System*, p. 39), and malice towards man.

All out-flowing (communication of life) **of malice.**—Huther: περισσεία, foreign to classical Greek, denotes in the New Testament "abundance," really superabundance. The substantive and the corresponding verb περισσεύειν signify in the New Testament the overflowing of a fulness of life, on the one hand as a development of life (a passing over into the life which continues to procreate itself Matth. v. 20; Rom. xv. 13, etc.), on the other hand as a communication of life (a passing over upon others, Rom. v. 15, 17; 2 Cor. viii. 2; ch. x. 15, etc.). Here the word is evidently used in the latter sense. This follows also from the proper definition of the term κακία, which here is not synonymous with πονηρία (1 Cor. v. 8)=*vitiositas* (Semler, Theile and al.), but according to the connection as the opposite of ἐν πραΰτητι, as Eph. iv. 31; Col. iii. 8; Tit. iii. 3; 1 Pet. ii. 1. A more specific idea, namely the inimical disposition towards one's neighbour, which we express by "animosity" (Pott)! Huther.—(Wiesinger: ὀργή, Rosenmüller: *morositas;* Meyer: malice). The overflowing of maliciousness is therefore the malicious, hateful communication which passes from the fanatical wrath (zeal) of the propagandists on those whom they influence, according to Matth. xxiii. 15; Rom. ii. 24 and according to ecclesiastical history, especially the history of the persecution of the Donatists, the Paulicians and the Camisards, etc. The definition of περισσεία = περίσσωμα (Bede); outgrowth, efflorescence (Schneckenburger, de Wette):=the remnant surviving from former times (Gebser and al.=περίσσευμα), are thus set aside. [Alford joins ῥυπαρίαν with περισσείαν, as belonging to the Genitive κακίας and remarks that "it seems better for the context, which concerns not the putting away of moral pollution of all kinds, but only of that kind, which belongs to κακία. And thus taken it will mean that κακία pollutes the soul and renders it unfit to receive the ἔμφυτος λόγος. It is very possible that the agricultural similitude in ἔμφυτος may have influenced the choice of both these words, ῥυπαρία and περισσεία. The ground must be rid of all that pollutes and chokes it, before the seed can sink in and come to maturity; must be cleaned and cleared. περισσεία, if the above figures be allowed, is the rank growth, the abundant crop."—M.]

Receive (acquire, appropriate) **in meekness.**—*In* meekness, in virtue of a meek disposition, and not only with meekness. Meekness stands first in a pregnant sense. *In meekness acquire, i. e.* a meek demeanour, the opposite of wrathfulness, exhibited towards their brethren of different opinions is not only the condition, the vital element of the reception of the Gospel on the part of the Jews but also of the right appropriation of the same on the part of the Jewish Christians. Although the word denotes not directly the *docilis animus* (Grotius, similarly Calvin and al.), yet the first condition and proof of the same. The reference, to be sure, is not to meekness as the fruit of the reception of the word (Schneckenburger), although the morally calm and gentle spirit engendered under the influence of Christianity must be manifested in its highest perfection as its fruit. Want of meekness destroys the power of the Gospel (Matth.

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xviii. 23, etc.); the fourth and the seventeenth centuries prove this in a remarkable manner *Receive*. δέξασθε is emphatic and denotes the right attitude under right hearing with right doing. The rooting and growing of Paul is here strikingly described as a fuller making one's own [appropriation], because the Jewish-Christians were in great danger of again losing their own (property) and the Jews were on the point of losing their ancient title to it (cf. 1 Thess. i. 6).

The word implanted in [and among] **you.**—This word is the objective Gospel (Huther: neither "innate or connate reason" [Oecumenius], nor the inner light of the mystics, for δέχεσθαι forbids that) as in v. 18, but in its subjective form of life, as the spiritual and vital principle in believers or as the seed of regeneration (1 Pet. i. 23). In this form it is implanted in believers but likewise implanted as a principle of conversion in the Jews as a whole; the latter meaning must not be not passed over. Hence the δέξασθε is relevant both with reference to the first reception and the further appropriation of it. In consequence of the difficulty arising from the idea of *receiving* a word already implanted, Calvin made ἔμφυτος proleptic and explained it "*ita suscipite, ut vere inseratur;*" and others similarly. But the word received subjectively does not thereby cease to be objective and to be received. [It is doubtful whether Lange's solution of the difficulty will stand the ordeal of logical analysis. There is no such double sense in ἔμφυτος. Nor is the more clearly expressed exposition of Alford more satisfactory. He sees in ἔμφυτος an allusion to the parable of the sower and makes "the λόγος ἔμφυτος=the word which has been sown, the word whose attribute and ἀρετή it is to be ἔμφυτος, and which is ἔμφυτος, awaiting your reception of it to spring up and take up your being into it and make you new plants." His exposition is open to the same objection that something which is already sown in *another* soil can be *implanted* in us, if he understands by λόγος ἔμφυτος the word *written* or *preached*. Adhering however to the real meaning ἔμφυτος=*innate*, τὸ ἐν φύσει (Hesych.) we may remove all difficulty. Then the λόγος ἔμφυτος is=the *innate Word*, that is, the *Word* which has been *born in our nature*, *i. e. Christ*. So Wordsworth who produces much illustrative matter of the use of ἔμφυτος and thus sums up the whole: While it is true, that Christ by his Incarnation is properly said to be ἔμφυτος *innate*, born in us, and to be indeed *Emmanuel*, *God with us*, *God manifest in our flesh*, God dwelling forever in the nature of us all; or, if we adopt the other sense of ἔμφυτος, while it is true, that Christ is indeed *grafted* in us as our *Netzer* or *Branch* (see Matth. ii. 23), yet will not this avail for our salvation, unless we *receive* Him by faith. We must be planted in Him and He in us by Baptism (Gal. iii. 27), we must *dwell* in Him and He in us, by actual and habitual communion with Him in the Holy Eucharist, we must abide and bring forth fruit in Him, by fervent love and hearty obedience. Christ, who is the Branch (Zech. vi. 12), is *engrafted* on the stock of our nature; but a scion grafted on a tree will *not grow* unless it is *received* and *take root* in the stock; so His Incarnation will profit us nothing, unless we *receive* Him in our hearts and drink in the sap of His grace and transfuse the life-blood of our wills into Him, and grow and coalesce with Him and bring forth fruit in Him."—M.].

Which is able to save your souls.—The idea of individual salvation is allied here with that of the national deliverance of the Israelites as in Jno. x. 28. Hence stress is here laid not only on the salvation of the soul but also on the salvation of the life and τὰς ψυχὰς ὑμων is stronger than simply ὑμᾶς. [Alford says: "It is the ψυχή which carries the personality of the man; which is between the πνεῦμα drawing it upwards and the σάρξ drawing it downwards; and is saved or lost, passes into life or death, according to the choice between these two. And the λόγος ἔμφυτος, working through the πνεῦμα and by the Divine πνεῦμα, is a spiritual agency, able to save the ψυχή."—M.]. It is *able* (cf. Rom. i. 16, δύναμις θεοῦ), but you are unable, incompetent for the carrying out of your judaistic plans of salvation. [Calvin: "*Magnificum cœlestis doctrinæ encomium, quod certam ex ea salutem consequimur. Est autem additum, ut sermonem illum instar thesauri incomparabilis et expetere et amare et magnificare discamus. Est ergo acris ad castigandam nostram ignaviam stimulus, sermonem cui solemus tam negligenter aures præbere, salutis nostræ esse causam. Tametsi non in hunc finem servandi vis sermoni adscribitur quasi aut salus in externo vocis sonitu inclusa foret, aut servandi munus Deo ablatum alio transferretur. Nam de sermone tractat Jacobus qui fide in corda hominum penetravit: et tantum indicat, Deum salutis auctorem evangelio suo eam peragere.*"—M.].

But you will really appropriate the word by becoming doers of the word and by ceasing to remain hearers only, vv. 22–24.

Ver. 22. **But become ye doers of the word.**—γίνεσθε=*be* ye (Huther against Wiesinger, Theile and al.) who render=*become* ye. Huther refers to Matth. vi. 16; x. 16 and other passages. We take it with Wiesinger, of course not in the sense of Semler, as if the word indicated *perpetuam successionem horum exercitiorum*, but in the sense of a perfect development of their Christian life. This demand on the Jewish Christians and the Jews was the cause of the martyrdom of Simon, the brother of James under the reign of Trajan; it was also the cause of the early martyrdom of James, not long after he wrote this Epistle, and this is just his idea of the deed, the doing and the work, as it here for the first time takes a distinct shape: you must become wholly consistent Christians, if Christianity is to effect your salvation. As the warning against apostasy forms the negative side of his Epistle, so this exhortation to consistency constitutes its positive side. For the word is more clearly defined in vv. 18, 21 as the Gospel. They must become doers of the same in respect of its organic unity: this cannot be done by isolated acts, but only by one general act of practical life. Cf. ch. iv. 11; Rom. ii. 13. The ποιητής, who as such is the real ἀκροατής, is contrasted with the μόνον ἀκροατής. To the theocracy in its practical direction the ἀκροατής as such is insufficient, while the Greek school understood by ἀκροατής *per se* a praiseworthy hearer. Cf. Matth. vii. 21; Luke xi. 28; Jno. xiii. 17.

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As those who ensnare themselves.—See v. 26; Col. ii. 4; Gal. vi. 3; 1 Jno. i. 8; *παραλογίζεσθαι*—to reckon beyond the mark, to reason falsely, to use fallacies,—in its practical tendency becomes deceiving, cheating and ensnaring by fallacies. Thus the "hearer only" deceives and ensnares himself. Huther refers *παραλογιζόμενοι* to *γίνεσθε* in opposition to Gebser and Schneckenburger who connect it with *ἀκροαταί*; but the latter are right, because the imaginary merit of *hearing* is the fallacy whereby they deceive themselves and thus properly ensnare themselves.

VER. 23. **For** [because] **if any is a hearer.**—Demonstration of the preceding by means of a simile, which is not, however, a mere figure.

Is like to.—The *οὗτος* emphatically repeated.

A man.—There must be some good reason for the recurrence of the specific *man* (sexual) and not only of man in general. Huther ought not to have despatched as *curious* the exposition [of Paes—M.] "*viri obiter tantum solent specula intueri*" [*muliebri autem est curiose se ad speculum componere.*—M.]. The exposition of the word *ἀνήρ* is connected with that of *κατανοεῖν* which according to Rosenmüller, Pott and al. is here used in the secondary sense of hasty observation, but is disputed by Wiesinger and Huther. Now it is correct that in Luke xii. 24, 27; Acts vii. 31, 32; xi. 6, the word denotes attentive contemplation or consideration. Primarily it signifies simply, to observe, perceive, contemplate, understand, and if the expression is opposed, as is the case here, by the more important contemplation *παρακύπτειν*, and we have in narrative form the statement, that the man observed himself, went away and forthwith forgot etc., the reference is only to a somewhat imperfect, momentarily-sufficient self-contemplating, such as before the mirror is rather peculiar to man than to woman. It is moreover to be borne in mind that the ideas "to hear the word," and "to contemplate oneself in a mirror" do not exactly coincide; it is only in the moment of a knowledge of oneself, of an incipient repentance that the word, which *per se* however is a mirror throughout, becomes efficient as a mirror. The *countenance* or *πρόσωπον*, although it need not denote the whole figure (so Pott and Sckneckenburger), is not necessarily confined to the face (so Huther); the addition *τῆς γενέσεως* renders the word more expressive. *Γένεσις* denotes according to Wiesinger and Huther only the sphere of sensuous perception as distinguished from the ethical sphere, the face, such as a man has by natural birth. That is, James is again made to remind his readers that he only refers to a figure. We consider such an interposed explanation of the figure here also not only superfluous but inappropriate to symbolical diction. For what is the real meaning of *τροχὸς τῆς γενέσεως* ch. iii. 6? According to Wiesinger, to be sure, "the wheel revolving from a man's birth;" but that would be an unintelligible expression and the exposition of Grotius and al. "*cursus naturæ*" has more in its favour. For life is also a genesis in a higher degree, and the fluctuating *πρόσωπον* is just the signature of the stages and states through which this genesis runs. This would also enable us to fix the reference of *αὐτοῦ* here to *γένεσις* (Huther), as opposed to its reference to the general idea (Wiesinger). The Jews, as Jewish-Christians, for a while attained self-knowledge, in that they saw [knew, recognized—M.] themselves in the mirror of the Gospel according to their national and individual course of development, and thus they saw also the *maculas* of this development and appearance, hence the allusion to this circumstance (Wolf) must not be rejected with Huther. In a more general sense, *πρόσωπον* etc., can neither denote the natural corruption of man *per se* (Pott), nor the ideal form of the new man (Wiesinger). To stop at the figure itself (with Huther) would be tantamount to making the figure unmeaning. But it simply signifies the image of the inner man's appearance as to his sinful condition modified now this way, now that way by his actual conduct. On the mirrors of the ancients see the respective article in Winer.

VER. 24. **For he observed himself.**—The narrative form represents as in v. 11, an incident quickly accomplished in the rapid succession of the fleeting stages of its brief duration. The *εὐθέως ἐπελάθετο* is the most important point, as Huther remarks, but each separate stage has a meaning of its own. The stage of self-knowledge in the mirror of the word, believing hearing, is followed by speedy departing, the averting of the mind from the objective fulness and depth of the word (not only from what had been heard subjectively, as Huther explains); the departing is attended by the forgetting of the mirror-image, *i. e.*, the loss of self-knowledge conscious of the necessity of salvation which would have impelled the man to the consequence of Christian renovation of life. The loss accruing from such a course, is referred to by James in v. 26, but especially in ch. v. [The Perfect *ἀπελήλυθεν* standing between the Aorists *κατενόησεν* and *ἐπελάθετο* is striking and imports that the *departing* denotes a permanent neglect and disuse of the mirror.—M.].

The real doer of the word according to his marks of distinction: his being absorbed in the contemplation of the free-making word, his constancy, the blessedness.

VER. 25. **But he who became absorbed.**—The pure antithesis of the former figure. Huther: "*παρακύψας* corresponds with *κατενόησεν*, *παραμείνας* with *ἀπελήλυθεν*, and *οὐκ ἀκροατὴς ἐπιλησμονῆς* with *ἐπελάθετο*." The Participles have the effect of strengthening the already strong expressions, especially in the Aorist, while taken together they indicate: *γενόμενος*, that it is only by constancy that a man becomes a real doer of the word. This passage must not be construed as if James wanted to distinguish the doing of the word as something separate from the looking into and abiding in it. The *παρακύψας* and *παραμείνας*, as such, is *ποιητὴς ἔργου γενόμενος*. This has an important bearing on the right understanding of the passage and is also very—Pauline. Constant looking into the word of salvation by faith is preëminently *the* doing which is followed by outward proof. This construction therefore must not be altered by resolving *γενόμενος* into *γίνεται* (Pott), or by saying with Wiesinger that right hearing and appropriating leads to doing and (thereby) to the blessedness of doing. Even Huther, who rejects Wiesinger's exposition, does not strictly adhere to the full energy

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of the idea, for he says that the doing of the law is the necessary consequence of persevering looking into the same; although prominence must be given to the fact that he characterizes the consequence as *necessary.*—Παρακύπτειν to stoop aside, to stoop over a thing in order to examine it closely (Luke xxiv. 12; Jno. xx. 5, 11; 1 Pet. i. 12); to sink into it, to be absorbed in its contemplation. Schneckenburger thinks: perhaps *ad imaginem speculi humi aut mensæ impositi adaptatum.* But this is not the most fitting way to look into a mirror. The remaining, persevering in it, Wiesinger explains as appropriating. But it is just the remaining in the yielding oneself to the object by contemplating it, whereby the appropriating of it is effected. [One of the best illustrations of the force of παρακύψας is given by Coleridge, *Aids to Reflection*, p. 15, *note:* "It signifies the incurvation or bending of the body in the act of *looking down into;* as, for instance, in the endeavour to see the reflected image of a star in the water at the bottom of a well. A more happy and forcible word could not have been chosen to express the nature and ultimate object of reflection and to enforce the necessity of it, in order to discover the living fountain and spring-head of the evidence of the Christian faith in the believer himself, and at the same time to point out the seat and region where alone it is to be found. *Quantum sumus scimus.* That which we find within ourselves, which is more than ourselves, and yet the ground of whatever is good and permanent therein, is the substance and life of all other knowledge."—M.].

Into the completed law.—We translate *completed* because of the weighty adjective τέλειος, which here again makes prominent the N. T. completion of the O. T. (cf. the τέλειοι and the ἔργον τέλειον v. 4, and the ἁμαρτία ἀποτελεσθεῖσα, v. 7; the Sermon on the Mount, the πληροῦν Matth. ii., etc.). It is not therefore the *lex naturalis* (Schulthess), or in general the λόγος ἀληθείας, inasmuch as it is the means of regeneration and the norm of the new life (Wiesinger, Huther: the norm of the new life), or on the one hand the O. T. law as simply perfect, or on the other the Gospel in a general sense; but it is the Gospel conceived as that completion of the law which transforms the outward, enslaving law into a new principle of life communicating itself to the inner man and absolutely liberating him. And just as the expressions of Paul: the law of the Spirit (Rom. viii. 2), the law of faith (Rom. iii. 27), always contain an oxymoron alluding to the higher unity of the antithesis: law and spirit, etc., so likewise in the expressions of James: the perfect law, the law of liberty, although an imitation of Pauline modes of expression is out of the question (Kern). The law as law made men servants (slaves); in its N. T. completion it makes them free. In the same sense it is also called the νόμος βασιλικός which is fulfilled by love (ch. ii. 8), and again the law of liberty (v. 12). The passages of the Old Testament, which speak of the glory of the law (Deut. xxxiii. 2, 3), or of its sweetness (Ps. xix. 8), denote the prophetical transition from the Sinaitical standpoint to the Evangelical, which was decidedly foretold by the prophets (Jer. xxxi. 33). Those who attribute to James an Ebionite glorification of the law, put him back behind Jeremiah or rather remove him even out of the Old Testament. But James had special reasons for calling the Gospel a law of (liberating) liberty inasmuch as his people were tempted to seek in their O. T. zeal for the law the means of chiliastico-revolutionary liberation (cf. Jno. viii. 32, etc.). The Gospel is moreover a law of liberty in that it asserts, along with the Christian's liberty of faith, the liberty of conscience of those of a different mind and in this form also breaks the fetters of fanaticism.

Not a hearer unto forgetting.—Properly a hearer of forgetfulness (ἐπιλησμονῆς, ἅπαξ λεγ. in the N. T.), stronger than a forgetful hearer. The antithesis ποιητὴς ἔργου brings out the idea that forgetfulness was, as it were, the object of hearing ("*in futuram oblivionem*"). The expression "doer of the work" (as follows from the construction as stated above) cannot signify here a work-activity separated from, or only clearly distinguished from faith, but it denotes the perseverance of the life of faith, which owing to its oneness of energy leads of its own accord to a consistent exhibition of corresponding outward deeds.

The same shall be blessed.—See the beatitude v. 12.

In his doing,—(ποίησις in the N. T. ἅπαξ λεγόμ., occurs only, besides here, in Sir. xix. 20), not in his deed. In the ever diligent (efficient) energy which is the soul of his deeds. Schneckenburger: "*ut ipsa actio sit beatitudo.*"—The *striving* spiritual life-motion or the doing becomes a *festive* spiritual life-motion, perfect joy. This factual becoming blessed lies according to circumstances in confession, and Rom. x. 9, 10 exhibits a near affinity with this passage. It is noteworthy that Paul also in that passage was particularly referring to Jewish Christians and that James above all things felt anxious that the Jews should confess Christ and that the Jewish Christians should make full and common cause with their Gentile brethren.

False and true religious service or zeal for religion and the glory of God. vv. 26, 27.

Ver. 26. **If any man fancieth himself.**—Δοκεῖν denotes primarily to suppose with reference to appearance and without any higher ground of certainty (Matth. xxiv. 44; hence 1 Cor. vii. 40, an expression of modesty), hence according to the connection also to imagine erroneously (Matth. vi. 7) or as here to be spiritually conceited, [*i. e.*, the man thinks, fancies that he *is* religious.—M.].

To be a religious man.—Θρῆσκος is peculiar to James. The sense of the adjective is clear from Acts xxvi. 5 and Col. ii. 18. James has formed the adjective in a masterly manner: one who plumes himself (seeks his being in) on his pretended serving of God. The word certainly implies the exhibition of a presumed εὐσέβεια in external acts of religious worship (Huther), not exclusively however in the outward observance of religion, but in the permanent soldier- or knight-service for the glory of God. So the Jews supposed that they were *the* servants of God among the nations (Rom. ii. 17), so did the Mohammedans and Crusaders at a later period and so the Jesuits suppose now. But at that time the

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Jewish Christians, conceited of their God-serving, in various ways separated themselves from intercourse with Gentile Christians and in preparing for the Jewish war, the Jews supposed they were making ready for "the glory of God." [There is no one word in English which gives the exact meaning of ϑρῆσκος and ϑρησκεία. The words *religious* and *religion* at one time were used in the sense of outward ceremonial worship. An example from Milton and another from the Homilies may prove serviceable. Some of the heathen idolatries Milton characterizes as being

———"adorned
With gay *religions* full of pomp and gold."
Par. Lost. 61.

"Images used for no *religion*, or superstition rather, we mean of none worshipped, nor in danger to be worshipped of any, may be suffered." *Homily against Peril of Idolatry.* See Trench, *Synonymns of the N. T.*, p. 233. *A propos* of this θρησκεία, Coleridge (*Aids to Reflection*, p. 14) has these beautiful remarks: "The outward service of ancient religion, the rites, ceremonies and ceremonial vestments of the old law, had morality for their substance. They were the letter, of which morality was the spirit: the enigma, of which morality was the meaning. But morality itself is the service and ceremonial (*cultus exterior*, θρησκεία) of the Christian religion. The scheme of truth and grace that became (ἐγένετο) through Jesus Christ, the faith that looks down into the perfect law of liberty, has *light for its garment:* its very *robe is righteousness.*" —M.].

Not bridling his tongue.—Not *exempli causa* (Rosenmüller); nor must we with the majority of commentators resolve the Participle into "although," as Huther rightly remarks, adding: "James wants to censure those to whom zeal in talking was a sign of ϑρησκεία." That is: those who by their fanatical zeal wanted to make good their pretensions of being the true soldiers of God. Χαλιναγωγεῖν, an expression found only in profane authors of the later period has been added by James to the fund of N. T. language (cf. Acts. iii. 2).

But deceiving his heart.—Ἀπατᾷν καρδίαν αὐτοῦ is not exactly synonymous with παραλογίζεσθαι ἑαυτόν (Huther), but denotes the same act of self-deception in a much higher degree. From the inward self-deceit of the thoughts protrudes false zeal and this has the effect that the zealot completely deceives his heart by false self-excitement (*échauffement* and bad consequences). The fanatic, by false exaggerations outwardly, at last makes himself inwardly a false and bad character.

His religion (in the sense as defined above, his zeal for the imaginary cause of God) **is vain.**—The blinding effects of his blinding passion yield no fruit of blessing to himself and others and pass as follies (*Quixotisms* in a higher style) from history into the judgment.

VER. 27. **Religion pure and unprofaned.**—The two adjectives are not strictly synonymous (Theile, Huther), nor do they simply denote the contrast of the outward and the inward (Wiesinger and al.). The expression "*pure*" requires the Christian realization of the symbolical, theocratical purity; the sequel shows that it is to exhibit itself in the pious life of merciful love. The expression "*unprofaned*" (we supply this rendering in order to give more marked force to its literal meaning; the difference between ἀμίαντος and ἄσπιλος also must be brought out in the translation) requires in the same sense real preservation of purity and purifying. The legal Jew became unclean by natural and pagan uncleannesses, the Christian must keep himself clean and cleanse himself from worldly-mindedness and vain worldly doings. Such a Divine service, therefore, denotes here the true life and work for the glory of God.—

Before the God and Father.—This again lays stress on the Christian conception of God, as in vv. 5, 17 and παρὰ τῷ ϑεῷ refers not only to the Divine judgment (Huther) but more especially to the attitude of the servant before the face and mouth of the commanding Lord. (Huther rightly observes concerning καὶ πατρί "God in virtue of His love can only consider *pure* that religious service which is the expression of love." [Chrysostom in *Catena* says: οὐκ εἶπεν ἐὰν νηστεύητε, ὅμοιοι ἐστὲ τῷ πατρὶ ὑμῶν, οὐδὲν γὰρ τούτων παρὰ ϑεὸν οὐδὲ ἐργάζεταί τι τούτων ὁ ϑεός· ἀλλὰ τί; γίνεσϑε οἰκτιρμονες ὡς ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς· τοῦτο ϑεοῦ ἔργον· ἐὰν οὖν τοῦτο μὴ ἔχῃς, τί ἔχεις; ἔλεον ϑέλω, φησί, καὶ οὐ ϑυσίαν.—M.].

To be careful of the orphans and widows.—We translate thus because it brings out the antithesis *to be careful of worldly affairs*, which James has doubtless before his mind's eye, like Peter in his ἀλλοτριοεπίσκοπος, 1 Pet. iv. 15. Although the verb is frequently applied to visiting the distressed (Huther: Matth. xxv. 36, 43; Jer. xxiii. 2 etc.), it has also in this form a wider meaning (Theile: the *species pro genere*). The wider sense: to be careful of, to care for, to protect one, is directly brought out in Acts. xv. 14; Heb. ii. 6 and elsewhere; Philo calls ἐπίσκεψις *providentia*. "The ὀρφανοί are named first as those in want of help, as in Deut. x. 18; Job xxix. 12, 13 etc." Huther. This Divine service answers to the fatherhood of God; those who engage in it do His work in love and compassion, because He is a Father of the orphans and a Judge (a Protector of the rights of) the widows, Ps. lxviii. 6 and other passages. Now according to the book of Tobit it was the ideal of a true Israelite to protect the distressed among the captives of his people and Tobit i. 6, 7 we read that it was an integral part of the religious service of Tobit that every third year he gave the tithe to the strangers, the widows and the fatherless. In this manner the Israelite of the New Testament was called upon to help his poor people especially the distressed in their affliction. The state of affliction in its concrete form is most frequently and most touchingly exhibited in the distress of widows and orphans. In this direction we may have to seek the sense of keeping oneself unspotted from the world; and this probably explains the asyndeton of the two sentences (cf. Huther). They are not strictly coördinate, but the second is the reverse or the sequence of the first, its pure antithesis. Hence ἄσπιλον comes emphatically first. Cf. 1 Pet. i. 19; 2 Pet. iii. 14. The expression ought really to be resolved

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into two ideas, firstly, to keep oneself from the world, secondly to keep oneself unspotted from the world, that is, *from the world* is connected with the two elements of the sentence: to keep oneself unspotted. The ethical idea of κόσμος is everywhere the personal totality of life converted into the Impersonal, *i. e.* mankind as to its ungodly bias. The peculiarity of this idea in James comes out more clearly in ch. iv. 4. What heathenism was to the Jew, the antithesis of the holy people, to which it might apostatize by spiritual idolatry, such was to the apostolical mind, the ungodly doing of the world, whether manifested in Judaistic visionariness or in a heathen form. Oecumenius's idea of the δημώδης καὶ συρφετὸς ὄχλος, ὁ κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης αὐτοῦ φθειρόμενος was consequently not far from the image of the excited condition of the world, which was floating before the Apostle's imagination; but the Judaistic ὄχλος assumed a prouder and more spiritual shape. This specific reference, of course does not exclude the more general. [Alford: "*The whole earthly creation*, separated from God and lying in the sin, which, whether considered as consisting in the men who serve it, or the enticements which it holds out to evil lust (ἐπιθυμία) is to Christians a source of continual defilement."—M.]

DOCTRINAL AND ETHICAL.

1. The purity of the moral teaching of James also is conclusive from what he says concerning *wrath*. James is far from holding a quietistic or ascetico-rigoristic view which did approve of all anger absolutely, as unworthy of man or the Christian. He recognizes with Christ (Matth. v. 22; Mark. iii. 5) and Paul (Eph. iv. 26) lawful anger as opposed to unlawful. As in the case of the Master, so also in that of the disciple anger should be the extreme point of the flame, with which love strikes. But although anger is permitted up to a certain degree, it is nevertheless restricted within fixed limits by the limiting direction βραδὺς εἰς ὀργήν. One has only to look at the deplorable mischief that may be produced by excessive anger in order fully to justify the necessity and wisdom of this precept. Peculiarly Christian is the *triplex officium*, which in v. 19 is commanded in so brief and pithy a manner. The exhibition of such a frame of mind affords proof that the regeneration spoken of in v. 18 is a reality. The natural man is the very opposite: he is slow to hear, swift to speak and swift to wrath. It is also note worthy that v. 19 contains properly the *text*, the exposition and developement of which are treated of in the remainder of the Epistle. The exhortation to be *swift to hear* is expounded from v. 21—ch. ii. 26 with simultaneous reference to a fruitful hearing; the admonition to be *slow to speak* is emphatically urged in ch. iii. and that to be slow to wrath in ch. iv. and v.

2. Because on the Israelite standpoint no justification before God was possible without the fulfilling of the law, the chief demand of which is *love*, while wrath is the very expression of the most unbridled *selfishness*, there are no ideas more decidedly opposed to one another than ὀργὴ ἀνδρὸς and δικαιοσύνη θεοῦ.

3. Slowness of hearing was, it would seem, an evil not peculiar to the first readers of this Epistle, but also common to others, and particularly to Jewish Christians. Cf. Heb. v. 11; x. 25. The emphatic urging of the opposite quality is therefore not superfluous. Here also the words of James echo the words of Christ. Luke xi. 28; Matth. vii. 24–27; xiii. 23.

4. Real *inward* hearing is ever to receive anew the word, implanted and already extant within us as the seed of regeneration, which in an inexhaustible richness of forms is ever brought home to us as a new word of life. What would the preached word avail unless it had hidden points of contact in the hearts and consciences of Christians? cf. 1 Thess. i. 6. The forgetful hearer, whom James describes in vv. 22–24 fully corresponds with the second class of men depicted by our Lord in the parable of the sower (Matth. xiii. 20, 21).

5. James' view of the connection of faith and hearing is identical with that of Paul. Rom. x. 14–17.

6. The representation of the Gospel as *the perfect law of liberty* is as correct as it is important. Paul, who contrasts generally the law and the Gospel, acknowledges a law of the spirit of life in Christ Jesus, Rom. viii. 2. This law is *perfect* because it presents at once the most perfect and most judicious directory of the life of believers; it is the *law of liberty* because the faithful practice of it leads men to true, moral liberty. Here the saying is fully valid *legum servi sumus est liberi esse possimus*. Cf. Jno. viii. 36; Matth. v. 17–20.

7. Care must be had that James be not misunderstood in the description of the pure and unspotted religious service (v. 23), as if these words contained an exact definition of the inner side of true religious service in general. Any one somewhat philanthropically inclined and at the same time keeping himself outwardly free from worldly contamination is on that account far from being entitled to say that in so doing he is practising the pure and unspotted religious service in the sense of James. In order to prevent any possible misapprehension of his language we have to notice that he refers not indefinitely to *the* Divine service, but to *a* pure and unspotted service (θρησκεία without the Article) and states merely in a general way what is above all things essential to the being and efficacy of a practical religiousness in its outward manifestation. "As if one addicted to drink were to boast of his morality and were to be told in reply that a moral man does not get drunk, it would not be the latter's purpose to represent thereby the sum-total of a Christian conversation." *Chrysostom.* The great and principal condition is taken for granted, viz.: repentance and faith; besides, this exhortation is also addressed to Christians already regenerate, v. 18. James insists upon the duty we owe to our *neighbour*, who is here represented by widows and orphans as those most in want of help, and upon the duties we owe to *ourselves* by the practice of self-denial and vigilance. These two points reveal at the same time the true disposition toward God. Besides James does not say that the man who applies himself to the discharge of these duties shall be blessed *by* this his

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doing but that he shall have even here a taste of bliss in this his doing (ἐν τῇ ποιήσει) so that this doing as such is to him the highest bliss. v. Gerlach: "In this doing of the law he will feel himself truly blessed, as he must be esteemed blessed. To fulfil the commandments of God, to progress in holiness, is an ever-growing enjoyment of blessedness, granted more and more to the believer and the faithful already here on earth."

8. Widows and orphans so highly favoured even by the Mosaic law (Ex. xxii. 22–24 and elsewhere), are also emphatically protected by Christian morality. The difference between the philanthropy of the Church and that of a mere humanism.

HOMILETICAL AND PRACTICAL.

Christians are called constantly to adopt the prayer of David, Ps. cxli. 3.—It is impossible that the bitter root of wrath can produce the sweet fruit of righteousness.—Difference between holy and unholy anger.—*Ira furor brevis.*—The causes and excuses of the frequent dulness of hearing.—The development of spiritual life ever conditioned by the use of the means of grace.—The preaching of the Gospel a constant watering of the seed of regeneration already planted in us.—What we have to lay aside and what we have to bring with us in order to serve God in public (*i. e.* make a public profession of religion).—Many hearers put rigorous demands on the preacher but hardly any on themselves; it ought to be the reverse.—True meeekness in the hearing of the word.—The Gospel a power of God unto salvation etc. Rom. i. 16.—The self-deception of the hearer of the word who becomes not a doer, cf. Prov. xvi. 25; 1 Cor. iii. 18.—Three classes of men: 1, those who neither hear nor do the word; 2, those who hear it but do it not; 3, those who both hear and do it.—Even Herod heard John the Baptist gladly and for his sake did many things, but not the one thing needful, Mark vi. 20.—The word of God a bright mirror which must be attentively looked into, wculd we attain true self-knowledge. The true hearer of the Gospel looks as carefully into the mirror as do the angels into the plan of salvation, 1 Pet. i. 12.—The Gospel 1, a law; 2, a perfect law; 3, a perfect law of liberty.—The blessedness of the doer of the word, Ps. cxix. 1 etc.—The absolute incompatibility of the service of sins of the tongue with a truly religious life.—The Christian life a service of love.—Only that Divine service is the true, which is a Divine service before "God and the Father," 1 Sam. xvi. 7.—The practice of the duties of love must be joined with conscientious watchfulness of ourselves.—The Christian's relation to the world: 1, to its distressed ones; 2, to its temptations.—The fruit of righteousness is a tree of life, Prov. xi. 30.—How eloquently James has recommended his instruction concerning active fear of God by his own example.—(vv. 19–27). A direction for and eulogy of the right hearing of the Gospel. James urges us 1, to devout hearing (vv. 19, 20), 2, to meek receiving (v. 21), 3, to active practice (vv. 22–24), and 4, to constant searching of the word (vv. 25–27).—(vv. 25-27) 1, What one enjoys (v. 25), 2, avoids (v. 26), and 3, practises in the way of active piety.—True Christianity the most practical matter in the world.

STARKE:—Believers are more eager to learn than to teach, for the cause of regeneration makes us real hearers of the word. Jno. viii. 47.

LUTHER:—Blessed is the man whose mouth is in his heart and whose heart is not in his mouth; the one is wisdom, the other folly.

STARKE:—He who along with other sins does not overcome his carnal anger, cannot enter into the Kingdom of God, Gal. v. 20, 21.—Sins are also in believers, who must more and more cleanse themselves from them, Heb. xii. 1.

QUESNEL:—He only loves the word of God in truth, who performs it by love, 1 Jno. v. 3.

LANGII OP:—To deceive others is bad, to deceive oneself worse, and the latter is more common than the first, Prov. xxiv. 8.

STARKE:—The word of God is here compared with a mirror not only on account of its intrinsic brightness and purity, but chiefly because of its use and benefit. For it not only shows us (according to the law) the detestable and sinful form of our souls which we derive from the first Adam and wherein alas, we resemble Satan, but it shows us also (according to the Gospel) the beauteous, glorious and lovely form which we may receive from Christ, the second Adam, and His Spirit by means of the new birth and wherein we resemble Him.

QUESNEL:—He that doeth not what he heareth, forgetteth more than he heareth and his latter end will be worse than the beginning, 2 Pet. ii. 20, 22.—Blessed is the man who receives his own testimony against himself. 1 Cor. xi. 31.

STARKE:—Fear not, believers, if you hear the Gospel called a law and that it enters as much and more into hearts of poor sinners with lightning and thunder than the old law of Sinai; for it is a law of liberty. Such a liberty which is more valuable than all treasures, more pleasant than life itself and more precious than all the goods of the world; none know what it is worth but those who have lost it and those who have it, although they esteem it most highly, yet do they not esteem it according to its value, Gal. v. 1–13.—Whoso truly serves God in the spirit, his tongue also is governed by the Spirit of God, Ps. xxxix. 2.—Many whose mouth is full of the praise of the truth and who are proud of their Divine service are their own worst deceivers and seducers, Rom. ii. 23.—Many a service is well-pleasing to God which is despised and even rejected by men, Acts xxiv. 14.

CRAMER:—Widows and orphans are privileged individuals before God.—He that keeps himself unspotted before the world, does the will of God and is greatly blessed, 2 Cor. vi. 17, 18.

Vv. 16–21. *Epistle for the 4th Sunday after Easter* (Cantate).

LUTHER:—Because the Epistle of James ch. i. has been read from of old on this Sunday, being also good for instruction and exhortation, we will also retain it for those who would have it continued and say something concerning it, lest it be thought we wanted to reject it, although the Epistle has not been written by an Apostle nor does set forth everywhere the manner and stamp of apostolical teaching nor quite conformable to pure doctrine. Therefore James concludes:

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"Let every man be swift to hear, slow to speak, slow to wrath." That is: be taught, admonished by God's word, reproved and comforted, be swift in these things; but be not fluent in speech, in murmuring, cursing and railing against God and man. Hereby he does not forbid us all speaking, reproving and being angry, if the commandment of God or necessity require us so to do, but that we for ourselves shall not rashly and vehemently engage in it, although we be irritated thereto—and the rather hearken to and suffer us to be taught by the word; which is the true and real word, which we should ever let govern and lead us, and from which should flow whatsoever we say, blame and rebuke. Hence it is said soon afterwards to receive the word with meekness, that we may not be angry if it reprove us, or murmur if we have to suffer somewhat for it.

HEUBNER:—Talkativeness the mark of a weak mind.—The word of God the best bridle for the government of the tongue and the affections.—Never act while thou art angry.—(vv. 16–21.) The Christian's belief in the presiding control of an all-good God. 1. Nature and reason, 2. Effects of this belief.—Self-deceit in the service of God.

PORUBSZKY:—Of ungodly anger. 1. What is anger? 2. What does anger? 3. How is anger conquered?

COUARD:—Contemplations on the precious gift of the Gospel.

KAPFF:—Whereto we are impelled by the absolute perfection of God.

PALMER:—Good works: 1, their inward origin (vv. 16–18), 2, their outward form (vv. 19–21).

SOUCHON:—Receive the word daily.

STANDT:—What we may expect from God: 1, what He gives (vv. 16–18), 2, what He removes (vv. 19–21).

VON HARLESS:—Who walks in the right way to the end of life?

ARNDT:—The sins of the tongue.

HERBERGER:—Like as a wagon runs in two ruts, like as a man stands on two legs unless he be a cripple, like as he consists of two parts, body and soul, so Christianity also runs in two parts, in faith and works. 1. God the good gives good gifts, 2, and expects good to be returned to Him.

LISCO:—The fountain and the vessel of all good gifts.—Spring's threefold address to us the children of God.—The holiness of God in its incompatibility with human sin.

FUCHS:—The word of truth as the perfect gift of God.

Vv. 22–27. *Epistle for 5th Sunday after Easter* (Rogate).

HEUBNER:—Other laws bind and are often burdensome to us: the law of God delivers us from the bands of sin.—Those, otherwise free from gross sins, yet sin with the tongue.—Sefishness turns even religion into an instrument of self-sufficiency.—All religion must be moral.—We should take to the necessitous not only our gifts but ourselves.—Comparison of the true and false religious service as to 1, their nature, 2, their influence and 3, their relation to God.—Caution against the abuse of the doctrine of justifying faith.

PORUBSZKY:—Be doers of the word and not hearers only!—Our Divine service is a surrender to God.

LÖHE:—There is no doer but is also a true hearer. First a hearer, then a doer; true hearers, true doers.

LANGE:—If the word seizes not thyself, it will be a burden to thy head.

STIER: v. 27.—He refers less to the work itself than to the disposition and impulse of heart which impels us to the distressed in their affliction. Hence he says nothing of our feeding, clothing and providing for widows and orphans, but he specifies our visiting them in their affliction, protecting them, assisting them and carrying to them the best of our possessions, true consolation. We understand, it is to be hoped, how much this requires, how the duty of love drives us constantly into the world and among men, and how it is incompatible with pharisaic or pietistic separateness and monkish solitariness.—How the hearing of the word is to become saving work.

VON KAPFF:—Who is blessed in his doing?

FLOREY:—How differently Christians use the mirror of the Divine Word!

SCHMID:—The apothegm of wisdom concerning self-vigilance: 1. Mirror aright and see thyself; 2. See aright and know thyself; 3. Know (thyself) aright and think thee small; 4. Who thinks him (self) small is wise in all.

HERBERGER:—The keeping of God's word makes it ours unto salvation.

COUARD:—Caution against self-deceit in Christianity.

SOUCHON:—Be doers of the word.

WESTERMAIER:—The same.

J. SAURIN:—An excellent sermon on v. 25, entitled: *Sur la manière d'étudier la Religion*, Serm. Tom. iv. p. 1–48.

LISCO:—Of true religion.—Be doers of the word and not hearers only. 1. *When* we shall be it? and 2, *Whereby* is it seen that we are it.—Of the nature of true religion.

LEDDERHOSE:—The right hearing of the word.

NEILING:—Ye shall be not only hearers of the word, but doers also [in a rhyme which hardly deserves reproduction.—M.].

[This section is already so full of homiletical matter that instead of supplying additional ones, I refer the reader to the *new* matter given under "Exegetical and Critical" and to the following standard works which will furnish him with much that is excellent and full of thought.

On verse 22. The Sermon of BP. ANDREWS, V. p. 195; also BP. SANDERSON, III. p. 366.

On verse 26. BP. BUTLER's Sermon IV.; DR. BARROW, Serm. XIII., Vol. I. p. 283.—M.]

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V. THIRD ADMONITION WITH REFERENCE TO THE THIRD FORM OF TEMPTATION. EBIONITE CONDUCT.

CAUTION AGAINST JUDAISTIC PARTIALITY, AGAINST FAVOURING THE RICH (THE JUDAIZING CHRISTIAN) AND DEPRECIATING THE POOR (THE GENTILE CHRISTIAN) IN THEIR CHURCH-LIFE. CONSISTENT PROOF OF FAITH DEMANDED IN THE WORK OF CHRISTIAN BROTHERLY LOVE AND IN THE ACKNOWLEDGING OF UNITY OF FAITH IN THE FAITH-WORK OF ABRAHAM THE PATRIARCH AND IN THE FAITH-WORK OF RAHAB, THE GENTILE HARLOT. DEAD AND LIVING FAITH.

Chapter II.

My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with
2 respect of persons. For if there come unto your assembly[1] a man with a gold ring,[2]
3 in goodly apparel, and there come in also a poor man in vile raiment: And ye have[3]
respect to him that weareth the gay clothing, and say unto him,[4] Sit thou here in a
good place; and say to the poor, Stand thou there, or sit here[5] under my footstool:
4 [6]Are ye not then partial in yourselves, and are become judges of evil thoughts?
5 Hearken, my beloved brethren, Hath not God chosen the poor of this world,[7] rich in
faith, and heirs of the kingdom[8] which he hath promised to them that love him?
6 But ye have despised the poor. Do not rich men oppress you, and draw you[9] before
7 the judgment seats? Do not they blaspheme that worthy name by the which ye
8 are called? If ye fulfil the royal law according to the Scripture, Thou shalt love thy
9 neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin,
10 and are convinced of the law as transgressors. For whosoever shall[10] keep the whole
11 law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit
adultery,[11] said also, Do not kill. Now if thou commit no adultery, yet if thou kill,
12 thou art become a transgressor of the law. So speak ye, and so do, as they that shall
13 be judged by the law of liberty. For he shall have judgment without mercy,[12] that
14 hath shewed no mercy; and[13] mercy rejoiceth against judgment. What *doth it*
profit,[14] my brethren, though a man say he hath faith, and have not works? can
15 faith save him? [15]If a brother or sister be naked, and destitute[16] of daily food,
16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what
17 *doth it* profit? Even so faith,[17] if it hath not works, is dead, being alone.
18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without[18]
19 thy[19] works, and I will shew thee[20] my faith by my[21] works. Thou believest[22] that
20 there is one God; thou doest well: the devils also believe, and tremble. But wilt
21 thou know, O vain man, that faith without works is dead?[23] Was not Abraham our
22 father justified by works, when he offered Isaac his son upon the altar? Seest thou
23 how faith wrought with[24] his works, and by works was faith made perfect? And the
Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto
24 him for righteousness: and he was called the Friend of God. Ye see then[25] how that
25 by works a man is justified, and not by faith only. Likewise also was not Rahab the
harlot justified by works, when she had received the messengers,[26] and had sent *them*
26 out another way? For as the body without the spirit is dead, so faith without[27] works
is dead also.

Verse 1. Lange: My brethren, do not practise the faith in our Lord Jesus, the Christ of glory [the Messiah in His glory exalted above Judaistic expectations] with respectings of persons [personal considerations, partialities.]

[. . . . . hold not ye the faith . . . . [the Lord] of glory in respecting of persons.—M]

Verse 2. [1] εἰς τὴν. A. G. K., Tischendorf; omit τὴν B. C. Sin. al. Lachmann [Alford—M.], an important variation, showing that the reference is not to particular synagogues.

[[2] χρυσοδακτύλιος=golden-ringed.—M.]

Lange: For if there had entered into your common assembly (συναγωγή) a man with a gold finger-ring, in a clean splendid garment, but there had also entered a poor man in an unclean garment.

[For if there come into your place of assembly a man with golden rings, etc.—M.]

Verse 3. [3] ἐπιβλέψητε δὲ. B. C. K. Tischendorf [Alford], is more expressive than καὶ ἐπιβλέψητε A. G. Lachmann.

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[4] The omission of αὐτῷ A. B. C. Sinait. keeps the expression more general and gives it more dogmatical colouring [than its insertion, Rec. K. L. Vulg. and al.—M.]

[5] ὧδε inserted in C.** G. K., is omitted by A. B. C.*—The addition of τῶν ποδῶν in A. Vulg. [Syr.—M]. Lachmann, seems to be exegetical and intensive, but may have been dropped owing to a moderation in expression.

Lange: And ye were looking upon [made a looking up, a demonstration of] him who wore the clean splendid garment and should say [to him] [thou], sit thou here on the best place, but should say to the poor, [thou] keep standing here [on the standing place], or sit [here] under [down at] my footstool.

Verse 4. [6] καὶ omitted before οὐ by A. B. C. Sinait, may have been objected to in the apodosis as a striking form.
Lange: Did ye not then separate [divide] among ourselves, and become judges according to evil considerations?
[Did ye not distinguish (invidiously) among ourselves etc.—M.]

Verse 5. [7] Rec. reads τοῦ κόσμου τούτου; [A.** C.** K. L. τοῦ κόσμου—M.]; τῷ κόσμῳ A.* B. C.* Sin. etc. The variations seem to be exegetical illustrations.
[8] For βασιλείας [A. and] Sin.; read ἐπαγγελίας.
Lange: . . . . hath not God also chosen the poor [according to the world), who are rich in faith, heirs of the [glorified Messiah—] kingdom . . . . . .

Verse 6. [[9] For ὑμῶν A. Sinait, read ὑμᾶς.—M.]
Lange: . . . . [But] is it not the rich who oppress you? Is it not just they, who drag you to the courts of judgment?
[Is it not they that drag you into courts of justice?—M.]

Verse 7. Lange: Is it not just they who blaspheme that fair [glorious] name, which hath been made to you a surname?
[. . . . that glorious name, which was invoked over you?—M.]

Verse 8. Lange: If indeed ye fulfil [complete under the New Testament] the royal law [the law of the kingdom] according to the Scripture, Thou shalt love thy neighbour as thyself, ye act beautifully [conformable to the beautiful name of Christ as Christians].
[If, however, ye fulfil etc.—M.]

Verse 9. Lange: But if ye practise respect of persons, ye practise sin, convicted by the [very] law as transgressors.
[But if ye respect persons, ye work sin, being convicted by the law as transgressors.—M.]

Verse 10. [10] τηρήσῃ and πταίσῃ, the most authentic readings. So [A. B. C. Sinait.—M] Lachmann, Tischendorf.
Lange: For whosoever should observe . . . . in one thing [commandment] the same hath become guilty of all.
[For whosoever shall have kept etc.—M.]

Verse 11. [11] A. B. C. Sin. have the Present μοιχεύεις, φονεύεις.

Verse 12. [. . . as those about to be judged by the law of liberty.—M.]

Verse 13. [12] ἀνέλεος not ἀνίλεως, is the true reading. So A. B. C. [K. Alford—M.] Lach., Tisch. On the form, itself and variations of spelling it see Huther.
[13] καὶ before κατακαυχ. found only in minuscule codd; δὲ after κατακαυχ. is probably also a stylistic insertion; the variations κατακαυχάσθω in A. [Vulg.;—χᾶσθε C.** M.];—χᾶτε are exegetical efforts to render the text more easy.—ἔλεος instead of ἔλεον supported by A. B. Tischend. [Alford.—M.]
Lange: For the judgment is merciless to him who did not practise mercy, and mercy boasteth [triumphantly] against the judgment [thus Christian mercy triumphantly excels the judging legalistic spirit of Judaism.]
[For the judgment [will be] merciless to him who wrought not mercy. Mercy boasteth [triumpheth] over judgment.—M.]

Verse 14. [14] Τί τὸ ὄφελος, Tischend. following the majority of Codd. Lachmann: τί ὄφελος. So also in v. 16.
Lange: . . . . [what profit doth it bring] if any man were to say that he hath faith, but were to have no works. Faith [in such a case] surely cannot save him?
[. . . . can his faith [ἡ πίστις] save him?—M.]

Verse 15. [[15] ἐὰν δὲ the most authentic reading; omit δὲ B. Sinait.—M.]
Lange: But if a brother or sister were naked and bare and destitute of daily food.

Verse 16. [16] ὦσιν after λειπόμενοι in A. G. Lachmann, is unimportant as to sense. Sin. [B. C. K. Syr. Tischend. Alford.—M.] omit it.
Lange: And one of you should say to them: Depart in peace, be ye warmed and filled, but ye were not to give to them those things which are needful to the body, what would that profit?
[And some one from among you say to them . . . . . but ye give them not the necessaries of the body, what is the profit?—M.]

Verse 17. [17] ἔχῃ ἔργα [A. B. C. K. Tischend. Alf.—M.], is the most authentic and most emphatic reading.
Lange: So also faith, if it has not works, is dead for itself.
[So also faith, if it have not works, is dead in itself (καθ' ἑαυτήν.—M.]

Verse 18. [18] χωρὶς A. B. C. Sin. Lachmann, Tischend. [ἐκ Rec. K. L.—M.]
[19] σου after ἔργων omitted by A. B. [Tischend. Alford.—M.]
[20] μου after ἔργων wanting in Vulg. Syr. B. C. It seems to have originated in the parallelism of this sentence with the one preceding it according to its rejected readings.
[21] B. C. omit μου after πίστιν [A. K. L. insert it.—M.]
Lange: But some one will say [to a man of such faith]: thou hast faith and I have works: show me thy faith without the works [*how canst thou do it?*], and I will show thee my faith out of [by] the works.
[Nay, some one will say . . . . show me thy faith without [apart from] the works, and I will show thee my faith by [out of ἐκ] my works.—M.]

Verse 19. [22] Different readings, Rec. with G. θεὸς εἷς ἐστι; A. Sinait. Lachmann, εἷς ἐστιν ὁ θεός; B. Tischend. [Alford]: εἷς ὁ θεός ἐστιν. The strongest emphasis of A is also the most probable.
Lange: Thou believest [*the article of the law and of doctrine*] that God is one: that thou doest well therein; the evil spirits [*the demons*] also believe that and shudder.

Verse 20. [23] νεκρά A. C.** G. K. [Rec. Vulg. Copt.—M.], opposed by ἀργή in B. C.* etc.: the latter more probable (Lachm. and Tischend. support it) because the former seems to have been occasioned by v. 17.
Lange: But wilt thou know it, O empty man! that faith without works is useless [inefficient]?
[. . . . that faith without [apart from] the works is useless [bootless. Alford]?—M.]

Verse 21. Lange: . . . . justified [proved righteous] by works [out of works] when he offered Isaac, his son, on the altar of sacrifice [Gen. xxii.]?
[. . . When he offered Isaac, his son, on the altar.—M.]

Verse 22. [[24] συνέργει A. Sinait.—M.]
Lange: Thou seest that his faith was energetically joined with his works [was manifested as one with his works] and that faith was completed by works [out of works].
[Thou seest that faith was working together with his works and that by [ἐκ] works faith was made complete.

Verse 23. Lange: And thus also was fulfilled . . . . righteousness [in justification proper Gen. xv. 6.]

Verse 24. [25] τοίνυν wanting in A. B. C. Sin. [Tisch. Alf.—M.] etc.
Lange: Ye see [therefore] that by [out of] works man is justified [proved righteous as man] etc.

Verse 25. [26] κατασκόπους, C. G. seems to be taken from Heb. xi. 31.
Lange: . . . . . and sent them forth by another way.

Verse 26. [[27] χωρὶς ἔργων. B. Sinait.—M.]
Lange: For as the body without spirit etc.

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§ 1. Chapter II. 1-13.

EXEGETICAL AND CRITICAL.

Analysis: Caution against partiality in the Christian Church-life, that is against the Ebionitizing preference of the Jewish Christian and putting back of the Gentile Christian, in connection with the demand of the proof of faith in the exhibition of brotherly love.—Leading points: Reference to the abolition of respect of persons by the Christ of glory.—Ebionite conduct in a parable, vv. 1-4.—Reference to the faith of the poor (in a symbolical sense) as well as to the unbelief of the rich (cf. Matth. xxii. 1-10), vv. 5-7.—True fidelity of the law or the fulfilling of the whole law in the royal commandment of love, as well as the damnable transgression of the whole law in sinning against this commandment, vv. 8-13.—The true life of faith or faith evinced by the mercy of brotherly love and dead faith illustrated by heartless demeanour, vv. 14-17.—The proof of faith by the works of faith or the believer's justification before the consciousness of the Church; vv. 18, 19.—The two examples of the proof of faith by works as a general example of the unity of the living faith of Jews and Gentiles, vv. 20-26.

Caution against partiality in Christian Church-life, that is against Ebionitizing demeanour. The parable of such demeanour. vv. 1-4.

Ver. 1. **My brethren, do not practise.**—The Apostle does not, as is generally supposed, pass from the doctrine of charity to a particular example of charity. If this were so, the example would be ill-chosen, for respect of persons does not violate primarily the duty of charity but the law of justice and equality. He rather passes on to a new form of the temptation.

This clause is not (as Schneckenburger and Kern take it) interrogative, not because the fact in question is beyond all doubt (Huther), for the interrogative form would express this more definitely (is it not so that ye, etc.), but because the form of a warning exhortation makes it imperative. The interrogative construction is inadmissible not only because of the analogy in ch. i. 16 but also on account of the parable which shows the form of the temptation to which they were exposed.

Do not practise:—ἔχετε denotes not only, "do not hold your faith as if it were shut up in προσωποληψίαις" (Huther); still less, "do not detain your faith" (κατέχετε Grotius), but still stronger "do not hold, cherish it in this form." The faith of fanaticism is not only allied with particularisms but the particularisms constitute its very glory. The Plural προσωποληψίαι points to the ever returning and diversified occurrences of this kind.

The faith in our Lord Jesus, the Christ.—Different constructions: 1. The faith in our Lord of glory, Jesus Christ (de Wette, Wiesinger, and al.; reference to 1 Cor. ii. 8). This construction is inadmissible on account of the position of τῆς δόξης. 2. δόξα taken in a different sense from its ordinary signification=opinion (Calvin: the knowledge of Christ obscured by the respect paid to wealth). Wholly inadmissible, because this mode of expression would be most remarkable and because the faith of Christ itself could not be thus disfigured. 3. τοῦ κυρίου etc. Genitive of the subject: the faith, derived from our Lord Jesus Christ, on the glory (Huther). 4. Bengel: τῆς δόξης is in apposition to Christ *ut ipse Christus dicatur ἡ δόξα. Gloria.* Luke ii. 32; Eph. i. 17 etc. Christ, the glory not sufficiently developed, although the idea that Christ is the Schechinah would otherwise be quite suitable. 5. Laurentius unites δόξης with Χριστοῦ, *Christus gloriæ*, but Huther objects that this construction would require the Article before Χριστοῦ. This would however occasion an error as if a twofold Christ were conceivable. In German however we have to emphasize the Article, as far as it is in τῆς δόξης. The sense is plain: faith in the Christ of glory is incompatible with estimating persons according to carnal respects. See the analogous idea 2 Cor. v. 16 and Eph. ii. 16, 17. Christ in virtue of His exaltation has also acquired the κυριότης of the unbelieving Jews. See Matth. xxvi. 64; Rom. ix. 5. [But on the whole it seems best, because it is the least forced construction, to govern τῆς δόξης by κυρίου, see 1 Cor. ii. 8.—M.]

Ver. 2. **For if there had entered;** γάρ gives the reason not of the whole exhortation as such, but of the reference (connected with it) to the glory of Christ, which Luther has made prominent in his free translation; Do not suppose that faith in Jesus Christ, our Lord of glory, suffers respect of persons. The construction which makes the antecedent extend to the end of v. 4 and then makes the consequent begin (Michaelis, Herder etc.) has been justly set aside by Huther; v. 4 is the consequent. The reference of the following exhortation to misconduct in worship has led to the opinion that James is primarily addressing the Church-wardens (Grotius etc). We have already shown that this view over against the grand prophetico-symbolical expression of the Apostle is inadequate The misconduct to which James refers is so general and important as to preclude the literal acceptation of what follows. In the first place it cannot be assumed that such a grievance as that of assigning bad places to the poor had spread throughout the entire Jewish Christian dispersion and in the second, it is even more improbable that James should have received reliable information concerning a disorder so universally prevalent. The ἐάν also and the Aorist indicate a relation which has become historical and is still in course of development.

Into your common-assembly.—Schneckenburger and al. interpret the Jewish synagogue, Huther, the place of the Christian assembly, de Wette, with reference to Heb. x. 25, the religious assembly. But the Article indicates that the *one* synagogue of the entire Jewish Christian dispersion is meant, that is their religious community symbolically described by the name of the Jewish place of worship. The symbol is the more appropriate in that it characterizes the family-bias to union in Judaism. The reference to civil judicial assemblies, which Herder and al. find here, is altogether unfounded. We have endeavoured to bring out in the translation the uniting element of Christianity.

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If there had entered a man.—The Aorist not only aids the imagination by its picturesque force but indicates the historical fact that believers with Judaistic pretensions had already entered the Church.

With a gold finger-ring.—The character of the parables delineating and censuring on the one hand the factious conduct of the Jewish Christians towards the Judaizers proper and on the other towards the Gentile Christians, comes out in the most decided manner. According to Wiesinger and Huther our text gives only an example *instar omnium* for the representation of that sinful προσωποληψία, while many older commentators see in it only a figure of the preference of the rich to the poor, and these are the common views. These views give only rise to the question whether the rich and the poor are to be considered members of the Christian commonwealth (Knapp, Theile, de Wette), or unbelievers or *hospites* (Pott, Kern, Schneckenburger). Wiesinger, in support of the former view, alleges that the Epistle being addressed to Christian readers, the oppressive disparities between rich and poor should be taken as introcongregational (ch. iv. 1; vv. 13—15; v. 1); Huther, in support of the latter, that the rich are distinguished from the brethren etc.; Weiss (*Deutsche Zeitschrift für Christliche Wissenschaft*, 1854, No. 51) makes the rich a non-Christian, the poor a Christian. Schwegler is altogether wrong in making the rich the Gentile Christian and the poor the Jew, for it would follow from this that the Jewish Christians did exhibit partiality towards the Gentile Christians. But he is on the right track in that he sees in the Epistle a reflection of the circumstances of the time. Now we hold that the rich here and throughout the Epistle is not less symbolical than the rich in the Gospel (Matth. xix. 24 etc.) and just so the poor. But the attributes of the rich indicate whereof he is proud. He is in the first place a χρυσοδακτύλιος (the word ἅπαξ λεγ.). That rings with the ancients, especially among the Jews (as a signet-ring) were highly esteemed is evident from Gen. xli. 42; Esther iii. 10; viii. 2; Luke xv. 22. Received as a gift it denotes the prerogative of representing the donor; in the parable of the prodigal doubtless the restoration to the filial state. But the man with the gold ring cannot be any other than the Judaist priding himself in and boasting of his covenant-right and sonship (which to the humble was indeed a veritable gold-ring see Rom. ix.), as a χρυσοδακτύλιος, *a gold-finger-ring-wearer by profession*. He is further described by *wearing* a splendid garment (λαμπρός) which according to Rev. xv. 6 involves in particular the idea of purity and connected therewith denotes the Jewish pretensions to purity and holiness or glory. In like manner the garment of the poor, that is, of the Gentile Christian, is not stained in the ordinary sense but from a religious point of view, as is proved by the ῥυπαρός Zech. iii. 3, 4. In Rev. xxii. 11 also it denotes the opposite of the Holy in a symbolical sense. According to the Jewish conception of purity the Gentile Christians had entered the Church in such a garment; but that James notwithstanding accords to them the wedding-garment is evident from v. 25. Raphelius on λαμπρός, "*nullum certum colorem declarat, sed splendidum, clarum, nitidum, seu rubrum sit, seu alius generis.*"

VER. 3. **And ye were looking upon.**—Ἐπιβλέπειν is emphatic (*Pott*). Upon the ὁ φορῶν τὴν ἐσθῆτα, also very significant, he who *wears that* and carries himself in wearing it. Instead of experiencing disgust at the spectacle of vanity, which manifestly looks out of that proud dress, they suffer themselves to be deceived by that glitter, which in their estimate should have been valueless, and to be awed by the haughty claims to it. This rich man is first looked at, contemplated in astonishment, then complimented, he also stands first; meanwhile the eye is averted from the poor man, who is furthermore despatched in a hurry. "The difference of speech to the one and to the other strongly marks the contrast; they are first distinguished by σύ—σύ, then κάθου and στῆθι, ὧδε and ἐκεῖ, καλῶς and ὑπὸ τὸ ὑποπόδιόν μου are opposites" (Huther). The addition "or sit thou here, etc," as allowing him to be seated, is intended to modify the hardness of the word "keep standing there," but becomes a further humiliation, "sit here under my footstool." This means certainly "down at my footstool." but the expression involves contempt; as it were under one's feet. Not *on* the footstool. The Judaist either wanted to acknowledge the Gentile Christian merely as *hospes* in the Church, or to concede to him at most an inferior right of communion. As the reading ἐπί [for ὑπό B** —M.] indicates a tendency to soften the harshness of the expression, a similar tendency may have omitted τῶν ποδῶν before μου.

VER. 4. **Did ye not then separate among yourselves.**—The comments on this passage are wide apart. Some plead οὐ as a declaration, others as a question. 1. Those who take it *declaratorily:* then, partly ye would not have distinguished (according to sound judgment) among yourselves, partly ye would have judged after an evil manner of thinking (Grashof); or, "then ye are not any longer distinguished among yourselves, *i. e.*, godly and ungodly" (Oeder); or, "then ye have not rightly judged among yourselves" (Oecumenius, Bengel); or, "then ye have not yet judged yourselves" (Heisen); "not *yourselves* but your garments" (Cajetan). But the construction is decidedly in favour of the interrogative form, particulary the hypothetical form and the brevity of the consequent. Hence 2, *interrogatively: a.* διακρίνεσθαι=to doubt in the sense of having scruples concerning a thing. "Ye had no scruples, etc.?" (Theile). *b.* to doubt in the literal sense: "have ye not become doubters in your faith? or similarly (de Wette, Wiesinger, Huther); *c.* the verb=to *judge:* do ye then not judge among yourselves?" (Augusti); or the Verb *passive:* "Do ye not condemn yourselves? (Paraeus). *d.* to make difference; did ye not make differences (in a bad sense) among yourselves?" (Grotius, Knapp and al.). This interpretation passes into *e.* to separate, to divide in a Passive or Middle sense. But the Middle sense lies nearest: do ye not separate, divide yourselves in or among yourselves? (Semler, Gebser, Schneckenburger). We hold with Schneckenburger that the beginning of dissen-

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sion in the Church primarily takes rise in the minds of those factious Christians. They are also at schism in themselves, which schism although it begins with doubting (ch. i. 6) means more than doubting, as is the case in our time with those confessional zealots [confessional= pertaining to a confession, used in German almost as the synonyme of denomination—M.], who suspend the communion of the Lord's Supper with other Evangelicals while they are willing otherwise to hold fraternal intercourse with them. Creating dissensions reacts on the zealots themselves so that they become divided in themselves. Wiesinger and Huther allege in favour of their exposition that *διακρίνεσθαι* in the New Testament constantly signifies to doubt, which it does in many passages. But the Middle of our verb occurs in our sense in Jude 5, 22 and the transition from the Active (Acts xv. 9) to the Middle lay quite near. *καί* intensifies the question. We have endeavoured in our translation to bring out the paronomasia of *κριταί* and *διακρίθητε* [In German: *zerschieden* and *Schiedsrichter*.—M.]. From the evil schism in the heart springs evil judging in the life. Richter: *after* (according to) evil considerations (motives), not the evil, etc. That is, according to the motives of national preferences, claims and prejudices, outward position, etc.

Reference to the faith of the poor in a symbolical sense as well as to the faith of the sick vv. 5–7.

VER. 5. **Listen, my beloved brethren.**—The painful earnestness of the Apostle's mind in view of the dangerous symptoms he had described may be seen in his animated exhortation, his lively address (see ch. i. 16) and his questions.

Did not God choose the poor?—Cf. 1 Cor. xii. 26. Huther: "poor to the world" [Germ. *for* the world.—M.]. Wiesinger: "poor as regards the world." In the latter sense reference may be made to the analogous *τῷ πνεύματι* Matth. v. 3. But that condition of poverty as to the Spirit, simultaneously expresses a longing for the Spirit. But such an element would be out of place here, hence the sense "to the world" is more appropriate. These persons whom you call poor, because they are Gentile Christians, are rather poor *to* the world according to their relation to the world; but to you they ought to be rich, seeing they are rich in faith. The fact that the Ebonites afterwards called themselves poor as regards this world, presents no obstacle to this exposition. Their *usus loquendi* was doubtless rather formed after the pattern of James than *vice versa*, just as the Gnostics did probably borrow many of their expressions from Paul, not Paul from them. [But the sense "poor as regards the world" is after all at least as good as that given by Lange; it is general, and there is no reason why even Lange's interpretation may not be included in it: the Dative of reference here simply shows that these persons were poor with reference to the world objectively or subjectively or both.—M.]

Rich in faith.—Not rich in the possession of much faith [*nicht reich* an *Glauben*. GERM.—M.], but they are rich in virtue of their faith. Still the stress lies not only on the general being rich, the result of the general condition of believing, but also on the particular measure of their being rich as contrasted with the false being rich of the Judaists. *Who are rich in faith.* Huther: *Πλουσίους ἐν πίστει* not in apposition with *τοὺς πτωχοὺς* (Erasmus, Baumgarten, etc.), but the complement of *ἐξελέξατο*, stating whereto God did choose the poor (Beza, Wolf, Wiesinger, etc.). But taking James' choosing as exactly synonymous with Paul's we consider to be not proven. Here the word evidently signifies rather calling, with reference to ethical good behaviour to the Divine revelation. That is: "the decree (more definitely the election) of God is here viewed (indicated) in respect of temporal manifestation." Wiesinger. Still an essential element of the idea of election is held fast. The nearer definition of the election lies in *καὶ κληρονόμους* sc. *εἶναι*. That is: Did not God choose these poor according to the world (from among the Gentiles) who prove themselves rich in faith, that they also may be heirs of the kingdom? Cf. Acts xv. 14, etc.; Eph. ii.—It is to be borne in mind that only the poor to the world were also the "rich" among the Jews. But this characteristic was not enough here, while the correction "poor to the world, rich in faith" was sufficiently definite. James therefore here utters the same idea, on which Paul laid peculiar stress as the characteristic of his evangelization, Eph. iii. 3–6, etc.—*κληρονόμους* here, points not to the kingdom as future (so Huther), but as *καὶ κληρονόμους* to the joint participation in the true *υἱοθεσία* of the Jews.—

Heirs of the kingdom.—It is the kingdom of God, the real theocracy completed in the New Testament, progressing towards eschatological completion, not the latter only, as Huther maintains. James separates from this kingdom whatever is particularly Jewish, describing it as *the* kingdom, that peculiar kingdom which God has prepared for those who love Him. The common construction gives a proposition not limited like 1 Cor. i. 26-28, and not sufficiently proven by Matth. xix. 23, 26; viz.: "chosen the poor in this sense that those whom God did choose belong to *this* category, while those belonging to the category of the rich have not been chosen." (Huther). It is impracticable to take the *one* expression literally, the *other* figuratively.

VER. 6. **But ye dishonoured the poor** (man).—*δὲ* denotes the antithesis of *θεός*, *ἠτιμάσατε* the antithesis of *ἐξελέξατο*, as Huther rightly observes. Still the Aorist is used, not only because reference is made to vv. 2 and 3, and because the case is general, but its historical force points to a historical fact, in which Judaizing Jewish Christians have already taken part with the Jews, viz.: the dishonouring of the Gentile Christians.

But is it not the rich?—These rich, who *use violence towards themselves*, i. e. the Christians, (cf. the expressions Matth. xx. 25). The reference here is not any more to the rich in general than before to the poor (both according to Huther). The populace took as much part in the persecution of the Christians as the nobility, the former indeed were conspicuous in it. Nevertheless it was with the Judaists who fancied themselves theocratically rich, that the impulses to the persecution of the Christians did then still

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originate. So *e. g.* the first persecution of the Apostles, the execution of Stephen. *καὶ αὐτοί*, it is just they. All sympathizing of Christian ultras with Judaistic Jews contained the germ of want of self-respect, as is the case nowadays with all sympathizing of the evangelical ultras with the ultramontanists and that of pietistic ultras with the confessionalists. Is it not just they who excommunicate you? one might ask in the latter cases.

VER. 7. **Is it not just they who blaspheme that fair name?**—Favouring those rich ones would involve not only want of self-respect but even a participation in the guilt of their blasphemous conduct in respect of the fair name. This blaspheming cannot be taken figuratively as if it did denote insult heaped on that fair name by the evil works of the Christian rich men themselves, as Huther rightly observes in refutation of the views of several commentators (also of Wiesinger, whose citations, *e. g.* Jer. lii. 5: *δι' ὑμᾶς τὸ ὄνομα μου βλασφημεῖται* and similar ones, do not prove that *βλασφημεῖν* has the direct meaning "to dishonour"), nor can the reference be (according to Hensler) to the Christian name, for that is just the transfer of that name to them; the name of the poor is altogether out of the question. It is only the name of *Christ* to which reference is made, whether believers were already called *χριστιανοί* (which was the case, in part at least, Acts xi. 26), or not. The name of Christ was transferred to them as a surname denoting at once their peculiarity and to whom they belonged. [They were *Christ's χριστοῦ*, 1 Cor. iii. 23.—M.]. The expression is formed after the Hebrew model שֵׁם נִקְרָא עַל (Deut. xxviii. 10; 2 Chron. vii. 14; cf. Is. iv. 1; Gen. xlviii. 16 and Acts xv. 14, 17). In virtue of the fact that once the name of Jehovah was called over Israel, Israel was described the people of Jehovah; in like manner Christians are now the Christian people (the people of Christ—M.] in virtue of the name of Christ. His name is called fair, in opposition to the insulting blaspheming; it is the fair, the glorious name *κατ' ἐξοχήν*; the name of the Lord of Glory (ch. ii. 1), in which is all salvation (Acts iv. 1; Phil. ii. 10, Wiesinger). The Christian rich men could not any more be reproached with the sin of blaspheming the name of Christ (*βλασφημεῖν* always denotes abusive *language*, Huther), than the non-Christian rich men in general (the names even of Pilate, Gallio, Agrippa, Festus and al. may here be called to mind); the reproach fitted solely, if the Judaists were the rich in a figurative sense; to them it was wholly applicable.

True fidelity of the law or the fulfilling of the whole law in the royal commandment of love, as well as the damnable transgression of the whole law in sinning against this commandment, vv. 8–13.

VER. 8. **If, indeed, ye fulfil the royal law.**—The connection, by the introduction of *μέντοι*, is difficult, but only, if doubts remain as to what precedes. James had just now reproved his readers for being partial to Judaists, proud of the law and fancying themselves rich, *i. e.* because they themselves were not free from legal onesidedness. The progress of the thought fully accords therewith: "The whole consistency of true fidelity to the law, to be sure, ye ought to exhibit, according to the commandment, thou shalt love, etc.; but your partiality is a breach of the law." According to Huther and many others (Calvin, Theile etc.) James wants to meet the excuse of his readers that their respect of the rich was the outgoing of love; but surely no Jew could have thought of representing *προσωποληψία* as love. Although in this case *μέντοι* is rendered *certainly* (*indeed*, German *freilich*) the sense is different: *igitur* (Schneckenburger) and *yet* (de Wette) are also set aside by our explanation. [Whichever particle be chosen, *μέντοι* is clearly *adversative.*—M.].

The royal law.—The law denotes here not a single commandment (as *Huther* maintains with reference to Jer. xxxi. 33, Heb. viii. 10; x. 16), for the commandment cited immediately afterwards embraces the whole law as completed in the New Testament. It is *royal* not only because it is supreme and the most excellent (so Wiesinger with reference to Philo, Plato and also Theile, Schneckenburger and al.). Although Christ, placing Himself on the Jewish stand-point calls it *first* and *great*, immediately afterwards He describes it as *all-embracing* and *principial* (Matt. xxii. 39), and this New Testament conception of it is found also in Paul, Rom. xiii. 8-10; Gal. v. 14. Now if this *principial* [*i. e.* original, initial, elementary—M.] nature of the law and this its *oneness*, Mark xii. 32, are inferred from the Oneness of God, the Giver of the Law, the explanation that it is called royal because it proceeds from God its Author, is not so far-fetched (Raphelius, Wetstein and al.), as Wiesinger supposes, who says that this is true in respect of the whole law; but this objection lacks point, inasmuch as the cited commandment is really the whole law; but it leads to the exposition that the "royal commandment is the commandment of Christ" (Grotius). Its applying to kings as well as to other men (Michaelis) its being a *via regia* (Calvin), are explanations which do not reach the fundamental idea; its *making* kings (Thomas) is less remote; but it is probably called here the law royal and the law of the kingdom, because of the authority of rich men and the contrast between rich and poor must completely vanish before the authority of the king. Before Christ, the Lord of Glory, who has comprehended all laws in this one law, the rich are low and the poor rich (ch. ii. 1; i. 9 etc.) *Negatively*, the law completed in the New Testament is a principle of perfect liberty (Acts i. 35), *Positively* it is a royal principle exacting perfect obedience to the Lord. Hence we have here once more the word *τελεῖν* conformably to the previously repeated allusions to the New Testament *τέλος*. [But why not take *νόμον βασιλικόν* in its plain and obvious sense, the law *royal*, "the law which is the *king* of all laws" (Alford)? This rendering (with reference to Rom. xiii. 10) suits the context well.—M.]—*κατὰ τὴν γραφήν* refers not only to *τελεῖτε* but to the whole sentence *νόμον βασιλικόν τελεῖτε* for the *νόμος* Ex. xx. in its higher royal form is already traced beforehand, Lev. xix. 18, while that discursive form of the law is referred to the ministration of angels (Gal. iii. 19).

Ye do well. (German: *"ye act beautifully,"*)

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—That is: conformably to the beautiful name, which those men blaspheme. Christianly beautiful, answering to the spiritual beauty or the glory of the name of Christ. Huther's remark that here something is to be conceded, not without irony, to the opponents, lies outside of the context.

VER. 9. **But if ye respect persons.**—προσωποληπτεῖν is ἅπαξ λεγ. and admirably chosen by James to denote Judaizing Christianity. By such conduct they suppose to avoid sin, but he tells them: by this very thing ye are working sin (ἐργάζεσθαι is stronger than ποιεῖν, Matth. vii. 23, etc.).

Convicted by the law.—The reference here is certainly to the specific prohibition of prosopolepsy [respect of persons—M.] Deut. xvi. 19 and similar interdictions (Huther denies it), inasmuch as it formulates the commandment of love literally and at the same time in the light of it acquires a more general sense; that is, the law of love in its oneness, as applied to the question under notice, runs into an express prohibition of prosopolepsy. The very law therefore on which the Judaist plumes himself, convicts him as a transgressor. The choice of the word παραβάτης has here, as in Rom. ii. 25, and like παράβασις ch. v. 14, a peculiar emphasis; the Judaistico-Ebionite transgression of the law as completed in the New Testament is, as it were, a second fall. Cf. Gal. ii. 18.

VER. 10. **For whosoever shall have kept the whole law.**—Hypothetical case, put so as to apply at once to the Jewish stand-point in its full consequence and to the Christian, without being ambiguous, because the full consequence of Judaism leads to Christianity. The uniform solidarity of the law is also acknowledged by the Jews; hence Rabbi Jonathan says; "*quod si faciat omnia, unum vero omittat, omnium est singulorum reus.*" ἐν ἑνί is to be taken agreeably to the preceding. Not the *one* definite commandment of love (Oecumenius, Semler), which embraces the whole but any one point of the law. Since νόμοι is rarely used to denote the Mosaic commandments one might feel inclined to take ἑνί as a neuter (with Schneckenburger and Kern), but since the following πάντων, according to Huther and al., renders the construction difficult, it is better to assume James entering into the Jewish mode of view which he potentiates in saying that every separate ἐντολή has also the full force of a νόμος. Wiesinger says that James takes the most favourable case in order to make his statement as convincing as possible. But James is hardly willing to yield this most favourable case to the reader. The point to be made is the demonstration of the absolute inviolability of the law. The πταίειν may be understood as well of a slight offence as of a gross offence, the declaration holding good in either case; but the context seems to require the latter construction which is also favoured by the preposition ἐν. Whosoever offends in *one point* so as to fall, is preëminently a transgressor of all laws, *i. e.*, he is an apostate. This sense follows more clearly from the sequel. Such an one is ἔνοχος, *i. e.*, held fast in guilt [Germ. arrested—M.] for satisfaction by the suffering of punishment. Each separate law becomes as it were a judge who arrests him.

VER. 11. **For He who said.**—The unity of all commandments lies primarily in the unity of the Lawgiver, Mark xii. 32. This implies of course the One Spirit of all commandments according to which all commandments are included in each separate commandment and the *one* sense: the requirement of love and the *one* recompense.

Thou shalt not commit adultery.—Different explanations have been given of the selection of these two commandments. Baumgarten: Because their transgression was punished with death; Wiesinger: because the readers are nowhere charged with μοιχεύειν (see for the contrary ch. iv.), whereas μὴ φονεύσῃς has the commandment of love as its kernel, because these are the first duties under the law of love to one's neighbour. However we have here once more to call attention to the symbolical character of this Epistle. To the Israelite the prohibition of adultery was at once the prohibition of religious apostasy to heathenism (which probably accounts for the transpositions Mark x. 19, etc. of which Huther makes mention), and the prohibition of murder at once that of lovelessness [coined from the German *Lieblosigkeit*, for want of a current English equivalent—M.] towards our neighbour. The sense therefore is probably as follows: the same God to whose commandment you appeal in your fear of intermingling with heathenism, has prohibited murder, of which you may become guilty by your hatred of men. We have no doubt that also 1 Jno. iii. 15 refers primarily to Ebionite conduct towards Christian fellowship (ch. ii. 19). The connection of the words with Matth. v. 17–19 is clear.

VER. 12. **So speak ye and so do ye.**—Application drawn from what has gone before, but not a new section (Semler). Huther wants to connect οὕτως with what follows, not with what has gone before. But the double οὕτως as well as the anteposition of λαλεῖτε refer strongly to what has gone before. The readers of the Epistle are charged not only after the manner of laymen to judge according to the anti-judaistic conception of the law, which had been laid down, but also to assert it in their respective spheres as witnesses of the truth (see ch. iii). Thus they were first to speak and to testify but then of course also to act accordingly.

As those about to be judged by the law of liberty.—This is not the explication but the reason of the preceding exhortation. The question comes up why here again James calls the New Testament the law of liberty as in ch. i. 25 and not, as above, the royal law? The law of liberty is the New Testament principle of the new life in the Gospel of Christ, which frees us from the restraint of the law. Conscious that according to their faithful or unfaithful conduct with reference to this law they are to be judged, true Jewish Christians and Israelites must cheerfully testify against Judaism and its legalism and exhibit Christian fellowship. It is true that this νόμος, as such, admits least a non-observance of this or that commandment (Huther), but this is hardly the reason why it is called νόμος ἐλευθερίας.

VER. 13. **For the judgment is [will be] merciless.**—*Unmerciful* is inadequate. Cf. Matth. v. 6; ch. xviii. 23; xxv. 35. The saying is primarily true objectively. The judgment

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will be rigidly enforced according to the love displayed in our life by mercy shown to the poor, the suffering and the despised. But the saying holds also good subjectively. A hard, merciless man reacts by his conduct upon his own consciousness; he makes himself a hard self-tormentor, who cannot but see the judgment in all his experience and a merciless judicial decree in all judgment.

Mercy boasteth over judgment.—The asyndeton intensifies the antithesis. Since κατακαυχᾶσθαι with the Genitive denotes *boasting oneself against* or *over* (see Rom. xi. 8; Jas. iii. 14), ἔλεος must not be completed by θεοῦ (so Calvin, Bengel and al.), nor interpreted as the triumphant exaltation with which mercy by its assurance of grace *confounds* (*puts to shame*) the terrors of the judgment (so Wiesinger), or transforms them into signs of redemption, as says our Lord (Luke xxi. 38); but it rather signifies the triumphant assurance with which the evangelizing mercy of believers, especially that of a James, a Peter or a Paul or the Gentile world excelled the judging spirit of the Judaists, the cheerful Gospel excelled the gloomy Talmud, the Church of the world the synagogue of the Jewish quarter and the evangelical confession the inquisition of the Middle Ages, to say nothing of the triumph of Christian philanthropy over modern particularism.

DOCTRINAL AND ETHICAL.

1. Against the genuineness of the Epistle of James there is probably not raised an objection apparently more just than that the person of Christ is less prominent in it than in other Epistles and that the author occupies a comparatively lower Christological standpoint than the most famous Apostles. It certainly does not contain the richly developed Christology which characterizes the writings of Paul and John. The Christology of James in general is on a level with that of his brother Jude and not essentially different from that of the synoptical Gospels. The mind of James is rather practical and ethical than dogmatical and speculative. Even in respect of insight into the nature of Christ there was among Apostolical authors doubtless a diversity of gifts, cf. 1 Cor. xii. 7. It is also very probable that James in his wisdom as a teacher deemed it more judicious to refer the readers whom he addressed, more to the moral precepts of the Gospel than chiefly to the Person of the Redeemer. On this account the comparatively few passages in which he speaks of Him with decision, as *e. g.* in ch. ii. 1, deserve the greater attention. On the sense of the remarkable expression τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης see under *Exegetical and Critical.* This single passage proves conclusively how far James was from conceiving Christ (as some maintain) according to the old-Ebionite manner to have been a ψιλὸς ἄνθρωπος. Describing himself as the *servant* (bondman) of Jesus Christ (ch. i. 1) shows unmistakably how far he places the Master above himself, and describing Him as κύριος τῆς δόξης, he not only attributes to Him a royal rank but, indirectly at least, a higher Divine nature far exalted above all creatures. Cf. Ps. cx. 1; Heb. i. 18. Nor must we overlook his mentioning the Lord Jesus Christ at the very beginning of his Epistle in immediate connection with God Himself, and his constant reference to God as the *Father* shows not indistinctly that in doing so he had before his mind's eye the high and holy relation of God the Father to the *Son.* Of equal importance in estimating the Christology of James is the circumstance of his unequivocally calling *Christ* the *Lord*, that is transferring to Him the Old Testament name of God with which he was familiar from his earliest childhood; ch. v. 7, 8. Such an appellation was only possible on the conviction that He, who in the Old Testament is universally called *Jehovah* (Jahve), has revealed Himself in the New Testament as God (the Father) *and* as Christ. Cf. Wiesinger's Commentary on James, p. 65, and Dorner's *Entwicklungsgeschichte der Christologie*, 2d ed., I., p. 95.

2. We should wholly misunderstand James' reproof of the sin of respect of persons, were we to infer from it that he was aiming at the establishment of a perfect equality in daily life or even in the assemblies of the Church. God Himself sanctions difference of rank and station, Prov. xxii. 2; Matth. xxvi. 11. But it is contrary to the will of God, if men overstep the line of demarcation which He in wisdom has drawn, turn it into an impassable gulf and with the existing difference overlook the higher unity. The arrangement therefore, which especially in former times was so frequently prevalent in many evangelical churches, of assigning splendid seats of honour to the distinguished and of putting back the poor as much as possible, would surely be contrary to the spirit of James. It is one thing to recognize a Divinely appointed difference, but it is another to make arbitrary distinction in the public worship of God.

3. James also teaches the doctrine of God's eternal election of grace irrespective of wealth or poverty or any outward prerogatives whatsoever. Although it is true that poverty *per se* is no recommendation and wealth *per se* presents no insuperable obstacle (cf. Matth. xix. 25, 26; Jno. xix. 38, 39), it is on the other hand not less indubitable (and also a real compensation for so many things of which the poor are deprived in this world), that comparatively by far the greatest number of those who are rich in faith and heirs of the kingdom are found among the poor.

4. The idea of Christian Church-life involves among other things the non-existence of lawsuits among believers, or at least the settling of their differences among themselves. Cf. 1 Cor. vi. 1-4. The readers of the Epistle of James appear however to have been far from realizing this ideal, and as a rule it was just the rich who in this respect most oppressed their poor brethren. This is therefore an additional reason for not showing them any greater honour than that to which they were legitimately entitled.

5. David was held guilty of having caused the enemies of God to blaspheme in consequence of his sin with Bathsheba and Uriah, 2 Sam. xii. 14. Equally guilty are in James' eyes those who by their oppressive conduct cause the goodly name of the Lord to be blasphemed to the

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Church, the name which in Baptism was invoked over His people. This is again an indirect proof that he ascribes to the Lord Jesus Christ a really Divine dignity.—

6. "The giving of the law on Mount Sinai took place mainly by the Son of God, who as the Angel of the Lord had led the children of Israel through the wilderness and is on that account called by the prophets King of Israel (Jer. xxiii. 5, 6; Numb. xxiv. 17; Jer. xxx. 21; Jno. i. 49; Rev. xvii. 14; xix. 16), and King of all kings; hence the words *royal law* refer particularly to Christ, who in His sayings and sermons did so strongly inculcate the duty of love (Matth. xxii. 38, 39; Jno. xv. 12, 17; 1 Jno. ii. 5; iv. 20, 21). To love oneself, that is in a well-ordered manner, is nothing else than taking care of one's temporal, spiritual and eternal welfare, so that one's spiritual welfare may also promote one's temporal prosperity. This is done, if we are truly the servants of God, believe on Him and love Him. Now where this love of oneself is well-ordered, it is also a rule of a well-ordered love of one's neighbour; see Matth. vii. 12." Starke.

7. "A single sin against the commandment of God (though he have kept all others) condemns the sinner and burdens him with the curse. If it is presumptuous and intentional, it deprives him of spiritual life, destroys faith, etc., as in the case of David by adultery, in that of Peter by denial and in that of Adam by eating the forbidden fruit. If it is committed through infirmity and haste, sin as sin carries within itself the venom of damnableness, although preserving grace and forgiveness prevent its execution. The law is, as it were, a garment, which is torn altogether, although you only take away a piece thereof; it is like harmony in music which is wholly spoiled if only one voice is out of tune." Starke.

8. "If a man transgress only one commandment and, if it were possible, should keep all the other commandments of the law, he would still be guilty of the whole law, because he has offended the same God who gave the whole law and insists upon its being kept not according to one commandment only, but wholly according to all its parts; whence every man may abundantly know that there is not any single sin so trifling and bad as not to be liable to damnation, since also the most trivial offence against the law is a transgression of the whole law. But God forgiving the penitent even the grossest offences in their justification, is done for Christ's sake, just as in the case of the converted their daily sins of infirmity, although damnable in themselves, for Christ's sake are not imputed unto damnation." Starke.

9. The moral life of the Church of Christ was at all times exposed to the peril of two opposite rocks; moral rigorism on the one hand and antinomian latitudinarianism on the other. The doctrine of James (vv. 10–12) concerning the indivisible unity of the Divine Law is admirably adapted powerfully to counteract both maladies. In no event does he favour ascetical rigorism which only too frequently degenerates into soul-killing formalism. The law for which he is zealous, is a law of *liberty* in the loftiest acceptance of the term, yea the entire antithesis of authority and liberty is converted on his standpoint into a higher unity. The Divine law by no means opposes the Christian as *heteronomy*, but if he has received it through faith and love into his inmost consciousness, it becomes to him daily more and more an *autonomy* [*heteronomy* literally another law, then, living according to another law; *autonomy* literally one's own law, then, living according to one's own law, self-goverment.—M.]. But if on the other hand latitudinarianism arrives only too soon at being rigid in some points and yielding and lenient in others, James stands up with inexorable severity and administers the unity of the Divine law as that of an indivisible whole. Even the best Christian involuntarily is easily inclined pharisaically to overrate some commandments and to underrate others (cf. Matth. xxii. 36; xxiii. 23). Many a man, *e. g.* who would fear and tremble at the thought of murder would little hesitate in bearing false witness against his neighbour. Here comes in the admonition, "Whosoever shall have kept the whole law yet offend in one point, has become guilty of all." It is self-evident that James here does not speak of sins of haste, ignorance or infirmity but of intentional, presumptuous or principled transgressions (transgressing on principle) of one of the commandments. Whosoever has thus become guilty, has disturbed the harmony of the Divine law. Of course not in the sense that a murderer is therefore also a thief, an adulterer or a defamer, but because the transgressor of any one commandment disgraces love, which is the key-note and sum-total of all the commandments. The favourite notion of many people that the province of morals recognizes a greater or a smaller number of *adiaphora* therefore is here emphatically denied. He who obstinately transgresses one commandment without actually violating the others, omits doing so only because at that instant he does not feel himself incited to a definite act of disobedience. For did he feel it, he would doubtless withdraw himself with equal swiftness from the restraint of any other commandment. But where is then his respect of the Divine law in its totality? Whichever commandment be transgressed, such transgression always reveals *selfishness* opposing on principle the chief requirement of *love*.

10. The passage, "Mercy boasteth over (against) judgment" (v. 13) is not any more isolated than that it contradicts the evangelical doctrine of free grace. In the Old Testament also the idea is repeatedly expressed that love and mercy disarm to a certain degree the severity of that Divine judgment. See *e. g.*, Is. i. 17, 18; Dan. iv. 27. John the Baptist described and insisted upon actual exhibitions of love as one of the marks of a repentance by which men might flee from the wrath to come, Luke iii. 8–11. Our Lord described the blessedness of the merciful (Matth. v. 7) and set forth love as the standard in the last judgment, Matth. xxv. 34–40. This is also the spirit in which James thinks and speaks and no further intimation is needed to show that he refers to no other Christian mercy than to that which is the fruit of living faith and genuine renovation of the heart. Not only he, who loved much, may therefore hope for forgiveness but also he who asked for

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much forgiveness, will now also love much, and may look forward to the judgment with greater calmness because this love of faith supplies to him and to others unequivocal proof that he has passed from death unto life. Cf. 1 Jno. iii. 14.

HOMILETICAL AND PRACTICAL.

The glorified Christ, the Lord of the Church, the object of faith. Sincere faith may still be very imperfect. Love and faith are indissolubly united, but love is irreconcilable with partial respectings of persons.—Agreement of the love insisted upon by James and that described by Paul, 1 Cor. xiii.—Rich and poor should appear in the house of prayer at unity among themselves.—Christian liberty, equality and fraternity.—The catchwords of the revolution only caricatures of a Gospel watchword.—The communion of saints is disgraced by lovelessness and party-spirit.—Loveless judging of others ill-becoming to one who will be judged himself.—The prerogatives of the believing poor! 1, They are the elect of God; 2, they are rich in faith; 3, they are heirs of the kindom of heaven which God has promised to them who love Him.—The Gospel opposed both to mobocracy [German '*Proletariat*,' a word always used in a bad sense; this must be my apology for the hybrid mobocracy.—M.] and despotism.—"He that oppresseth the poor, reproacheth his Maker, etc." Prov. xiv. 31.—Poverty evangelically considered.—It is, 1, a great sin, 2, a great shame, 3, a great harm, that the goodly name of Christ, which was invoked over us in Baptism, is dishonoured for our sake; cf. Rom. ii. 23, 24.—Love the foremost requirement made by the royal law of Christianity, Jno. xiii. 34, 35.—The inviolable unity of the Christian code of morality.—"Whosever shall have kept the whole law, but have offended in one point, etc." This saying 1, is apparently strange 2, but nevertheless perfectly true and therefore 3, calculated to solemnize our minds in the judgment we pass on ourselves and to render us careful in that which we pass on others.—The Christian must not consider the commandments of the second table to be less holy than those of the first.—We shall be judged by the law of *liberty*; the meaning, the truth, the solemnity and consolation of this thought.—The connection between faith, love, judgment and acquittal.—The thought of the impending judgment—1, wherein it may alarm the Christian and 2, wherein it may again calm his fears.

On the whole pericope, vv. 1-13.—Of respect of persons. 1. The *character* it discloses: it manifests itself *a.* among Christians (v. 1), *b.* in religious intercourse (vv. 2, 3) and *c.* it springs from impure foundations (v. 4). 2. The *wrong* it inflicts: *a.* on the poor (v. 5), *b.* on the rich (vv. 6, 7), *c.* on ourselves (vv. 8, 9). The *judgment* it deserves; this is *a.* terrible (v. 10), *b.* just (vv. 11, 12), *c.* inevitable (v. 13).—

STARKE:—The Jews had the regulation that if the rich and the poor had a cause before a tribunal, both had either to stand or to be seated.

QUESNEL:—Godliness forbids not the difference of posts of honour but simply disapproves of the rich only being respected and the poor despised, 1 Cor. xi. 22.—Whoso on account of his occupation has outwardly to wear a vile garment, let him so much the more wear the beautiful garment of Christ's righteousness. Is. lxi. 10.

STARKE:—The masses always look more at those who are splendidly attired before the world than at these who are gloriously attired before Christ.

LUTHER:—The rich enjoy greater privileges than others in things temporal, but not in things spiritual, Luke vi. 24.

LANGII OP.:—There are rich in the world who are also rich in God, but there are also poor in the world who are likewise poor in God and these are most miserable for time and for eternity, Gen. xiii. 2.

HEDINGER:—To be a beggar but a true Christian is more than being emperor or king without it.

CRAMER:—Bodily poverty should not hinder but promote one's salvation Luke xvi. 22.—Those who do not honour Christ in His members are not worthy to be honoured themselves, Luke x. 16; 1 Sam. ii. 30.

QUESNEL:—There is nothing greater than the name of Christ, but nothing more to be feared than to bear it unworthily.

STARKE:—The royal law of love makes all to be kings, who are however the subjects of the King of kings, 1 Pet. ii. 9; Rev. xviii. 6.

CRAMER:—By seeming trifles also the law may be transgressed, Numb. xv. 32, etc.

NOVA BIBL. TUB.:—The law exacts perfect obedience.

HEDINGER:—Like as the believer fulfils all the commandments of the law, so the ungodly transgresses all the commandments, 1 Jno. iii. 22.—If any man will allow only one sin to have dominion over him, he cannot receive forgiveness of sins, Ps. xxxii. 2.

STARKE:—It is as culpable to be silent when we ought to speak as to speak when we ought to be silent, Is. lvi. 10.

LUTHER:—The Divine law is the only rule of conduct in whatsoever we do in word or deed, Ps. cxix 9, 15, 22.

QUESNEL:—To be unmerciful, especially towards the innocent and believers, is a sign of men being merely natural and consequently exposed to the wrath of God, Ps. xxxvii. 26.

LUTHER:—The unmerciful will be damned without mercy and the merciful will be saved of mercy, Jer. xv. 6; Hos. i. 6.

LISCO (ver. 1-9):—True faith is remote from all sinful partiality.—(vv. 10-13). Of disobedience to the Divine law.—Christianity aims at equalizing the differences among men.

HEUBNER:—All haughtiness is a denial of faith. Unchristian distinguishing between sins.—What a contradiction! to see Christians dishonour the poor whom God honours.—Without esteeming and keeping all the commandments alike the keeping of this or that is worthless *in the sight of God.*—The assurance which love gives in the judgment.

VON GERLACH:—The Apostle calls Christ the Lord of glory in order to show the nothingness of all human distinctions in His sight.—The law of liberty has freed us from the bondage of sin, from mercenary work-holiness; we should consider therefore what a testimony there will arise against us in the judgment if we make exceptions and do not keep it in voluntary and childlike love.

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Stier:—The Christianity of the rich is more frequently ungenuine and not proof than that of the poor.—If a father setting out on a journey lays down ten commandments to be observed by his child during his absence, and the child reserves one to be transgressed by him—dares such a child appear before his father and say: Father I have obeyed thee, nine of the ten commandments I have well kept! Every sin, thus reserved and remaining, every continuing transgression of one commandment given by the same God cancels our righteousness before the law, so that all its fair numbers turn into so many ciphers.

Neander:-Diversities and inequalities founded on the natural relations and organizations of society were not to be abrogated by Christianity but rendered less burdensome, they were to be equalized by the common bond of love and to become matter for the exercise of that Christian love.

Viedebandt:—The devil has well succeeded in a double trick: 1. In making the rich think that faith is the disturber of all enjoyment and pleasure, 2. In convincing the poor that faith brings no help.

G. Nitzsch:—We do not call a negro a white man because his teeth are white; so none may be called righteous, who only speaks of *righteousness* or otherwise puts into practice some other part thereof. David says: "I keep all thy commandments."

Porubszky:—Faith in Jesus Christ tolerates no respect of persons.—The moral harmony in the kingdom of God (vv. 10-12).—The taking to heart of Christian mercy (v. 13).

Jacoby (v. 12):—Speaking also is subjected to the royal law of love.—It amounts to the same whether our judgment be bribed by riches in money, in intellect or worldly education.

Vv. 8-13—Pericope on the 21st Sunday after Trinity in the Grand Duchy of Hesse and elsewhere.

Baur:—Love as to its being and working.

J. Müller:—Love the being of the Christian life.

R. Kromm:—The Christian is *able* and *bound* to keep *all* the commandments of his God.—Of the riches of Christian love.

[V. 1. *Social* differences are allowed among Christians, Rom. xiii. 7; but invidious distinctions and partiality in *spiritual* matters are disallowed and unchristian. In the use of the Sacraments, in prayer and praise, in the hearing of God's Word Christians are on a level. The pew-system is unprimitive and unchristian. The Church is the *Lord's* house, as its name implies (κυριακόν), and in the Lord's house the rich and poor alike ought to be provided with equal accommodation for worship without any invidious, unchristian and worldly reference to their pecuniary ability.—Ecclesiastical preferment of personal *friends* and *relatives*, as such, is another form of respectings of persons.—M.].

Wordsworth:—Contemplate the *Lord of glory* (1 Cor. ii. 8), who humbled Himself, and took the poor man's nature, and joined all in Himself, and promises glory to humility (Luke xiv. 11; Jas. iv. 10). This consideration is the groundwork of the Apostle's argument and exhortation. This is the *glory* which Christ Himself offers to you—not the *vain glory* of *this world*, which ye seek by preferring the rich to the poor, and by having men's *persons* in admiration for the sake of advantage to yourselves (Jude 16).

[V. 2. Christian places of worship true synagogues (cf. συναγωγή and ἐπισυναγωγή Heb. x. 25).—M.].

[V. 4. Wordsworth:—There are two distinct grounds of censure—

1. That by this partiality they become like *disputants* in a law-suit (cf. 1 Cor. vi. 6), instead of being brethren: this is the rebuke in *this* clause.

2. That they thus constitute themselves into *judges*; this is developed in what follows.

V. 7. The name invoked over Christians in Baptism and in the Benedictions (Matth. xxviii. 29; Acts ix. 14, 21; Rom. x. 12; 1 Cor. i. 2; 1 Pet. i. 17).—In the Jewish synagogue that godly name was *blasphemed* (1 Cor. xii. 3); in the Christian synogogue it was *invoked*. ἐπίκλησις in the language of the Church denotes the act of solemn *invocation*. See Bingham, *Eccl. Ant.* 15, 1.—M.].

[V. 13. Chrysostom:—"Mercy is dear to God, and intercedes for the sinner, and breaks his chains, and dissipates the darkness, and quenches the fire of hell, and destroys the worm and rescues from the gnashing of teeth. To her the gates of heaven are opened. She is the queen of virtues, and makes man like to God, for it is written, Be ye merciful as your Father who is in heaven is merciful. She has silver wings like the dove, and feathers of gold, and soars aloft, and is clothed with divine glory, and stands by the throne of God; when we are in danger of being condemned, she rises up and pleads for us, and covers us with her defence and enfolds us in her wings. God loves mercy more than sacrifice." —M.].

[Shakspeare, Merchant of Venice, Act iv. Scene 1.

The quality of mercy is not strain'd;
It droppeth, as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives, and him that takes:
etc.—M.].

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§ 2. Chapter II. 14-26.

EXEGETICAL AND CRITICAL.

The true life of faith or faith evinced by the mercy of brotherly love and dead faith illustrated by heartless demeanour. v. 14-17.

Ver. 14. **What doth it profit, my brethren, if a man were to say etc.?**—James, having illuminated outward legality as lacking the principle of love, now takes it up as outward faith (*Gläubigkeit*) lacking both love and the energy of practical demonstration (*Thatbeweis*). The sequel shows what he means by practical demonstration; it is the full communion with believing brethren in love and life. The following section (vv. 14-26) supports his demand by examples from the Old Testament. Here it is to be remembered "that with James πίστις is the

necessary ground of σωτηρία, which is evident from ch. i. 18–21, but of course that πίστις which is not without works. In disputing the former delusion, James adopts his characteristic mode of first stating in clear and well-defined language the fundamental thought on which all the rest depends and he does it by the introduction of brief interrogative sentences, which reject that false opinion." Huther.

What doth it profit? The Article makes ὄφελος emphatic; what is the use, what profit does it bring? That is, all the blessing of the theocratic faith, ultimately also in Jesus as the Messiah, is lost if this faith does not lead to vital fruit. That faith itself is then not true; hence: "IF A MAN WERE TO SAY, THAT HE HATH FAITH. λέγῃ is emphatic, so also Gataker, Stier, de Wette and al. Although de Wette's rendering "IF A MAN PRETENDS," be probably too strong, the assertion of Huther, that the sequel does not give the lie to λέγειν, is incorrect. This is certainly done conditionally in v. 18 where it is maintained that the existence of faith cannot be proved without works. Only thus much may be admitted, that James allows the faith which is merely outward and traditional to pass as a kind of faith, on account of its objective truth he cannot call it false, but on account of its subjective untruth he calls it dead and the contrast of dead and living shows that he distinguishes faith from faith. Now the faith which he calls living needs no further complement; it is a unit as to its living energy, while the faith without works, lacks owing to the absence of works the demonstration of energy of life. If we say "the dead body is without the soul," it does not follow that we think also: "The living man consists of body and soul." Schneckenburger with reason sees something significant in the absence of the Article (ἐὰν πίστιν). Huther rightly asserts that πίστις does not denote here *nuda notitia* or *professio*, because this idea is identical with real faith in the opinion of the speaker; but he is wrong in supposing that πίστις always denotes the same thing in the mind of James. For saying, that πίστις in one is different from πίστις in another, amounts to nothing and it is false to affirm that *fiducia* cannot be denied even to dead faith. Why then is the subject of this faith uniformly the δίψυχος? [The distinction is manifestly between *theoretic belief* unaccompanied by the practice of good works and *vital faith* abounding in good works. Faith is the inward, works the outward. Works are the outward sign and pledge, the demonstration of faith within. The man dramatically introduced in the text has faith (v. 19), but his faith is theoretic belief. There seems to be no necessity for making λέγῃ emphatic.—M.].

But were to have no works—That is, the works specifically belonging to and characteristic of faith. That James particularly refers to the works of brotherly love, is manifest from the sequel.

Faith surely cannot.—The remarkable character of this proposition as contrasted with the doctrine that faith does save is variously gotten over. Some commentators emphasize the artice ἡ before πίστις: *that* faith, such a faith [Bede, "fides illa, quam vos habere dicitis"—M.]. In reply, Wiesinger and Huther observe that the Article is used, because there is a resumption of the previous idea, as ch. i. 3 with reference to ὑπομονή, and ch. i. 15 with reference to ἁμαρτία. But the resumption of the previous idea is sufficient to settle the point that the reference is here to such a faith which has no works. The demonstrative therefore is not contained in ἡ only, but in ἡ πίστις and one might translate, "*thus* faith surely cannot save him." Huther thinks that αὐτόν is emphatic, "him who thus conducts himself, faith cannot save;" but this would make faith an abstract objectivity. The reference therefore is simply to the faith in question, and the explanations of Theile (false faith), Pott (faith only) and similar ones are epexegetical. Huther in his explication of αὐτόν returns to the definition "the faith which has no works," whereas, in order to be consistent, he ought to say, "the man who has no works."

Save him.—σῶσαι relates not to the attainment of *future* salvation, as Huther maintains, but denotes, according to the idea of the New Testament σωτηρία the present, principial salvation of the redemption already experienced and passing through progressive stages of completion to ultimate salvation.

VERS. 15, 16. **But if a brother or a sister.**—The following example in the opinion of Huther (and Wiesinger) explains the preceding proposition by explaining that compassion also without corresponding works is dead and useless. But the reference to dead love or even to dead compassion would be unheard of. The question in one example also is *dead faith*, which under certain circumstances hypocritically affects the appearance of love without however evincing the reality of its existence. The absence of the work is just the absence of love or compassion. The brother and the sister are as such fellow-believers (companions of the same faith). And this leads to take these personages also in a symbolical sense. For the duty of relieving the literally needy with food and raiment was already recognized in the Old Testament as a duty of man to man; how much more then under the sense of duty acknowledged in the Christian Church. James doubtless needed not to inculcate this duty on the believing dispersion, and if it was his intention, he could not limit its exercise to Christian brethren. But the case stood differently with regard to the relation of the Jewish Christian to his Gentile-Christian co-religionist or also to the Gentile-Christian Church. That they were not literally poor and naked does not affect the question, for on the one hand they were indebted to the Apostles, who were more merciful than the Judaists, for their spiritual prosperity, and on the other hand they would still appear as very poor to the Judaists; γύμνοι, as those wholly stripped of proper and respectable apparel, after having laid aside their vile raiment (see v. 2; Huther's pressing of γύμνοι yields no gain), and destitute of daily food (the different senses in which ἐφήμερος is construed, amount to the same thing), *i. e.* destitute of positive familiarity with the word of God according to Judaistic ideas. The Jewish Christians, to be sure, had progressed so far as not to damn the poor believers (even as the Jews already affected friendliness towards the proselytes of

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the gate); they acknowledged the brotherhood in a general way and perchance would unctuously express that acknowledgment in the words "Go in peace," wished them perhaps also all manner of good in the self-satisfying of their (the poor brethren's) Christian wants, but having gone to that stretch of liberality, would also dismiss them, without having any other dealings with them or entering with them into the communion of devoted care and love (just as nowadays the Confessionalists dismiss the Evangelicals with unctuous sour-sweet words). **Be warmed! be filled!** These words are surely not uttered optatively in the sense, "May some one else help you" (Hottinger, Grotius and al.), nor imperatively in a liberal sense (Huther), but connected with the valedictory salutation of peace they denote a cant-wish of blessing, "may you succeed in getting warmed etc." The reproach of pauperism is at the same time clothed in hypocritically sparing terms, hence "be ye warmed" not at once "be ye clothed" (Laurentius and al.), but alluding to it and in like manner "be ye filled" in allusion to their hunger.—The one who thus speaks represents the general tendency but points to the unctuous speakers who understand to couch the unsparing dismissal as much as possible in fair and sparing language. Instead of such conduct they were one and altogether to show love to the poor. But our example presupposes the case that they did not even give them necessaries.

What would that profit?—See v. 14. Such a benediction (wish-of-blessing) would purely have no value and the acknowledgment of brotherhood on which it is founded would accordingly be equally void, just as the faith on which it is founded. The whole demeanour would be unprofitable *egentibus* (Hottinger) and *dicentibus* (Semler); in general to the kingdom of God.

VER. 17. **So also faith, if it have not.**—If it does not show the life-sign of animating works, which are intrinsically its property.

For itself. [*i. e. in* itself.—M.]—As it is dead as regards the brethren, so it is dead as regards itself. Καθ' ἑαυτήν not pleonastic (Grotius), not "fides sola" (Knapp), but joined with νεκρά indicative of being dead or rather of having died, whereby the life of faith and consequently the life of the believer himself is denied. And this being dead is not only the cause of this want of works (Olshausen) but also the consequence of the reaction of that want. It dies ever more and more of not being energizing. See Matth. xviii. 23 etc.

The proof of faith by the works of faith or the believer's justification before the consciousness of the Church, vv. 18, 19.

VER. 18. **But some one will say.**—Different explanations are given for the introduction of an objection by ἀλλ' ἐρεῖ τις, although the sense of the passage especially with the reading χωρὶς τῶν ἔργων is abundantly clear. The possession of faith without works may be asserted but not be proved, since the corresponding works constitute the proof of faith, while the faith may be proved by the right works. The works therefore are the exhibition, the evidence of faith. Difficulties have been found 1. In James' introducing this proposition as the expression of another person and not as his own; 2. in his introducing it by ἀλλά. The second difficulty disappears with the first. James could not well take the place of the objector because it was remote from the mind of his readers to deny the genuineness of his faith; but many among them were inclined to deny it in the case of the Gentile Christians. Hence the sense is as follows: but some one will rise up against this dead faith and with it enter the lists in proving the genuineness of his faith by his works of faith. In this sense the passage has a grand prophetical character. The Gentile Christian world has proved by its works of faith that it had the true faith, but Ebionism with its want of consistency in Christian works of love that its orthodoxism was not a living faith. ἀλλά therefore is here not the formula of a dialectical objection, as in Rom. ix. 19; 1 Cor. xv. 35, but the introduction of an actual historical antithesis, That the speaker's faith (v. 14) is dead is primarily a mystery of an inward state of death, but there will come one who by the exhibition of the contrary will make manifest that death. James makes him express in a definite antithesis what he actually shall do, in order to elucidate the law of life that invisible faith cannot be seen without visible works, while the visible works enable us to see the invisible faith. Wiesinger therefore rightly maintains that the speaker sides with James. On the other hand the artificial explanation of Huther can only be accounted for by the embarrassment he experienced with respect to ἀλλά. "But some might say in answer to what I have just stated, defending himself: *thou* (who hast not the works) hast faith and *I*, on the other hand (who affirm that faith without works is dead), have works; my one-sided insisting upon works is not any more right than thy one-sided insisting upon faith." This, in the first place, would be no defence of the speaker (v. 14), and secondly it is nowhere said that the speaker (v. 18) has no faith; he rather wants to prove his faith by his works. Stier even maintains that the ἔργα ἔχων, who has the word, is a man of pharisaic tendencies who in the interest of work-righteousness impugns faith; but this is altogether beside the connection, for there is no reference whatsoever to pharisaic works. On the other wide-differing but otherwise unimportant explanations given of this passage compare Huther especially with reference to those of Pott, Kern, de Wette and Schneckenburger. It is proper to add that Huther himself farther on gives a tolerably correct paraphrase of this passage and is equally right in remarking that with the reading ἐκ τῶν ἔργων in Text. Rec. these words should be taken ironically.

VER. 19. **Thou believest that God is one.**—The Apostle having shown in what precedes that the existence of faith cannot be proved without works, now proceeds to the proof that faith, even if granted in such a form, has a damnable effect, that is one issuing in fear and terror of God. Huther does not justly state the force of the Apostle's thought in saying that James here shows the inadequateness of faith without works to salvation. For the example of the devils who tremble just in consequence of their manner of believing, not only along with their faith, nor

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even notwithstanding their faith, is not simply designed to intensify the negation that such a faith is without salvation. The condition of not being saved is connected with the state of being damned. The Apostle does not start with the concession that the objector has faith (Huther), but that his faith is worthless. Huther thinks it strange that James does not name that which is specifically Christian as the object of faith. On this account Calvin supposed that this, whole section treats not of Christian faith (*de fide*) but only *de vulgari dei notitia*. De Wette holds that ὅτι characterizes the faith as being merely theoretical, in which Wiesinger agrees with him and to which Huther objects without sufficient reason. Huther and al. consider that this article of faith is simply introduced by way of example and that just this article was selected because it distinguishes revealed religion from heathenism (Deut. vi. 4; Neh. ix. 6 etc.). But this suggests the additional remark that it was selected because the Jewish Christians and the Jews not only were particularly proud of this first article of their faith (Schneckenburger), but also were wont to contrast it with the distinctly Christian dogma of the Triune God and the Son of God.—This discloses moreover the further consideration that it was their pride in this increasingly misunderstood article which kept them back as Jews from fully surrendering to Christ and as Jewish Christians from fully surrendering themselves to the Christian faith. The monarchism of the Jews which was opposed to the incarnation of the Son of God continued in the germinating monarchism of the Jewish Christians. In the judgment of James therefore the fruitlessness or worthlessness of that faith is connected with the fact that in the shape of orthodoxism it obstinately remains at a stand-still on a stage of faith which has been laid aside and that in this respect it is a heterodoxy which may become a heresy and ultimately even a devilish antichristianity. It was just by remaining at a stand-still and by resistance offered to the completed revelation that monotheism originally so rich in vitality became dead deism. In a similar way the Greek article of faith has been established in opposition to Roman Catholic development, and the Roman Catholic article in opposition to evangelical faith.* Where vital development is abhorred (*perhorrescirt?*) faith becomes false confidence in the abstract article. Wiesinger justly calls attention to the circumstance that this passage shows that this Epistle is far from being Judaizing and anti-Pauline.

Thou doest well.—It is questionable whether we are to take these words ironically (Calvin, Theile, Wiesinger and many others), or literally (Grotius, de Wette and al). They cannot be purely ironical, because the article is truth; they cannot be purely laudatory, because the true article is falsely held; Huther therefore rightly observes that the ironical lies in the whole expression; that is, in the momentary appearance as if James in conceding to the objector to believe in such a manner were therewith also conceding to him the true faith. "This irony" says Wiesinger "rises into sarcasm in the combination of πιστεύουσι και φρίσσουσι." It may be doubted whether this conclusion is formally sarcastic. The sarcasm lies here in the naked fact itself. Formally it only flashes out in the splendid καὶ which connects the greatest seeming contradiction and which Huther rightly does not like to see wiped off (Theile: *atqui* etc.).

The devils.—Although we must not think of demoniacs (Wetstein), nor of the demons in the demoniacs (Schneckenburger) they furnish the most intelligible historical proof of the otherwise more transcendental declaration. Huther thinks that the reference is to the demons or apostate spirits according to the view which makes the heathen deities demons (LXX. Deut. xxxii. 17 etc.; 1 Cor. x. 20). But the Apostle's saying is perfectly intelligible without such reference, which may easily lead here to confusion. For as far as the demons are the occasion of polytheism they impugn the Unity of God but as far as they are conscious that they are lying and that the *One* God will visit them in judgment, they just appear to acknowledge the pride of Judaism and the defeat of heathenism. Holding fast to this reference we ought to pass on to the thought that heathenism also in its deepest demon-background is not without a monotheistic consciousness, and it is just this which constitutes its misery. To give to this idea a more popular shape it would run thus: the demons which as you hold inhabit and constitute the heathen world, are all monotheists but for that very reason they shudder. But if we emphasize the heathen element, we weaken the marked emphasis of the demon element, and this is the reason why we have doubts concerning said reference. Nor do they shudder *only*, because they expect the judgment, their judgment is already involved in their relation to God. This shuddering φρίσσειν (ἅπαξ λεγ.) is more than trembling (Job iv. 15), a horror with the hair standing on end.—

The two examples of the proof of faith by works as a general example of the unity of living faith of Jews and Gentiles, v. 20–26.

Ver. 20. **But willest thou to know (it)?**—These words denote the certainty with which the Apostle announces the convincing proof of the uselessness of faith without works from the Holy Scriptures, the source of all certainty.—The ὦ before ἄνθρωπε intensifies the censure conveyed in the address, "thou empty (not as Baumgarten has it, simply unwise and shortsighted [stupid], but empty as to faith and spirtual strength) man," and which "as applied to persons occurs only here in the New Testament" (Huther). It is not perchance the fiction of an objector but the personification of a mode of thinking which is introduced as an actor, v. 1 etc. and as a speaker in v. 15. The spiritual emptiness of such a man corresponds to the spiritual emptiness or impotence and unproductiveness of his faith. The reading ἀργή (advocated by Wiesinger against Huther) certainly deserves the preference also in respect of the sense because the Apostle passes from the idea of dead faith through the idea of unproductive faith to

* If Lange alludes to the *filioque* in the Nicene Creed it is only proper to remark that the position of the Greek Church is sustained by Oecumenical consent, while the insertion of the *filioque* in the Nicene Creed has never received the sanction of an Oecumenical Council.—M.

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the idea of a faith lacking the specific effect of faith (δικαιοῦσθαι). [Oecumenius: κενὸν ἐκάλεσεν ἄνθρωπον τὸν ψιλῇ τῇ πίστει αὐχοῦντα, μηδὲν τῆς διὰ τῶν ἔργων ὑποστάσεως κεκτημένον εἰς πλήρωσιν.—M.].

VER. 21. **Was not Abraham our father.**—The first example contrasts the father of faith himself with the false orthodoxy-righteousness of Judaism, just as Paul in Rom. iv. contrasts him with their work-righteousness, or more accurately with their pride in circumcision. *Abraham*, the highest theocratical authority, which they share with him.

When he offered Isaac, his son.—In explaining this difficult passage we have to start with the preliminary statement that δικαιοῦν (הִצְדִּיק Sept. δικαιοῦν, δίκαιον κρίνειν) generally denotes in both Testaments: to *pronounce, declare, set one forth as, righteous* in any forum of justice or judgment, whether in consequence of proved innocence or surrender at discretion, expiation or pardon; although there are passages in the Old Testament in which the sense *to lead to righteousness, to make righteous* predominates, Dan. xii. 3; Is. liii. 11. The most important instances of the former kind of declaring righteous are the following passages: Luke vii. 29: ἐδικαίωσαν τὸν θεόν and 1 Tim. iii. 16; ἐδικαιώθη ἐν πνεύματι (cf. Ex. xxiii. 7; Deut. xxv. 1; Prov. xvii, 15; Is. v. 23; Matth. xii. 37; Rom. ii. 13); instances of the latter kind occur in Rom. iv. 5; iii. 26 etc. The comparison of these different passages shows that to the Old Testament with reference to man belongs especially the idea of *pronouncing the innocent righteous conformably to his innocence*, while to the New Testament belongs that of *pronouncing the sinner righteous conformably to his faith*. Matth. xii. 37 must be carefully distinguished because the last judgment shall be a judgment of the *works* of faith. But even the Old Testament knew already the imputation of faith as righteousness, Gen. xv. 16. We may say therefore that James for the benefit of his readers adopts the language of the Old Testament in allotting to true faith the imputation of righteousness by the λογίζεσθαι εἰς δικαιοσύνην, but to the proof of true faith the δικαιοῦσθαι. St. Paul, on the other hand, employs the two terms as identical (Rom. iv. 6 etc.; ch. v. 1), although he is well acquainted with the Old Testament meaning of δικαιοῦσθαι as applied to a human forum or even to the last judgment (see 1 Cor. iv. 4, 5). Huther, after enumerating the different interpretations of this passage (Calvin: proved righteous before men; Baumgarten: his justification has been ratified before men; Grotius: he was loved as a righteous man etc.), adds "he has been declared righteous;" but this is really saying nothing concerning our passage, for the question is, in which sense? The difference in the report is noteworthy. Gen. xv. 6 we read: Abram "believed in the Lord and He counted it to him for righteousness," without any further mention of an outward declaration of God concerning it. Both to him and to the Scripture the thing is sure in virtue of the testimony of the Spirit. Very different is Gen. xxii. 16, where the proof of Abraham's faith is followed by the the solemn declaration of the angel from heaven, "By myself have I sworn etc." Has not this declaration become a manifest deposit to the house of Abraham and the theocratic posterity? And that this is a decisive element is also evident from the other proof. So also righteousness was imputed to Rahab, the harlot also, not only in the depth of her heart but along with the proof of her faith. She did also experience a δικαιοῦσθαι in the congregation of God, Josh. vi. 25; Matth. i. 5. The term δικαιοῦν consequently is used by James according to the Old Testament mode of expression in a New Testament deeper sense and denotes that God declares righteous in the theocratical forum before the theocratical congregation conceived as permanent. It is the Divine declaration of the proof of faith in and for the kingdom of God, while the λογίζεσθαι εἰς δικαιοσύνην of James or the δικαιοῦν of Paul describes an act, which transpires solely between God and the sinner in the forum of his consciousness.

Justified by works: ἐξ ἔργων.—Although this Plural is selected with reference to the category in question, yet it must also be remembered that the singular work "when he offered his son" was the culminating point which comprehended all the trials of his faith. Huther justly finds this pronouncing righteous in Gen. xxii. 16; but it was not solely contained in the giving of the promise on the ground of that which he had done; he had previously received less developed promises and moreover in connection with acts of well-doing. It was rather contained in the solemn declaration with which God in consequence of Abraham's proof of his faith *now sealed* to him His promise *with an oath*, whereby at the same time *a seal was set to* the consciousness of Abraham. If the distinction which Holy Scripture draws between the degree of *justification* and that of *sealing*, had been better observed, the key to the doctrine of James in its agreement with that of Paul would thereby have also been better preserved (see Jesus Sir. xliv. 20).—

On the altar.—Offering is sacrificing as to its essential element; hence Luther's version "when he sacrificed" is not as wrong as Huther thinks; but the explanation "when he was going to sacrifice" is tautological, unless the term receive the doubtful interpretation of positive *slaughtering*.

Isaac, his son.—Emphatically describing the greatness of the offering as in Gen. xxii. 16.—The example of Abraham, however, has a peculiar significance to the Jewish Christian readers of the Epistle. As Abraham obediently offered to the God of revelation his theocratic offspring with whom the promise seemed to be indissolubly connected, so were they also to learn to distinguish their natural national feelings from the promise of God and offer them for their entrance into the New Covenant.

VER. 22. **Thou seest.**—We read the verse with the majority of commentators as an assertion and not as a question (de Wette, Lachmann and al.). And what then? Not, perchance, that the works were added to his faith, but that faith and works flow forth in one gush of the Spirit and doubly cover each other; faith was actively joined with his works as the foundation,

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the works were reactively the completion of his faith.

That faith was working together with his works.—Most commentators perceive here the antithesis, "neither faith was wanting nor the works" (Bengel: *quid utravis pars alteri conferat;* similarly Erasmus etc. Wiesinger.). According to the opposite view the propositions are designed to demonstrate the necessity of works. Thou seest that faith was active in works and had to be completed by works (Estius: *operosa fuit, non otiosa.* Calvin). Huther, "The second hemistich is not in antithesis with the former, but constitutes its complement: faith being active with its works, itself reached its completion." But James evidently does not wish to lay so one-sided an emphasis on the necessity of works; his object is rather to vindicate the unity of both, as is manifest from vv. 18 and 23. Primarily he demanded works as *the proof of faith*, he now demands them also with reference to the ἐδικαιώθη v. 22 as the *completion of faith.* The first proposition therefore stands for the *proof of faith*, although not as demanding the *necessity* of faith which was self-evident to him and to his readers. συνήργει certainly cannot mean "faith was auxiliary in his doing" as Huther rightly observes against Hofmann and Wiesinger; nor hardly, "it was the συνεργός of his works, it operated not by itself but with his works" (Huther), which gives not a clear idea. Kern sought to avoid this dualism by taking τοῖς ἔργοις as Dat. commod., "it operated to the production of his works." σύν joined with the verb may be construed as having *additional* force, *i. e. along with,* but also *intensivo-synthetically, i. e. united to, joined with* (not to mention that it may mean: quite, thoroughly, συντέμνω etc.) Mark xvi. 20 etc. We take the passage in the latter sense thus: *"Faith manifested itself operatively at one with the works."* Faith aided in the completion of the work and the work aided in the completion of faith.—

Faith was made complete.—ἐτελειώθη is taken by many as completed proof, that is declaratively (Calvin, Bengel etc.), against which rendering Huther with reason insists upon the expression, "it was completed," not in the sense it had been imperfect but that it was consummated in the exercise. But here again we have to remind the reader of the significance of the term τελείωσις in this Epistle (cf. ch. i. 4, 25; iii. 2; v. 11). Abraham by his faith-offering attained typically and ideally the τελείωσις, which the Jewish Christians were to attain by the full proof of Christian love out of [as the ground and source of—M.] faith and with them all Israel was to attain it.

Ver. 23. **And [thus] the Scripture was fulfilled.**—That is the passage Gen. xv. 6 here cited from the Sept. (with the exception of δὲ for καί) which gives a passive rendering to the active language of the original. So Paul quotes the LXX. Rom. iv. 3; Gal. iii. 6. James, it is evident from this declaration, was fully cognizant of the predication of that passage concerning Abraham's righteousness of faith and was far from disputing it. But on that account, as Huther rightly maintains, we are unable to adopt the definition of ἐπληρώθη which is given by the majority of commentators, viz.: then was *confirmed*, or that of Hofmann: then was *proved* that God had rightly estimated the faith of Abraham (Wiesinger, "then it was shown (*erwiesen*) that the Scripture was right"). The meaning of πληροῦν forbids such definitions. Moreover, strictly speaking this saying cannot be referred to the written declaration of Holy Scripture but to the Divine act on which that declaration is founded, *i. e.* the λογίζεσθαι, or to the prophetical sense of believing Abraham himself. But, on the other hand, we cannot adopt the exposition of de Wette and Huther, "then was realized," for that righteousness of faith was a reality from the very first. The *fulfilling* denotes throughout the completed, decided and manifested development of a seed of faith which until then was germ-like concealed, whether it be a prophecy or a type (cf. Matth. ii. 15; v. 28 etc.; 1 Kings ii. 27 etc.). That righteousness of faith of Abraham reached its πλήρωσις or τελείωσις in its proof and verification, as it was sealed by the now openly stated Divine testimony. The act of faith itself and the subsequent sealing in the life of individual believers answer to the Old Testament Abráhamic foundation and the New Testament completion. That proof and verification of faith was on its real side τελείωσις, while, on its ideal side viewed as the completion of the prophetical word of the Spirit on which the written word is founded, it was πλήρωσις. And this πλήρωσις was manifested in his being called the friend of God. Not literally but substantially he was honoured with that appellation from the beginning Gen. xxii. 16, and afterwards also was referred to in the Old Testament as the beloved of God 1 Chron. xx. 7; Is. xli. 8. This honourable appellation has developed the epithet "the friend of God" among the Jews and the Mohammedans (Wolf's *curæ*, and Theile.) ["*El-Khalil-Allah*" or, as he is more usually called, "*El-Khalil*," simply "the friend," "is a title which has in Mussulman countries superseded altogether his own proper name." Stanley's *Jewish Church* p. 14. "Abraham is the Zoroaster of the Semitic race; but he is more than Zoroaster, in proportion as his sense of the Divine was more spiritual, and more free from the philosophy of nature and the adoration of the visible world." Bunsen, *Bibelwerk*, II., 88. See also Max Müller's Essay on *Semitic Monotheism* in the London Times of April 14 and 15, 1860.—M.]. "In Gen. xviii. 17 the LXX. add the words τοῦ παιδός μου to ἀπὸ 'Αβραάμ, for which Philo substitutes τοῦ φίλου μου." Huther. Hofmann defines the expression "*the friend of God*," by "*who* loved God," while Huther disputes that definition and gives the opposite one "*whom* God loved." But both entangle themselves in a false antithesis. The friend is at once loving and loved and indissolubly so. And although it remains a fixed fact that Abraham's love was the consequence of God's love to him, it is also evident that Abraham's good conduct, that is his self-sacrificing love, is intended to be brought out. But he was not only made "the friend of God" (Grotius ἐκλήθη=*factus est*), but he was called and honoured as such. And this was the way in which he was ἐδικαιώθη for the kingdom of God. Wiesinger's assertion is therefore incorrect that δικαιοῦσθαι refers to righteousness before God and not (as Calov and al.) to right-

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eousness before men. But this "righteousness before men" requires to be defined in the manner indicated above.

VER. 24. **Ye see that by works a man is justified.** *Out of* (ἐξ ἐργων) *works.*—The preposition is not interrogative (Griesbach), nor imperative (Erasmus), but indicative (Luther). Recollecting that δικαιοῦται here as in v. 21 does not refer to justification by faith before God, but to the proof of faith before the congregation or the forum of the kingdom of God (in the sense of being declared righteous to the world, cf. 1 Tim. iii. 16), the seeming opposition of this passage to Rom. iii. 28 and al. is set aside. *Per se* therefore μόνον might be connected with δικαιοῦται thus "not only by faith but by works a man is justified," but firstly this would not give a pure antithesis as in v. 18, and secondly, the preposition v. 26 could then not follow. μόνον therefore must be joined adjectively with πίστεως in the sense of *bare* faith, faith without works (so Theophylact, Grotius, Wiesinger, Huther and al. cf. 1 Cor. xii. 31; 2 Cor. xi. 23 and other passages).

VER. 25. **But likewise, Rahab, the harlot.** —δέ indicates the contrast between the two examples, ὁμοίως their similarity. The contrast comes out strongly in the fact that Rahab was a harlot. The Article denotes that she was the historically known personage without intensifying the idea which however must not be weakened by the exposition "hospita" (Lyranus) or "idolatra" although she was both in reality (Rosenmüller). But the circumstance that she was a Gentile is implied. The supposition of de Wette and al. that this example was chosen with polemical reference to Heb. xi. 31, because there she is praised on account of her faith, Wiesinger rejects with the appropriate observation that there as here it is the work-proof of her faith which is rendered prominent, as indeed the whole chapter (Heb. xi) lauds faith as the power of conduct well pleasing to God. Wiesinger (following Calvin) also brings out the real motive for the selection of this example. To the example of Abraham, who was the prototype of all true faith, is now added another as remote from it as possible, "that of a woman, a Canaanite, a harlot." The Apostle's motive, however, must be taken even more concretely. Doubtless Rahab stands here as the representative of Gentile Christians in their works of faith. Just as Abraham by the sacrifice of Isaac, from being a Jew, hedged in by his nationality, became the patriarch of the spiritual Israel, a pattern to the Jewish Christian readers of this Epistle, so the case of Rahab is an example drawn from the Old Testament of the ability of Gentiles becoming by means of their work of faith the spiritual companions of Abraham and his children. Now she was justified not only in that her life was spared (Josh. ii. 6, 22 etc.) but in that she became a highly honoured mother in Israel, as tradition informs us (Matth. i. 5).

When she received the messengers.—One might always think that James selected the word ἄγγελοι instead of κατάσκοποι (Heb. xi. 31) in allusion to the circumstance that the Gentiles of his time were so ready to receive the messengers of the Gospel. Although the ὑπό of the verb may not have the secondary meaning "clam excipere," (Theile) still it suitably intensifies the idea. She hospitably received the messengers and sheltered them, she received them forthwith, as the Gentiles received the messengers of the Gospel rejected and persecuted by the Jews.

And sent them forth by another way.—Cf. Josh. ii. 15. It is not simply that she let them go, but that she thrust them off with saving haste and effort, as it were by force. So Festus the Gentile sent Paul to Rome in order to deliver him from the persecutions of the Jews and so for a time the Roman rulers in general, but especially believing Gentiles protected the messengers of the Gospel from the fanaticism of the Jews. The way of the deliverance of the messengers, however, was not only another way, but an uncommon one (ἑτέρᾳ ὁδῷ [*i. e.* διὰ τῆς θυρίδος.—M.]).

VER. 26. **For as the body without spirit.** —The spirit can only describe the constant, inward vital principle (and in its actuality), which gives motion to the living body. Consequently not the soul as a quiescent substance, nor that which animates (Wiesinger), and still less the πνεῦμα as "halitus" (Piscator and al.). The spirit in its actuality is the ἐνέργεια of the body, without which it is dead. By comparison therefore faith is dead without (corresponding) works. It is an unnatural condition for the body to exist without spirit; consequently the reference here is to a faith which has passed into an unnatural condition. James, therefore, cannot mean that works must be added to faith; he rather sees in *the* works (with the Article), the collective phenomenon, that form of life which renders visible the vitality of faith, its animating *energy* (although not absolutely love, as Theile maintains) or *entelechy*. The seeming inconcinnity of the figure, to which Huther calls attention, that while on the one hand, the body is visible and the spirit invisible, faith on the other is invisible and the works visible, disappears if it is remembered that the spirit also in virtue of its actuality effects the higher visibility of the body. Being dead and being alive is the decisive antithesis, in which, however, the separate members also are brought into comparison. James is therefore far from forming a dualistic conception of real faith, he rather takes it *really* as a productive power much as Aristotle does the idea, and with reference to public proof he will recognize it only in its expression by works which almost recalls Hegel's idea that the true in the individual authenticates itself in its process of development as fact.

James's doctrine of faith in this chapter in relation to the doctrine in Rom. iii. 28; *Gal.* ii. 16, *and al.* —We refer in the first place to the Introduction, to the foregoing exegesis, to our exposition in the History of the Apostolic Age, I., p. 171; and in the next place to Huther, p. 126, and the Supplement to his Commentary, p. 208. Huther, with reason enumerates three views. 1. James and Paul agree in thought but differ in expression. This was the prevalent view before the Reformation, and in modern times the view of Neander, Thiersch, Wiesinger, Huther, etc. 2. The doctrine of James contradicts that of Paul. So Luther, de Wette, Kern, Baur, Schwegler. 3. There is certainly a difference in doctrine of

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subordinate importance yet without prejudicing their higher unity. So Schmid (*Bibl. Theol.*), Lechler, Weizsäcker (see the last supplement in Huther, also the controversy with Weiss and Weizsäcker, p. 130, 131). Ad 1. Theophylact and others. The ἔργα are different in both instances, Paul mentions the *opera legis*, James the "*opera fidei.*" "This is also right," as Huther correctly observes. *Paul* deals with the ergism of the Jews, *James* with their orthodoxism. Huther moreover urges with reason that Paul does not attribute justifying power to the *opera fidei.* A second distinction in the idea of πίστις was therefore necessary. This has been pointed out by Oecumenius, Neander and al.; viz. "that James takes faith *per se* simply as the mere *notitia*, the considering things as true etc." It is evident that he knows such a kind of faith but it is equally certain that he does not acknowledge it as living faith; not any more than Paul, who was equally familiar with Jewish orthodoxy according to Rom. x, but insisted with equal firmness, that faith must work by love or authenticate itself by works (Gal. v. 6). Wiesinger (with whom Huther agrees), however, is right in maintaining against Schmid, Olshausen, Neander and al., that it is one thing to say "to become righteous by (out of) faith authenticated (proved) in works," and another "to become righteous by works in which faith authenticates itself." This brings us to the third and most important distinction, the different senses of δικαιοῦσθαι. Here Wiesinger and Huther also go asunder. Wiesinger (in connection with Hofmann) maintains that man, having been justified by faith, becomes personally righteous by his works in which faith authenticates itself: that justification in relation to God becomes a justification according to a man's behaviour towards God. Huther, on the other hand, holds that by δικαιοῦν Paul describes that declaring righteous or free [*i. e.* from guilt and punishment, German *Freisprechen*—M.] on the part of God which puts the believer into the new filial relation to God, whereas James understands by it that declaring righteous or free on the part of God in virtue of which the man regenerated into a child of God receives in the judgment σωτηρία. But the two views are not quite clear. In the first the idea of the forum is wanting, where the δικαιοῦσθαι is to take place, in the second the forum of the last judgment is improperly anticipated. It is of course understood, that according to Paul also, men will be judged in the last day with reference to their fruits of faith (2 Cor. v. 10), but in *that* judgment Abraham also has not yet stood, whereas on the other hand righteousness of faith and σωτηρία along with it, are acquired only in an ideal judgment. But between the first Divine forum in a repenting conscience and the last forum in the judgment of the world there lies as a middle forum the public attestation of the believer in the consciousness of the theocratic congregation; outwardly to the Church an authentication, inwardly to believers a sealing. By the selection of the term, therefore, James wished the Jewish Christians to understand that with the Church he could not acknowledge them as believers, if they were lacking the full consistency of Christian deeds.

DOCTRINAL AND ETHICAL.

1. Both according to James and Paul (Rom. i. 16, 17) the doctrine of the sinner's justification before God is one of the principal doctrines of the Gospel. The question of the true Israelite "What shall I do, that I may have eternal life?" (Matth. xix. 16; Mark x. 17; Luke x. 25), rightly considered, is the most vital question for every sinner desirous of salvation. It is so much the more melancholy that the dispute concerning the doctrine of justification by faith (out of faith), or of justification by (out of) works has in every century of the Christian era given rise to so much misunderstanding and called forth so many attempts to show that James and Paul are irreconcilably contradicting one another. How little the doctrine of the one differs from that of the other, if we understand the meaning which each attaches to the terms *faith*, *works* and *justify*, has been sufficiently illustrated in the exegesis of this passage. See "Exegetical and Critical."—Considering this, we cannot but regard the well-known opinion of Luther on the *epistola straminea*, which is partly based on James' doctrine of justification, as the fruit of an unfortunate misunderstanding. Nor do we find in these propositions of James any positive opposition to the doctrine of the great Apostle of the Gentiles. But we hold it to be very conceivable that Paul's doctrine of justification was either involuntarily misunderstood or designedly perverted into an excuse for the flesh by the readers of the Epistle of James and that he was on that account constrained powerfully to oppose those who degraded the doctrine of grace into a cloak of sin. He therefore contends not against Paul but against a one-sided Paulinism, which in some hands might easily turn into unchristian Antinomianism and an unholy spirit of emancipation. Both James and Paul are well entitled to a hearing and every view or consideration of the way of salvation, which silences the one at the expense of the other, is decidedly unfair. Paul's preaching is glad tidings to all who are conscious of the absolute impossibility of being saved by their own virtue and strength, and the exhortation of James is a wholesome corrective for all who are apt to forget what Paul himself did teach that true faith must work by love (Gal. v. 6). Paul sets into prominent relief the great antithesis of *grace* and *sin*, James (as well as our Lord, Jno. xiii. 17) that of *knowing* and *doing*.

2. It is of the utmost importance that while, on the one hand, *justification* and *sanctification* must be distinguished the one from the other, on the other hand the one must never be separated from the other. The true preaching of the Gospel involves the necessity of Christ in all His fulness being set forth both *in* us and *for* us. If *justification* and *sanctification* are confounded, or if the latter is made the *foundation* of the former we open the door to *self-righteousness;* if *justification* and *sanctification* are separated, we deliver an open passport to *injustice*. The true union of the "for us" and the "in us" requires that justification be put first, but that sanctification be neither put in the background nor in the foreground.

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3. What James says concerning the faith of the devils (v. 19) is important on several considerations 1. As affording proof of the existence of personal, self-conscious evil spirits. 2. As affording proof of their original goodness and communion with God, which consequently shuts out indirectly all reference to dualism in the question of the origin of moral evil. 3. As affording proof of the infinite misery of the fallen angels; to have a faith which yields no consolation but only excites terror and shuddering, must probably be the highest degree of misery. 4. As indicating the low and sad standpoint occupied by one who confesses the Gospel without the exhibition of love-working Christianity; his standpoint is not Christian but devilish.

The way of acquiring the favour and friendship of God in all great essential features was virtually the same under the Old Covenant as under the New. The example of Abraham, in particular (Gen. xv. 1-6), which is also used by Paul (Rom. iv.) exhibits this unity of the way of salvation under both Testaments in the clearest manner.

5. The case of Rahab, the harlot, who is introduced as a pattern to the believers in Christ Jesus (cf. also Heb. xi. 31), affords a striking proof that God exalts the mean and regards the miserable and exhibits a lofty memorial of the spiritual emancipation and exaltation of woman by Christianity. It is wonderful that just the most fallen and disgraced women of the Old Testament are preferred to honour in the New. Do not even Thamar and Bathsheba shine in the genealogy of our Lord? Matth. i.

6. "Whatever is transitory is only a similitude." Nature the symbol of grace, the body permeated by the spirit the figure of living and active faith, but the cold corpse also is the representative of a merely outward form of spiritual life, from which life itself has vanished.

7. "If James calls faith without works a dead faith, he surely cannot mean that the works, the outward and the visible render faith living and that they constitute the life of faith but he had to presume that true faith includes [carries within itself] life, the animating principle, from which the works must emanate, and that this must make itself known in the works. He considers the want of works as proof of the want of vital faith and therefore he calls such faith a dead faith." Neander.

8. Luther (in his Exposition of 2 Pet. Ed. Irmischer, Vol. LXX., p. 223 sq.) excellently says concerning the fruits of faith: "although they belong to our neighbour, in order that they may redound to his benefit, yet does that fruit not fail *because it makes faith stronger.*—It is therefore altogether a very different strength than bodily strength for it decreases and is consumed; but this spiritual strength, the more we exercise and practise it, the stronger it grows, and it decreases if it is not practised."

[V. 14. On the error which James combats, compare the following passage from Tertullian ('de Poenit' c. 5): "Some persons imagine that they have God if they receive Him in their heart and mind and do little for Him in act; and that therefore they may commit sin, without doing violence to faith and fear; or in other words that they may commit adulteries, and yet be chaste, and may poison their parents, and yet be pious! At the the same rate they who commit sin and yet are godly, may also be cast into hell and yet be pardoned! But such minds as these are offshoots from the root of hypocrisy and sworn friends of the evil one."

V. 16. There is *opus fidei*, the work of faith; *fides quæ operatur*, faith that worketh; *that* is St. Paul's faith (1 Thess. i. 3; Gal. v. 6), and faith that can *show itself* by working, that is St. James's faith (ii. 18). And without works it is but a dead faith, the carcase of faith; there is no spirit in it. No spirit, if no work; *spectrum est, non spiritus:* a flying shadow it is, a spirit it is not, if work it do not. Having wherewith to do good, if you do it not, talk not of faith, for you have not faith in you, if you have wherewith to show it and show it not. Andrewes.

V. 20. Beveridge (on Art. 12 "of good works"): "Though it be for our faith only, and not for our works that God accepts us, yet our works as well as faith are acceptable unto God, yea, and they necessarily spring out from a true and lively faith, so that it is as impossible there should be true faith without good works, as that there should be good works without true faith; for as without faith our works are bad, so without works our faith is dead. And therefore a true faith may be as evidently known by its works, as a tree is clearly discerned by its fruit [Article 12 of the Articles of Religion established in the Church of England and Prot. Episc. Church in the United States reads as follows: "Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins and endure the severity of God's judgment: yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit."—M.]. If I see fruit growing upon a tree, I know what tree it is, upon which such fruit grows. And so if I see how a man lives, I know how he believes. If his faith be good, his works cannot but be good too; and if his works be bad, his faith cannot but be bad too; for wheresoever there is a justifying faith there are also good works, and wheresoever *there are no good works there is no justifying faith.*" To this last statement Wordsworth adds the following judicious modification. "Suppose the case of a person who has been baptized, and has a *lively faith* and earnest resolve to serve God, and that he is suddenly taken away from this life, without having time to show his faith by his works. Or suppose the case of an *infant* dying after baptism. Then *Faith saves.* No man can do *good* works without Faith; but faith without works saves a man, if God thinks it fit to remove him out of this life, without giving him time for working, and if God knows that he *would* have worked, if he had had time for working. Indeed in such a case *Faith* itself *is work;* according to our Lord's saying, This is the *work* of God, that ye believe on Him, whom He sent" (Jno. vi. 28, 29).

V. 25. Wordsworth. "Rahab received the spies, who were sent before Joshua, the type of Jesus, and who were types of the Apostles of Christ, and hearkened to their message and sent

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them forth in speed (ἐκβαλοῦσα) by a cord, by *another way* (other than that by which *they had come*), viz. *by the window*, from which she tied the scarlet cord by which they were let down (Josh. ii. 15–18), and thus obtained deliverance for herself and family by her faith, when her city was destroyed. Thus she was an example very applicable to those whom St. James addressed, who, by receiving the Gospel preached by the Apostles, might escape the woes impending on Jerusalem, as she escaped those which fell upon Jericho (cf. Heb. xi. 31), and who would be overwhelmed in that destruction, if they neglected so great salvation."—M.].

HOMILETICAL AND PRACTICAL.

The Christian utility-principle.—Faith without works.—A faith that cannot save us, cannot possibly be the true faith.—Love the touchstone of faith.—Pious works behind which lurks not seldom hardness of heart.—Those who unwittingly communicate to other their temporal goods prove thereby that they received of their God only little or nothing of spiritual goods.—The contention of dead and living faith.—Unfruitful monotheism.—The faith of devils in its infinite diversity 1, from the faith of good angels and 2, from the faith of believing Christians.—Abraham the true friend of God: 1. God calls and Abraham obeys, 2. God promises and Abraham confides, 3. God tries and Abraham stands fast.—The friendship of God compared with the friendship of the world. What the friend of God shuns, enjoys and expects. Why is it just faith, provided it be living and active, which makes the sinner so well-pleasing to God? Answer: 1. Because of the honour it gives to God, 2. because of the struggle it costs us, 3. because of the fruit it bears for the benefit of others.—Rahab, the harlot of Jericho a guide to the heavenly Jerusalem.—What the sight of a corpse suggests to a believer of the Gospel.—According to James also the sinner is justified not *propter, sed per fidem.*

On the Pericope. Commendation of a living faith; 1. The sense in which James exhorts us thereto, 2. The connection of his doctrine with the doctrine of the Gospel, and in particular with that of Paul. 3. The importance it will always have and has now. *a.* There are men who have neither faith nor works; *b.* others who have works without faith; *c.* others again who have faith without works; and *d.* many whose faith and works leave much to be wished for. For each one of these diseases and one-sidednesses the ever-repeated consideration of James' doctrine is wholesome medicine.

Starke:—To boast of faith without having it, is very common, Tit. i. 16.—Neither true faith nor true love consists in bare words, 1 Jno. iii. 17, 18.—We usually refer the poor to the Providence of God and it is just this Providence that refers them to us, 1 Tim. vi. 18.—A rich man ought to rejoice in being God's hand, whereby to do good to the poor;—Prov. iii. 27, 28.—Saving faith is not either dead or living, but it is only and always living and this is properly true faith; whereas dead faith is properly not true but false faith. But apart from the article of justification both agree in this respect, that just as true and living faith consists of three parts, viz. knowledge, assent and trust, so false and dead faith consists of these three parts but its knowledge is only historical, its assent only human and its trust only carnal or a conceit of God's grace drawn in carnal assurance, Matth. vii. 21, 22; Luke xiii. 25.—Works are not the life or soul of faith but only an infallible mark of the same, Heb. xi. 8, 17.—The devils believe and know in particular four articles of our faith, Matth. viii. 2, 9. They know 1. that there is a God, 2. that there is a Christ, 3. that there will be a final judgment, 4. that they will then be tortured. But this knowledge does not minister to their peace and salvation, but to their alarm and damnation.

Hedinger:—If true faith consists only in knowledge and outward assent, the devil also is a believer and consequently blessed, 1 Jno. ii. 3, 4.

Luther:—Not fear and terror, but joy, peace and consolation in the conscience work true faith, Rom. v. 1.

Quesnel:—Even the devil is not an atheist; what then are we to think of those who boast that they believe nothing and are not afraid of anything? Ps. xiv. 1.—Some hope to be saved by a faith which does less to them than the faith of devils, Job xxi. 12, 13.

Langii Op.:—The emptier a vessel, the more does it sound and resound; just so the hypocrite who lacks faith, Ps. xciv. 4.

Quesnel:—Works live by faith as by the spirit which animates them, Rom. xiv. 23.

Luther:—Works do not make us righteous but cause us to be declared righteous, Luke xvii. 9, 10.—All the world has admired the offering of Abraham; what may not come to pass, since God has offered His own Son? Rom. v. 8; viii. 32.—Faith is the mother who gives birth to the virtues, as her children.

Starke:—All true believers are the friends of God and this is the peculiar prerogative of believers of the New Testament, Jno. xv. 14, 15.—The faith of converted Jews and Gentiles is uniform, Acts xv. 19.—The grace of God does not charge us with past transgressions, if we are converted, 1 Tim. i. 13.—The weak faith of a Rahab must be as active as the most perfect faith of Abraham, Rom. iv. 19, 20.

Langii Op.:—This is the only right and safe way to seek righteousness, which enables us to stand before God, solely by faith in Christ out of His merit so that that faith be also actively shown by love, Phil. iii. 9; Gal. v. 6.

Heubner:—Unfruitfulness betrays the ungenuineness of faith.—Love never complains of want of ability; the stronger love, the greater the ability.—Dead faith is no faith.

Augustine:—Such faith is a palsied hand.—The faith of Abraham was imputed to him for righteousness, before it had brought forth works, but it was a living faith, in which the works lay as to the germ.—Works *per se* are not the spirit, but the faith moving in the works, is spirit.

Von Gerlach:—What James calls faith without works is properly speaking no faith at all; not any more than a love which deals only in pleasant words, is love (v. 15).—Paul opposes

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the antithesis of dead work-holiness, James the antithesis of a pharasaic pride in empty intellectual knowledge.—Paul met the Pharisees with precisely the same argument, cf. Rom. ii. 6–11; xiii. 27.—Man is not justified by (out of) faith separable from works, not any more than fire (*e. g.* painted fire) separable from heat and light is able to warm and light us.

LUTHER:—O, faith is a lively, busy active thing, so that it is impossible for it not to be ceaselessly working good! It does not ask either if good works are to be done, but before it asks, it has done them and is ever doing. But whoso doeth not such works, is an unbelieving man, gropes and looks out for faith and good works, and neither knows what is faith nor what are good works, but for all chatters and talks much of faith and good works. Faith is a living, well-weighed assurance of the grace of God, so sure, that he would a thousand times die for it, and such assurance and knowledge of Divine grace renders men glad, daring and merry before God and all creatures, which is the work of the Holy Ghost in faith. Hence man becomes without constraint ready and glad to serve everybody, to suffer many things to the praise of God and from love of God who has been so gracious to him, so that it is impossible to separate works from faith, yea as impossible as it is to separate burning and shining from fire.

STIER:—James by no means affirms that works give life to, produce or create faith; for faith comes by the power of the word, entering into and received by us and by nothing else. But faith grows complete in works, that is the same as Paul's saying or rather the Lord's saying to Paul, that the strength of God may be completed in weakness (2 Cor. xii. 9). The strength of faith, indwelling from the beginning and already received along with the first seizing of grace, becomes fully proved, verified and its operation completed. Thus our calling and election are made sure in the diligence of living and doing (2 Pet. i. 10). Thus Abraham's first call was made sure in his last works and the word concerning justification by (out of) faith already before accorded to him, was lawfully and actually confirmed as a truth.

VIEDEBANDT:—A faith which helps not our neighbour, neither helps ourselves, for it has not helped us to love.—Before faith are the tears of Peter and after faith the following after of Paul.

JAKOBI:—A sacred author tells us of true faith that it is the firm confidence of things hoped for. But the faith of the devils is an assurance not of what they hope for, but of what they fear.

PORUBSZKY:—Dead faith cannot save. This is evident 1. from the being of blessedness, 2. from the nature of dead, 3. from the experience of daily life.—Living faith justifies and saves (Reformation-Sermon). Cf. art. 20 of the Augsburg Confession.

LISCO:—Faith and works.—Operative faith justifies us before God.—True Christian faith a sanctifying power of life.

[V. 17. HALL:—As that is a vain and idle charity, which bids a man be warm and filled, yet gives him nothing to feed or warm him with, so is that a vain and dead faith, which, professing an adherence to God, yet is severed from all good works and is void of charity.—M.].

[V. 21. HAMMOND:—Abraham was the father of the faithful, the great example of faith and justification; but it was not upon his bare belief of God's promise that he was justified, but upon that high act of obedience to God, in being ready to offer up his only son, in whom the promises were made to him.—M.].

[V. 23. ADAM CLARKE:—As among friends everything is common, so God took Abraham into intimate communion with Himself, and poured out upon Him the choicest of His blessings; for as God can never be in want, because He possesses all things, so Abraham, His friend, could never be destitute, because God was his friend.—M.].

[V. 24. HORNE:—In this instance of the father of the faithful, as in a common centre, are the doctrines of both Apostles met: one says a man is justified by faith working; the other by working faith; and this is really and truly all the difference between them.—M.].

[V. 26. BRIGHT:—Justification then by faith, or according to the Christian doctrine as opposed to the law, must be that all men being sinners are justified, and particularly receive remission of sins, the Holy Spirit, and everlasting salvation, from the free and undeserved goodness of God; upon the consideration of the perfect righteousness and the meritorious sacrifice of Jesus Christ, and upon the condition or qualification of a pious temper of heart for the future, to obey the will of God, and consequently to do what is right and just in whatsoever way He is pleased to declare it, but particularly as it is declared by the Lord Jesus Christ: which same condition too we had never been able to perform without the assistance of the grace of God.—M.].

[TAYLOR:—Let a man believe all the revelations of God; if that belief ends in itself and goes no further, it is like physic taken to purge the stomach; if it do not work, it is so far from bringing health, that itself is a new sickness.—M.].

[EPIPHANIUS:—Faith hath in it the image of godliness engraven and infidelity hath the character of wickedness and prevarication.—M.].

[SALVIANUS:—*Hominem fideliter Christo credere est fidelem Deo esse, h. e. fideliter in Dei mandata servare.*"—M.].

[LACTANTIUS:—"*Christianorum omnis religio sine scelere et macula vivere.*"—M.].

[TAYLOR:—There are but three things that make the integrity of Christian faith; believing the words of God, confidence in His goodness, and keeping His commandments.—Believing is the least thing in a justifying faith; for faith is a conjugation of many ingredients, and faith is a covenant, and faith is a law, and faith is obedience, and faith is a work, and indeed it is a sincere cleaving to and closing with the terms of the Gospel in every instance, in every particular.—M.].

[Compare also on v. 23. JOHN HOWE, Friendship with God, 10 Sermons. Works, 8, 376.—v. 24. TAYLOR, Faith working by love. Sermons.—BULL, *Doctrina D. Jacobi de justificatione ex operibus explanatur et defenditur*, Works, 3, 1.—M.].

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VI. FOURTH ADMONITION WITH REFERENCE TO THE FOURTH FORM OF TEMPTATION—PROPAGANDISM.

CAUTION AGAINST THE JUDAISTIC BIAS TO FANATICAL ACTIVITY OF TEACHING. REFERENCE TO THE POWER OF THE TONGUE AND TO THE DEPRAVITY, LICENCE AND DUPLICITY OF THE FANATICALLY EXCITED TONGUE. THE CONTRAST OF FALSE AND TRUE WISDOM IN SPEECH ACCORDING TO THEIR OPPOSITE OPERATIONS.

Chapter III.

My brethren, be not many masters, knowing that we shall receive the greater con-
2 demnation. For in many things we offend all. If any man offend not in word, the
3 same *is* a perfect man, *and* able also to bridle the whole[1] body. Behold[2], we put bits in the horses' mouths, that they may obey us; and[3] we turn about their whole body.
4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds[4], yet are they turned about with a very small helm, whithersoever[5] the governor listeth[6].
5 Even so the tongue is a little member, and boasteth great things[7]. Behold, how great a
6 matter a little[8] fire kindleth! And the tongue[9] *is* a fire, a world of iniquity: so[10] is the tongue among our members, that it defileth the whole body, and[11] setteth on fire the
7 course of nature[12]; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:
8 But the tongue can no man tame[13]; *it is* an unruly[14] evil, full of deadly poison.
9 Therewith bless we God[15], even the Father; and therewith curse we men, which are
10 made after the similitude of God. Out of the same mouth proceedeth blessing and
11 cursing. My brethren, these things ought not so to be. Doth a fountain send forth
12 at the same place sweet *water* and bitter? Can the fig tree, my brethren, bear olive berries[16]? either a vine, figs? so *can* no fountain both yield salt water and fresh[17].
13 Who *is* a wise man and endued with knowledge among you? let him show out of a
14 good conversation his works with meekness of wisdom. But if ye have bitter envying
15 and strife in your hearts[18], glory not, and lie not against the truth[19]. This wisdom
16 descendeth not from above, but *is* earthly, sensual, devilish. For where envying and
17 strife *is*, there[20] *is* confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and
18 good fruits, without partiality, and[21] without hypocrisy. And the fruit of[22] righteousness is sown in peace of them that make peace.

Verse 1. Lange: Become not many teachers, my brethren, since ye know, that we shall [as such] receive a greater [a more severe] condemnation [judicial sentence.]
[. . . . knowing that we shall receive greater condemnation.—M.]

Verse 2. [1 Cod. Sin. has δυνάμενος for δυνατός.—M.]
Lange: For manifoldly we offend all; if a man offendeth not in word *he* is a perfect man, able even to bridle the whole body.
[For oftentimes we all offend . . . . word, this man is a perfect man, able to bridle also the whole body.—M.]

Verse 3. [2 Rec. reads ἰδού against the most authentic codd. C. and Griesbach read ἴδε. A. B. G. Sin. and al. Lachmann and Tisch. have εἰ δέ. [So Alford, Wordsw. *Ecce enim*, Syr. *Si autem*, Vulg.—M.]
[3 B. C. εἰς τό. [So Cod. Sin. Alf. Rec. πρὸς with A. K. L. (?)—M.]
Lange: But if we put bits into the horses' mouths, in order that they may obey us, we guide also their whole body.
[. . . . . . the bits into the mouths of horses in order to their obeying us, we also turn about their whole body.—M.]

Verse 4. 4 [ἀνέμων σκληρῶν. B. C. K. Cod. Sin. σκληρ. ἀνέμ. Rec. A. L.—M.]
5 [ὅπου ἄν Rec.—ὅπου Sin. B.—M.]
6 [Cod. Sin. B read βούλεται for βούληται.—M.]
Lange: Behold even the ships, although they are so great and are [moreover] tossed about by fierce winds, even they are guided with a very small rudder, whithersoever the direction [course] of the steersman [guide] may wish.
[. . though so great and driven by . . . are turned about by a very small rudder, whithersoever the will of the steersman may wish.—M.]

Verse 5. 7 The reading μεγάλα αὐχεῖ A. C.* recommended by Tischend. is preferable to μεγαλαυχεῖ.
8 The difference between ἡλίκον and ὀλίγον keeps balancing between the authorities and the critics. In point of sense both amount to the same thing with the exception that ἡλίκον, the more difficult reading, gives also the stronger expression: what a fire, *i. e.* what a little fire. [ἡλίκον is decidedly the more authentic reading. It is in A.** B. C.* Cod. Sin. Vulg. received by Lachmann, Tisch., Alford, Wordsw., de Wette, Huther and others. Alford maintains that ἡλίκος is "*quantulus*" as well as "*quantus*" and cites Lucian, Hermot. 5.—M.]
Lange: Thus also the tongue is a little member and boasteth great things.—Behold what a little fire—what a forest it doth kindle [Jerusalem on fire.]
[. . . Behold how small a fire kindleth how great a forest.—M]

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Verse 6. [9] [Cod. Sin. omits καὶ before γλῶσσα.—M.]
[10] οὕτως before the second ἡ γλῶσσα is wanting in [A. B. C. K. Cod. Sin.—M.]
[11] [Cod. Sin. reads καὶ σπιλοῦσα for ἡ σπιλοῦσα. Rec. and many others.—M.]
[12] [Cod. Sin reads ἡμῶν after γενέσεως.—M.]
Lange: The tongue also is a fire; it, the world [the adornment of the world, worldliness [Germ.: "*Weltförmigkeit*"] of unrighteousness. The tongue steppeth forth [rules] among our members, it, which defileth the whole body and inflameth the [revolving] wheel of the development of life, and itself is inflamed by hell.
[And the tongue is a fire, that world of iniquity. The tongue makes itself in our members the polluter of the whole body [Wordsworth], and setteth on fire the wheel of nature, and itself is set on fire by hell.—M.]

Verse 7. Lange: For every nature of the wild beasts and of the birds, of the creeping creatures and of sea-creatures is tamed and hath been tamed by human nature.
[..... of beasts and birds [lit. *winged things*], of creeping things and things in the sea. . . . .—M.]

Verse 8. [13] [δύναται δαμάσαι ἀνθρώπων. Cod. Sin. A. K.—M.]
[14] ἀκατάστατον is on good grounds preferred by Lachm. Tisch. according to A. B. Vulg. and Cod. Sin. to ἀκατάσχετον, Rec. C. G. K.
Lange: But the tongue no one of men is able to tame, the [causing restlessness and disquiet; Germ: "*unruhstiftend*"—] evil full of death-bringing poison.
[. . . it is a restless evil, full of death-bringing poison.—M.]

Verse 9. [15] A. B. G. Tisch. Lachm. [and Cod. Sin] read τὸν κύριον.
Lange: With it praise [bless] we the Lord and Father [also as Father] and with the same curse we men, who after the image [similitude] of God are created [have become, destined to become His children.]
[Therewith bless we the Lord and Father, and therewith . . . . . . have been created after the likeness of God.—M.]

Verse 10. Lange: . . . praising and cursing.
[. . . goeth forth [Stier, de Wette, Allioli and al.]—M.]
Lange: It shall not be thus, my brethren, that these things come thus to pass.

Verse 12. [16] οὕτως is opposed by the most important witnesses. The immediate sequel in Text. Rec. becomes modified into οὔτε ἁλυκὸν γλυκὺ ποιῆσαι ὕδωρ. Cod. Sin. favours οὕτως etc. [Syr. "*ita etiam aqua salsa non fieri potest dulcis.*"—M.]
[17] [Cod. Sin. omits καὶ before γλυκὺ.—M.]
Lange: Doth the fountain, perchance, bubble out of the same opening sweet and bitter [water]? A fig-tree, my brethren, surely cannot produce olives, or the vine figs? [Thus] nor can [any fountain] salt [water] give sweet water.
[Doth a fountain, perchance, out of the same chink [Alford] send forth the sweet and the bitter? Can a fig-tree, my brethren, yield olives . . . , nor can salt [water] yield sweet water.—M.]

Verse 13. Lange: Who is wise and intelligent among you? Let him show through good conduct his works [that is] in gentleness of wisdom.
[. . . intelligent among you [Bengel, Stier, de Wette, al] . . . out of a good conversation his works in meekness of wisdom.—M.]

Verse 14. [18] [Cod. Sin. ταῖς καρδ.—M.]
Lange: But if ye harbor bitter zeal and quarrelsomeness in your hearts, boast not yourselves. . .
[But if ye harbor bitter emulation and party-strife . . . boast not.—M.]
[19] [Cod. Sin. κατὰ τῆς ἀληθείας καὶ ψεύδεσθε.—M.]

Verse 15. Lange: For this wisdom is not that which cometh down from above, but an earthly, sensuous [soulish (Germ. *seelisch*, almost impossible to render in English without a circumlocution), passionate], devilish one.
[This wisdom is not that which is coming from above, but earthly, sensuous, devilish.—M.]

Verse 16. [20] [Cod. Sin. has καὶ after ἐκεῖ; so A.—M.]
Lange: For where is emulation and quarrelsomeness, there is seditious work and all manner of evil doing.
[. . . emulation and party-strife, there is perturbation and every evil deed.—M.]

Verse 17. [21] A. B. C. Sin. and al. omit καὶ after ἀδιάκριτος.
[22] τῆς before δικαιοσύνης is omitted in A. B. C. L. [and Cod Sin.—M.]
Lange: But the wisdom from above is first of all consecrated [theocratically pure or chaste, free from apostasy], then peaceable, equitably disposed [philanthropical, humane], gladly yielding, full of compassion and good fruits, without separatism, without hypocrisy.
[. . . first pure, then peaceable, equitable, compliant, . . . undistinguishing, without hypocrisy.—M.]

Verse 18. Lange: But the [future] fruit of righteousness is sown in peace by them. . . .

EXEGETICAL AND CRITICAL.

Analysis: Caution against the Judaistic bias to fanatical activity of teaching, vv. 1. 2.—The power of the tongue vv. 3, 4 (first half). The depravity of the tongue vv. 5, 6.—The untamableness of the tongue, vv. 7, 8.—The duplicity (German "doubletonguedness," *Doppelzüngigkeit*) of the [fanatically excited] tongue, vv. 9–12.—The contrast of false and true wisdom in speech according to their opposite operations, vv. 13–18.

Caution against the Judaistic bias to fanatical activity of teaching.

Vers. 1, 2. The exhortation progresses from Judaistic visionariness (ch. i.) and from Judaistic particularism and exclusiveness (ch. ii.) to Judaistic, fanatical activity of teaching, to the evil, exciting and pernicious tongue-sins of bitter emulation, cursing, envying and party-strife exhibited in a false, devilish wisdom in contrast with true and heavenly wisdom. That this section is an essential point peculiar to the entire Epistle, is evident from the fact that it has been announced already in ch. i. 17, 26. The fanatical, proselyting and polemical mania for teaching, which is here described by James, had previously been delineated by the Lord Himself, Matth. xxiii., and by Paul the Apostle in Rom. ii. 17; it is here and there illuminated in Acts (ch. xv.) and in the Pauline Epistles (2 Cor. xi. 18; Phil. iii. 2; Gal. ii.), and it is finally condemned in Rev. ii. 9. Wiesinger heads this chapter "against the itch of teaching" and adds the observation—that "the author passes on to the ready-tongued teaching and finding fault with others, because this is the false actualization of the πίστις of his readers, whereby they think themselves warranted to dispense with genuine actualization [*i. e.* the practical exhibition of living faith by good works.—M.]. Nothing is nearer to a faith which consists in knowledge only than conceit of teaching and dogmaticalness (cf. Rom. ii. 17 etc.). Thus ch. iii. is the carrying out of the censure James had already passed on his readers in ch. i. 19, 20 and similarly as in ch. i. 26, 27, where the author had indicated inability to bridle the tongue as the

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characteristic of a purely imaginary religion and the exhibition of compassionating love as the characteristic of true religion, he now returns to [we ought to say: he now takes up in earnest] this subject, and represents to his readers that the human inability, so strongly developed in them, of taming the tongue, ought to cure them effectually of the desire to teach others." Huther: "Words had taken the place of works."

VER. 1. **Do not become many teachers.**—The exposition of Huther (and of de Wette, Wiesinger) "be not teachers in great numbers," gives hardly a satisfactory sense. For if reference were made to ecclesiastically ordained offices of teaching (as Wiesinger maintains with reference to 2 Tim. iv. 5), the language of the Apostle would hardly convey the rebuke he intends to administer. It is evidently his purpose to censure the false mania for teaching, the dogmatizing contentiousness, which is thoroughly characteristic of the Judaizing Christian. We therefore connect (with Gebser and Schneckenburger) πολλοὶ with γίνεσθαι and so that πολλοὶ and διδάσκαλοι form one idea. Do not end with being a great host of teachers. Luther: "Let not every one dare to be a teacher." The expression has consequently an ironical colouring and even stronger than the μὴ πάντες of Grotius.

Knowing that we.—They know it and they ought to be conscious of it. [Huther remarks that εἰδότες, being closely joined in the Imperative, is itself hortatory: "knowing, that ye might know." James says here "*we* shall receive" and in v. 2 "*we* all offend" and thus forcibly practises his precepts vv. 2, 17, 18. Cf. 1 Cor. vi. 12.—M.].

A greater condemnation.—Although κρίμα cannot signify "responsibility" only (so Hottinger and Augusti) the ordinary N. T. usage does not necessitate us to insist with Wiesinger (who remarks however that a *sententia damnatoria* is out of the question) and Huther on the meaning "*punitory sentence.*" The fact that James includes himself is certainly against the latter construction. "The humility of love" (Wiesinger) surely could not cause him to assert something, which was inapplicable to Himself, and Huther's observation that the punitory sentence might be postponed, does not by any means settle the difficulty. κρίμα denotes primarily *judgment*, then more definitely a *judicial sentence* and it generally becomes a *punitory sentence* by the connection, just as the connection here does not make it so. Moreover, how were the readers of the Epistle to know that all teachers as such have to expect heavy punishment (German, punitory sentences). The increased measure of the sentence may be gathered from various sayings of our Lord (Matth. xxiii. 13 and elsewhere). The increased measure, to be sure, indicates that the severer sentence agreeably to nature may easily turn into a punitive sentence.

VER. 2. **For manifoldly we offend all** (ἅπαντες).—This assertion is absolutely valid. The Apostle includes himself without any qualification, just as Peter (Acts. xv. 11), Paul (Phil. iii. 12) and John (1 Jno. i. 8) include themselves in similar assertions. Although πταίειν does not bear directly on the *errores, qui docentibus obvenire possint* (Grotius), but comprehends moral offences in the widest sense (Huther), the word is so chosen as forthwith to point to moral errors and offences and these occur for the most part in the sphere of teaching (*Lehrrede*=didactic utterance).

If a man offendeth not in word.—The asyndeton indicates that James progresses in the same sphere of thought and hence aims not at an antithesis, as Wiesinger rightly observes. Although the ἐν λόγῳ may not have to be limited to ἐν διδασκαλίᾳ (cf. ch. i. 19), as Pott maintains, the context requires us to think of didactic offences which were the soul of Judaizing proceedings.

He is a perfect man.—Supply ἐστί. Every word is here significant; οὗτος denotes the rarity of such a man, ἀνήρ indicates that the Apostle refers in particular to a sphere of males and their doings, τέλειος describes once more the N. T. maturity of faith, principial completion. The proposition may easily be generalized and made to denote the ideal of the Christian life which none can attain here on earth (see de Wette); but James manifestly refers to something attainable, which is evident from what follows.

Able even to bridle the whole body.—This inference is founded on the thought that the tongue is that member of the body over which man finds it most difficult to establish the mastery and that he who does not offend in word, shows that he has established that mastery. Consequently: he who offendeth in no word and thereby shows himself to be the master of his tongue, has obtained the mastery over his whole body. But just as the inference is here not to the physical tongue as such but only as the organ and symbol of readiness of speech, so James does not "set the body as such in opposition to man" as a relative independent power which offers moral resistance to the will of the "Ego" (Wiesinger, Huther), but the body denotes here the organ and symbol of all human action with the exception of speech. The sense in brief is therefore as follows: he who truly masters his words, will also master his works. Life under the law of liberty is most difficult to be evidenced in the mastery of one's speech. Huther also afterwards acknowledges the figurative in the language of James: "The καρδία indeed is the fountain of evil deeds (Matth. xv. 19), but the lust which is rooted therein, has so thoroughly appropriated the members of man and *as it were* fixed its dwelling in them, that they appear as lusting subjects and may be represented as such in living-concrete language." But the figures of the horse and the ship, which follow, prove that the reference is not only to opposing sinfulness (the seeming law in the members Rom. vii. 23), but also to the naturalness itself which is subordinated to the spirit and needs guiding; for the horse does not resist its rider, and the ship its helmsman, as the old man resists the new. Huther moreover sets here aside several explanations ("the whole connection of the acts and changes of man" Baumgarten, etc.), which are more or less well suited to define the idea on which the "*as it were,*" in connection with the body needing to be guided, is based. But the organic concretion and membering (Gliederung=articulating) of the lusts of

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the heart in the sinfully untuned corporealness must be held fast.

The power of the tongue, vv. 3, 4.

James illustrates the power and import of the tongue by two comparisons. In v. 2 he had set it forth as being relatively the most mighty member among the members of the body, he now develops the thought that it is the ruling member, the control of which involves the control of the whole body. He takes for granted that it is only the spirit which can control the body; but the organ of its rule, the instrument to be controlled for the control of the body, is just the tongue. The word is the disposer of acts. "This whole discussion of the wild power of the tongue is not 'bombast' (Schleiermacher), but designed to make clear to his readers their perverseness." Wiesinger. Right, but James knows also a power of the tongue in a good sense.

First figure. Ver. 3. **But if we put the bit into the mouths of horses.**—The Apostle introduces first the figure of horses, because he had already before borrowed therefrom the figurative expression χαλιναγωγῆσαι (v. 2; ch. i. 25). Hence the Genitive τῶν ἵππων should probably be joined with τοὺς χαλινοὺς (Theile), and not with τὰ στόματα (Oecumenius and al. Huther). [τῶν ἵππων appears to stand first for the sake of emphasis. Translating literally "But if of horses we put the bits into the mouth" is not English. (Alford). We have therefore expressed the idea in idiomatic English; the distinction of Lange to connect τῶν ἵππων with τοὺς χαλινοὺς instead of joining it with τὰ στόματα is really a distinction without a difference. We put *bits* into the mouths of horses, that is real, material bits; of course, *such* bits we do not put into the mouths of men. The sense is really the same on either construction. The similitude contains the application.—M.]. The bits [Lange throughout uses the word *Zaum*=bridle, but χαλινός is not the *bridle*, but its metal mouthpiece. I have therefore uniformly rendered *Zaum*=bit.—M.] of horses as literal bits are contrasted with the figurative. But both kinds belong to the respective mouths: the horse-bit belongs to a horse's mouth, the man-bit to a man's mouth. Thus the principal accent lies certainly on τὰ στόματα. These constitute the *tertium comparationis*, not "the smallness of the χαλινοί, as the majority of commentators suppose" Huther. The apodosis begins with καὶ ὅλον (Wiesinger, Huther); it is not contained in v. 5 (Theile); nor does it require us to supply something in thought (de Wette). μετάγειν occurs in the N. T. only here and v. 4.—

Second figure.—Ver. 4. **Behold even the ships.**—The organ of guiding, probably connected with the natural unruliness of the horse to be guided, was the principal idea of the first figure: the mouth, the tongue; in the second figure it is the contrast between the smallness of the organ, the fine touch required to influence it and the greatness as well as the storm-tossed condition of the ship to be turned. The small rudder on which the will of man with almost the stillness of spirits, exerts its impulse, governs the whole great ship with all the fearful reaction of the wind and the waves, which like infuriated elementary spirits oppose the firm spirit of the steersman. Hence the first καί, as well as ἰδού, denotes intensification. The participial sentence ὄντα brings out the immense weight which the rudder has to overcome; *which are so* great, or *though so* great.—ἐλαύνειν to drive on, set in motion, is used elsewhere in the N. T. of navigating proper [cf. Mark vi. 48; Jno. vi. 19, LXX. for שׁוּט, Is. xxxiii. 21.—M.], but then also of restless agitation 2 Pet. ii. 17. Fierce winds are the wild navigators of the ship whom the human navigator opposes with his rudder. They have doubtless a symbolical import, as Bede did think, not however as the *appetitus mentium* originating within, but as the great temptations (πειρασμοί) of the world, coming from without, the place of whose nativity, to be sure, is within (see ch. i. 6). The little rudder is here obviously the antitype of the little tongue. [Bede's exposition may be found useful in point of *application*, although it is hardly sound in point of *exegesis*. "Naves magnæ in mari, mentes sunt hominum in hac vita, sive bonorum sive malorum. Venti validi, a quibus minantur, ipsi appetitus sunt mentium, quibus naturaliter coguntur aliquid agere etc."—M.].

Whithersoever the direction.—Although ὁρμή hardly denotes the *impulsus externus*, the steerman's pressure on the rudder (Erasmus and many others), the translation "eager will, desire of something" (Bede, Calvin, Huther etc.) is hardly sufficient; ὁρμή always indicates active will developed into an effort or onset; hence here the direction, the course of the navigator, kept in action by the rudder. On similar comparisons among the classics see Gebser, Theile. [ὁρμή signifies primarily *any violent pressure onwards* (ὄρνυμι), then *the first stir* or *move* towards a thing, then impulse, eager desire in the sense of will. I render "will," because the will of the steersman directs the impulse given to the rudder and thereby to the ship.—M.].—"The two similitudes of the bit and navigation have often been connected by the ancients in a similar manner, so that Pricæus even thought that James might have borrowed them from Plato or some other Greek writer." Gebser. Huther further calls attention to the circumstance that the reference here is to the actual εὐθύνων, not to the technical or official εὐθυντήρ.

Ver. 5. **Thus also the tongue.**—A little member like the little rudder.

And boasteth great things.—Since μεγαλαυχεῖ describes absolutely haughty and overbearing conduct, the reading μεγάλα αὐχεῖ seems to be preferable (see note in Appar. Crit. above). For James had spoken of a great and praiseworthy doing; he could not with οὕτως pass at once from the figure of the rudder to the pernicious doing of the tongue. The ἰδού moreover separates the thought under notice from the contemplation of the pernicious operation of the tongue, which follows. The selection of the term simply intimates that the tongue not only does great things, but boasts of the great things. Bede: "*Magna exaltat.*" The explanation "accomplishes great things" Luther (similarly Oecumenius, Calvin and al.), gives tone to the fundamental idea without preserving the shading [*i.e.* the gradual shading off—M.]. Persevering

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to the idea μεγαλαυχεῖ (Huther, similarly Wiesinger) is not based on the context.

The pernicious doing of the tongue.

v. 3 (second half), v. 6. **Behold how small a fire.**—ἡλίκον gives prominence to the quantity according to the construction, either in point of greatness or smallness; here in point of smallness (Cajetanus, Huther). de Wette understands it as denoting a great fire; but the Apostle's design was not so much the aesthetic contemplation of a forest-conflagration, as to point to the wicked origin thereof in a little spark; against this Wiesinger justly lays stress on ἀνάπτει [which is not=consumed, but=lighteth up, kindleth. Seneca (*Cont.* v, 5) employs very similar language "*quam lenibus initiis quanta incendia oriantur.*"—M.].—Huther, adverting to corresponding descriptions in Homer, Pindar, Philo etc., points out that the concrete sense of ὕλη=forest, is preferable to the vaguer *materia* =combustible etc. [The classical descriptions are found in Homer, *Il.* xi. 115: Plutarch, *Sympos.* viii. p. 730; Pindar, *Pyth.* iii. 66; Virgil, *Georg.* ii. 303.—M.].

Ver. 6. **The tongue also is a fire.**—The figure of a spark or a very small fire producing the conflagration of a forest, is now applied to the incendiary ravages of the tongue. The tongue is fiery as to its nature in general, *i. e.* the organ of speech, easily inflamed by spiritual fire, by passionate, vehement and consuming impulse. James here passes over the fact that the tongue is destined to become an organ of heavenly fire, Acts ii., for his eye is fixed on the pernicious fire of fanaticism which begins to inflame the Judaistic spirits throughout the world.

It, the world of unrighteousness [that world of iniquity].—Not an elliptical clause, requiring ὕλη to complete it in the sense "the tongue is the fire, the world is the forest."—Morus and al. This cosmos then is a further designation of the tongue. According to Wiesinger κόσμος in general, denotes the sum-total of what is created (Matth. xiii. 35; Eph. i. 4), "the cosmos of unrighteousness," hence here "the sum-total of unrighteousness." So Huther citing ὅλος ὁ κόσμος τῶν χρημάτων LXX. Prov. xvii. 8. Calvin: "*Acsi vocaret mare et abyssum.*" Olshausen and al., "it is as it were the unrighteous world itself, which has its seat in the tongue." See the interpretations of Theile, Estius, Herder, Gebser, Clericus (who with others holds the words to be spurious), in Huther. Oecumenius and many others read κόσμος=adornment of unrighteousness: the tongue adorns unrighteousness by rhetorical arts. Wiesinger objects 1. that κόσμος is a passive idea, 2. that the sense would be too feeble. The word need not be taken in the sense of "adornment," but we may nevertheless suppose that James here, as frequently, returns to the original signification of the Greek word. In point of fact it is the tongue which sophistically, rhetorically, poetically, parenthetically and imperatively gives to unrighteousness its worldly, apparently respectable and even splendid form. We therefore suppose that James wanted to say that "the tongue is the form of the world, worldliness, worldly culture, the seemingly beautiful world of unrighteousness." At all events he could have described it as the sum-total of unrighteousness only in a highly figurative sense. We therefore hold with Tischendorf and Neander against Huther and the majority of commentators, that ὁ κόσμος τῆς ἀδικίας does not belong appositionally to what goes before, but belongs to what follows. The addition "the sum-total of unrighteousness" would not explain the proposition "the tongue is a fire." But it is to be understood that the tongue is prominent among the members as the world of unrighteousness. It is however matter of inquiry what is the meaning of καθίσταται? The following interpretations are idle, to say nothing of their incorrectness: it *stands*, it *is placed*, it *is set;* that of Huther also is inadequate: it *sets itself, appears* in connection with what follows, as that which polluteth the whole body. In agreement with the full meaning of καθιστάναι and with the context, the word according to the analogy of Heb. viii. 3 and other passages, taken absolutely, denotes the presidency, the domination of the tongue among the members. In virtue of its worldly culture, which understands even how to beautify unrighteousness, the tongue rules among the members. But what a contrast between its works and its position! And it is just *it*, which from its prominence *pollutes the whole body.*—Before the world it washes all unrighteousness clean, before God or truth it stains and pollutes the whole body, *i. e.* the tongue, by the preceding, sinful word paves the way to all the sinful acts of all the members. Although σπιλοῦν does not suit πῦρ (notwithstanding Bengel's explanation "*ut ignis per fumum*"), it suits the saying "the tongue is the κόσμος" as its perfect antithesis. Apparent comeliness is the most essential deformity of life. How it pollutes the life is apparent from what follows. [But there seems really to be no objection to the rendering "*makes itself*," which is preferable to Lange's, because it is founded on better grammar than his and gives a good, clear and unforced sense. καθίσταται is used here as in ch. iv. 4. Huther. "The tongue by acting in and upon the members, makes itself to be the defiler of the whole body. It is so made ἐν τοῖς μέλεσιν ἡμῶν, which, as their name intimates, ought to move in harmonious *melody* and amicable concert with each other; and so glorify their maker. But the tongue mars their music by its discord. It is even like an intestine volcano; and sends forth a dark stream of lava, and a murky shower of ashes and smoke, and is thus a source of pollution, *sullying* and *staining* as with foul blots (σπιλοῦσα) the beauty of all around it; and *also* like a volcano, it emits a flood of fire." Wordsworth.—M.].

And inflameth.—Wiesinger takes καί, καί in the sense "as well as," and sets both in the relation of logical subordination to ἡ σπιλοῦσα. We object with Huther, because the following words are not only explanatory but intensive. The tongue inflames

The wheel of the development of life.—That τροχός denotes a *wheel* requires no further proof (see 1 Kings vii. 30 etc.; Ezek. i. 15, 19, 20). But the question is what is the meaning of γένεσις and what is therefore the meaning of τροχὸς γενέσεως? According to Huther γένεσις

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denotes here "as in ch. i. 28" (see the passage), *birth*, the wheel of birth; that is: the wheel revolving from our birth, *i. e.* life. Similarly Oecumenius. Taking the separate features differently, Calvin and al. reach the same idea: the wheel is the *cursus*, the genesis is the *natura;* the two united—life.—Wiesinger (after Kern) passes from the interpretation "it inflameth the revolving wheel," the spherical course of being (Pott, Schneckenburger), to another: "it inflameth the circumference of our corporeal being" (literally "of that which has become"). As the axis or centre of the circle it diffuses its fire over the whole circumference. However, genesis, taken in the sense of birth, is not life itself but itself only the first revolution of the wheel. Although we need not think (with de Wette following more ancient commentators) of the orb of creation absolutely, or of the cycle of the self-renovation of mankind (תּוֹלְדוֹת גַּלְגַּל, Wolf and al.); it does not follow that genesis here should be taken as birth only, and life only as individual life. The genesis of man rather progresses in an ethical sense through the whole of his earthly existence, and if it is said that the tongue setteth on fire the wheel or the revolution of the development of life, the word in this generality applies not only to individual life, but also to the life of humanity, primarily of course, to the life of the Jewish people, but in its widest sense even to the development of the life of this (earthly) cosmos. The fanatical fire, which at first made the development of the life of individual Jews a continuously growing fire of a burning and revolving wheel, at last seized the development of the life of the whole Jewish nation (for chiliastic worldliness lay at the bottom of the crucifixion of Christ and of the Jewish War) and imperceptibly communicates itself to all mankind and to the earthly κόσμος as the causality of the fiery day, the last day—immanent in the world. James is fully right in saying that it is the tongue which changes the wheel of the human development of life into a burning fire-wheel; or we might say: a ship on fire entering the port. Perhaps every man may find in his course of life a proportionate quantity of this feverish fire-impulse (see Ps. xc.) "This verb φλογίζειν is ἅπαξ λεγ, in N. T.; it occurs in the LXX. Ex. ix. 24. Huther, with whom we should interpret the word of the fire of passion and not with Morus "*de damnis quæ linguæ dat*," although the self-consumption of this sin of burning passion is also alluded to, and the reference is not to a mere kindling (Michælis). [Alford renders "the orb of creation," and Wordsworth "the wheel of nature." The idea in both is really the same. The note of the latter will doubtless be prized; "The τροχὸς γενέσεως is the wheel of nature, the *orbis terrarum*, the world itself in its various revolutions; in which one generation follows another, and one season succeeds another; and so τροχὸς γενέσεως is used by Simplicius in Epict. p. 94, and other like expressions in authors quoted here by Wetstein, p. 670.—In a secondary sense, this τροχὸς γενέσεως is the *wheel of human nature*, of *human life*, of *human society*, which is compared to a *wheel* by Solomon Eccl. xii. 6; and so Greg. Naz. (*in Sentent. ap.* a Lapide), and Silius Ital. 8, 6, "rota *volvitur ævi*," and Bœthius (*de Consol.* 2, pr. 1), "*hæc nostra vita est* rotam *volubili orbe versamus*." This wheel is ever rolling round, ever turning apace, whirling about, never continuing in one stay, seeking rest and finding none. So these words of the Apostle are explained by Oecumen., Bede, and Bp. Andrewes, 1, 361; 2, 294, 319.—The functions of a wheel, set on fire by the internal friction of its own axis, are deranged, and so the organization of human society is disturbed and destroyed by the intestine fire of the human tongue; a fire which diffuses itself from the centre and radiates forth to the circumference by all the spokes of slander and detraction, and involves the social framework in combustion and conflagration.—M.].

And itself is inflamed.—Not only once, but habitually (φλογιζομένη Part. Pres.). It is as unwarrantable to change the participle into the preterite as to explain it of the future, as a prophecy of hell-fire (Grotius and al.).

By hell. Gehenna itself uniformly and throughout to be distinguished from Sheol (besides the synoptical gospel found here only), as a symbolically described fire-region (γέεννα τοῦ πυρός) will not be wholly completed before the end of the world. The positive primitive fire of Gehenna is brought about by the immanent heat of devilish passions which proceed from the devil through his kingdom. This devilish heat, therefore, is here described as the causality of that fanatical heat of men (cf. v. 15). That fiery heat of fanaticism the origin of which the Judaists wanted to refer to God (ch. i. 13). James refers directly to the devil. And in this manner it exhibited itself by hatred, lying and death and particularly by frenzy. The strongest utterance concerning the evil tongue excepting the sayings of our Lord of the blasphemy of the Holy Ghost and the apocalyptic saying of the blasphemies of the beast (Dan. vii. viii.; Rev. xiii.)! Approximating descriptions are produced by Huther, Ps. lii. 4; cxx. 3, 4; Prov. xvi. 26; Sir. v. 15. Wiesinger in addition to the specification of sin according to the members of the body, as here indicated, cites also Rom. iii. 13; Col. iii. 5. But the latter passage belongs to another chapter; the seeming members (Scheinglieder) of the old man.—But Rom. vi. 13, 19 belongs hither.

The untamableness of the tongue. vv. 7, 8.

VER. 7. **For every nature of the wild beasts.**—γὰρ creates difficulty. Huther thinks that it substantiates, especially with reference to v. 8, the foregoing judgment expressed concerning the tongue. But the assertion concerning the untamableness of the tongue does not substantiate the assertion concerning the depravity of the tongue. Wiesinger makes γὰρ substantiate even the preceding μεγαλαυχεῖ, while Pott holds that it simply indicates the transition. In our opinion the γὰρ substantiates the words immediately preceding: "itself is imflamed by hell." Whereby will he prove that assertion? By the untamableness of the tongue. If the nature of the tongue were only animal, man, the power of human nature could tame it as well as every thing animal. But the untamableness of the tongue shows that there is something devilish in its excitement, over which human nature left to itself has no power. Only by the wisdom which is from

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above v. 15, can be conquered the wisdom which is from beneath, *i. e.* devilish wisdom, v. 15, and that not in the form of taming, breaking in and enslaving, but in the form of free transformation by regeneration. James first specifies what can be tamed,—universal animal nature, then what can tame it—human nature. Man as man is a match for a beast, but if the animal element in man is strengthened by the devils, he can acquire the superiority of the ἀνὴρ τέλειος only by Divine grace. James divides the animal world into four classes. He first mentions together quadrupeds (not beasts in general, Pott, or wild beasts in particular, Erasmus etc.) and birds, that is the higher and more noble species of beasts. Then the dismal creeping beasts (not "animalia terrestria" in general [Pott], not only serpents in particular [Luther, Calvin], but amphibia and worms as in Gen. xxiv. 25), and the stupid sea-animals (not only fishes in the literal sense [Huther], nor sea-wonders [Luther], nor sea-monsters [Stier]). Huther: "The classification is here the same as in Gen. ix. 2, which passage may have been before the Apostle's mind." James doubtless thought of serpents as the representatives of creeping beasts, with reference to the conjurers of serpents, of trained fishes, dolphins or the like as the representatives of sea-animals. We see here, moreover, that even menageries or the art of taming beasts have some reference to apostolical truth. The opinion of the Apostle really amounts to this: all φύσις, every φύσις, as further specified is subjected to human φύσις; the condition only, that man understand the natures, which are subjected to him and seize them at the right spot of want, docility or dependence. Huther rightly observes that James does not describe the relation of man the individual to individual beasts, but the relation of human nature to animal nature in general.

By human nature—So we must take the Dative [it is the Dative of the *agent*—M.], not as a *dativus commodi*. Human nature is here the whole power of mankind, as it is made to depend on itself in dependence upon God, Gen. i.; hence not only the "ingenii solertia" (Hottinger), but that ingenuity regarded as the most proper characteristic of human δύναμις in its superiority to animal power.

Is tamed and hath been tamed.—For this is a process which beginning with the most remote past continues to the most distant future. The beasts are more and more subjected to human nature, while the diabolically excited tongue (to which in the modern world must also be reckoned the pen, so that Satan now speaks more to men by the goose-quill [or the steel-pen—M.] than by the mouth of the serpent) becomes increasingly untamable (see Rev. xiii. 6). δάμαζεσθαι δύναται is by this process illustrated as a fact, and consequently assumed in the two tenses of the verb, and not limited to the present only (Schneckenburger and al.); δαμάζειν moreover denotes not the conquest of our resistance (Huther) which also takes place in conversion, but the translation into a coerced-psychico-physical dependence by the use of appropriate means. If it is said therefore that the tongue cannot be tamed by human nature, this implies also that it cannot be tamed in the form of taming. This expression may also affirm with reference to the animal world that man's original relation to the beasts has not altogether remained the same (see Gen. ix. 2; cf. Gen. i. 28; ii. 20). Wiesinger: "In the opinion of James also man's dominion over the creatures is not lost (cf. Ps. viii. 7, 9) but it has been modified like his relation to the earth itself." v. 9 also furnishes a parallel to this verse.

VER. 8. **But the tongue no one of men.**—Estius and al.: the tongue of *others*; Huther, one's *own* tongue. Doubtless *primarily one's own* tongue, for the taming of the tongue must proceed from the heart; but the more general sense must not be lost sight of. Before the human tongue diabolically grown wild natural humanity stands as before a dragon, for whom there is not found a Knight St. George among men as they are. Bengel, who interprets: "*nemo alius, vix ipse quisque,*" overlooks that the antithesis between the natural power of man and a higher power is here postulated. But that which still causes James to utter an expression of indignation, is the pernicious working of the tongue in the Judaistic world of his time.

The turbulent evil.—We interpret κακόν in the positive ethical sense as wickedness or evil and the adjective ἀκατάστατον (see App. Crit.) with reference to ch. i. 8 and ἀκαταστασία ch. iii. 16 according to the meaning of the word in Luke xxi. 9; 1 Cor. xiv. 33; 2 Cor. vi. 5; xii. 20. The revolutionary conduct of the Judaistic tongues became at that time more and more inflamed in order to prepare for the Jewish people nothing but evil, death and ruin. [Alford thinks that the figure here seems to correspond nearly to what is related of Proteus, that he eluded the grasp of Menelaus under many various shapes. Cf. Hermas, *Pastor* 2, 8, πονηρὸν πνεῦμά ἐστιν ἡ καταλαλία, καὶ ἀκατάστατον δαιμόνιον.—M.].

Full of death-bringing poison.—The diabolical nature, the death-bringing serpent-virulence of the strife of tongues; contains substantially the same idea, as the opinion expressed in the preceding verse; "inflamed by hell," Ps. lviii. 5; cxl. 4.

The duplicity of the (fanatically excited) tongue, vv. 9–12. The new element which is introduced (but not noticed by Huther and Wiesinger) in v. 9, is the falseness, the duplicity, the self-contradiction and consequently the self-judgment (*i. e.* self-condemnation) of the tongue. The serpent-like nature of the tongue, v. 8, forms an apt transition to the duplicity of the same, inasmuch as it is simultaneously deceitful and venemous.

VER. 9. **Therewith bless we the Lord.**—(See Appar. Crit.) ἐν is instrumental. *Blessing* and *cursing* constitute a familiar antithesis; the blessing, εὐλογεῖν, בָּרֵךְ, as applied to God, denotes however *praising Him.* The unusual connection "*the Lord and Father*" appears to have been stated not without design. Although *the Lord* here does not directly designate Christ, yet it describes God as the God of revelation, who has finally revealed Himself in Christ as Father. In Him even the Jew praises unconsciously and reluctantly the revelation of God in Christ (Rom. ix. 5).

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And therewith curse we men which.—A difficulty, insufficiently noticed by many commentators, arises from the circumstance that the Apostle includes himself in *we*. In order to escape it, Benson, Gebser and al. suppose that the reference is solely to those who set themselves up as teachers. To be sure the reference is primarily to them, but then also in general to the Judaistic element as a whole. Is the proposition a general confession of sins concerning the abuse of the tongue? or a hypothetical judgment; if we curse men, we do so with the same tongue wherewith we praise God? The design of a particular reproof forbids the former, and the premising of the fact the latter. The difficulty may be solved either by taking the second clause as a question expressive of surprise or by hearing James speak as the representative of his people in the name of his guilty people. [Alford recommends the retention of *which* instead of *who*, which would personally designate *certain men* thus made, while *which* is generic. This distinction, he continues, which some modern philologists are striving to obliterate, is very important in the rendering of Scripture, and has been accurately observed by our English translators.—M.]. The latter is probably the most natural solution.

Have been created after the likeness of God.—That is, the subjects of this Lord, the children of this Father according to their destination, or also the images representing this Lord and Father. This is the glaring contradiction. Wiesinger and Huther (the latter with reference to Bengel's "*remanet nobilitas indelebilis*") here observe that sinful man also remains created in the likeness of God (Gen. i. 26). Without detracting from the general application of the proposition the Apostle may be thinking of such men, in whom the likeness of God (ὁμοίωσις) *i. e.* the actuality and visibility of the image, has *reappeared* [Germ. "has become again," *wieder geworden*—M.], *i. e.* Christians, and particularly according to their majority, Gentile Christians. With regard to them, the contradiction of the cursing Judaists, was perfect; they praised the Father of revelation, they cursed the children of revelation.

VER. 10. **Out of the same mouth goeth forth.**—It is the sinful mouth as to its fanactical excitement in general, but the mouth of Judaism in particular as at that time it continued traditionally to praise God in the Old Testament and began with talmudical rancor (the source of the later Talmud) to curse the Gospel and its adherents.

It shall not be thus. [οὐ χρή, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι. These things, my brethren, ought not so to be."—M.]. This address to the brethren hardly means only: it is not right that these things (denoting the substance) are done thus (denoting the form). χρή has its full weight and denotes at once that the thing must not be done according to the oracle [here of course with reference to the revealed will of God—M.] and that the thing itself is unprofitable (with reference to χράομαι). Moreover the Plural ταῦτα and the emphatic οὕτως are to be noticed. [χρή is ἅπαξ λεγ. in N. T.—M.].

VER. 11. **Doth a fountain perchance out of the same chink send forth the sweet and the bitter?**—βρύειν, ἅπαξ λεγ., to bubble over, overflow [Lange renders "bubble" with an evident attempt to find a word as nearly intransitive as possible. βρύειν is generally *intransitive*, but it is used transitively by Anacreon, 87, 2 ἴδε πῶς, ἔαρος φανέντος, χάριτες ῥόδα βρύουσιν. It means therefore "to cause to burst forth," and this is the reason why I render "send forth."—M.], ὀπή, the opening of the fountain [ὀπή is probably connected with ὄψ, ὄπτομαι, to see; Wordsworth adds that so the word *Ænon* (the place of *springs*) is derived from the Hebrew עַיִן (*ayin*), an eye, Jno. iii. 23.—M.]; the *sweet* and the *bitter* describe the heterogeneous waters applied to blessing and cursing. Such an occurrence is unknown in nature, hence in the moral world also it only appears as something monstrously unnatural. The fountain is not exactly man, but the disposition, the heart. Out of the abundance of the heart, the mouth (the chink of the fountain) speaketh (*Germ:* Whereof the heart is full, the mouth overfloweth.—M.]. However here again the reference is not to the moral unnaturalness of this duplicity in general but the concrete bearing of the reproof on Judaism becomes increasingly apparent. It is not the Divine purpose and law that the fountain of Judaism in its historical *going forth* for the world should send forth such a contradiction between praising God and cursing the children of God. The application to the end of the Christian Middle Ages lies near.

VER. 12. **Can a fig-tree, my brethren, yield olives?**—The figurative statement of the preceding verse is continued in the figures taken from nature, *i. e.* the idea that nature does not bring forth that which is contradictory and inconsistent. But if the former figure was meant to say: "your duplicity [double-tonguedness] is like a fountain which sends forth at the same time sweet water and bitter, if it were possible to find such a fountain," the figures which now follow set forth with still greater distinctness the impossibility of such a contradiction in nature. And this certainly brings out not only the reprehensible and morally unnatural character of duplicity, but it also expresses the idea that one of the two must be false, either the cursing or the blessing; so that if their cursing the images of God be true, their praising God must be lying and hypocrisy (Huther). To this must be added that in the metaphors which follow the reference is to the character itself, as is the case in the saying of our Lord Matth. vii. 16.—Thus we infer their double-mindedness of character which is false on the side of godliness (δίψυχος) from their duplicity of speech. It may however seem strange that James should use several examples in order to corroborate the thought that as nature is always at unity with itself, true and consistent, so also ought man to be true and consistent. The multiplying of examples has primarily the effect of illustrating more forcibly the general application of the law of life, which the Apostle had laid down. But the supposition might occur that the examples may have also a symbolical import. The fig-tree, the symbol of a luxurious natural life cannot bring forth olives, the symbols of spiritual life. The vine, the symbol of theocracy and ultimately of Christianity, cannot pro-

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duces figs, happiness [*i. e.* outward], the fulness of the Jewish natural life. The meaning whereof would be as follows: if you want to be natural Jews you cannot bring forth the fruits of the children of the Spirit; but if on the other hand, you want to be Christians, you must not cherish Jewish ideals, sit under the fig-tree of outward prosperity and expect to enjoy its fruit. This would explain the last figure after this manner: as the salt-spring or the salt-current is a mixture which cannot yield pure and drinkable refreshment of life, so a mixture of Jewish severity and hardness and Christian vitality cannot produce the pure water of life of the New Covenant. We leave this symbolism undecided as a whole, but maintain at all events that the salt water is designed to denote a mixture, in which the two elements pure by themselves, have been stained and corrupted. Salt water cannot be drunk. This would give a train of thought which beginning with duplicity in speech passed on to double-mindedness and thence again to its final cause, doubleness of belief, the mixture of legalism and evangelical vitality. On similar biblical figurative modes of speech among the ancients, see Gebser, p. 290; Theile, p. 196.

The contrast of false and true wisdom in speech as to their origin, character and opposite operations. vv. 13–18.

VER. 13. **Who is wise and intelligent among you?**—The same words occur in LXX. Deut. i. 13; iv. 6. Heb. חָכָם וְנָבוֹן. Wisdom is the knowledge of ends acquired by enlightenment; intelligence (or understanding, German, *Einsicht*—M.), the knowledge of relations acquired by experience and practice [Wisdom is the gift of God, intelligence and knowledge are the results of education.—M.]. The Apostle's question sounds like an exclamation of the greatest anxiety; it characterizes the desperately bad spiritual situation of Israel. Their few wise and experienced men are to rise and conjure the storm by the wisdom of gentleness.

Let him show out of a good conversation.—James is here more explicit and definite in describing the works to which he had referred as evidences of faith in ch. ii. Such as flow from a good or beautiful life, in which it develops itself. And in order to remove all doubt concerning the main object he has at heart, he adds emphatically: **in meekness of wisdom.** We refer this clause to the whole proposition which precedes it: all the works of this good conversation are to culminate in meekness of wisdom.—The deviating construction of Neander: let him show it by his good conduct; "his works in meekness of wisdom" is recommended by a certain vivacity and pregnancy, but requires the verb to be mentally repeated; the *αὐτοῦ* also would be rather in the way while the demand of the exhibition of works, so common to James, would be rather obscured. *αὐτοῦ* is based on *τίς*, who wants to advance true claims to being wise. Every weakening of the expression *ἐν πραΰτητι σοφίας* either by reading "meek wisdom" (Bede and al.), or "wise meekness" (Laurentius), affects the full sense of the words: the meekness wherein wisdom evidences itself (Wiesinger somewhat different: which is proper to wisdom and proceeds therefrom), see ch. i. 19, 20. [Alford: "in that meekness which is the proper attribute of wisdom"—M.]. Wiesinger thinks that it describes the disposition attending the doing; but James obviously calls for the activity of meekness, for meekness itself in corresponding acts. It alone was able to deliver the Jewish Christians as well as the Jews from fanaticism, conjure the storm and save the hope of Israel. See the promise Matth. v. 5.

VER. 14. **But if ye have bitter zeal [emulation].**—This was the real situation of affairs and on this account James addresses them personally on the subject. We render *ζῆλος* not jealousy but zeal, for doubtless the reference is primarily to a religious and not to a moral passion. James means the specifically Jewish emulation which was considered by those who exhibited it as enthusiasm for the glory of God, as Paul describes it Rom. x. The adjective shows that it was a false, unholy zeal; *πικρόν* indicates passionateness and animosity; this certainly turns zeal into jealousy, for religious zeal becomes zealotical and fanatical through the admixture of jealousy and hostility. *Ἐριθεία* is really the envy, rivalry and party-strife rooted in venality; so Paul frequently uses the word (Rom. ii. 8; 2 Cor. xii. 20 etc.). *ἔχετε* denotes not only an active having but a real fostering.

In your hearts.—"In contrast with the word of the readers who make boast of their wisdom." Huther.

Boast not.—The offence of their excited teaching, striving, judging and cursing was twofold: firstly a haughty self-elevation or proud demeanour against others, secondly a more or less conscious lying suppression of their better consciousness. But both sins were more aggravated from being directed against the truth itself. According to Wiesinger *ἀλήθεια* denotes Christian truth (because otherwise *ψεύδεσθε* would be tautological: to lie against the truth). Huther seems to understand by it only the real fact that the condition of the heart is in opposition to the word. But with James theocratical truth and Christian truth converge into *one truth of the revelation of God*, the effect and import of which are in the lives and consciences of men. The boasting and lying therefore was directed not against a mere object and against a mere fact; but it was a haughty and hypocritical insurrection against the very truth which the zealots, with an evil conscience, professed to protect (see Rom. ii. 23). It becomes more and more evident that James addresses not only the Jewish Christians, but his nation in general.

VER. 15. **[For] this wisdom is not that.**—"*Negatio cum vi præmissa*" Theile. *αὕτη* must be taken in connection with *ἡ σοφία*, the latter is therefore introduced ironically here as in Matth. xi. 25; 1 Cor. ii. 6; false wisdom the opposite of the true. Luther's translation: "This is not the wisdom which cometh down from above" must be corrected accordingly. The participle *κατερχομένη* emphatically denotes the continual coming down, as in ch. i. 17; it has therefore adjective force and must not be resolved into the Indicative as do Schneckenburger and al. The expression is a little difficult, but it ceases to be so if we consider that it is the purpose of James

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to give the most emphatic negation to the false pretence that it was ἄνωθεν κατερχομένη. Hence he gives his judgment: it is on the contrary (described false by the use of three adjectives) *earthly, sensuous, devilish.* It is earthly as to its earthly nature and origin and thus opposed to the heavenly (Phil. iii. 19); it is sensuous or properly speaking psychical (Luther has the improper rendering "human;" the Vulgate better "*animalis;*" Allioli following it "animal;" Stier and de Wette: "sensuous," which in consideration of the modern idea of "sensuousness" may pass [for want of a better term—M.], having its origin in a psychically restrained passionate constitution deprived of the rule of the Spirit (1 Cor. ii. 14: iii. 8; Jude 19) and is opposed to the spiritual [pneumatical] wisdom—of the spiritual life excited by the Holy Ghost; it is devilish (δαιμονιώδης is ἅπαξ λεγ.), proceeding from the devil or inspired by accursed devils and is opposed to the Divine. Hornejus has not wrongly delineated the moral sides of these evil characteristics: "*terrena, quia avaritiæ dedita est, quæ operibus terrenius inhiat; animalis, quia ad animi lubidines accomodatur; dæmoniaca, quod ambitioni et superbiæ servit, quæ propria diaboli vitia sunt.*" These were surely also the characteristics of Judaistic and Ebionite zealotism. The earthly was peculiarly exhibited in their chiliastic claims to the rule of the earth, the psychical in their fanatical and hateful passions, the devilish in their great errors nourished by haughtiness and hypocrisy.

VER. 16. **For where is emulation [zeal] and party-strife.**—γάρ makes this assertion the proof of the one preceding it. In what goes before James describes a wisdom properly animated by evil zeal and party-strife, and designates it as earthly, sensuous and develish. The proof is that that spirit of emulation and party-strife is so disastrous in its consequences. He does not say "*where is such wisdom,*" for he has torn the mask of wisdom from this evil spirit of emulation. In its nakedness it is carnal and devilish conduct. ζῆλος occurring here without the adjective πικρός might lead one to think at once of jealousy, but the zeal is sufficiently characterized as evil from being connected with rivalry and party-strife. Everywhere is exhibited the rebellious element. ἀκαταστασία is not only mere disorder but the dissolution of order; in the theocratic sense it denotes rebellion (Numb. xvi.; Prov. xxvi. 28), in church-life a seditious spirit opposing the order of God, who has constituted civil order (Rom. xiii. 1, etc.) and church order (1 Cor. xiv. 33).

And all manner of [every] evil work.—φαῦλον might be rendered "*foul*" (German "*faul*") in an ethical sense. [Shakspeare uses the word in the sense of wicked, abominable. "A *foul* fault:" "*Foul* profanation." The current value of '*faul*' in German is *rotten, lazy,* its ethical value denotes moral rottenness, evil.—M.]. Such was the situation of Jewish affairs at that time. The rebellious attitude broke out everywhere in insurrections against the Christians, which were the prelude of the insurrection against the Romans, with numerous episodes of evil work, and all proceeding from the same fountain of diabolical fanaticism.

VER. 17. **But the wisdom from above.**—See Proverbs; the Wisdom of Solomon; Sirach; Matth. xi.; 1 Cor. viii. Its first characteristic is distinguished from the others, as its principle.

Consecrated [pure].—ἁγνή. Really *consecrated* [or *hallowed*—M.], *i. e.* not only *pure* from the influence or even from the inspiration of worldly, carnal and devilish motives, but only **chaste**, free from the spirit of apostasy into which the fanatical zealots fell, but also animated by the Divine Spirit and therefore wholly consecrated to the service and glory of God; consequently full of a dignified and priestly character. From this principle flow its social virtues. It is **peaceable**, *ironical* (Matth. v. 9), **equitably disposed** (1 Tim. iii. 3), **gladly yielding** ([*compliant*—M.]. Εὐπειθής the opposite of stubborn, ἀπειθής Tit. iii. 5; not "easily persuaded," but well inclined to enter into the views and reasons of others, compliant). All this as opposed to the contentiousness of false zeal. But it not only resists evil, but overcomes evil with good; it **is full of compassion** (in the widest sense, in its sympathy with the necessitous ch. i. 27; ii. 13) **and good fruits**, in which compassion is evidenced. The contrast is exhibited in the seditious character and the foul doings of false wisdom. So stood in those days Christianity over against its enemies and so it was to show itself also in the Jewish Christians over against Judaism. This attitude of wisdom induced James still further to add in its praise ἀδιάκριτος, ἀνυπόκριτος! de Wette, Wiesinger and Huther render the first word '*without doubting;*' that is, consequently, *confident, decided.* This would give a good sense if 1. the reference here were not to social conduct and 2. if a certain correspondency between ἀδιάκριτος and ἀνυπόκριτος were not necessary.—Now since the word (as well as that which follows) has to be taken in an active sense, although its primary meaning is passive (not distinguished, undecided, so that the first word might mean "*undivided,*" "being a unit" [*einheitlich*], there being only *one* wisdom—"*non duplex*" Wetstein; "simple" Neander—and the second *undivided, i. e.*, without any false admixture) the idea "not *separatistic,* not *sectarian*" seems to lie nearest (so Baumgarten, Schneckenburger and al.: "*quæ non discernit homines;*" Luther, Grotius, etc.: "without partiality;" Vulgate: "*non judicans;*" Semler: "*non temere judicans*"): With this corresponds then ἀνυπόκριτος, without hypocrisy, without dissembling, sincere Rom. xii. 9; 2 Cor. vi. 6. [The reader is referred for further information on ἀδιάκριτος to notes on ch. i. 6–8; ii. 4; on ἀνυπόκριτος to ch. i. 22, 26; ii. 1].

VER. 18. **Fruit of righteousness.**—This difficult expression might be taken literally as follows: the fruit which consists in the life-righteousness as just described (*Genit. appos.* not only justification, Schneckenburger), is once more turned into seed, it is sown in the world, primarily among erring brethren, in peace, *i. e.*, in the form of peace, in the exhibitions of a peaceful demeanour [not εἰς εἰρήνην, *i. e.*, unto eternal life, de Wette), and then becomes the lot of the children of peace as the harvest of peace and the kingdom of peace. But Wiesinger rightly calls attention to ch. i. 20. "For the wrath of man worketh not, accomplishes not the righteousness of God," and adds "that

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which the readers pretend to realize by their contentious wisdom, can only prosper under the quickening influence of peace." The righteousness of God in its full manifestation in the world, for which Christians are yearning and for which at that time the Jews in particular were yearning also, is a harvest-fruit which has to be sown by the peaceful demeanour of the peacemakers (*τοῖς ποιοῦσιν εἰρήνην Dat. actionis.* Huther). The term *καρπός*, etc., would be therefore "a pregnant expression for: the seed, which yields the fruit of righteousness, is sown." (Huther). This construction is also favoured by the remark of Huther, made elsewhere, that James is fond of beginning his speech with the teleological leading idea. Huther rightly observes that the sowing is not only teaching proper (Schneckenburger), still, it remains a fundamental form of evangelical peace-making. The *dat. comm.* in *τοῖς ποιοῦσιν* "for the children of peace," is reluctantly given up and Wiesinger would like to connect this meaning with the *Dat. actionis.* It must be observed, however, that the world-historical harvest of righteousness will affect all men, although it will be a kingdom of peace only to the children of peace. The words of the Apostle therefore were primarily an exhortation addressed to his readers, *i. e.*, to the twelve tribes to this effect: if you really seek the righteousness of God, then prepare the future harvest of righteousness in such wise that as children of peace you scatter the seed by a peaceful behaviour (which includes, to be sure, the peace of the Christian righteousness of faith). Sow peace and you will reap rightousness to your joy. But the idea must be so construed that the Apostle is made at the same time to lay stress on the fact that the harvest of righteousness is prepared under all circumstances. Whether you join in or not: that righteousness, for which you suppose to contend in zealotical party-strife, is now sown with the patience of the sower (see ch. v. 7) by the peacemakers who are really in the world, by Christians in their exhibitions of peaceful demeanour (*ἐν εἰρήνῃ* hardly denotes mere mode, but rather the form of the seed, evangelical peace), and at the time of harvest it will appear in its full maturity.

DOCTRINAL AND ETHICAL.

1. The fault which James reproves in the greater part of this chapter, is nothing but a natural manifestation of the egotism of sinful human nature, a fault which, although suppressed, is by no means fully overcome even in Christians. It would seem that, as elsewhere, there were many among the first readers of this Epistle in particular, of whom the author knew or at least was afraid that they were more fond of speaking than of hearing, more fond of teaching others than of receiving instruction themselves. He therefore seizes the fault, described in ch. i. 19, 26 by the root, at the same time pointing out, that those who set themselves up as teachers, are in the greatest danger of bringing on themselves greater condemnation than their hearers. His doctrine in this respect is in perfect agreement with that of our Lord, Matt. xii. 36, 37.

2. There are not a few in our day who set up as teachers and leaders of the congregation without being sufficiently prepared for this important and difficult work, who thus render more difficult the work of the duly appointed servants of the Gospel and scatter the flock without cause; and there are others who suffer themselves to be duly led and to be prepared for the holy ministry, but whose desire to enter the ministry springs from very impure motives. How desirable that both would seriously lay to heart the teaching of James on this subject! [Ministerial preparation is not sufficiently appreciated by the uneducated portions of the laity and not unfrequently made light of by the ecclesiastical authorities. In a new country, like America, the supply of ministers is not equal to the demand and owing to this circumstance men morally and spiritually fitted but intellectually and educationally unfitted, are frequently put in charge of churches, whose best interests are apt to be grievously affected in such incompetent hands. The moral and spiritual qualifications of candidates for the holy ministry is a *conditio sine qua non*, but their possession cannot cover or supply intellectual and educational deficiency. How can a man preach the Gospel intelligently and beneficially, if he is ignorant of the first principles of correct interpretation, completely at sea in scientific theology and void of all knowledge of Church History and other cognate branches of a theological education? If these lines are read by any minister, who is conscious of his intellectual deficiency, the writer would affectionately entreat him to remember that he ought to be *thoroughly* equipped for the study of God's Holy Word and that he cannot *teach* his people aright, if he does not understand aright. The *cacoethes docendi* is a great evil in our days and has ruined many a man, who had he only been content to sit awhile on the students' bench might have been eminently successful in the ministry.—M.]. It is of course self-evident that the Apostle's warning is not directed against a great number of teachers as such, which on the contrary is in many respects useful and desirable (cf. Eph. iv. 11), but rather against an eager pressing into the Ministry of the Word, when men touch the Holy *illotis manibus.* The language of Homer: "*οὐκ ἀγαθὴ ἡ πολυκοιρανίη, εἷς κοίρανος ἔστω.*" ["The rule of many is not good, let there be one ruler"—M.], applies also to Church government.

3. The familiar saying of James "manifoldly we offend all" is frequently but erroneously taken and used as a *dictum probans* of the doctrine of the universal sinfulness of human nature. The author speaks not of men in general, but of Christians in particular. He considers not so much gross transgression as sins of infirmity and haste; and particularly the danger to which the hearer is less exposed than the teacher, namely the danger of offending in word. The preacher of the Gospel may very easily offend in word, on the one hand by setting forth his own perverse notions instead of the objectively given truth of salvation, or on the other by onesided preaching or by want of clearness and simplicity. Thus he may even involuntarily give offence and estrange his hearers, or on the other hand, he may lull them into a false sleep of peace and thus

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do infinitely more harm than good with his preaching. How urgently ought he therefore to press the exhortation that men should not prematurely set themselves up as teachers, since probably they would do much better to continue disciples a little longer! Cf. Heb. v. 12. But this warning ought not to deter any one who sincerely desires to serve God in the ministry of the Word and truly loves the Lord and His Church. By watchfulness and prayer the servant of the Gospel may preserve himself from many sins of the tongue. The best corrective, in this respect, is doubtless the petition Ps. xix. 15; cxli. 3.

4. In order to form a correct estimate of the magnitude of the sins which Christians also commit with the tongue, first of all it must not be forgotten that the faculty of speech is originally a *Divine* gift bestowed on man. Compare Herder's *Origin of Language* (1770), a work which is still very valuable. This idea was not unfamiliar even to the pagans. Cf. Hesiod: ἔργα καὶ ἡμ., v. 79; Horat. *Od.* 1, 10, vv. 2, 3; Ovid, *Fastor.*, v. 667. See also Dr. J. C. Amman's *Dissertat. de loquela*, Amsterd. 1700, and especially Schubert, *History of the Soul*, 3d ed. 1839, p. 153–163. "The word uttered is only the outward sound of the begetting inward language of ideas through the corporeal medium." Ennemoser.

5. No Christian moralist may omit to bestow the greatest possible attention on the doctrine of James concerning the sins of the tongue. For speaking is also a doing and a doing of such daily and manifold occurrence, that its good and its evil consequences are all but incalculable. Compare the familiar French proverb: "*le style c'est l'homme*," and the motto of the well-known diplomatist Talleyrand "*le langage est donné* pour cacher *ses pensées*." No wonder that the Old Testament abounds in warnings against the perverse use of the tongue; see *e. g.* Ps. xv. 24, 34, and other passages.

6. In saying that "if any man offend not in word, he is a perfect man," James of course takes for granted, that such a mastery of the tongue is not solely the fruit of a politic wisdom, but rather the fruit of Christian self-control as the product of faith and love. He who has learned from this principle to set a watch before his lips, may with certainty be supposed to have attained so high a degree of discretion and life-wisdom, that to him the performance of any other duty cannot be particularly difficult, still less impossible. Cf. Prov. x. 19; xiii. 3; xvii. 27. But in order to obtain and to preserve the mastery of one's tongue, one must before have become master of one's most violent emotions and remain collected in one's intercourse with friends and enemies. Ps. xvi. 32. Cf. the language of Plutarch on this head: "*de capienda ex hostibus utilitate*," opp. ed. Reiskii, Tom. 6, p. 355 sq; also "*de garrulitate*," Tom. 8, p. 13 sqq.

7. "Plutarch (*de Auditione*, p. 137, and *in conviv. Sept.* p. 556, vol. 6, ed. Reiskii) relates that Amasis, King of Egypt sent a sacrifice to Bias and requested him to send back the best and the worst part thereof: Bias sent back the tongue." Heubner.

8. James who wrote his Epistle as a warning to believers, from the nature of the case could only advert to the *harm* caused by the abuse of the tongue, not (or only slightly) to the *profit* that might accrue to the cause of the Lord by the well-ordered use of the power of speech. To realize this *light-side* of the matter ought to be the daily effort of every Christian, but more particularly that of the Christian teacher.

9. The words of James (v. 9) would be unmeaning, if he meant that only the first man bore the likeness of God, which by the fall was wholly and eternally *lost* to his descendants. The ravaging power of sin is manifested not in the *potentiality* but in the *actuality* of man's likeness to God, and the *Conf. Belg.* art. 14, is therefore right in speaking of small remnants (*scintillulæ*) of the Divine image in fallen man, which are perfectly sufficient to take away all his excuses. [Art. IX. of the Articles of Religion in the Church of England and the Prot. Ep. Church in the U. S. says: "man is *very far* gone from original righteousness."—M.]. Lange (*Positive Dogmatik*, p. 299) is perfectly right in saying that "man is the image of God, *i. e.* the visible form of the Infinite in the totality of his being. The Being of God consists in His eternally embracing Himself perfectly in the clearness and liberty of His Being, in that He is the Absolute Spirit. And in like manner the being of the image of God consists in man's living in himself as a spirit, in his continually taking back the whole manifoldness of his existence into the unity of his consciousness and out of it re-forming it anew."

10. The doctrine of James (vv. 11, 12) exhibits a remarkable agreement with the sayings of Christ in the Sermon on the Mount (Matth. vii. 16–19; Luke vi. 43-45); a new proof that the publication of the fundamental law of the kingdom of heaven could not be forgotten by this servant of the Lord.

11. The bearing of James concerning the wisdom, which is from above (v. 13 etc.) is remarkable for its recalling not only many of the proverbs of Solomon but also many cognate ideas in Jesus Sirach and the Book of Wisdom. James, although occupying a purely evangelical standpoint, is nevertheless full of the ethical portion of the Old Testament, and in part even of the deutero-canonical writings. However it is impossible to examine the doctrine of this entire chapter more closely without discovering that the author himself has and exemplifies that heavenly wisdom, which in vv. 16, 17 he has so admirably and beautifully delineated as contrasted with earthly wisdom.

12. Very important is the connection of knowledge and life, on which James here insists. He who does not prove his wisdom by works, which have the seal of a meek disposition, contradicts himself and gives the lie to his confession of the Lord, which he is constantly making. He may boast in the possession of the truth but he is an opponent of the truth, if he does not receive it as the principle of his life; cf. 1 Jno. iv. 20, 21. His wisdom, as contrasted with that from above, is purely *earthly*, as contrasted with that of the pneumatical man purely *psychical*, as contrasted with that of good angels (cf. 1 Pet. i. 12), even *devilish*.

13. "The peaceable scatter in peace the seed of genuine Christian wisdom, which grows into

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the harvest of righteousness. This applies not only to teachers but to every one who has received from God wisdom and the gift to influence others." Von Gerlach.

14. The seven qualities which James attributes to the wisdom from above (v. 17) are nothing but the seven colours of the one ray of light of heavenly truth, which has been revealed and has appeared in Christ Himself. He is therefore supremely entitled to the name "the Wisdom of God" (Luke xi. 49).

15. Even the closing sentences of this instruction reëcho notes from the Sermon on the Mount, Matth. v. 8, 9.

HOMILETICAL AND PRACTICAL.

A. vv. 1–12.

The lust of rule one of the most ancient diseases in the Church of Christ.—Even the manifold warnings of Christ (Matth. xviii. 1; Jno. xiii. 12–17 and other passages) have been insufficient hitherto to prevent disputes about precedency among those who confess Him.—The higher the position we hold before others, the greater will be our responsibility.—"Manifoldly we offend all." The remaining infirmity of the elect.—The truth, solemnity and comfort of this saying.—The use and abuse which may be and at different times have been made of this saying.—How the knowledge of our own, manifold infirmities ought to make us judge others leniently.—No matter how much the Christian may offend, he ought nevertheless to advance.—Christian self-control.—Man, lord of the animal creation but not lord of himself.—Even the bravest sailor suffers each time ship-wreck on the rocks of the tongue.—The power of the tongue evident 1, from the harm it can do, 2, from the utter impossibility of wholly subduing it.—The faculty of speech which makes man superior to the beasts is not seldom the means of making him inferior to them.—The sad part acted by the evil tongue in every century of the history of the Christian Church.—The sinful tongue is the sinful man. Sinful man is able to raise himself above every other irrational creature but he is unable to raise himself above his own nature.—That which is impossible with men, is possible with God.—The sad want of many men's conformity to their proper being.—How extremes meet also in the use of the tongue.—That which is never seen united in nature, is often simultaneously found present in men.—Man at once a lord and a slave (v. 5. "Behold how small a fire kindleth how great a forest.") Suitable text for a Reformation-sermon. [That is a sermon preached on the festival of the Reformation, which in Germany is kept October 31, the anniversary of Luther's fastening the 95 theses to the door of the Castle Church of Wittenberg A. D. 1517—M.].—There is not a thumb's breadth between our strong side and our weak side.—The melancholy inconsistency and the still sadder consistency of the abuse of the tongue.

STARKE:—He who wants to teach others in spiritual things, ought to be first well established himself. A man must be a pure and obedient sheep of Christ before he can become a shepherd. Hos. iv. 6.—Many, although they have not Divine wisdom and experience but possess only a literal knowledge, acquired not in the school of the Holy Ghost, but from the books and writings of men, straightway presume to be guides of the blind etc. Rom. ii. 18.

QUESNEL:—If all men have to observe caution in speech, how much more those, whose office requires them frequently and religiously to discourse of holy things? Rom. xv. 18.—Men must fairly strive to attain evangelical perfection, especially if they seek to be employed in the Ministry, 2 Tim. iii. 17.—

OSIANDER:—If a man is able to govern his tongue so effectually as not to utter any thing censurable, he is doubtless equally able so to govern and guide his body as not to indulge in any vice, Job xxvii. 4, 5.—Many men are more unruly than a horse—men whom God by the infliction of severe punishment has to make somewhat orderly. David cautions us against this disposition Ps. xxxii. 9.—If irrational creatures suffer themselves to be guided and ruled, how much rather ought rational creatures suffer it likewise? Is. i. 3.

LUTHER:—The tongue guides men either to virtue or to vice, 1 Cor. xv. 33.—The tongue of a Christian is ruled only with the bridle of faith and love, Ps. cxvi. 10.

QUESNEL:—Who knows not how to govern his tongue, is like a passenger on a ship without rudder in the open sea exposed to the fury of the storm.—If the rudder of our body is controlled by the Spirit of God, we sail in safety on the sea of the world, Rom. viii. 14.

CRAMER:—Many have fallen by the edge of the sword, but infinitely more by evil tongues, Sir. xxviii. 21.

LANGII OP.:—How easily may an uncircumcised and untamed tongue cause discord in a whole family, so that the best of friends fall out with one another! Sir. xxviii. 15, 16.—God has distinguished us from the brutes by the use of the tongue, and we are distinguished from one another by the good or evil use we make of it, Ps. cxix. 23.

HEDINGER:—Evil tongues and bad lungs have caused the death of many. The former spiritually and mostly. How much murder is committed with the tongue? how forward and swift is this poor member to wound the conscience? Whoso is wise puts a lock to his lips. Sir. xxii. 33—O God, create us a new tongue, that we may praise Thee! Prov. xviii. 21.—

QUESNEL:—There is no sin, of which the tongue may not be the cause and instrument, and which as a poisoned seed it may not contain, Matth. xv. 18.—Think, O ye liars and slanderers, how shameful and hurtful a member ye carry in your mouth! Ps. lvii. 5.—Whoso desires to be delivered from the sins of the tongue must particularly apply himself to work in faith at the bottom of his heart by repentance and renovation, Matth. xii. 33.—As the Holy Spirit did set on fire the tongues of the Apostles with godly zeal, so contrariwise the spirit of hell sets on fire the tongues of the ungodly with venom and great malice to crush the good name and reputation of their neighbour, Acts ii. 3, 4, 11.—The diligence of men is able to change the wildest natures of beasts! but none is able to change the

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sinful nature of men, save the Wisdom and Omnipotence of God, Ez. xxxvi. 26.—God must needs take a coal from His altar and touch our tongue or it cannot be tamed. We stammer by nature like Moses, until God makes us eloquent, Is. vi. 5.—The tongue of the hellish serpent has thrown us into the greatest confusion, but the tongues of the Holy Ghost show us again the way to eternal peace, Acts ii. 4, 38.—We shun serpents, yet consort with people that carry poison in their mouths, Ps. xliv. 4; lv. 22.—How ill-suited it is that those should engage in the praises of God, the whole of whose lives dishonours God! A golden collar cannot be so ill-becoming to a sow covered with filth and dirt as the praise of God to a filthy sinner, Am. v. 23.—

LANGII OP.:—The nobility of human nature is very exalted and no man may offend it in word or deed without sinning against God, Gen. ix. 6. —We ought to honour the image of God in every man be he never so bad, 1 Jno. iv. 12.

STARKE:—Man is so perverse, that there is nothing left in the world which is like him. He wants to render impossibilities possible, to do good and evil at the same time, which is contrary to the whole order of nature, Eccl. i. 15; Ps. lviii. 4.—If we want to show others their follies and sins, we must not do it in boisterous scolding, but in compassionating brotherly love, 2 Tim. ii. 24, 25.—Words are fruits enabling us to form an estimate of the heart, *i. e.* the tree which bears them; if this is pure, the others are not bad, Matth. xii. 23.

STIER:—Future accountability is solemn and difficult even in the case of our own soul. Who would lightly undertake to be accountable for the souls of others? Indeed is it not written, "Many are called but few chosen"—who will call himself in order to fall with so much more surety into condemnation? Many did it then, and alas! many do it now. "But howsoever, let me, I pray thee, also run after Cushi," said Ahimaaz the son of Zadok, and would not be dissuaded when he was told "thou hast no good tidings ready." He stuck to his "let me run." (2 Sam. xviii. 19–23). There are many such teachers and runners, who are not sent. They surely are not the true teachers and masters that shall shine as the brightness of the firmament (Dan. xii. 3),—but they will stand illy.—"Manifoldly we offend all"—James includes himself in this confession in order to put to shame the proud brethren. Not indeed that he intended to expose the supposed errors of his Divinely-inspired Epistle to their criticism or now to ours, but he rather meant solemnly to assert respecting life in general apart from the sacred office, that the perfect man who does not even trip in a word, cannot be found anywhere. Even the Apostles were assuredly not sinless, holy and infallible in their daily and hourly private life; the promise of the Holy Ghost to guard them from all error related only to their sacred office, just as it was with reference to their office and the principal and fundamental truths of their message that the seventy as well as the twelve were told "He that heareth you, heareth me."—Although the proud tongue may boast, I can be silent, or I can thoroughly dissemble myself—it is a thing beyond its control, there it is brought to shame. The most expert hypocrite can never reach such a point of dissembling as to prevent its failing him even in a word; the heart runs over, the hell within bursts out on the tongue. Our speech is and remains the nearest, surest and most irresistible effluence of the heart. What follows lastly from James's sermon against the sins of the tongue? Whither they lead—to the world full of unrighteousness, whence they come—from the inward abyss of corruption —he has shown; it is not difficult to apply here the only remedy.

HEUBNER:—We are more on our guard with respect to sins in deed than with respect to sins in word.—Whoso fails to govern his tongue is like a rider on an unruly horse, or like a sailor in a ship without a rudder.—The tongue is a channel which transmits the evil of hell.—An *unconditional* impossibility to tame the tongue does not exist. If thy tongue is cursing, it is unfitted for praise.

VIEDEBANDT:—The rule of the tongue is more important than the rule of the world.—What an evil full of deadly poison is many a newspaper tongue!—If Satan has your heart, he also rules your tongue. The tongue and the heart are only a span apart.

NEANDER:—James attacks the being of mock piety at all points. Such is that pious cant which while it utters the praises of God in words, hatefully censures and condemns men, in whom the image of God ought to be honoured, aside. —Thus James points out the fundamental idea of this whole Epistle, that everything depends on that disposition which gives direction to a man's whole life, the recognition of which truth was as remote as possible from that tendency, attacked by him at all points, which only considers the outward, single acts, and the appearance of things.

JAKOBI:—The Apostle shows from the harmony, visible in universal creation, that it is unnatural and therefore ungodly and therefore displeasing to God if the same tongue is used in the service of heaven and hell, and if praises and curses proceed out of the same mouth God, says another Apostle, is a God of order. Because the fig-tree, the olive tree and the vine bear fruit each according to its kind, figs, olives and grapes, and because sweet fountains and salt fountains always send forth the same kind of water and because of this order in nature, God rejoices in all his works (Ps. civ. 31), and looking down from heaven upon the earth, behold, all things are very good. Therefore it cannot be good and well-pleasing to God, if contrary to the Divinely appointed order the gifts and faculties intrusted to man are employed in opposite uses, if the same tongue which has just stammered the praise of God, utters shameful words, folly and unseemly jests. Therefore as long as this continues to be done among Christians, so long as we who have just had on our tongue the sweet word of God, indulge in bitter revilings of those who share with us the greatest of all blessings, as long as out of the same opening of the mouth there flow such sweet and such bitter streams, so long the sad dissension of sin continues in us and we do not yet stand in the unity and truth of the Divine life.

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LISCO:—The sins of the tongue: 1. They are of all sins the most corrupt; 2, They are of all sins, the most difficult to be avoided.—He who governs himself solves the problem of the Christian life.—The tongue 1, is the communicator of our thoughts and 2, ought to be solely the mediator of good.

PORUBSZKY: (vv. 1, 2):—Religious conversation in social life.—(vv. 3-12). The tongue of scandal.

BECK:—Three golden rules for a Christian's life: 1, have humility in your heart (vv. 1, 2), 2, have truth in your mouth (vv. 3-9), 3, practise faithfulness in your life (vv. 10-12).

W. HOFACKER (Sermons p. 635):—Our speaking tongue one of the greatest gifts of God's grace.

Vv. 1-10. Epistle for the 16th Sunday after Trinity in the Grand Duchy of Hesse and elsewhere.

GEROK:—Watch thy tongue: 1, It looks so little and so small 2, Yet worketh such great things for all; 3, Kindles many a fire of hell, 4, Yet heaven has ordered it so well [German: 1, *Sie ist nur klein und scheint gering* 2, *und richtet an so grosse Ding ;* 3, *sie hat manch Höllenfeuer entflammt* 4, *und führt doch ein so himmlish Amt.*—M.].

RUPERTI:—Several oft-forgotten duties to be practised by the Christian in order that he may become master of his tongue in his intercourse with others.

ALT:—The evil word towards one's neighbour.

B. vv. 13-18.

VV. 13-18. Epistle for Quinquagesima Sunday in the Grand Duchy of Hesse and elsewhere.

The difference between abstract knowledge of Christian truth and true life-wisdom.—The tree is known by its fruit.—Meek wisdom the crown of Christian virtue.—The intimate union of truth and love on Christian ground. The wisdom which is from above, and the wisdom which is from beneath; the sevenfold more exalted character of the former and the threefold baseness of the latter.—The wisdom from above: 1, how it is evidenced, 2, how it is rewarded, 3, how it is learned.—The harvest feast of the peaceable: 1, the seed, 2, the fruit, 3, the harvest-joy; here in its beginning, hereafter in its perfection.—James himself is in his Epistle a continuing proof of the truth of what he says, vv. 13-18.

STARKE:—The possession of a natural, wise, prudent understanding is a great gift of God, but to be truly enlightened with the light of truth is invaluable, Prov. iii. 13; 2 Cor. iv. 6.

CRAMER:—Our Christianity is then inseparable, for a good understanding have all they that do His commandments, Ps. cxi. 10.—Many men's meekness is a worm-eaten fruit of nature. They are rather tamed lions than meek sheep of Christ, Matth. xi. 29.—

NOVA BIBL. TÜB.:—Wisdom and meekness are noble virtues which ought to regulate the whole of our conversation; they are the springs of all other virtues, Prov. xix. 2.—Those who are ready to dispute and quarrel and are ever at odds with their neighbour, exhibit an infallible token that they are still lacking true wisdom, Prov. xviii. 6; xx. 3.—

QUESNEL:—A teacher above all things should be an enemy of all disputing and contention, 2 Tim. ii. 24.

CRAMER:—Cunning is not wisdom. Hence little wisdom in the fear of God is better than much wisdom allied to contempt of God, Sir. xix. 21.—

QUESNEL:—The wisdom of the world is very different from the wisdom of the Gospel. It is only cunning wisdom whose end is to rule on earth, but which is ruled itself by nothing but brutal lusts, 1 Cor. i. 21; ii. 7, 8.—Sin punishes itself even in this world, because man in the service of it does not enjoy his life on account of the great trouble and annoyance to which sin puts him, Ps. xxxii. 10.—

CRAMER:—As smoke causes pain to the eyes and prevents their seeing distinctly, so it happens to reason and wisdom, for if it is disturbed by the passions, it cannot see any thing and decide what is white or black, right or wrong.—The most simple Christian who practises these seven qualities of virtue will be wiser than the seven sages of Greece. Remember only one for each day of the week.—Those who scatter the poison of their evil heart in anger, contention and brawling, will reap from it the unhappy fruit of eternal trouble, tribulation and anguish, Rom. ii. 8, 9.—Be content, ye peacemakers, if your souls are afraid to dwell with those that hate peace, (Ps. cxx. 6), remember that ye shall hereafter dwell forever in a peaceable habitation, Is. xxxii. 18.—

STIER:—To be only prudent and understanding does not amount to much and is a very doubtful and suspicious thing, but to be wise and prudent, that is the right thing.—Every good gift as well as true wisdom is from *above*, but that which is passed off for it with lying against the truth, all false wisdom is not from heaven, but earthly; not from the Spirit of God but human, from man's soul, flesh and blood; not from Christ the King of the kingdom of God, the destroyer of the works of the devil, but rather devilish still, from the influence and seduction of evil spirits. Indeed on this profound saying of James might be written a history of all knowledge falsely so called, of all so-called philosophy or even theology.—All the trouble and confusion in the Church, all the disorder and unruliness or rebellion of self-will opposing the Spirit of God originates in the brawling of carnality; hence schism, factions, sects, hence other evils and particularly also evil hypocrisy under coërced unity. Even in the world and in things earthly a family and many a city give unceasing testimony that good cannot mature under the influence of envy and contention, but that these conduce to nothing but evil. Still more lamentable and ravaging are the contentions concerning God's Word in the house and city of God, the carnal wrangling of brethren and members in Christ.—Many are officiously engaged in imparting to others opinions, which are their truths and in disputing away errors—but where is the good fruit of all these efforts? whom have they improved thereby, converted and won for the kingdom of heaven? On the other hand look at many quiet people in the land: they make no noise, they do not deal in great things, they walk everywhere in meekness and gentleness—but wherever they go they carry something along

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with them, which passes from them like a breath of life;—the words which they utter at the right time, are seeds—all their walk and work burst into fruitfulness around them with a silent, deep power, and many things are recorded on high as the fruit of their righteousness, whereof men know and suspect nothing. Grace works by them, they live in love and this is their deep power.—"*Fruits*, gentlemen, fruits that shall make men whole." It was this which the king of Prussia demanded of the University of Königsberg, and truly it was a great royal word, a Solomonic word, in its time. Wholesome, healthy fruits will grow where healthy seed has been sown, but the seed itself had before grown as the produce of ripe fruit; thus righteousness is sown and transmitted from one to another.

HEUBNER: (v. 15).—This is a description truly applicable to those who by their writings,—either immoral, provoking vice, or irreligious, undermining the faith of Christians—especially if they exhibit skill and genius, have exerted the influence of devils upon the world. The subtle and disguised ones are the worst; subtle poison insinuates itself most thoroughly.—Earthly wisdom effects nothing good for eternity.—

NEANDER:—Holy Scripture often designates, by the name of the flesh, all evil, whatever is opposed to the Spirit of God, to the Divine life. If the word is used in this general sense, it includes also man's spiritual nature, reason and the soul, as far as it has not been made subject to the Divine Spirit, but persists in its selfish being, pretends to be something by itself, independent of God, without (*extra*) God and hence opposed to Him. The term flesh in this biblical sense includes all these ideas. Its meaning is by no means restricted to what we call flesh, sensuality in the narrower sense of the word. Now if we take *flesh* in this more general sense, biblical usage distinguishes it from that which in the narrower sense is designated as psychical, *i.e.*, the spiritual [part of man], as far as it is made not to conform to God, but to conform to the world [German: "In sofern es nicht vergöttlicht ist, sondern verweltlicht."]. Reason however cultivated remains still within the sphere of the psychical [*i. e.* the rational soul not only not influenced by the Divine Spirit but rather influenced by the physical and the cosmical. The German for psychical is *seelisch*, as stated before.—M.]. The seed of whatever is truly good in action, proceeding from righteousness, can only prosper where peace reigns and with those, the end and aim of whose actions is peace. Where all is strife, nothing truly Christian can prosper.

JAKOBI (on the feast of the ingathering of the harvest):—What a description of wisdom! Truly such wisdom cometh from above, from the Father of Light with whom every thing is light, and pure and holy; thence it cometh as the best and most perfect light, communicated by Him, in whom is treasured up the fulness of all good, communicated by the Son of Eternal Wisdom and Love to all those, who renouncing earthly, human and devilish wisdom, and looking to Him alone in simplicity of faith, suffer Him to create in them a pure heart and receive a new sure spirit, the spirit of truth, which is also for this very reason the spirit of true wisdom.

PORUBSZKY:—Wisdom in action.—Envy sets us at variance 1, with God, 2, with man, 3, with ourselves.—

BECK:—Heavenly wisdom the fountain of earthly peace.

SCHMALTZ: The fire of discord.

KÖSTLIN:—Of true, Christian wisdom as contrasted with false, earthly wisdom.

ALT:—With the wisdom of Christians we will overcome the evil of time.

[v. 2. BARROW:—To *offend* originally signifies to *impinge* (*infringe*), to stumble upon somewhat lying across our way, so as thereby to be cast down, or at least to be disordered in our posture, and stopped in our progress: whence it is well transferred to our being through any incident temptation brought into sin, whereby a man is thrown down, or bowed from his upright state and interrupted from prosecuting a steady course of piety and virtue. By an opposite manner of speaking (Ps. xxxvii. 23, 24) our tenor of life is called *a way*, our conversation *walking*, our actions *steps*, our observing good laws *uprightness*, our transgression of them *tripping*, *faltering*, *falling*. By *not offending in word*, we may then conceive to be understood such a constant restraint and such a careful guidance of our tongue, that it doth not transgress the rules prescribed by the Divine law, or by good reason; that it thwarteth not the natural ends and proper uses for which it was framed, to which it is fitted; such as chiefly are promoting God's glory, our neighbour's benefit, and our own true welfare.—

— A constant governance of our speech according to duty and reason is a high instance and a special argument of a thoroughly sincere and solid goodness.—

— The offences of speech are various. 1. Some of them are committed against God, and confront piety; 2. others against our neighbour, and violate justice, charity, or peace; 3. others against ourselves, infringing sobriety, discretion, or modesty; 4. some are of a more general and abstracted nature, rambling through all matters, and crossing all the heads of duty.—

Cf. on this subject Dr. Barrow's sermon on this text; Bp. Butler on the Government of the Tongue, an abstract of which is here given; Bp. Taylor's Sermons on the Good and Evil Tongue; On Slander and Flattery; On the Duties of the Tongue.

Abstract of Butler's Sermon on the Government of the Tongue. (Bohn's edition.)

"One of the most material restraints under which virtue places us in the obligation of 'bridling the tongue.'" Let us then ask

1. What vice is opposed to this precept? and
2. When can a man be fairly said to act up to it?

1. The vice alluded to is not evil-speaking from malice, nor from selfish design. It is *talkativeness* or a disposition to talk at random without thought of doing either good or harm. Now talkative persons, when other subjects fail them, will indulge in scandal or divulge secrets; or, further, they will go on to invent matter, and all in order to engage attention; and if a quarrel ensue, they will defame and revile their enemy, but without malice.

As all our faculties may be made instruments of evil, so also the tongue. Deliberate and wilful

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falsehood, indulged in from malice or revenge, does not arise from having no government of the tongue. But there is a vicious habit, without malice, which arises from a desire to arrest attention; and in these people the very least thing excites the tongue, and so gives birth to innumerable evils, especially to strife. Its effects are often as bad as those of malice or envy; it wrongly distributes praise and blame, and, being used at random, always does harm.

2. In what does the government of the tongue consist? We are to measure our faculties by the end for which they have been given to us. The end of speech clearly is to communicate our thoughts to each other, either for real business or for enjoyment. In this secondary use, it contributes to promote friendship, and so is serviceable to virtue and its tendency is to general good.

Corresponding to these two uses is the abuse of speech. As to its primary end, *deceit in business* does not come within our scope. It is in its secondary sense that it becomes the object of our inquiry, for the government of the tongue relates chiefly to what we call *Conversation.* Certain cautions are to be observed in governing the tongue. First, that there is a fit time to speak and a time to keep silence. This rule is too often forgotten; and they who forget it, too often, if they amuse at all, amuse at their own expense. The times for silence are when they are in company of their superiors, or when the discourse is of subjects above themselves; and these obvious rules are generally passed over by those who in their talkative mood forget that the very essence of conversation is that it should be mutual, and talkative persons are generally disregarded. Men, then, should be silent, both when they have nothing to say, or nothing but what were better left unsaid.—

In talking on indifferent subjects, the first rule is not to spend too much time on them; the second, to be quite sure, that they *are* indifferent. Conversation about other people and their matters is often very dangerous; as in such cases we cannot always be indifferent and neutral, or escape being drawn into rivalry. But as we cannot entirely avoid speaking of others, we should take care that what we say, be true. It is important to know the characters of the bad as well as the good, and abuse will scarcely follow, if these two rules be observed: 1st, That to speak evil of a man undeservedly is worse than to speak good of him undeservedly, for the former is a direct injury to the person as well as to society. 2nd, That a good man will always speak all the good which he can of his fellows, and never any harm unless he has some positive reason for so doing; for example, just indignation against villany, or to prevent the innocent from being deceived. For we must always study justice: and we do justice to society at large by exposing bad characters.

Those who observe the above cautions and precepts have due government over their tongues. —M.].

[v. 3. WORDSWORTH:—St. James follows up the metaphor of the preceding verse with an argument *a fortiori.* We can rule irrational animals with a bit; how much more ought we to be able to govern ourselves! And if we rule our *tongues*, we do in fact govern the whole man; for the tongue is to man what a bit is to horses, and a rudder is to ships; it rules the whole; let it therefore be governed aright.—M.].

[v. 5. VIRGIL, Georgic 2, 303.

"Nam sæpe incautis pastoribus excidit ignis,
Qui furtim pingui primùm sub cortice tectus
Robora comprendit, frondesque elapsus in altas
Ingentem cœlo sonitum dedit; inde secutus
Per ramos victor, perque alta cacumina regnat
Et *totum involvit flammis nemus;* et ruit atram
Ad coelum piceâ crassus fuligine nubem;
Præsertim si tempestas à vertice sylvis
Incubuit, glomeratque ferens incendia ventus."

For the benefit of those not familiar with Latin, I subjoin Davidson's translation. The quotation itself *mutatis mutandis* forcibly illustrates the incendiary ravages of the tongue.

"For fire is often let fall from the unwary shepherds
Which at first secretly lurking under the unctuous bark,
Catches the solid wood, and shooting up into the topmost leaves,
Raises a loud crackling to heaven: thence pursuing its way,
Reigns victorious among the branches and the lofty tops,
Involves the whole grove in flames, and darts the black
Cloud to heaven, condensed in pitchy vapor;
Chiefly if a storm overhead rests its fury on the woods,
And the driving wind whirls the flames aloft."—M.].

[v. 6. WORDSWORTH:—*That world of iniquity*, that universe of mischief, as containing within it the *elements* of all mischief; as the world contains within itself mineral combustibles and volcanic fires, and electric fluid, which may blaze forth into a conflagration.

— By the faculty of speech man is distinguished from the rest of creation: by it his thoughts are borne, as upon eagles' wings, to the remotest shores, and are carried to distant ages; by it they are endued with the attributes of omnipresence and immortality; by it men are reclaimed from savage ignorance; by it cities are built and are peopled, laws promulgated, alliances formed, leagues made; by it men are excited to deeds of heroic valor, and to prefer eternity to time, and the good of their country to their own; through it the affairs of the world are transacted; it negotiates the traffic of commerce, and exchanges the produce of our soil and climate for that of another; it pleads the cause of the innocent, and checks the course of the oppressor; it gives vent to the tenderest emotions; it cheers the dreariness of life. By it virtuous deeds of men are proclaimed to the world with a trumpet's voice; by it the memory of the dead is kept alive in families. It is the teacher of arts and sciences, the interpreter of poetic visions, and of subtle theories of philosophy; it is the rudder and helm by which the state of the world is steered; it is the instrument by which the Gospel of Christ is preached to all nations, and the Scriptures sound in the ears of the Church, and the world unites in prayer and praise to the Giver of all good, and the chorus of Saints and Angels pours forth hallelujahs before His throne.

Such being the prerogatives of speech, it is a heinous sin to pervert the heavenly faculty, to insult the Name of the Giver Himself, or to injure man, made in the image of God. All true Christians will put away profane and impure language, calumny and slander, injurious to God's honour, the welfare of society, and their own eternal salvation. They will ab-

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hor it worse than pestilence, and they will pray to Him from whom are the preparations of the heart, and who maketh the dumb and the deaf, the seeing and the blind, who quickened the slow speech of His servant Moses, and put words of fire into his mouth, and whose Spirit on the Day of Pentecost descended in tongues of fire on the Apostles, and filled them with holy eloquence, so to direct their thoughts and words, that both now and hereafter they may ever sing His praise. —M.].

[v. 10. VAYIKRA RABBA: § 33:—"Rabbi Simeon, the son of Gamaliel, said to his servant Tobias, Go and bring me some *good food* from the market: the servant went and brought *tongues*. At another time, he said to the same servant, Go and buy me some *bad food:* the servant went and bought *tongues*. The master said, What is the reason that when I ordered thee to buy me *good* and *bad* food, thou didst bring *tongues?* The servant answered, From the *tongue* both *good* and *evil* come to man: if it be *good*, there is nothing *better;* if *bad*, there is nothing *worse*."—M.].

[v. 13. PYLE:—Whatever Christian convert or Jewish zealot, therefore, would be indeed a master of religious wisdom, let him show his wisdom first in the suppression of this wretched habit, and in reducing himself to a meek and charitable disposition towards his brethren.—M.].

[v. 14. BP. HALL:—Never brag vainly that ye are Christians: and do not shame and contradict that truth which ye profess, by a real denial of the profession thereof.—M.].

[v. 16. WORDSWORTH:—Strife and party-spirit would destroy Sion, and can build up nothing but Babel. Cf. Bp. Sanderson I. pp. 214, 350; and see Clemens Rom. I. capp. 3–9.—M.].

[HERBERT:—

Be calm in arguing, for *fierceness* makes
Error a fault and *truth discourtesy:*
Why should I feel another man's mistakes
More than his *sickness* or his *poverty?*
In *love* I should: but *anger* is not *love;*
Nor *wisdom* neither; therefore *gently move.*
—M.].

[—*Fortiter in re, leniter in modo.*—M.]

[On the meaning and use of the term "*wisdom from above*" see Schoettgen; illustrations:

1. SOHAR, *Yalcut Rubeni* f. 19: "*The wisdom from above* was in Adam more than in the supreme angels: and he knew all things."

2. *Sohar Chadath*, f. 35: "The angels were sent from above and taught him (*Enoch*) the *wisdom that is from above*."—Ibid. f. 42, 4. "Solomon came, and he was perfect in all things, and strongly set forth the praises of the *wisdom that is from above*."

For particular texts consult the following, besides the above:

v. 1. BP. BULL: The priest's office difficult and dangerous. Visitation Sermon. Works 1, 187.

v. 2. BARROW: Not to offend in word, an evidence of a high pitch of virtue. Works 1.

vv. 14–17. ABP. WHATELY: Party-spirit. Bampton Lecture 33.

v. 16. SOUTH: The nature, causes and consequences, of envy. Sermons, 5, 389.

v. 17. LEIGHTON: The nature and properties of heavenly wisdom. Works, 3, 86. —M.].

VII. FIFTH ADMONITION.

REFERENCE TO THE INFALLIBLE TOKEN OF AN UNSPIRITUAL (FANATICAL) MENTAL CONSTITUTION FOUNDED ON WORLDLY-MINDEDNESS, VIZ.: THE WARS AND FIGHTINGS IN THE JEWISH CHRISTIAN WORLD AND PARTICULARLY IN THE JEWISH WORLD BOTH INWARDLY AND OUTWARDLY.—THE CONSEQUENCE THEREOF: FAILURE AND FRUSTRATION OF THEIR STRIVING, THEIR MURDEROUS ENVYING, THEIR WARRING AND EVEN OF THEIR PRAYING.

CHAPTER IV. 1–3.

1 From whence *come* wars and[1] fightings among you? *come they* not hence, *even* of your 2 lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and 3 cannot obtain: ye fight and war, yet[2] ye have not, because ye ask not. Ye ask[3], and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

Verse 1. [1] A. B. C. Cod Sin. and al. insert a second πόθεν.
Lange: Whence then [are] wars and whence fightings among you? Is it not hence: from your lusts, which [especially] wage war in your members.
[Whence *are* . . . ? Are they not . . . —M.]

Verse 2. [2] Rec. and some minuscules read δὲ after ἔχετε. A. B. G. K. οὐκ ἔχετε; C. Cod. Sin. Vulg. Griesbach and al. καὶ οὐκ ἔχετε.
Lange: Ye desire it and ye have it not, ye murder and ye strive and ye cannot obtain it; ye fight and ye make war, and ye get it not, because ye ask not.
[Ye desire and ye have not: ye commit murder and ye envy, and are not able to obtain; ye fight and make war, and ye have not, because ye ask not.—M.]

Verse 3. [3] Notice the interchange of αἰτεῖτε and αἰτεῖσθε. Cod. Sin. intensifies the last word of this sentence into καταδαπ.
Lange: Ye ask and receive it not, because ye ask illy [desirable in your interest] that ye may waste it in your lusts.
[Ye ask and receive not, because ye ask amiss, that ye may spend *it* in your lusts.—M.]

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EXEGETICAL AND CRITICAL.

ANALYSIS:—See above in summary of contents. The Apostle comes now to worldly-mindedness [*i. e.* the lust of the world—M.] which lies at the bottom of the fanatical zeal of teaching and wrangling described in the preceding chapter. He began with the appearance of visionariness (ch. 1), passed on to party-spirit (ch. ii.), then portrayed fanatical striving in its outward aspect (ch. iii.) in order to come now to the inward disruptions and breaches among the readers of his Epistle and to worldly-mindedness, which is really the root from which they spring. By and by (ch. iv. 4 etc.) we shall meet it in the shape of selfishness and a bias to apostasy (ch. v.), as self-righteousness ripe unto judgment. The Apostle moreover passes more and more from the Jewish Christians to the Judaizing Christians and from these to the real Judaistic Jews themselves. *This suggests the remark that James put this Epistle into the hands of the Jewish Christians in order that it might influence all Jews, as it were,* as a missionary instruction to the converted over against the unconverted, and to the rightly-converted over against the badly-converted. Notice the rapid transition from the thought immediately preceding, viz.: that righteousness can prosper only *in peace*, to the impressive question: πόθεν πόλεμοι, the answer to which is contained in a second question appealing (Wiesinger) to the conscience of the readers (Huther).

VER. 1. **Whence then are wars and whence fightings?**—Not only dogmatical disputes between the teachers (Schneckenburger), or civil contentions concerning "*meum*" and "*tuum*" (de Wette). It is a true picture of the hostile dissensions of the Jewish people. Pharisees, Sadducees, Essenes, Alexandrians, Samaritans—on this basis sprung up nothing but new dissensions; believing or Christian and unbelieving Jews. The former contained as yet in the germ the opposites of Nazarenes and Ebionites, of Essene-gnostic and Pharisaic-vulgar Ebionites, the latter the shocking discord which appeared in the Jewish war and during the siege of Jerusalem. The πόλεμοι were the basis: *the condition of war* [warlike attitude], the μάχαι, single quarrels and fightings, which certainly partook occasionally of the character of skirmishes and at a later period even of battles; this is denied by Laurentius: "*non loquitur Apostolus de bellis et cædibus, sed de mutuis dissidiis, litibus, jurgiis et contentionibus.*" [Alford renders "*militate.*" To act the soldier is the real meaning of στρατευομένων.—M.].

Is it not hence?—The explanation; for ἐντεῦθεν is not a separate question: from hence? (Michaelis).

From your lusts.—ἡδοναί are more than ἐπιθυμίαι (Huther); they are desires actualized, a life of sensual indulgence (Luther: voluptuousness, *Wollüste*). These wage war chiefly *in the members*. The members need hardly be emphasized as being the camp of the lusts (Wiesinger); nor is the idea that they war against the soul (Rom. vii. 23; 1 Pet. ii. 11; de Wette) the leading idea. Theile, Schneckenburger and others rightly apply the term to the war of the lusts among themselves. Huther thinks it denotes an *inward* warfare against our fellow-men, but ἡδοναί would hardly be the most suitable word to bring out that idea. We might however think of the members in a restricted and in a wider sense; the members of individuals and the members of the people. From the individual Jew, whose lusts become inimically opposed in his members, the division and dissension between spiritual selfishness and vain worldly-mindedness are communicated to the members of the whole nation. Wiesinger thinks the fightings denote opposition of the ἐπιθυμεῖν and the οὐκ ἔχειν. The fruitless struggling however is only an appearance and a judgment of this fighting. It is described in four gradations: 1, desiring; 2, murdering and envying; 3, fighting and warring; 4, praying and not receiving. To the first corresponds not having, to the second not obtaining, to the third an increased not having, to the fourth an increased not receiving. The first grade denotes Judaism full of chiliastic worldly-mindedness up to the time of the New Testament. The second grade describes particularly the attitude of the Jews towards the Christians. The third grade comprises the development of the Jewish war. The fourth is mainly the history of Judaism after the destruction of Jerusalem. Such a definite mapping out of periods was of course not intended by the Apostle, but it describes the process of the development of Judaism as unfolded by history. The common construction that the reference here is either to the desire of individuals or of entire churches, and the limitation of the object of that desire to worldly riches and glory are inadequate to the prophetical relation in which James stood to his people. [Alford cites a remarkable parallel from Plato, *Phædo.* p. 66, c: καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τούτου ἐπιθυμίαι.—M.].

VER. 2. **Ye desire it and ye have it not.**—The indefinite object at all events is implied; in the most general sense the object of the chiliastico-judaistic longing for the world [*Weltsehnsucht*, *i. e.* longing for the dominion of the world—M.], in the utmost variety of form and colour, nominally the fruit of righteousness, ch. iii. 18. The antithesis pregnantly expresses the fruitlessness of the struggle. *Ye have not* has of course also the sense: ye receive not (de Wette); but it declares at the same time that they receive not, because they have not, because they are empty (Luke xix. 26). [Desire is not possession; there is many a slip between the cup and the lip.—M.].

Ye murder and ye envy.—This strong expression has induced commentators to submit various modifications of it arising from their supposition that the Apostle here addresses only Christians and refers as yet only to the internal dissensions among the members themselves. Ye kill your own soul (Oecumenius), *ye envy* (according to the conjectured reading φθονεῖτε, Erasmus, Calvin and many others), *ye hate* (according to the doctrine that hatred is murder in thought 1 Jno. iii. 15. Luther, Estius, Wiesinger, Huther) ye strive even to murder and death (Carpzov, Schneckenburger). Winer rightly advocates the literal sense of the term. That ζηλοῦτε

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is not mentioned first proves nothing: for the two terms are not intended to a stronger and a weaker degree of conduct, but the negative and positive sides of their conduct. They committed murder because they thought they were zealous for the glory of God. With their striving they were hunting for the fleshly ideal of the glorifying of their religion. On that account also *murder* must come first. The twelve tribes, however, who had already killed the Lord Himself and Stephen, who were in part responsible for the death of the Baptist and James the son of Zebedee, who had already shown the disposition to kill Paul, and who soon after did kill the author of the Epistle himself, had to submit to this address; the Christians among them were at least sympathizing with these national offences. But their acts of murder and strife were wholly in vain, as were afterwards the acts of the inquisition, the hierarchical judicial murders and religious wars of the zeal of the middle ages from the Crusade against the Albigenses to the Thirty years' War. Ye do not attain your terrible, hypocritical end, the Babel of conscience-monarchy in the pseudo-glory of Zion.

Ye fight and ye make war.—These words are not merely explanatory of πόλεμοι v. 1 (Huther), for the primary reference is no longer to the quarrels among the Jews themselves. Their individual words become at last open fighting, and this leads to open warfare. Hence οὐκ ἔχετε is repeated here, and, as we read with Griesbach and Lachmann, with καὶ preceding it, "and yet ye have not, *i. e.* ye get it not." We join this with what goes before in order to constitute the third antithesis, not with what follows (Huther) to introduce the specification of the cause of all their disappointments.—Not till then follows the reason, not only of the frustration of their warring, but also of their murderous striving and desiring. All lacks the true life of prayer, which purifies, hallows and adjusts our efforts to the Divine disposition of affairs. But the probable protestation of the Judaists: "we pray much," prompts the Apostle to add an ironical self-correction which brings out the fourth and most terrible antithesis. Their asking (*αἰτεῖν*) is evil praying (*αἰτεῖσθαι*. The Apostle having introduced an interchange of Active and Middle—see Winer, p. 297: Matthiä II. p. 1097.—he may here either take the Active as denoting importunate asking or the Middle as denoting egotistical praying for oneself. The latter is probably intended.), and for the reason that they pray for the help of Jehovah for a fulness of prosperity which they intend to squander in the lusts of their worldly mind. We have here to remind the reader of the visionary expectations of the Jews during the destruction of Jerusalem, of their gloomy lamentations in the post-christian synagogue (how they make God Himself weep over the unhappiness of His people) and of their vain, worldly striving and their description of the most sensual carousals in the future Kingdom of God.

DOCTRINAL AND ETHICAL.

1. It is indeed a sad contrast if we oppose the name of Christ as that of the Prince of Peace (Is. ix. 6) to the wretched quarrels and disputes of those who call themselves Christians and yet not uncommonly carry on such quarrels in His name. The question of James "Whence are wars and whence fightings among you?" may be addressed with equal pertinence to the countless sects and parties in just as many Christian communities in every age of the Church's history. The cause is really still the same now which it was in the Apostolic age, viz.: the carnal mind which exhibits the selfishness of the natural man, after he has been baptized. The Church of Christ, which ought to be a Zion of peace, has in consequence become a Babel of confusion. But the serpent-seed of discord bears even now the same unhappy fruit which it did then. The sword which the loveless man turns against his brother, wounds his own hands, and in proportion as men covet what is their neighbour's, they themselves grow poorer in true peace.

2. There is no greater enemy of the true spirit of prayer than the spirit of quarrelsomeness and contention, cf. 1 Pet. iii. 7. It is impossible to find faith where love is wanting; how then can the unbelieving prayer of an ἀνὴρ δίψυχος (cf. ch. i. 6–8) obtain any thing at the Lord's hand? Many a complaint of prayers not answered would surely cease, if men did not confine themselves to hearing their hearts only concerning the disappointment they have experienced, but would also examine their consciences concerning hidden guilt, which renders the hearing of prayer on the part of God morally impossible. Cf Is. i. 11-15.

3. Prayer in order to be well-pleasing to God must ever go hand-in-hand with a God-consecrated life. There is no greater horror in the sight of God than prayer which irreconcilably contradicts the inward and outward life. Cf. Prov. xxviii. 9; Ps. xxxiv. 16, 17.

4. The Christian is permitted to pray also for outward things, provided it be done in the spirit of absolute submission and resignation to the Divine Will, to the glory of His name and in the name of Christ. The rule Matth. vi. 33, applies also here. If this mind is wanting, prayer will not be followed by peace filling the heart, and this very want of true peace consequent upon prayer is an intimation that we need not expect the fulfilment of the desire uttered by us in prayer. Cf. *Conférences sur la prière, par* J. Martin, Paris, 1849, p. 111 etc.

5. Prayer is evil first respect of the object, if we pray for some vain, unprofitable or foolish thing; secondly in consideration of the disposition, if we pray in a vain, covetous and boisterous spirit, that is without submission and filial trust, without leaving every thing at the disposal of God. Heubner.

HOMILETICAL AND PRACTICAL.

The disputes and quarrels in the Christian Church—a great proof how little the wisdom which is from above is understood and practised, ch. iii. 16.—Every sensual and selfish lust which is not killed in the heart of the Christian, sooner or later must work disastrously to the detriment of fraternal communion.—Disappointed hopes should not fill us with bitterness and hatred

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against one another, but rather prompt us to humility and believing, confiding prayer.—It is not sufficient to pray only, all depends upon the manner *how* we pray and in what spirit.—God not a God of disorder, but a God of peace in all churches of the saints, cf. 1 Cor. xiv. 33.—The history of prayers that have not been heard. Examples: Deut. iii. 26; Jno. xi. 3-6; 2 Cor. xii. 8, 9 etc.—Prayer the true thermometer of the spiritual life.—He who prays illy need not expect more than he who prays not at all.—What our Lord said to Salome applies to many a praying man, Matth. xx. 22.—In prayer we must not think first and foremost of ourselves, but chiefly of the glory of God and the welfare of our neighbour.—A Christian prays not that he may bend the will of God according to his will, but in order that he may shape his will according to God's.—No prayer without work, no work without prayer.—

By caring and by fretting,
  By agony and fear,
There is of God no getting,
  But prayer He will hear.

Mit Sorgen und mit Grämen
  Und mit selbsteigner Pein,
Lässt Gott sich gar nichts nehmen,
  Es muss erbeten sein. cf. Ps. cxxvii. 1, 2.

Starke:—Even with believers Satan attempts to bring about all manner of evil. He sows tares among the wheat, Matth. xiii. 25.

Langii, Op.:—The wars of the world are nothing but outbreaks of the evil heart, in which the evil lusts fight against God, against man and also among themselves, Ps. cxl. 3.

Cramer:—Many a man rakes and scrapes and strives to get everything for his own use to no purpose, and labours tooth and nail but only hinders himself therewith.

Quesnel:—It is a great mercy of God not to hear men if they offer unjust prayers, Ps. lxvi. 18.

Stier:—It is natural that the heathen, before Christ teaches them peace, break the battle-bow (Zech. ix. 10) and live fighting and warring with one another; but where Christendom knows and confesses the name of God, peace ought surely to be there. To be sure, this so-called Christendom upon earth, inclosing (not contrary to the Divine purpose) as a net many nations, is far from being the Church of Saints, the Body of the Lord, animated and occupied by His Spirit; hence to this day bloody wars are waged even between Christian nations, and it cannot be otherwise because of righteousness against unrighteousness; the vigorous conduct of such wars is the Christian duty of rulers and ruled (kings and subjects) in the right place to which the sword put by God into hands [of lawful authority—M.] belongs. Moreover the good fight of faith must go on among Christian nations, states and churches, the sword of the spirit must be drawn against whatever is unchristian and ungodly, just as every holy man must fight for peace with the devil and with the world. But James makes no reference whatever to this good fight; he doubtless includes pure zeal for the truth in love, directed against all unrighteousness and whatever belong thereto in word or deed, in the peace in which the fruit of righteousness should be sown (ch. iii. 18). But for all, enough remains for this cutting question: "Whence are wars and whence are fightings among you, quarrelling and discord in word and deed among brethren and members of the Church of God, evil wars on a small scale like those without among the nations?"

Jakobi:—Do not even desire that which cannot benefit thee in things pertaining to God, and whatever thou dost desire, desire it only in as far as it furthers thy eternal salvation. But if thou prayest only in order to have and to enjoy, if thou openest communication with God only in order to receive or as it were to extort from Him worldly gifts, thou dost indeed draw nigh to Him with thy mouth and serve Him with thy lips, but thy heart is far from Him.

Neander:—James like Paul here presupposes an inward conflict in man, the conflict between flesh and spirit. As Paul calls the powers of evil the law in the members, because the body is the outward manifestation of man and because the dominion of sinful desires exhibits itself on and in the body, so James speaks of the lusts that war in the members.

Viedebandt:—The real trouble-states (*Störenfriede*=disturbers of peace) in the world are seated deep in the hearts of men—the worldly lusts.—Peace *among* men is the consequence of peace *in* men.—Who carries his point among men by quarrelling, is always the loser no matter how much he may gain besides, for he loses with God.—There is relatively little praying in the world and besides, much of that little is evil praying.—Most men desire the gifts of God, not God Himself.—Envy seeks quarrel and quarrel brings woe.—We find often many obstacles in the way by our desires. Why? Because self-will and pride present obstacles to Divine help.

Lisco:—The sinful lusts.—The dissensions of worldly life.—The nature and consequence of lusts.

Porubszky:—The deepest root of all strife.

[v. 1. Harmony ought to reign in the members (ἐν τοῖς μέλεσιν. The word μέλος signifies 1. a limb, a member; 2. a song and then the music to which a song is set, an air, a tune, a melody. ἐν μέλει, in tune, harmoniously. The Greek word μέλος would suggest the double idea of member and harmony to a Greek ear and I cannot but consider the selection of the word to have contemplated such an allusion), but now they exhibit strife and discord, the confusion of the camp and the violence of an armed soldiery. The lusts act the part of soldiers (στρατευομένων), they are not only encamped within us and foraging (Alford), but they are acting the part of soldiers, engaging in all the offices of military service.—M.].

[v. 2. φονεύετε. This was especially true of those bands of λῃσταί, *sicarii*, robbers and assassins, who, under the name of *zealots*, infested Jewish society at this time, and at last made the Temple itself a den of assassins. See Matth. xxi. 13. Evidences of the blood-thirsty spirit of rage, which now like a fiend possessed the heart of large numbers of the people, may be seen in the murderous plots and violent and frequent

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outbreaks at this period, mentioned in Josephus (see below), and in the Gospel and Acts, such as that of Barabbas (Matth. xxvii. 16; Jno. xviii. 40), and of Judas of Galilee, and Theudas (Acts v. 36), and the Egyptian (Acts xxi. 38), and the conspiracy against St. Paul (Acts xxiii. 12–14). There may also be a reference here to the cry of the multitude assembled from all parts of the Jewish dispersions at the Passover, "*Crucify Him*" (Matth. xv. 13, 14). Wordsworth.—M.].

[WHITBY cites the following passages from Josephus. *Bell. Jud.* IV. 10; II. 1; *Antiq.* XVIII. 1; *Bell. Jud.* II. 28; VII. 31; I. 705.—M.].

VIII. SIXTH ADMONITION.

EXHORTATION TO REPENTANCE ADDRESSED TO THE JEWISH CHRISTIANS AND THE JEWS IN REFERENCE TO THEIR BEING ON THE WAY TO APOSTASY. THEY ARE ADDRESSED AS (RELIGIOUS) ADULTERERS AND ADULTERESSES, AS APOSTATES. THEIR FRIENDSHIP OF THE WORLD, WHICH IS THE CAUSE OF THEIR IMPENDING APOSTASY, THEY WERE TO ACKNOWLEDGE AS ENMITY OF GOD, TO REPENT OF IT AND TO RETURN FROM THEIR WORLDLY RUNNING AND WANDERING TO THE QUIETNESS OF A CONDUCT MARKED BY HUMILITY AND RESIGNATION TO THE DIVINE WILL.

CHAPTER IV. 4–17.

4 Ye adulterers[1] and adulteresses, know ye not that the friendship of the world[2] is enmity with God[3] whosoever[4] therefore will be a friend of the world is the enemy[5] of 5 God. Do ye think that the Scripture saith in vain,[6] The spirit that dwelleth in us 6 lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the 7 proud, but giveth grace unto the humble. Submit yourselves therefore to God. 8 Resist[7] the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-9 minded. Be afflicted, and mourn, and[8] weep: let your laughter be turned to mourning, 10 and *your* joy to heaviness. Humble yourselves in the sight of the[9] Lord, and he shall 11 lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and[10] judgeth his brother, speaketh evil of the law, and judgeth the law: 12 but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver,[11] who is able to save and to destroy: who art thou[12] that judgest another?[13] 13 Go to now, ye that say, To day or[14] to morrow we will go[15] into such a city, and 14 continue[16] there[17] a year,[18] and buy and sell, and get gain: Whereas ye know not what[19] *shall be* on the morrow. For what *is* your life?[20] It is[21] even a vapour, that 15 appeareth for a little time, and[22] then vanisheth away. For that ye *ought* to say, If 16 the Lord will,[23] we shall live,[24] and do this, or that. But now ye rejoice[25] in your 17 boastings: all[26] such rejoicing is evil. Therefore to him that knoweth to do[27] good, and doeth *it* not, to him it is sin.

Verse 4. [1] A. B. Sin. etc. Vulg., Bede, Lachmann, Tischendorf and other translations read only μοιχαλίδες. μοιχοί preceding it in G. K. etc. originated probably in the O. T. symbolical sense having been abandoned and the literal sense adopted.

[2] Cod. Sin. inserts τούτου after κόσμου.

[3] Cod. Sin. reads ἔστι τῷ θεῷ for τοῦ θεοῦ ἐστιν of Rec. and al.

[[4] B. Cod. Sin. read ἐὰν for ἄν.—M.]

[[5] Cod. Sin. has ἐχθρὰ for ἐχθρὸς.—M.]

Lange: Ye [adulterers and] adulteresses know ye not that the friendship of the world is the enmity of God? Whosoever therefore willeth to be a friend of the world, standeth up as an enemy of God.

[Ye adulteresses .... is enmity of God? .... shall be minded (Alford) to be a friend of the world, is constituted an enemy of God.—M.]

Verse 5. [6] A. B. Sin. Lachmann, Wiesinger read κατῴκισεν for κατῴκησεν G. K. etc.

Lange: Or do ye suppose .... The spirit that made His abode in us, as opposed to envy, longeth upward?

[Or do ye fancy .... The spirit that He planted in us, jealously desireth? (So de Wette, and after him Alford).—M.]

Verse 6. Lange: Still greater however [than is the longing], He giveth grace: wherefore it [the Scripture] saith ...

[But He giveth greater grace: wherefore He saith, God is opposed to the proud but giveth grace to the humble.—M.]

Verse 7. [7] A. B. Sin. Vulg. etc. insert δέ after the verb. δέ is omitted probably in order to give to the sentence a more independent form.

Lange: Subject yourselves .... But resist ....

[Submit yourselves .... But resist the devil and he shall flee from you.—M.]

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Verse 8. Lange: .... Cleanse the hands, ye sinners, and consecrate [make chaste unto God] the hearts, ye double-minded.
[Purify your hands ...., and make chaste your hearts.—M.]

Verse 9. [[8] A. and Cod. Sin. omit καὶ before κλαύσατε.—M.]
Lange: Feel miserable and mourn and weep! Let your laughter turn itself into lamentation and your joy into dejectedness.
[Be wretched and mourn and weep: ...., and your joy into humiliation.
[Alford: The old English noun *downcast*, now obsolete as a noun, is the exact equivalent of κατήφεια and ought to be resuscitated.—M.]

Verse 10. [[9] Cod. Sin. inserts οὖν after ταπεινώθητε.—M.]
The omission of τοῦ does not affect the translation. [A. B. K. etc. Cod. Sin. omit it.—M.]
Lange: ..... before the Lord, and He will exalt you.
[Be humbled, therefore, before .... and He shall exalt you.—M.]

Verse 11. [10] A. B. K. Sin. etc. Tischendorf read ἢ κρίνων for καὶ [Rec. etc.—M.]
Lange: Do not calumniate [decry] one another, brethren. He that calumniateth or judgeth his brother, calumniateth the law and judgeth the law.
[Do not speak against one another, brethren; he that speaketh against a brother or judgeth his brother, speaketh against .... M.]

Verse 12. [11] καὶ κριτής omitted by Rec. [with K. L. etc.—M.], is inserted in A. B., many minuscules, almost all the versions, Tischend. Lachm. also Cod. Sin.
[[12] A. B. K. L. many minusc. Cod. Sin. Vulg. Syr. Copt. al. insert δὲ after σύ, a reading by all means to be retained on account of the strong emphasis "But *thou* (almost contemptuous), who *art* thou?"—M.]
[13] A. B. Cod. Sin. and many minuscules fix the readings ὁ κρίνων and τὸν πλησίον against those of Rec. ὃς κρίνεις, and τὸν ἕτερον.
[K. adds (see Ps. xxxvi. 23) ὅτι οὐκ ἐν ἀνθρώπῳ ἀλλ' ἐν θεῷ τὰ διαβήματα ἀνθρώπου κατευθύνεται—M.]
Lange: One is the Lawgiver and Judge, He, who is able ......But who art thou, thou that judgest [art judging] thy neighbour? [.... But thou, who art thou that judgest thy neighbour?—M.]

Verse 13. [14] A. G. I. etc. Tischendorf [Cod. Sin. Alford.—M.] read σήμερον καὶ αὔριον, which is also more authentic and important than ἢ αὔριον.
[15] Lachmann and Tischendorf following B. etc., several minusc. Vulg., read the Future for the Subjunctive of Rec. In point of matter more suitable. A. has first two Subjunctives then two Indicates. [So Cod. Sin.—M.]
[[16] A. B. Alford ἐμπορευσόμεθα καὶ κερδήσομεν. K. L. Subjunctive.—M.]
[[17] A. omits ἐκεῖ.—M.]
[18] B. and Lachmann omit ἕνα, but the omission is not decisive.
Lange: Well then, ye that say: to-day and to-morrow we will journey to such and such a city, and will work there one year, and do business and make gain.
[Go to now .... to-day and to-morrow we will set forth to this city and will spend there one year and will traffic [de Wette, Van Ess, Allioli etc. Alford] and get gain.—M.]

Verse 14. [19] The Plural τὰ (A. Lachmann) is in every case more telling than τὸ (G. I.) Tischendorf.
[20] Lachmann, following A. Vulg. etc. omits γὰρ after ἀτμίς, which makes the expression more difficult, but also more lively. [But A. Cod. Sin. Vulg. Copt. omit not only γαρ but ἀτμὶς γάρ.—M.]
[21] ἴστε is fixed by A. B. I. etc.
[22] A. B. etc. read καὶ for δέ [Rec. Vulg. Æth. Bede put καὶ before ἔπειτα· Cod. Sin. agrees with A. ἔπειτα καὶ is accordingly the most authentic reading.—M.]
Lange: Yes ye that know not [understand not] what will be to-morrow [the great tempests of judgment]. For what [of what kind] is your life? A vapour, forsooth, ye are, which appeareth for a little while, and then vanisheth [again].
[Whereas ye know not the things of to-morrow: for of what sort (Alford) is your life? For ye are a vapour which appeareth for a little while, then vanishing as it came.—M.]

Verse 15. [23] [B. reads θέλῃ.—M.]
[24] A. B. Cod. Sin. read ζήσομεν and ποιήσομεν. So Lachmann, Tischendorf [and Alford. K. L. al. have the Subjunctive.—M.]
Lange: Instead of that you ought to say ....
[Instead of which ye .... we shall both live and do this or that.—M.]

Verse 16. [[25] Cod. Sin. has κατακαυχᾶσθε for καυχᾶσθε.—M.]
[[26] Cod. Sin. has ἅπασα for πᾶσα—M.]
Lange: But now ye boast yourselves in your [vain] illusions, all boasting of such kind is evil.
[But now ye glory in your vain-boastings: all such glorying is wicked.—M.]

Verse 17. [[27] (A.) reads ποιῆσαι for ποιεῖν.—M.]
Lange: To him now who knoweth ...., to him it will turn to sin.
[So that to him who ...., to him it is sin.—M.]

EXEGETICAL AND CRITICAL.

Analysis:—Reproach of the impending apostasy, v. 4.—Exhortation to a better and higher aim, vv. 5, 6.—The characteristics of their conversion to God on theocratic fundamental ideas (the new allegiance of the people of God, their purification, penitential mourning, and humiliation according to their situation) vv. 7–10.—Renovation of their conduct towards the brethren, vv. 11, 12.—Dissuasion from their restless, gain-seeking and self-willed wandering through the world in consideration of the approaching storm of judgment vv. 13–15.—Reproof of their false security and forewarning of their conscience. vv. 16, 17.

Reproach of the impending apostasy.

Ver. 4. **Ye adulteresses, know ye not.**—The fact, that the majority of commentators are in favour of the Text. Rec., the authorities to the contrary notwithstanding, and that they consequently read; "ye adulterers and adulteresses," is rightly accounted for by Huther, who says that it arises from their taking the term in a literal sense, "which is expressly done by Augusti, Lachmann and Winer." But we can hardly conceive any thing more extravagant than to suppose that James would brand all Jewish Christians as literal adulterers and adulteresses. It is however in perfect keeping with the symbolical language of the Old Testament that James here describes the Judaistic bias to apostasy from the living God of revelation, Ps. lxxiii. 27; Is. lvii. 3; Ez. xxiii. 27; Hosea; Matth. xii. 39; xvi. 4; 2 Cor. xi. 2; Rev. ii. 22. The wonder is that this passage has not led commentators to learn the symbolical character of the whole Epistle, and more particularly the symbolical character of the rich in ch. ii and ch. v. The only suprising part of this exposition is the occurrence of the feminine *adulteresses*, a term which Theile considers to be not altogether

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fitting, which Wiesinger calls singular as applied to individuals, while Huther remarks that the term should be referred to Churches. Besides it is noteworthy that symbolical adultery according to the usage of the Old Testament and according to the figure itself is feminine inasmuch as it describes the apostasy of the Lord's bride. To this must be added that the Apostle is not addressing now the Jewish Christian Churches in particular, but Judaism in general, such as, in the preceding section, he saw it sundered into the most diverse factions. The Plural probably denotes this disruption, not only the several synagogues but also the several factions.

Know ye not.—From your theocratical calling to the covenant with God as opposed to the ungodly world, and from your teaching and knowledge.

That the friendship of the world.—That is befriending and alliance with an ungodly world (ch. i. 27; cf. 1 Jno. ii. 15), not merely inclination to wordly goods (Theile and al.), nor worldly desires (Laurentius), nor both of these together (de Wette). The world is personified in this antithesis; it is idolatry depicted as a whole, the vanity of mankind deifying itself and deified (*i. e.*, ungodliness showing itself in its propensity for the impersonal) connected with the whole visible world frustrated by it. The Judaistic friendship for the world, which must be taken chiefly in an active sense, consisted just in the chiliastic desire of enjoying a worldly glory which at the best was only dyed hierarchically pious (in sensual enjoyment, honour and dominion cf. Matth. iv.). It is to be noticed that this vain worldliness concealed itself under the garb of a pious fleeing from the world (the hatred of heathenism, even of Gentile-christian, pretended uncleanness).

Is enmity of God.—Here also the predominant active sense must be held fast "on which account the majority of commentators interpret it straightway by ἔχθρα εἰς θεόν (Rom. viii. 7)" Huther. Lachmann following the *inimica* of the Vulgate, has even adopted the reading ἐχθρὰ [which, however, is also the reading of the Cod. Sin.—M.], which greatly weakens the weight of the idea.

Whoever therefore shall be minded to be a friend of the world.—Inference drawn from what precedes. Ὃς βουληθῇ. The difficulty which has been found in this expression, because it seems to involve an intentional choice of evil, is set aside if we distinguish between a formal and a material intention. The Apostle certainly could not suppose his readers to have the formal intention of surrendering to the world. But it was very different with the material intention of taking a direction in worldliness which involved the friendship of the world. But this was precisely the case with the rebellious chiliasm of the Jews, even with the worldly-mindedness of Judaistic Christians. And in this sense the term certainly lays stress both on the conscious intention (Baumgarten) and on the antithesis of their doing which had already become a reality. Whosoever is devoted to the world, although as yet only in his heart (not, as Wiesinger, who for the present is only inclined that way), has stood up as the enemy of God, because our attitude to God is determined by the attitude of our heart. The Lord looketh at the heart. Huther's laying stress on the construction that the world must be taken here as an aggregate of persons, because φιλία then consists in a reciprocity, seems to be an expedient beside the mark. That the world is represented as an aggregate of persons stands to reason; but the question is whether the persons are to be honoured as persons or dishonoured as impersonal things as a means of selfishness. However he rightly observes that καθίσταται here as in ch. iii. 6, must not be weakened, but denotes "he takes the attitude." We render "he stands up," or "appears," because this brings out the as yet inward character of his attitude. [On the whole "is constituted" seems to be the best rendering of the term in English; it does not touch the inward or the outward attitude in particular but involves either and this seems really to be the Apostle's meaning. It is immaterial whether the man's purpose be latent, uttered in words or manifest in deeds, in any case he is constituted an enemy of God.—M.].

Exhortation to a better and higher aim, vv. 5, 6.

VER. 5. **Or do ye fancy that the Scripture saith in vain.**—This passage is one of the most difficult in the New Testament; we must therefore refer the reader to the Commentaries for a full discussion of the question (see Schneckenburger, *Beiträge*, p. 193: Huther, Wiesinger, etc.). We have first to set aside the really desperate expositions which aim at improving the text (see Huther's note p. 166) and then the connection of πρὸς φθόνον with what goes before. The Scripture saith against envy (du Mont), or: Think ye that the Scripture speaks in vain and *enviously* (πρὸς φθόνον adverbially, Gebser)? But in that case πρὸς φθόνον ought to precede λέγει. We consider the exposition of Beza, Grotius and al.: "The spirit of man has a natural bias to envy" as underrated by Huther. In that case the words have to be connected with what the Scripture says of the envy of Cain, and similar passages. But that exposition is inadmissible, for 1. The spirit is described as having taken up its abode in us and consequently distinguished from ourselves, 2. μείζονα κ. τ. λ. would be without a subject. The first difficulty, indeed, would be obviated if we could take πνεῦμα in the sense of πνεῦμα φθόνου according to Wisd. 2, 24.= διάβολος. Huther undervalues the similar exposition of Semler ad. v. 7, saying, "because of its strangeness we make room for Semler's note on this passage: *Jacobus, Paulus, Petrus, Judas uno quasi ore id confirmant, opus esse, ut Romanis et sic (!) Deo se subjiciant*" and further on: "*τῷ διαβόλῳ, qui per πνεῦμα φθόνου vos suscitat adversus magistratum romanum.*" But the want of a subject to μείζονα deters us from adopting this exposition somewhat as follows: even the Holy Scripture testifies that there has come among us a spirit which excites that envy which is the specific attribute of that love of the world which causes the wars and fightings described above (see the book of Jonah). Less tenable is the exposition which makes the spirit to denote the Divine Spirit but takes the respective words interrogatively, as follows, "*num ad invidiam proclivis est Spiritus Sanctus? minime*" (so Gabler and simi-

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larly Bede, Calvin and al.). Where the citation from Holy Writ introduces the subject, we hardly expect an interrogative sentence. The interpretation of de Wette, Huther and al. is at present urged more than any other. Huther: "Or do ye think that the Scripture speaks in vain? (No) the Spirit, that has taken His abode in us, enviously desires us, but gives (so much the) more grace; therefore He saith," etc.—The parentheses abundantly show how very forced is this interpretation, which is also advocated by Schneckenburger and al. Our objections to it are as follows: 1. The anthropomorphism "that the Spirit of God loves us even unto envy" is too strong. The reference to ζῆλος, the jealousy of God in the conjugal relation He sustains to His people, is allowable but ζῆλος is not φθόνος, which is uniformly mentioned in Holy Scripture as a source of evil. To this must be added 2. The postulated supplements and the defective antithesis "but He gives so much the more grace," etc. But this mode of expression at first sight grows even more dark, if we understand with Wiesinger τὸ πνεῦμα as the object of the human spirit, supplying ὁ θεός as the subject: Divine Love enviously desires the object of its Love, that is, the human spirit from God (*i. e.*, aus Gott=emanating from God—M.], which turns either to God or to the world. If we bear in mind that θεός had been named immediately before, the envious loving remains in the first place, and then appears as a loving which is only directed to the Spirit. This applies also to the similar interpretation of Theile, who supplies however ἡ γραφή instead of ὁ θεός. However, even if we wished to retain the interpretation of Wiesinger or Huther we should be obliged to go back to the passage Ex. xx. 5. The jealousy of God would be expressed in His visiting the iniquity of idolatry (=adultery) on the children of the third and fourth generation, and the antithesis "but showing mercy unto thousands, etc.," would be adequately expressed in μείζονα δὲ δίδωσι χάριν. With reference to the citation in question, we have the following conjectures which we give in brief from Huther: Gen. vi. 3, 5 (Grotius), Gen. viii. 21 (Erasmus, Beza, etc.), Numb. xi. 29 (Witsius), Deut. v. 9 (Schneckenburger), Deut. xxxii. 21 (Heisen), Ps. cxix. 20 (Clericus), Prov. xxi. 10 (Michaelis), Song of Solomon viii. 6 (Coccejus), Wisdom of Sol. vi. 12 (Wettstein). Others again have guessed at passages from the New Testament, at some lost passage in the prophets, at a passage in the Apocryphal book called the Testament of the twelve Patriarchs or at a collective statement of different passages of Holy Scripture. Huther denies the fact of a citation altogether and believes the reference to be to a statement of James and that ἡ γραφὴ λέγει adverts either to the idea immediately preceding or to the citation introduced with διὸ λέγει in v. 6: ὁ θεός, etc. After all the interpretations given, that of Luther (Gomarus, Bengel and al.) still continues to possess much weight, viz., "the spirit lusteth against hatred=invidia," (cf. Gal. v. 17); in favour of which may be produced the following passages: Ps. xxxvii. 1, etc.; v. 34, etc.; Ps. lxxiii. 3, etc. Huther can hardly dispute successfully that πρὸς φθόνον in point of language may be equivalent to κατὰ φθόνον and that ἐπιποθεῖν may be taken in the sense of ἐπιθυμεῖν. But we still want the subject for μείζονα δὲ κ. τ. λ. and we are driven to recognize it in πνεῦμα itself. Then it is the Divine Spirit in believers on the one hand, mediating in them a longing going beyond the love of the world (Rom. viii. 23–26), and on the other also a grace which is beyond all longing, praying and understanding (1 Cor. ii. 9; Eph. iii. 22). We therefore construe the passage with reference to Ps. xxxvii. 1 and Ps. lxxiii. 3 as follows: "over against and opposed to envy (which is really at the bottom of your worldliness and is the very soul of your wars, fightings and insurrections) the Spirit who took abode among us, utters a higher longing (ἐπιποθεῖ emphatic), and not in vain; for the self-same Spirit mediates also the grace which goes even beyond our longing in Him." The Jews in consequence of the envy of their worldliness became unbelieving with respect to Christianity (Acts xiii. 45; ch. xxii. 22), and rebellious toward the Romans; but the spirit which lived and acted in the true theocrats from Abel to Asaph (Ps. lxxiii.) and from him and the prophets to the Christians, coming in contact with it [envy?—M.] was longing beyond it and its objects for the immortal. And as envy shows itself in the proud whom God opposes, so that longing shows itself in the humble to whom He gives grace. We therefore give our sense of this passage by way of paraphrase. The friendship of the world of which envy is really the soul, and the friendship of God, of which the longing of the Spirit is really the soul are incompatibles and inimically opposed to each other. This may be proved from Scripture. For as to our relation to God it says not without reason that the strong longing of the Divine Spirit, who took up His abode in us (who united with our spirit, is the spirit of prayer, of our yearning for heavenly riches; while as the Spirit of Divine consolation and peace He mediates for us a grace which is even greater than our longing), bids defiance to and is opposed to envy which is the truest form of the spirit of the world. But as to the relation of God to ourselves, the Scripture saith: God resists the haughty and proud who are at one with the spirit of envy, while He gives grace to the humble who are at one with the poor in spirit. On the meaning of πρός=in *relation* or in *proportion to*, or *against*, in *opposition to* cf. the Lexica. The sentence, more clearly defined, would read thus: πρὸς τὸ ποθεῖν τοῦ φθόνου ἐπιποθεῖ τὸ πνεῦμα.—The Comparative "greater (more) grace" must consequently not be referred to the antithesis: what the friendship of the world does give (Bede, Gebser and al.), or: "*eo majorem, quo longius recesseris ab invidia*" (Bengel), or according to an obscure thought: as compared with the case that the πρὸς φθόνον ἐπιποθεῖν did not take place (Wiesinger, de Wette, Huther).

[Without reconsidering this bewildering conflict of opinions, the view which seems to harmonize best with the context and the line of James' argument, is to take πνεῦμα as the *object*, and understanding the Holy Spirit, to supply ὁ Θεός as the *subject* and to render πρὸς φθόνον adverbially. "The (Holy) Spirit that He (God) planted in us,

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jealously desireth [us]." The expression is highly figurative and alludes to the conjugal relation between God and the soul of believers. The Spirit of God implanted in us, jealously desireth us, jealously desires us to break entirely with the world and to be wholly consecrated and devoted to God. Any temporizing with the world would be spiritual adultery.—Then as to the citation from Scripture referred to we hold with many commentators that James gives the general sense of Scripture without specifying a particular passage. Alford takes the same view. —M.].

VER. 6. This greater grace is the greater measure of the comforting and satisfying Spirit as related to the longing Spirit. διὸ λέγει, that is the same Scripture, not τὸ πνεῦμα. [But why not refer διὸ λέγει to τὸ πνεῦμα the Holy Spirit? He speaks in us and in the Holy Scriptures—M.]. διὸ is very apposite: just as the Scripture speaks of our relation to God, so it speaks of God's relation to us. The passage in question is Prov. iii. 34 LXX., which has however ὁ κύριος instead of ὁ Θεός. [The same variation occurs in 1 Pet. v. 5.—M.]. Ὑπερήφανοι (not exactly equivalent to the idea τὰ ὑψηλὰ φρονοῦντες in Rom. xii. 16) are the same as the rich in ch. v. 1 etc. or in the Sermon on the Mount, Luke vi. 24 etc. In like manner the ταπεινοί represent the poor, the lowly, the wretched in a symbolical sense, so much comforted in the Old Testament, or the poor in spirit, the suffering, the meek and the merciful of the Sermon on the Mount.

The characteristics of conversion to God required of the readers of the Epistle, or theocratic fundamental ideas.—The new allegiance of the people of God. Their approach, purification, penitential mourning and humiliation according to their situation. vv. 7–10.

VER. 7. **Subject yourselves therefore to God.**—Now follows a series of theocratic ideas in the process of the New Testament fulfilment or completion, which significantly reflect in consecutive order the several moments of Jewish conversion; a circumstance which seems to be not sufficiently noticed by Exegesis. *Subject* yourselves to God; become once more His real subjects, as the people of God, in opposition to your leaning to apostasy. This is the first and the whole, an exhortation not exclusively addressed to the decided ὑπερήφανοι. Calvin emphasizes the circumstance that the reference is not to obedience to God in general, but to *submissio* in particular. Semler indeed maintained that they were exhorted "*ut Romanis se subjiciant, et sic Deo*," but it is rather the reverse; they were first to subject themselves to God and then in consequence of it, to the power appointed to rule them. Their submission to the rule of the living God was moreover to exhibit itself in their humbly getting reconciled to the new order of things, the change of Judaism into Christianity, the unity of Jews and Gentiles in Christianity and the existing rule of pagan Rome.

But resist the devil.—Not only because he is the enemy of God and the prince of this world, by the attractions of which they suffer themselves to be enticed, but especially because he is the demon of self-boasting and envy, who assumes the garb of an angel of light, and desires them by representing that his temptation to sedition is a call from God, ch. i. 13.—Being only half-decided and doubting make the tempter bold and strong, while resolute courage in God and resistance unmask him in his impotence; for real courage and real power come from God; the power of Satan is a lying phantom-power (Matth. iv.). It is only in the self-temptation of man that the temptation of Satan can become efficient. [Huther quotes Hermas, *Pastor*, 2, 12.—"δύναται ὁ διάβολος παλαῖσαι, καταπαλαῖσαι δὲ οὐ δύναται, ἐὰν οὖν ἀντίστῃς αὐτόν, νικηθεὶς φεύξεται ἀπὸ σοῦ κατῃσχυμμένος."—M.].

Draw nigh to God.—The allegiance of the people of God is followed by their drawing near to Him. נָגַשׁ or קָרַב in relation to God is a specifically theocratical idea. Ex. xx. 21; xxiv. 2; Lev. xvi. 1; Ezek. xl. 46; cf. Is. xxix. 13; Heb. vii. 19; hence the expression *Korban*, that which is consecrated or offered to God. Here drawing near is used in the N. T. real sense=convert yourselves. The particular although not the exclusive reference to prayer.

And He will draw nigh to you.—The antithesis "Resist the devil and he shall flee from you" corresponds to the antithesis "Draw nigh to God and He will draw nigh to you." (See 2 Chron. xv. 2; Is. lvii. 15; Zech. i. 3).

VER. 8. **Cleanse the hands, ye sinners.**—The first specifically theocratic act. The expression refers to the Levitical purifications, the negative part of Levitical repentance, separateness from the world. The prophets did already apply this symbolical purification to ethical purification or rather interpret it ethically according to its profound import. See Is. i. 15, 16; Ps. xviii. 21; xxiv. 4; "He that hath clean hands and a pure heart." The hands are the organ and symbol of ethical actions. To cleanse the hands signifies therefore to repent (Pott), to become separate from evil works, especially from lovelessness and wrong. This summons does not begin the summons to conversion (Huther), for it is already implied in the words "Subject yourselves to God," which branch out into two moments, the negative "to resist the devil," and the positive "to draw nigh to God." This approach to God, in its turn, branches out into purification and sanctification in the narrow sense.

Consecrate your hearts.—The real consecration of our life to God consists in the consecration of the heart, in its surrender to God (Ps li. 12, 18, 19; Prov. xxiii. 26; Jer. xxxi. 33; 1 Pet. iii. 15 etc.). The words "ye sinners" relate to the cleansing of the hands, the words "ye double-minded" to the consecration of the heart. The term ἁγνίσατε probably alludes more particularly to the unchastity of the heart, as the source of religious adultery. Wavering and unchastity are here alike, so are on the other hand simplicity or decision and chastity.—They are *sinners* in a particular sense according to theocratic ideas, as far as they are about to excommunicate themselves by their evil actions (ch. ii. 3), to burden themselves with the ban of the real congregation of God (publicans and sinners=those who are liable to the discipline of the synagogue); but the reason lies in this double-mindedness, their wavering (ch. i. 7, 8), their mischievous halting between God and the

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world, between Christianity and apostasy. Calvin's note is almost superfluous: "*non duo hominum genera designat, sed eosdem vocat peccatores et duplices animo.*" It is evident from vv. 6 and 8 that this exhortation to their own self-activity presupposes the grace of God as the source of strength.

VER. 9. **Feel miserable and mourn.**—Hardly limited to the mourning which introduces and accompanies the repentance of individuals; the type is found in the Old Testament extraordinary acts of penitence which in situations of uncommon offences and peril were performed to complete the ordinary acts of penitence, viz. purifications and consecrations or offerings, Ex. xxxiii. 4; Judg. ii. 4; Ch. xxi. 2; 1 Sam. vii. 6 etc.—The verb ταλαιπωρεῖν (ἅπαξ λεγ. in N. T.; the adjective form in Rom. vii. 24; Rev. iii. 17; the noun Rom. iii. 16; Jas. v. 1), denotes primarily to go outwardly through hard work, to endure hardship or distress, then the inward sense of misery on account of outward or inward wretchedness. Grotius and Roman Catholic theologians apply it without reason to castigations. Jewish fasting and other castigations as symbols of penitential sorrow are indeed the type, but Christian penitential sorrow must not be changed back into legal symbolism.

Mourn and weep.—See Neh. viii. 9; Mark xvi. 10; Luke vi. 25; Rev. xviii. 15, 19. The putting on of mourning-apparel or sitting in sackcloth and ashes (Grotius) can only be the type of the Gospel requirement of inward mourning (2 Cor. vii. 10).

Let your laughter be turned.—Is. lxv. 13; Luke vi. 25. "James passes from the outward manifestation (γέλως-πένθος) to the inward state (χαρά—κατήφεια)." Huther.—κατήφεια, casting down of the eyes, literally and figuratively. Hence shame and humiliation, ἅπαξ λεγ., Luke xviii. 13.

VER. 10. **Humble yourselves before the Lord.**—The fundamental idea of the leadings of the Old Testament and the O. T. fundamental rule of piety and of the promises attached to it; it has met its fulfilment in the humiliation and exaltation of Christ and must be realized in the life of believers (Rom. vi. 4; Job v. 11; Ezek. xxi. 26; Matth. xxiii. 12; Luke xiv. 11; 1 Pet. v. 6; cf. Sir. ii. 17). As this humbling must be realized inwardly in the bowing of repentance before God (ἐνώπιον κυρίου), and outwardly in the patient enduring of the humiliating state of servitude and lowliness (ὑπὸ τὴν χεῖρα τοῦ θεοῦ, i. Pet. v. 6) appointed by Him, so the exaltation also should begin with the inward consciousness of the exaltation, liberty and glory of the Divine Sonship [*i. e.* the state of being the children of God in Christ=*Gotteskindschaft*; υἱοθεσία, adoption—M.] and come to its outward consummation in the future glory, of which we have however some antepast here on earth. κύριος does not exactly signify Christ (Grotius), nor θεός as opposed to Christ (Huther and al.). James wants to see the living God of revelation recognized in Christ.

Renovation of their conduct towards the brethren. vv. 11, 12.

VER. 11. **Do not calumniate one another, brethren.**—Huther thinks that this exhortation, couched in a milder form than the preceding and exhibiting a contrast in the address, ἀδελφοί being opposed to μοιχαλίδες, ἁμαρτωλοί δίψυχοι, intimates that James now addresses, at least primarily, another class of persons, namely those "who by the worldly ways of the former felt induced to do those things against which he exhorts them." But Wiesinger takes a more correct view as the transition: "The connection is as follows: if they thus humble themselves before God, they must not deny humility in the judgment they pass on their brethren. He therefore exhorts them to put away imaginary superiority to others in judging them, which is really an arrogant usurping of the judicial functions of God. The end corresponds to the beginning. Worldly pride the source of strife, humble submission to God the end thereof." He adds however "he refers particularly to the oppressed." But really there is no reason to see here already a distinct transition from one class to another. Slander and judging were the very soul of their fanatical doings in relation to their brethren. In ch. iii. 1 also he addresses the brethren, although the sequel contains the severest kind of reprimand. καταλαλεῖν found here and 1 Pet. ii. 12; iii. 16. It denotes not only slandering (backbiting, Luther) but also evil contradiction, retorting.—

He that calumniateth or judgeth his brother.—The Participles καταλαλῶν and κρίνων are stronger than the indicative: he, whose characteristic consists in that he calumniates his brother. Huther thinks that while καταλαλεῖν always includes κρίνειν=to condemn, the reverse holds not good. This would make the former the stronger expression, but we consider the latter to be so. κρίνειν passes from a loveless and therefore from a hateful *judging* of one's neighbour to a similar *condemnation* of him. Wiesinger says indeed that "the context affords not the slightest occasion to think here of quarrels among Jewish Christians and Gentile Christians," but the spirit of the whole Epistle constrains us to think of it, although the word ἀλλήλων shows that the primary reference here is to the internal divisions of Judaism. James probably alludes more particularly to the expressions and accusations which the Jews as Judaists and unfree Jewish Christians were wont to bring against the believing and more believing Jews. This seems to follow from the sequel "He that calumniateth, etc., calumniateth the law." Schneckenburger rightly observes that the epithet brother given to the slandered persons emphasizes the peculiarly reprehensible character of calumny. But the sequel shows that the Apostle, by the use of this word, still aims at something more. Νόμος designates here, as in ch. i. 25 and ii. 9, etc., the Old Testament law in its New Testament fulfilment. Hence the idea of Huther is right that slandering and condemning one's brother is really slandering and condemning the law itself, viewed as the law of the Christian life and more particularly as the law of love, for such conduct amounts to rejecting it as an unjust law; but the Apostle's idea seems to be more comprehensive, viz., the condemnation of one's brother from the standpoint of fanatical motives is a condemnation of

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the essential νόμος according to its inmost evangelical import and especially as to its tendency of saving and not condemning. Thus the condemnation of one's brother in all cases is not only *without* the law and *contrary* to the law, but it falls also upon the law itself. This was perfectly clear in the case where the Jews judged the Christians; they judged the whole revelation (Jno. v. 45, 46); but in the opposite case also, *i. e.*, that is where Christians judged the Jews, judgment was passed on the heart-point of the law, viz.: the promise of grace. De Wette, who sees in the respective expression only a figurative, pointed speech indicating the disregard of the law, dilutes the idea. Surely Grotius, Baumgarten, Hottinger are not altogether wrong (as Huther thinks) in understanding νόμος as the Christian doctrine and perceiving here the idea that whosoever burdens his neighbour with arbitrary commandments, pronounces upon the deficiency of the Christian doctrine and in so far sets himself up as its judge. For this is just the manner of those who condemn; occupying a false standpoint, in particular that of illiberal legalism, they set themselves up as judges over the word of revelation, which judges no man uncharitably and is unwilling that any man should be absolutely condemned and least of all he, who has taken his standpoint in that very word.

But if thou judgest the law, *i. e.*, if thou settest thyself up condemningly over it.

Thou art not a doer of the law.—Although thou boastest, to be zealous and jealous of it to the highest degree.

But a judge.—The question is does this mean 1, a judge who from another standpoint judges and condemns the law itself, that is a God-hostile adversary of the law, an out and out *anomist* [ἄνομος, without law, a lawless man.—M.], which would require us to supply the Genitive νόμου after κριτής (so Neander, Wiesinger and al.), or 2, does κριτής denote absolutely the judge who administers the law in judging men? This interpretation is opposed by Huther to the former, with the remark that the former makes this sentence and the one preceding it tautological, that it dilutes the antithesis of doer and judge and that the sequel adverts not to a judging of the law but to a judging of men. As to tautology, it does not belong to the first interpretation, because we have then the climax, not doers but condemners of the law. The antithesis "observer and despiser of the law" is surely much stronger than that of "doer and guardian of the law." Lastly the idea "condemner of the law" is substantiated with what goes before. But the relation is such that the *anti-judge* is also always *pseudo-judge* just as *anti-Christ* is also always *Pseudo-Christ*.

VER. 12. **One is the Lawgiver and Judge.**—He is *One*, which is emphatic, not only as contrasted with all men, of whom this is not true, but also in the unity of the Lawgiver and the Judge (Morus), which does not suffer to rise a contradiction between the spirit of the law and the spirit of the judgment such as it ought to exist if the judging of the Judaists were authorized. Now His power to judge has developed itself in the first place as the power to save or to render blessed and in the second as the power to destroy or to damn. The sequel therefore is not a further predicate: "He is able to save, etc." (Luther), but states the characteristic, "He, who is able." This intimates at least that the Judge is the God of the Gospel, who saves or damns men according to their belief or unbelief, Mark xvi. 16.—He manifests Himself in fact as this δυνάμενος and thus establishes His exclusive prerogative to judge. Bengel: "*Nostrum non est judicare, præsertim cum exequi non possimus.*"

But who art thou.—*Impotent* before that judicial majesty and power of God, moreover as a sinner guilty of the judgment and in want of grace (see Rom. xiv. 4).

That judgest.—Really who makest judging thy business: ὁ κρίνων, with the Article to which Schneckenburger calls attention. But this word evidently serves to introduce the sequel, according to which a great judgment is impending on these judges.

Dissuasion from their restless, gain-seeking and self-willed wandering through the world in consideration of the approaching storm of judgment. vv. 13–15.

VER. 13. **Well then, ye that say.**—Huther, who is supported by many predecessors (Oecumenius, Bede, Semler, Pott, Hottinger and al.), thinks that James now addresses no longer members of the Christian Church, but the rich; viz., rich Jews, according to the forementioned explanation of the term rich. Gebser and al. contradict this view; Wiesinger holds that James addresses simply a particular class of his readers. But the Apostle's address really avoids every definite outward classification. His Epistle is addressed to the twelve tribes by the hands of the Jewish Christian, *i. e.*, primarily to these with the intent that they should use the Epistle for missionary purposes among their brethren. But as James looks upon Judaism as a solidary* guilt and perverseness attaching to the whole people, although mostly to the unbelieving Jews, so all his exhortations and warnings are addressed through the Jewish Christians to all Jews. Still so that the centre of gravity in his address is continually progressing from the Jewish Christians to the Jews. With respect to this section of the Epistle, while it still describes a gain-loving, trafficking Jewish wandering through the world, of which the Jewish Christians as well as the Jews might readily become guilty, at least to some extent, yet it is evidently the transition to the subsequent prophetical lamentation over the rich, *i. e.*, over the hardened part of the Jewish people, especially their leaders, and is consequently addressed more particulary to the Jews.—The interjection ἄγε νῦν (here and ch. v.; not found elsewhere in the New Testament), according to Theile="age audite," refers doubtless to the announcement of the judgment, which comes out quite clear in ch. v. 1, but is here darkly and menacingly alluded to. James is anxious to communicate to

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*Trench says: "*Solidarity*, a word which we owe to the French Communists, and which signifies a community in gain and loss, in honour and dishonour, a being, so to speak, all in the same bottom, is so convenient that it will be in vain to struggle against it."—M.

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his readers his sorrowful forebodings of the judgment impending on his people. Grotius renders: "*jam ego ad vos*," de Wette construes it as calling upon them to lay aside the respective fault, Huther as preparing for the *κλαύσατε* in v. 5.

Ye that say.—*οἱ λέγοντες*, ye that are in the habit of using such presumptuous and worldly language.

To-day and to-morrow.—See Appar. Crit. *καὶ* (according to Theile) certainly expresses greater confidence than *ἤ*; the plan of the journey of the restless traders. Wiesinger understands "*and to-morrow*" of the different plans of journey of different persons, Huther thinks that it fixed the precise duration of the intended journey. But v. 14 shows that "to-morrow" is also added for the purpose of resenting the false security of the project. "To-morrow" denotes therefore the undefined future subsequent to "to-day," not only a second day; for at that time a two days' journey did not take one very far.

We will journey; *we shall journey*, *πορευσόμεθα* uttered with false, prophetical assurance.

To such and such a city.—A demonstrative pronoun instead of the name of the city, with the collateral idea that the goal is now one city, now another. [I have adopted the rendering *this* city, because "such and such," "this or that" is a sense in which *ὅδε* is not used; at least the best Lexica do not give it, and I agree with Alford, that Winer p. 174, who refers to Plutarch. *Sympos.* I. 61 for this image of *ὅδε*= *τὸ δεῖνα*, does not make his point, and that all that is necessary, is to suppose that *τήνδε τὴν πόλιν* expresses in general terms the city then present to the mind of the speaker.—M.].

And will work there one year.—*ποιεῖν* with a definition of time may denote primarily one's stay at a place; but it probably intimates also that the respective time is spent (Acts xv. 33; xx. 3 etc.). But we take the verb "work" in the sense of "working in the conduct of business." The definition *one year* again denotes not only the false security of the calculation, but also their restless, unsteady habits; *then*, they think, *we move on or return.*

And do business [*and traffic*—M.]. The hastily following *καὶ* and the hastily following future are also pictorial expressions descriptive of their immoderate false security. Bengel: "*Polysyndeton exprimit libidinem animi securi.*" Huther assents to Kern's note: "Traffic is introduced only *by way of example* as characterizing man's doing calculated only with reference to earthly life and as contrasted with the life in God." But it is doubtless an example illustrating the secular aspect of the chief tendency of the Judaism of that time as it already began to develop itself; and the Apostle with a prophet's glance evidently, describes beforehand the fundamental trait of the diabolically excited worldliness of his people, as it afterwards became more and more developed.

VER. 14. **Yes, ye that know not** [*whereas ye know not* E. V. much more correct and idiomatic than Lange's rendering—M.]. *οἵτινες*, properly, "ye that are of such a kind." [Alford: ="*ut qui*"—"belonging, as ye do, to a class which."—M.].

What will be to-morrow.—Prov. iii. 28, xxvii. 1. The general idea that carnal security is here met by ignorance of the future and the transitoriness of life (Huther) has here also a prophetico-historical bearing. Hence not only: "Ye know not, as mortal men, whether you are still alive to-morrow," but also "ye have no presentiment of what the next future has in reserve for you with our people." It is to be remembered that these words were written by an aged Apostle a few years before that great catastrophe, which brought the greatest misery and death on many thousand people not only at Jerusalem (and James considered Jerusalem and Judea to belong also to the dispersion of the twelve tribes in the enlarged sense of the term), but previously also in many cities of the Roman Empire (Cæsarea, Scythopolis, Ascalon, Damascus, Alexandria; Josephus, *de bello Jud.* 2, 18, 1–8; 20, 2).

For what is your life?—Of what sort, *ποία*. It is not only fleeting and perishable physically, but as the spiritual life of the nation also it is affected with deadly disease and a deadly destiny.

A vapor, forsooth, ye are.—Better "*For* ye are a vapor."—M.]. On *γὰρ* see Appar. Crit. The reading *ἐστέ* is manifestly a stronger expression than *ἐστί*, applied to their life. "They themselves are thereby described as a vapor, as it is also said of the *πλούσιος* ch. i. 10 that he shall pass away as the flower of grass." Huther. Does *ἀτμίς* denote vapor of fire (smoke, as in Acts ii. 19 in connection with *καπνοῦ*) or vapor of water, that is, a misty formation, or is there no definite reference designed? We feel inclined to take the former view; 1, on account of the familiar reference to Acts ii. 19; Joel iii. 1–5; 2, on account of the reference to fire in ch. v. 3; 3, on account of the greater volatility of the vapor of smoke as compared with the vapor of water which in the shape of cloudy formation is apt to last longer and in reality does not vanish if it dissolves into rain. But the real *tertium comparationis* is certainly the volatility of vapor, presenting an affinity with the volatility of the shadow in Job viii. 9; Ps. cii. 12; cxliv. 4. But in the last passage the figure also contains the idea of a breath and Ps. cii. 4 the figure of smoke. Our passage is probably more nearly related to the one named last.

And then (again).—Laying the emphasis on *φαινομένη*, appearing in splendid extension, say like an illuminated cloud, *καὶ* might be rendered *even:* it not only decreases but *even* vanishes. But as objection may be raised to such an emphasis, Huther's explanation of *καὶ* is sufficient "as it appeared so it vanished." Thus Israel as a nation, was soon to vanish from the rank of nations.

VER. 15. **Instead of that ye ought to say.**—These words connect with v. 13, but the parenthesis v. 14 has the import of a prolonged characterizing address.

If the Lord will, we shall live.—See Appar. Crit. According to the less authenticated reading of the Text Rec. (*καὶ ζήσωμεν*), adopted by the majority of commentators, *καὶ ζήσωμεν* is generally connected with the protasis. Luther: "If the Lord will and we live, we shall do this

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or that;" Erasmus, Calvin, de Wette. The second καί then denotes the apodosis. Here the protasis is divided into two hypothetical ideas: if the Lord will and if we live. Grotius and al. take the whole somewhat differently: "if the Lord will *that* we live, then the rest also will follow, then we shall do this or that;" but this really runs into the construction of Luther. Most impracticable is Bornemann's construction, who adopting the *Text Rec.*, makes καὶ ζήσωμεν the apodosis in the sense: "let us make our livelihood." The better sense also favours the more critically sustained reading. Not only our doing depends on the will of the Lord, but also, first of all, life itself. Hence if the Lord will, we shall live and then do this or that (Wiesinger, Huther.) [I prefer the reading ζήσομεν and render "If the Lord will, we shall both live and shall do this or that," for it is evident that the hypothesis controls both our living and doing. Our life is dependent on the will of God and our doing depends on our living. Cf. Winer, p. 301. —M.].

Reproof of their false security and forewarning of their conscience. vv. 16, 17.

Ver. 16. **But now ye boast yourselves in.**—But now, *i. e.* instead of their thinking and speaking. Instead of it *ye boast yourselves* etc., according to the preliminary allusion, v. 15.

In your illusions.—'Αλαζονεία denotes vaunting or bragging regarded in the light of illusion or deception.—But here we must lay more stress on the objective, vain, arrogant self-exaltation than on the boasting. The clause: "ye boast in your boastings" (de Wette), is rather tautological. Boasting being a joyous testifying of the ground of confidence, the sense is as follows: ye boast in a ground of peace, consisting in those vain illusions or castles in the air, which from their nature are multiform. Huther remarks that ἐν denotes not the object but the ground of their boasting; but in this boasting the ground is really made the object.

All boasting of such kind.—That is, grounded on haughtiness and self-illusion; whereas both James and Paul know a holy boasting (ch. i. 9—that is glorying) grounded on the most opposite qualities, not on self-exaltation in forgetfulness of God and departing from God but on self-abasement in reliance on God and resignation to God.

Ver. 17. **To him now who knoweth to do good.**—This is not only a moral sentence used for the purpose of warning the readers but the concluding forewarning addressed to the Judaists, followed by the announcement of the judgments upon those who still persevere in their obduracy; the great turning-point in the Apostle's argument like our Lord's last address to the Jews Jno. xii. 35 (Matth. xxiii.), or that of Paul, Acts xxviii. 23 etc. And first we have to note that the main stress lies not on καλόν, as the sumtotal of good, because this would require the Article (so Wiesinger), but on εἰδότι with which καλὸν κ. τ. λ. must be connected. He therefore who, although he knows better, omits the good and *moreover the doing* of good which he knows to do, to him it is reckoned as sin. The reference here, however, is not primarily, that a single sin of omission is also sin, but the whole attitude of an impenitent religious knowledge, the whole self-contradiction of a hypocritical and unfruitful orthodoxism is here described as *a wholesale* sin of omission. As sin, according to Rom. i. 21 began with a great central sin of omission, so it is also sealed with the great, all-embracing sin of omission of impenitence. But this proposition contains also the common doctrine of the single sin of omission. Now concerning this knowledge of good the question arises (according to Huther) whether James refers to the knowledge he had imparted to his readers by his exhortations (Estius), especially by the last (Grotius, de Wette and al.); or whether this knowledge describes one already existing in his readers, as Huther assumes, observing; "the uncertainty of human life is something so palpable that those who notwithstanding talk in their audacity as if it did not exist, as if their life were not dependent on God and contrary to their own knowledge do not that which is seemly but that which is unseemly and therefore is is so much the more sin unto them," We consider this antithesis as confusing. It is surely assumed that the readers of the Epistle knew from the Old Testament the rudiments of doing good and that in this knowledge the Gospel had raised them to the full consciousness of the highest degree of doing good; but it is assumed with equal certainty that this word of the whole Epistle, as a final word of exhortation is to them matter of the greatest and most decisive importance. The word should therefore be taken as a final word with reference to their better knowledge of evangelical behaviour in general and not merely as reminding them of their previous knowledge of their dependence on God. We have still to ask what is sin to one who knows and doeth not? The *knowledge* by itself, or that knowledge as connected with *not doing?* The former would be more piquant and would mean something like this: to such an one even his Jewish prerogatives turn to ruin (Rom. x.). The Gospel proclaimed to him first, becomes to him a savor of death unto death. However we must distinguish sin from the judgment of sin, hence the reference cannot be to the better knowledge by itself but to the contradiction between *knowing* and *not doing*, which runs thrugh the whole Epistle as the object of the Apostle's controversy. This contradiction becomes sin to the perfect ἀνὴρ δίψυχος which is reckoned to or reserved for him *i. e.* unto judgment. This great forewarning introduces the subsequent passage of the judgment. It is noteworthy that James seems to foresee with assurance that the greater part or the mass of Israel would grow obdurate contrary to a better knowledge or with an evil consciousness against *doing* the truth of the Gospel and that all the Judaistic corruptions of his Christian readers, which he assails, are also connected with such a conscious perverseness in general and in the whole, although not with reference to every individual in every individual case, and although the solidarity of the judgment is suspended in the case of believing Jews.

[The real point of this saying is hardly brought out in Lange's note and not touched at all under "Doctrinal and Ethical" and "Homiletical and Practical." The reference is not to sins of

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omission, but to sinning against light and knowledge, to *doing evil* the knowledge of good notwithstanding. καλόν v. 17 is the opposite of πονηρόν; and the persons, whom James addressed *knew* well enough that they ought to do good, but they separated their knowledge from their practice and *did evil*. This verse (v. 17) contains a sharp rebuke, if not a sarcastic reflection on their inconsistencies.—M.]

DOCTRINAL AND ETHICAL.

1. One of the most important life-questions of Christian ethics is undoubtedly that of the Christian's relation to the world which surrounds him. In answering it James again fully agrees with our Lord (cf. Matth. vi. 24), and with Paul the Apostle (cf. Rom. xii. 2; 1 Cor. vii. 29–31; 2 Cor. vi. 14–18). He wants Christians neither to conform to the world nor entirely to separate themselves from it, but he insists so much the more on their being distinguished from the world and on their showing that they are governed by a very different principle and a much loftier spirit than the friends of the world. If this is omitted and on the contrary that friendship of the world is sought, which is incompatible with a harmonious and independent development of the Christian life, it must surely lead to the result, that God and His service are ultimately abandoned. The impossibility of uniting God and the world in the heart of a Christian belongs to the nature of the case; cf. Matth. xii. 30. The world demands that we should love ourselves, God requires us to love Him; the world wants self-exaltation, God abasement and humility. The friend of the world and the friend of God are diametrically opposed to each other in principle, inclination and aim. Moreover how can there exist a lasting communion among things that cannot be reconciled? Here applies the saying in Matth. xvi. 26; Luke x. 38–42.—

2. James as well as the other writers of the New Testament receive the γραφή as the highest authority.

3. No sin is more loathsome in the sight of God than pride. We have only to realize for a moment the light in which a holy God cannot but regard a guilty sinner in order to understand that self-exaltation is not only wicked but almost ridiculous before Him. Thus far we may say that *parcere victis et debellare superbos* is the fundamental law of the Divine government both under the Old Testament and under the New. Then countless examples taken from history prove also the truth of the saying, which is constantly heard in the Gospel. Cf. Matth. xviii. 4; Luke xviii. 14; 1 Pet. v. 5.

4. What James says here (v. 7) of the devil is at once a supplement to his doctrine of the origin of sin (ch. i. 14, 15) and a corrective of those who are wont to dilute the last mentioned passage after the manner of the Pelagians.

5. In writing "Draw near to God and He will draw near to you" James by no means wants to deny that the grace of God is prevenient and free and to teach that the sinner, for his part, must first turn to God, before God is able in grace to turn to him. This would conflict with the nature of the case and also with 1 John iv. 19. But he is here addressing Christians, whom God had already approached before (cf. Is. lxv. 1), but who, by their transgressions, had for a time departed from God and had first to return before they could again enjoy His grace and communion. It is once for all impossible to merit the favour of God by conversion and equally impossible personally to experience it without such a genuine conversion. Now all temporizing [indecision, half-work, German "*Halbtheit*"—M.], all discord between the outward and the inward life is fundamentally incompatible with such a genuine conversion. Cf. Luke xi. 35–41.

6. True joy is the child of sorrow for sin. Man has therefore his choice here on earth between short grief to be followed hereafter by constant joy and short joy to be followed hereafter by eternal grief. Cf. Matth. v. 3, 4; Luke vi. 21; 2 Cor. vii. 10.

7. Nothing is more sad and pernicious than that Christians also in their intercourse with each other yield themselves so often to loveless calumny and forget the words of the Lord Jesus, Matth. vii. 1–6. In this connection attention should be called to rash contradiction and hasty judging which are often the effects of ignorance or disgraceful passion; to censoriousness which contrary to men's own better conviction magnifies the faults of their neighbour and overlooks his good parts, in direct opposition to the Apostolic precept, 1 Cor. xiii. 4–7; to calumny, slander, tale-bearing, back-biting, etc., on which vices Reinhard's *System of Christian Morality*, 4th ed. I. p. 681–693 deserves to be consulted. [Also Jeremy Taylor's Sermons,—*The Good and Evil Tongue—Slander and Flattery—The Duties of the Tongue*.—M.]. He justly observes that partial and passionate reviewers are not unfrequently guilty of these vices to an eminent degree. Compare also Bayle's *Dissertations sur les libelles difamatoires*, in Vol. IV. of his Dictionnaire, and the capital sketch of an accomplished calumniator in Gellert's *Moralische Vorlesungen*, p. 647 etc. It is self-evident how ill all this accords with the duties of Christian brotherly love. Cf. 1 Cor. iv. 5; Eph. iv. 25; Col. iii. 13.

8. "The law protects our neighbour by the precept of brotherly love; he who notwithstanding injuriously assails him, violates the protecting law itself, sets himself above the law and makes choice of that part of the law he means to observe or not to observe; but in doing so, he ceases to be a doer of the law." von Gerlach.

9. The Christian must also show in his daily life that he is influenced in all things by the sense of dependence which is the real foundation of the religious and moral life. James in concert with Solomon (Prov. xxvii. 1), with our Lord Himself (Matth. vi. 34) and with the Epistle to the Hebrews (ch. vi. 3) urges this upon his readers. Many a sinful action would remain undone, many a hasty step would not be taken, if the words "If the Lord will and we live" were not only on the lips but in the hearts of men. Compare the treatise of Morus, "*de homine submittente se Deo*," *in Opusculis*, II p. 123. sqq.

10. There is not a more extensive region of sin than that on which James allows us to cast

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a solitary glance (v. 17), the region of sins of omission, and again none in which not a few exhibit less concern. How many are perfectly satisfied if in their opinion they have not *done* any thing in thought, in word or in deed, which conflicts with the love of God and of our neighbour, although they have never accused themselves of that which unconsciously or designedly they omitted to do! Many secretly object to such simple and self-evident exhortations as those in vv. 13–16, that they have *known* it all a long time without considering that *knowing* without *doing* is altogether inexcusable, cf. Jno. iii. 17.—"The omission of good is the commission of evil. In this manner we actually may become thieves and murderers; *e. g.*, the priest and the Levite who passed by the unfortunate sufferer, offended by omitting to observe the sixth commandment. This omission of good is also connected with slackness in doing good; gradually men become more and remiss in doing until at last all love of and longing for good leaves them and this is the death of which we must be on our guard. Beware, therefore, of procrastination! By deferring a thing we ought to do from day to day, we come to lessen its importance and soon forget it altogether. Such negligences disclose to us the slothfulness of our heart, a most dangerous and critical state of disease." Viedebandt.

[v. 12. Sanderson: "The words of St. James assert that there is but *one* Lawgiver—not one selected out of *many*, nor *one* above all the rest, but one *exclusively;* that is, *one*, and but *one alone*, who is able to save and destroy. What was usually applied to the prerogatives of Kings, may be justly said of the *conscience* of every man, that *it is subject to none but God, and knows no superior upon earth.* Memorable is the observation of the Emperor *Maximilian*, "To offer to domineer over the conscience, is to assault the citadel of heaven." *That* man is a plunderer of the Divine Glory, and an invader of the authority that belongs to God, whosoever he be, that claims a *right* over the consciences of men, or usurps upon them. Let the *popes* of Rome, and the train of canonists, jesuits and sycophants, that flatter and fawn upon them, clear themselves, if they can, of this sacrilege; and let such as *submit their consciences* to the power of any creature, which only ought to be subject to God, be careful lest by transferring the honour of that service that belongs to God, to any creature upon earth, they make a god of that creature, and so, in effect become guilty of *idolatry*.

From this first *conclusion* thus proved, follows this remarkable inference, that the *proper rule* of the conscience is that which *God*, the Supreme Lawgiver, has prescribed to it; and besides that, there is no other that ought to be admitted.

Yet this hinders not, that there may be other lawgivers of an *inferior order*, who by authority *derived* to them from the *Supreme power*, may have a just right to make laws, and consequently to bind the conscience to obedience. We do not say that God has committed to the Magistrate a power to oblige the consciences of his people by laws, but rather (to speak with more care and propriety) that God has given to the magistrate a jurisdiction to make laws, which by virtue alone of the *Divine* authority, do oblige the consciences of the subject; for properly speaking, the Magistrate does not oblige the conscience to obey the *law*, but God obliges the conscience to obey the magistrate."—M.].

[v. 17. Wordsworth: This conclusion of St James is added as the summing up of the argument, in the same manner as the aphorism with which St. Paul closes his reasonings concerning a *doubting conscience*, where he says, "Whatsoever is not of faith, is sin," that is, whenever a man *does* anything without *being persuaded* in his mind that he *may* lawfully do it, he is guilty of sin. Rom. xiv. 23.

St. James appears to have his eye here on this statement of St. Paul.

St. James adds to it another maxim of general import, viz., that whensoever a man *omits* to do anything which he is persuaded in his own mind that he *ought* to do, he is guilty of sin.

Thus these two Apostolic verdicts, delivered in a similar manner, constitute two fundamental rules of human action, as to what men are *bound to forbear doing*, and as to what *they are bound to do.*

Those persons whom St. Paul addressed, were tempted to do many things, which they did not, in their consciences, approve; and the Apostle warns them, that if they do any thing against their conscience, they commit sin.

They to whom St. James wrote, were vainglorious of their religious *knowledge;* but they were not careful to show forth their religious *knowledge* by religious *practice;* and the Apostle teaches them that their knowledge will only increase their guilt, unless they *do* what they *know* to be right.

Hence, while it is sin to shun knowledge, and there is *some* sin of *ignorance* (cf. *Augustine* 6, 661), and it is a sin to shut the ears to instruction; and it is a duty to *get knowledge*, to *increase* in knowledge, to *abound* in knowledge, we must beware not to *rest* in knowledge. We must *add* to our *knowledge*, *temperance*, *patience*, *godliness*, *brotherly kindness*, *charity*. Without these *knowledge* is unprofitable; nay, will only increase our condemnation. See Sanderson 8, p. 282–284. Cf. Luke xii. 47; Jno. ix. 41; xv. 22; and see the woes pronounced on *Chorazin* and *Capernaum*, Matth. xi. 21.—M.].

HOMILETICAL AND PRACTICAL.

Friendship with the world, enmity of God.—The Christian's relation to the world which sursounds him.—On spiritual adultery, cf. Hos. ii. 1–19.—The Scripture should never utter a single word in vain to the Christian, cf. Jno. x. 35*b*.—The Spirit that dwells in Christians is decidedly opposed to every manifestation of hatred and envy.—God is able to do exceeding abundantly above all that we ask or think (understand), Eph. iii. 20.—God resisteth the proud but giveth grace to the humble: 1. This *is* not otherwise according to the voice of history and experience; 2. It *cannot* be otherwise, if we consider the relation of God and the sinner; 3. It *shall* not be otherwise if God is to be glorified and the sinner preserved; 4. It *will* never be otherwise and the sinner had therefore better

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lay it to heart.—(vv. 6, 7). How God stands to the humble Christian and how the humble Christian stands to his God.—The necessity of a constantly renewed conversion towards God after every new aberration.—The greatest *demand* of the Christian life: draw near to God, and its greatest *consolation:* He will draw nigh to you.—The insignificance of clean hands without a clean heart; the inward and the outward must be indissolubly united in conversion.—The beginning of conversion, the end of every sinful joy.—If we did not remain so far from God, God also would not remain so far from us.—The commandment of inward purification can never be fulfilled without prayer, Ps. li. 12.—(vv. 10, 11). The Christian life a union of humility and love. He who truly knows and humbles himself before God will neither have the desire nor the courage to judge his brother uncharitably.—Sinning against our brother is also sinning against God.—Slander in religious associations and Christian circles: 1, The traces, 2, the sources, 3, the fruits of this vice.—He that speaks evil of others injures thereby 1, the brother whom he calumniates, 2, the neighbour who listens to him, 3, but most of all himself.—The Christian indeed is called to be a doer of the word but not in order to be a judge of the law.—The relation in which God stands to the transgressor of the commandment of love: 1, as the Lawgiver, 2, as the only Lawgiver, 3, as the only Lawgiver who is able to save and to destroy.—(v. 13, etc.). On our dependence on God even in the actions of our daily life.—Difference between the Christian-minded and the worldly-minded merchant.—Christian and unchristian travelling. Our ignorance of the future, 1, the alarm it occasions, 2, the benefit it works.—"What is your life?" Different answers to this question from the standpoint 1, of experience, 2, of faith.—Life a vapor which is to ascend fragrant as incense.—How much cause have we not only to think but also to say: "If the Lord will and we live!" 1. Reasons for this frame of mind: *a.* death or want of ability prevent not seldom the execution of our best plans; *b.* the plans of others often conflict with ours or ours with theirs and both neutralize one another; *c.* we are often deprived of the opportunity or the desire to carry out our plans, but all under the guidance of God. 2. Fruits of this frame of mind: it will *a.* make us careful in laying, *b.* thankful for the success, *c.* submissive and satisfied with the frustration of our most cherished plans and desires.—Memento mori, cf. Ps. xc. and ciii.—The problem of life must never be considered apart from its direct connection with death.—Lawful and unlawful glorying on the Christian standpoint.—The great chasm between knowing, willing and doing.—The greatness of seemingly little sins of omission.—"He that knoweth to do good, etc." Extended application of this rule to the field of Christian philanthrophy and of Missions among the heathen.

STARKE: LUTHER:—Envious men are not the temples of the Holy Ghost, ch. iii. 14, 15; 2 Tim. i. 7.—The proud instead of the honour, after which they run, receive shame and dishonour, Matth. xxv. 33.—The more of humility, the more of grace; if in valleys some hollows are deeper than others, the water collects in them, Luke v. 8.—Humility of heart is the most certain way not only to the love of our fellow-men but also to honour from God Himself. Luke xiv. 11.

HEDINGER:—The enemy is not conquered by sleep. Take the sword of the Spirit, the helmet of hope, the shield of faith, then thou art equipped for the contest, Eph. vi. 11.—Nothing unclean is able to combine with God, the most pure Being, Is. i. 16.—Humility the surest road to constant exaltation, Matth. xxiii. 12.—To speak evil of our brother does more harm than is generally thought; as many words, so many wounds are struck in the conscience, Ps. lii. 4; cxl. 12.

NOVA BIBL. TUB.:—A pious man always guards his tongue lest it judge his neighbour and defame him, Rom. xiv. 13.

LUTHER:—God gave us His law, not that we should censure it, but keep it. Deut. vii. 11.

STARKE:—Human legislators are able to render those, who obey their commandments, to some extent happy, but they can neither save them nor themselves; God is able to do both perfectly.—The Apostle does not absolutely disallow commerce, he only blames those who are so covetous that they forget God in their business and think that every thing depends on their cunning, chasing and running, and do not remember that they cannot do any thing without the grace of God. Trading and chaffering has been peculiar to the Jews before and after the birth of Christ, especially to those who have lived out of Canaan, their country. For because they had no landed property among foreign nations, they were compelled to make their living by trade, which is the case now, if only it were done as it ought to be done.

NOVA BIBL. TUB.:—O wretched man that layest out such great plans, dost thou not know that to-morrow God may require thy soul at thy hands? Luke xii. 19, 20.

LANGII OP.:—Nothing is more common than that the healthiest bodies of any age are all of a sudden attacked by divers diseases, Job. xiv. 2.

HEDINGER:—The will of God is the sole rule of Christians in all matters relating to the body or the soul, as in the case of Christ and Paul, Jno. iv. 34; 1 Cor. iv. 19; Acts xxi. 13, 14.—The will of God permits also evil but turns it to the welfare of His children, Gen. l. 20.—An evil cause and a stubborn mind full of self-glorying go generally together, ch. iii. 14; Rom. i. 30.

LANGII OP.:—Ignorance is no excuse in cases where knowledge might have been had; but if a man knows better and yet is unfaithful and disobedient, he only aggravates his guilt accordingly, Luke xii. 47, 48.

(v. 11) STIER:—I must judge in my heart in order to preserve myself from evil and to retain only what is good; I owe it in love to my brother to censure and exhort him in order to make him better and to prosper his soul. But this is altogether different from haughty, angry rebuking and scolding when I converse with some one about his sin; but the worst of all, and that which uniformly begets still greater discord, is the, alas, nowhere uncommon although thoroughly concealed vice of backbiting, which Luther in his Catechism has wisely ranged under

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the eighth commandment. People discourse without vocation or duty, from sheer wantonness with a hateful temper of one's supposed sin to another; speak evil of their brother behind his back, as a false brother, instead of saying it sincerely to his face. Thus acted the heathen in the Apostolic age towards the Christians, wantonly refused to see their good works and preferred to backbite them as evil-doers (1 Pet. ii. 12). Thus still act nowadays baptized heathen towards the godly, saying of them and burdening them with all manner of evil falsely. If this is done also among those who pretend to be brethren, verily the Holy Spirit strongly testifies against it and rather teaches Christians for their part not to deal thus with the children of the world. Where such backbiting takes place there is never a good conscience or a courageous answer to the questions: would I say this of him, if he were present? why do I not first tell him? why and for what purpose do I now speak of it? —There is neither obedience of duty nor intent of love; here speaks and judges one's own presumptuous, haughty mind, hence it runs so soon into judging falsely or even, if the matter were really so, into *condemning*, into damning judgment, which is at any rate absolutely forbidden.

(v. 17). We are unprofitable servants before the Most Highest; that is certain, for all profitableness comes only from Him; but it is just because He makes us profitable that we are bound to do whatever is commanded us, to be diligent in doing good, as we know it, according to the will of God. James puts this lastly in the place of every self-willed doing of this or that. If we suffer ourselves to be found in good works aspiring for eternal life, then our earthly life verily has become more than a vapor, which vanishes away, then it is the seed-time of the great harvest of true gain.

JAKOBI: (v. 15):—"If the Lord will and I live." There are indeed not a few Christians who take the precept of our text literally and think that they are sinning if in speaking of the future, they do not every time employ such a pious addition. But if faith here borders almost on superstition and if we actually find the traces of such superstition even in many otherwise enlightened Christians, is it not true that this momentous saying "If the Lord will and I live" sinks down into a mere conventionalism, if we carry it on our lips on every trifling occasion? and is it not to be feared that that which we should always utter only with a profound and most living sense of our impotence and the omnipotence of God, degenerates into a mere, blind habit? Let us apply also in this respect the mighty saying of St. Paul: "The kingdom of God is not in word, but in power," 1 Cor. iv. 20.—

NEANDER:—"If the Lord will and we live." It is evident that James in saying this did not insist upon it, that we should always express such a condition in words. Such expressions might easily degenerate into mere forms and those Churches, in virtue of their whole tendency, were apt to turn every thing into a mere form. James, as we have already seen, is fond of naming the specific instead of the general thought, and instead of expressing the general thought of the uncertainty and dependence of our whole earthly life, makes use of language calculated to indicate the general thought by its application to a specific case.

HEUBNER: (v. 15):—James will appear to some as a pietist, but just from what he says we may know what genuine, sincere piety is. He is truly pious, whose piety interpenetrates also his whole heart, his whole life and his whole doing. To carry on even his earthly affairs with God characterizes the Christian: "with God" is his motto in every thing, Col. iii. 17.—The spirit of enterprise without religion is always pride.—

LISCO: (vv. 7-10):—All our doing is at the same time the work of God.—(vv. 11-17) The danger of pride: 1, It misleads us to judge others uncharitably (vv. 11, 12); 2, it seduces us to trust over much in our own strength (vv. 13-17).—The unchristian element in the conduct of temporal affairs.—

PORUBSZKY: (vv. 4-6):—Worldly and spiritual.—(vv. 6, 7) Be subject to God.—(vv. 7, 8) The greatest task of human willing.—(vv. 8-10) Three steps to genuine repentance: 1, grief; 2, faith; 3, work.—(vv. 11, 12). Our judgment of others condemns ourselves.—(vv. 13-17). Of assurance in our worldly affairs.—

WEINECK: (vv. 13-15):—In what Christian families may find comfort in the retrospect of a departing year.—

WOLF: (vv. 13-16):—Man may become the destroyer but not the architect of his happiness.

[WHITBY: v. 11:—The great exception which both the unbelieving Jews and the Judaizing Christians among them had against the believing Gentiles was this "they observed not their feasts or Sabbaths and that they were not circumcised," whence they concluded they differed little from the heathens. This was the thing for which the Christian fathers did contend against them; viz. that the ancient patriarchs of old were acceptable to God, and consequently the Christians, and especially the converted Gentiles, might be acceptable to God without the observation of these feasts and Sabbaths or of circumcision.

v. 15. It was a rule of Ben Syra (Buxt. *Flor.* p. 4) "Let no man say he will do any thing, unless he first say, If the Lord will:" who also adds, that "one died before night, for refusing to add this." And when Alcibiades had said to Socrates, "I will do so if you will," Socrates (Plat. *Alcib.* 1, *in fine*) tells him he ought to have said, ἐὰν ὁ θεὸς ἐθέλῃ, "if God will." Not that we are obliged always to say thus (Rom. xv. 28), but only still to own our dependence upon Divine Providence.—M.].

[v. 17. Εἰδότι οὖν. Menander says: "It is manifest folly to know what we ought to do and not do it.—M.].

[MACKNIGHT:—v. 8. This and other exhortations of the like kind found in Scripture imply, that in matters of religion and virtue men must coöperate with the grace of God by their own earnest endeavours.—M.].

[PYLE: v. 11. As to you, dear brethren, who are already converted to Christianity, be sure to avoid that pernicious custom of slander and

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rash censure. Remember, that whoever hastily and unjustly condemns another man, reflects upon religion itself, sets up for a judge and makes himself wiser than the Divine Law. And such an one must not pretend to be a true disciple of that law, while he sets himself above it.—M.].

[v. 17. Now this, or any other crime, must be greater in a Christian than in any other man; because he, by the clear revelation of the Gospel, has or ought to have better notions of his duty, and a stronger sense of his religious obligations.—M.].

[BURKITT: v. 17. Let us learn hence, that to sin against light and knowledge, is a very heinous aggravation of sin, because the knowledge of our duty lays us under the greatest obligation to do it; and that the greater advantages and opportunities any man has of knowing his duty, and the more knowledge he sins against in not doing it, the greater is his sin, and the more grievous will be his condemnation.—M.].

[v. 4. There is a sense in which a man may be a friend of the world and yet remain the friend of God, and this seeming paradox is the duty of every Christian and more especially of the minister of Christ. He must be the world's true friend by telling the world its faults, exposing its corrupt maxims in a spirit of tender love and solicitude by preaching the truth of the everlasting Gospel and endeavouring to gain the world to Jesus Christ.]

v. 8. The Father, in the parable, running to meet the returning prodigal, a Divine illustration of the words "Draw nigh to God and He will draw nigh to you."—Outward lustrations are not sufficient, the heart must be purified as well. ἁγνίσατε καρδίας, literally "make chaste your hearts" alludes to their spiritual adultery (v. 4), and the whole clause may be applied to *baptized* Christians whose hearts are in the world.

v. 18. DEBARIM RABBA, § 9. p. 261. 1 we read as follows: "Our rabbis tell us a story, which happened in the days of Rabbi Simeon the son of Chelpatha. He was present at the circumcision of a child and stayed with his father to the entertainment. The father brought out wine for his guests, that was seven years old, saying, *With this wine will I continue for a long time to celebrate the birth of my new-born son.* They continued supper till midnight. At that time, Rabbi Simeon arose and went out, that he might return to the city in which he dwelt. On the way he saw the angel of death walking up and down. He said to him, Who art thou? He answered, I am the messenger of God. The rabbi said, Why wanderest thou about thus? He answered, I slay those persons who say, We will do this or that and think not how soon death may overpower them: that man with whom thou hast supped, and who said to his guests, *With this wine will I continue for a long time to celebrate the birth of my new-born son,* behold the end of his days is at hand, for he shall die within thirty days."

v. 16. Clarke cites from an old English work "The godly man's picture drawn by a Scripture pencil" the words: "Some of those who despise religion say, *Thank God we are not of this holy number!* They who thank God for their unholiness, had best go ring the bells for joy that they shall never see God."

v. 18, The same author cites the following from Saady's *Gulistan*: "I knew a merchant who used to travel with a hundred camels laden with merchandise and who had forty slaves in his employ. This person took me one day to his warehouse and entertained me a long time with conversation good for nothing. 'I have,' said he, 'such a partner in Turquestan, such and such property in India, a bond for so much cash in such a province, a security for such another sum.' Then, changing the subject, he said, 'I purpose to settle in Alexandria, because the air of that city is salubrious.' Correcting himself, he said, 'No, I will not go to Alexandria; the African Sea (the Mediterranean) is too dangerous. But I will make another voyage and after that I will retire into some quiet corner of the world, and give up mercantile life.' I asked him, what voyage he intended to make? He answered, 'I intend to take brimstone to Persia and China, where I am informed it brings a good price; from China I shall take porcelain to Greece; from Greece I shall take gold tissue to India; from India I shall carry steel to Haleb (Aleppo); from Haleb I shall carry glass to Yemen (Arabia Felix); and from Yemen I shall carry printed goods to Persia. This accomplished, I shall bid farewell to mercantile life, which requires so many troublesome journeys and spend the rest of my life in a store.' He said so much on this subject, till at last he wearied himself with talking: then turning to me, he said, 'I entreat thee Saady, to relate to me something of what *thou* hast seen and heard in thy travels.' I answered 'Hast thou never heard what a traveller said, who fell from his camel in the desert of Yoor?' *Two things only can fill the eye of a covetous man —contentment or the earth that is cast on him when laid in his grave.*"—M.].

Compare also on

v. 8. BP. HALL. The duty of drawing nigh to God. Works, v. 745.
BP. SMALRIDGE. Of double-mindedness. 4 Sermons. Sermons, 849.

v. 10. ROBERT HALL, Humility before God. Notes of Sermons. Works, v. 312.

v. 11. BARROW. Against detraction. Works, i. 523.
SYDNEY SMITH. On Slander. Sermons, 257.
CHALMERS. The guilt of calumny. Posth. Works, vi. 12.

v. 12. BP. SANDERSON. Prælectiones.

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IX. SEVENTH ADMONITION.

DENUNCIATION AND ANNOUNCEMENT OF THE IMPENDING JUDGMENT ON THE RICH *I. E.*, THE JUDAISTS PROPER, COUCHED IN PROPHETIC STYLE. EXHORTATION TO REPENTANCE OR TO THE PRESENTIMENT OF THE JUDGMENT.

CHAPTER V. 1–6.

1 Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.[1] 2 Your riches are corrupted, and your garments are motheaten. 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh[2] as it were fire. Ye have heaped treasure together for the last days. 4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud,[3] crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as[4] in a day of slaughter.[5] 6 Ye have condemned *and* killed the just; *and* he doth not resist you.

Verse 1. [1] Cod. Sin. inserts ὑμῖν after ἐπερχομέναις [so Vulg. Syr. Copt. Æth. Arm.—M.]
Lange: Well then, ye rich, weep unto howling over your calamities which are drawing near on you.
[Go to now, ye rich, weep howling over your miseries which are coming upon you.]

Verse 2. Lange: Your riches are [already] corrupting, and your garments are become motheaten.
[. . . . corrupted . . . . M.]

Verse 3. [[2] Cod. Sin. A. inserts ὁ ἰὸς after σάρκας ὑμῶν.—M.]
Lange: Your gold and the silver is rusted and their rust will be a testimony against you and shall consume your flesh [σάρκας, your carnalities] as fire. Ye have heaped up treasure in the last [these last] days.
[Your gold and your silver are eaten up with rust and their rust shall be for a testimony to you . . . . Ye heaped up treasure in the last days.—M.]

Verse 4. [[3] Cod. Sin. B. read ἀφυστερημένος for ἀπεστερημένος.—M.]
Lange: . . . . .which hath been kept back, crieth out from you, and the cries of the reapers have come to the ears of the Lord of hosts.
[. . . . have entered into the ears of the Lord of hosts.—M.]

Verse 5. [4] Cod. Sin. A. B. omit ὡς before ἐν; so Vulg. and other versions; found in Rec., G. K. and is probably an exegetical addition.
[[5] Aeth. Pell Platt's edition. "*ut qui saginat bovem in diem mactationis.*—M.]
Lange: Ye have lived high on earth. ye have lived wantonly and fattened [like flesh] your hearts [as] in the day of slaughter.
[Ye lived in luxury on the earth and wantoned (Alford); ye fattened your hearts in . . . . M.]

Verse 6. Lange: Ye have condemned, ye have killed the Just. He doth not resist you [any longer opposing and saving].
[Ye condemned, ye killed the Just One. He doth not resist you.]

EXEGETICAL AND CRITICAL.

1. *Analysis:* The Judaists exhorted to repentance or to realize a presentiment of the judgment, v. 1.—Their condition: spiritual self-delusion, the corruptness and self-consumption of their supposed riches, vv. 2, 3.—Their positive sins resulting from such spiritual self-delusion. Their sins against the reapers of the harvest in Israel.—Their unsuspecting assurance of their life of indulgence in the very day of their judgment. The crime of the murder of the Just One, vv. 4–6.

The Judaists exhorted to repentance or to realize a presentiment of the judgment.

VER. 1. **Well then, ye rich.**—Concerning the rich see Introduction, ch. i. 10 and ii. 6, 7. That the reference is not to the outwardly rich but to the rich in the sense of Old Testament (Ps. lxxiii.; Is. v.), Gospel (Matth. xix. 24; Rev. iii. 17) and symbolical usage may be expected from an Apostolical man, to say nothing of an Apostle. The ordinary construction put on this term would lead us to expect either that the Epistle ought to have driven the outwardly rich from the Church or that they would have excluded the Epistle from the Canon. But just as the Jewish Christians themselves have ceased to be known so also the Gentile Christian Church has suffered the majestic prophetical penitential discourse of the faithful Christian Apostle to the Jews to be reduced to the conception of a severe moral lecture. The repetition of ἄγε νῦν does not prove that the reference here is to the same persons who are addressed in ch. iv. 13 (as Huther supposes). Nor is the reference at all to individuals as such; the persons addressed there are Judaists in a most perilous condition, while those addressed here are those who according to the last warning harden themselves by the self-delusion of their being theocratically rich. The entire prophetical lamentation must be judged according to its analogies in the Old Testament (Is. ii. 22; Ch. iii. 9, 19 etc.) the words of Christ (Matth. xxiii.) and the Apocalypse (ch. xviii.).

Weep unto howling.—De Wette and al. take this as an exhortation to shed the tears of repentance; Huther agrees with Calvin who denies that there is any reference to repentance and considers the passage to be "*simplex denun-*

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ciatio judicii dei, qua eos terrere voluit ab spe veniæ." Wiesinger takes a middle position: that the design of James, as in the case of the prophets of the Old Testament, is nevertheless none other than that of moving them, if possible, to turn from their perverse course. Huther, who objects that James nowhere intimates such design, overlooks 1, that also the strongest menaces of judgment in the Old Testament are at any rate hypothetical (see the Book of Jonah, Jer. xviii. 7 etc.), 2, that the most assured foreseeing of the inevitability of the judgment as a whole still involves the possibility of individuals being wakened and saved in virtue of such menace, 3, that the Divine fore-announcement of such a judgment is at the same time made as a testimony of the truth for the future and designed to serve other generations as a warning and to conduce to their salvation. The strict construction of Huther is still more striking because he disputes Semler's exposition of the Imperative, viz. "*stilo prophetico imperat, ut rem certissimam demonstret,*" and maintains that the proper force of the Imperative ought to be retained. This would therefore be a command to weep without any hope of salvation. The Participle ὀλολύζοντες (ὀλολύζειν used often to describe howling with reference to the near approach of the judgment, Is. xiii. 6; xiv. 31 etc.) denotes weeping accompanied by constant howling, *i. e.* increasing unto howling.

Over your miseries.—The impending judgments, not specified by the Apostle, but further alluded to only with respect to their premonitory symptoms.

Which are drawing near on you.—There is hardly room to doubt that James refers primarily to the Jewish war and the destruction of Jerusalem; so Thomas Aquinas, Grotius, Michaelis and al. understand it. Huther cannot substantiate by any proof the remark that "they (Thomas Aquinas, etc.) are not wrong in this respect, because in the Apostle's mind the destruction of Jerusalem and the last judgment had not yet been distinguished." The ταλαιπωρίαι are rather said to be ἐπερχόμεναι, already approaching; whereas a very patient waiting is necessary with respect to the coming of the Lord, v. 7, etc., although in the light of Christian hope (not of chiliastic calculation) it is near at hand. *On you*, by which Luther and others further define the approaching judgments, follows not from the literal expression but from the connection; ἐπί also contains an allusion, favouring the construction. [See Appar. Crit. Note 1.—M.].

Their condition: spiritual self-delusion, the corruptness and self-consumption of their supposed riches. vv. 2, 3.

Ver. 2. **Your riches are corrupted.**—The verb σήπω (ἅπαξ λεγ. in N. T.), to make rotten or putrid, destroy by rottenness, signifies in 2 Perf. Pass. (as here) to rot, moulder, to be rotten or also to be in a state of rotting fermentation. But it has also the more general sense, to corrupt, to consume oneself (Sir. xiv. 19). [σέσηπα is Perf. Middle.—M.]. The verb therefore does not necessitate us to understand with Gebser and al. πλοῦτος=*frumenta*. The main question here is to determine whether this and the next expression denote the natural immanent judgment of sin as portents of the positive judgments, or the latter (Grotius, Bengel), so that future events are prophetically described as having already taken place (de Wette, Wiesinger, Huther and al.). But the reference is evidently to the former; the corrupting of riches and the moth-eaten garments denote immanent, natural corruptions. But here, as in the prophets (Is. xxviii. 1, 2; ch. xxxiii. 11, 12; Jer. vii. etc.) and in our Lord's eschatological discourse (Matth. xxiv. 28) these natural corruptions, as the judgment of the self-dissolution (—consumption) of sin, are in their products the tokens of positive judgment. But the riches must be taken figuratively, not literally as is generally done. The prophetical idea of the rich corresponds to the prophetical idea of the riches. It denotes therefore externalized Judaistic righteousness with all its national prerogatives, of course connected with that outward worldly prosperity and ease which are the outward complements of such self-righteousness. It is matter of historical record that at the time when James wrote this Epistle, Jewish affairs had the appearance of spiritual prosperity (in point of orthodoxy and world-holiness), as well as of worldly flourishing in the reign (in part at least) of Herod Agrippa II. (See my Apost. Age. I. pp. 307, 312, 324).

And your garments.—Doubtless in the sense of the splendid garment ch. ii. 2.

Are become moth-eaten, σητόβρωτος, Job xiii. 28: not found in Classic Greek and not elsewhere in the New Testament.

Ver. 3. **Your gold and your silver are eaten up with rust.**—κατιόω is ἅπαξ λεγ. in the New Testament. Gold and silver do not contract rust, hence Hornejus observes that it is *populariter dictum*, which is approved by Huther. Pott interprets the striking expression of the dimness of their burnish, others otherwise. According to Huther James did not anxiously calculate the difference of metals in his vivid concrete depiction; but this would be an intensely popular mode of expression. The words Is. i. 22, "Thy silver is become dross" are not a merely popular expression; on the contrary they are designed to bring out the unnatural fact that the princes of Israel are become rebellious and companions of thieves. It is then an unnatural phenomenon to which James adverts, of course in figurative language. It is as unnatural for gold and silver to be eaten up with rust as for the glory of Israel to be as corrupted as the glory of other nations corrupts, which may be compared to base metals.

And their rust shall be a testimony against you.—Wiesinger, with whom Huther agrees, proposes the following interpretation: in the consuming of their treasures, to be brought about by an outward judgment, they see depicted their own. But the loss of outward wealth under the influence of outward corruption is by no means evidence of the inward corruption of the losers. Oecumenius supposes that the rust on their gold and silver shall testify against the hardness of their heart, because they did not use them in doing good. This is correct as far as the reference is doubtless to a corruption inherent in their circumstances, but it lacks the due appreciation of the figurative

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sense: the rusting of your gold and silver, of your glory, represented by your leading men (see Is. i. 22, 23), shall be a token that the nation is corrupted in its rich men in general. And this was actually the case. The leading men who in the spiritual life ought to have shone like burnished silver and gold were rusted in legalism and dragged the majority of the self-righteous people into their own corruption.

And shall consume your flesh.—The Plural σάρκες is differently explained. The word stands simply for ὑμᾶς (Baumgarten), it denotes their well-fed bodies (Augusti), the fleshy parts of the body as contrasted with the bones (Huther who refers to 2 Kings ix. 36; and particularly to Mich. iii. 2, 3). But these passages contain no allusion to a consuming fire; fire consumes bones as well as flesh. We therefore assume that the term *flesh* is here used in a bad sense as in Gen. vi. 3; Jer. xvii. 5 and Jno. iii. 6, and that the Plural describes the life of the rich as exhibited in the carnalities or externals of religious, civil or individual life, in which they take delight. That consuming rust of the decayed, defunct and deadly legalism beginning at the gold and silver with which they decorate themselves, eats through the flesh of their customs, ceremonies and earthly possessions to the very destruction of their life. It is a rust which has the consuming energy of fire (Ps. xxi. 22; Is. x. 16, 17). The *rotten fixity*, described as *rust*, in its last stage transforms itself into the *fire* of a *revolutionary movement*, into a fanatical, *consuming conflagration* of rebellion (see Rev. xix. 20), or in brief: absolutism becomes revolution. It is the consummated national self-dissolution, as it fully developed itself in the Jewish war and in Jerusalem besieged. The reference therefore on the one hand, is neither to consuming grief and want (Erasmus and al.), nor, on the other, already to the real, positive judgments (Calvin, Grotius, Wiesinger, Huther and al.). With respect to ὡς πῦρ, Wiesinger, who adopts the punctuation of Cod. A and Oecumenius, and follows Grotius and Knapp, connects it with ἐθησαυρίσατε: "*tanquam ignem opes istas congessistis, et quidem ipsis extremis temporibus.*" Wiesinger cites as an analogy θησαυρίζεις σεαυτῷ ὀργήν, Rom. ii. 5, to which Huther rightly objects that in the words ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις the principal stress rests on ἐσχάταις ἡμέραις. This is sufficient; his further remark that the fire denotes already positive judgment we consider, for the reason already given, to be incorrect, but this fire points to positive judgment. ὡς also is against Wiesinger's construction, and so does the over bold metaphor: ye have as it were gathered fire in gathering your wealth.

Ye have heaped up treasure.—The verb requires no definite specification of the object and the supply of ὀργήν (according to Rom. ii. 5. Calvin and al.) is superfluous and arbitrary. Moreover, the treasure, as Huther remarks, has been specified before.

In the last days.—Not perchance the last days, and the last days are neither the last days of life, nor the last days before the advent of Christ (Huther). James refers to the last days before the final national judgment, alluded to in v. 1, but not yet described. The gathering of treasure is done in the anticipation of a long happy future; this reprehensible heaping up treasure in the last days of their existence, immediately before the judgment involving not only the ruin of their treasure but also of their very existence, characterizes moreover their fearful want of apprehension (freedom from all misgiving and fear, assurance) and mad-like self-delusion. All their spiritual and worldly treasures are useless obstacles in the impending judgment, destined to vanish as the means of their self-delusion in order to make room for a fearful undeceiving. Thus the indication of positive judgment draws nearer, but the Apostle first refers to their decisive sins.

Their positive sins resulting from such spiritual self-delusion. Their sins against the reapers of the harvest in Israel. The unsuspecting assurance of their life of indulgence in the very day of their judgment. The crime of the murder of the Just One. Vv. 4–6.

VER. 4. **Behold the hire of the labourers.**—First decisive sin. Huther: "Injustice towards those who work for them;" Wiesinger: One case instead of many, a case moreover which clearly exposes the crying injustice of those rich men as the transgression of the express prohibition, Deut. xxiv. 14, 15; Lev. xix. 13; Mal. iii. 5.—And this is to be the whole meaning of this passage! But in the first place it is inconceivable that those wandering trafficking Jews of the dispersion (ch. iv. 13) should all of a sudden be transformed into large landed proprietors, and in the second equally inconceivable that James should have occasion to reproach all the rich landlords of the dispersion with literally holding back the hire of their labourers. Here also we must again insist upon the symbolical sense of the passage. The first question is to determine the sense in which the term "the harvest of Israel" is used by the prophets (Is. ix. 3; Joel iii. 13), by John the Baptist (Matth. iii. 12), and by our Lord (Jno. iv. 35; Matth. ix. 38; cf. Rev. xiv. 15, 16).—It denotes the time when the theocratic seed of God in Israel has become ripe unto harvest; on the one hand unto the harvest of judgment, on the other unto the harvest of salvation. The latter idea predominates here. The harvest of Israel was the ripened spirit-produce of the Old Testament, as manifested in the work of Christ; in the reapers we may aptly see the Apostles (according to Jno. iv. 35), and the first Christians in general. From them the rich in Israel kept back the hire in that they rejected their testimony in unbelief. And thus the voices of those reapers cried into the ears of the Lord of hosts, *i. e.*, abandoning the figure: their sin against them cried out to God, even to God, the Lord of those hosts which were already on the point of approaching in order to execute the judgment of God on Israel.—The labourers, ἐργάται, see 1 Tim. v. 18. ἀμᾶν is ἅπαξ λεγ. in N. T. The expression imports moreover that Israel's whole harvest of blessing has been brought home by these labourers into the Christian Church and that there is no other harvest besides it.

Which hath been kept back.—We construe with Huther "the hire which hath been kept back, crieth out from you," ἀφ' ὑμῶν, as we

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read in Gen. iv. 10. "the voice of thy brother's blood crieth unto me from the ground," because thus the injustice crying out for vengeance is laid to the charge of the evil-doers not to that of the labourers; the common construction "which hath been kept back by you" seems to be less opposed by taking ἀπό in the sense of ὑπό, than by the consideration that κράζει denotes a crying out for vengeance. Hence the connection is not: "the hire of the mowers crieth out and this crying has come to the ears of God" (Theile), but the crying out of the hire that has been kept back (Gen. xviii. 20; xix. 13) on the one hand, is completed on the other by the βοαί of the reapers or the gatherers of the harvest, first as cries of complaint and cries for help (see Heb. v. 7; Acts iv. 24 etc.; ch. xii. 5), and lastly also as cries for righteous recompense (Rev. vi. 10, 11). And these, even more than the former crying have entered into the ears of the Lord of hosts; which would yield this sense: not only the unbelief of the unbelieving Jews but also the distress of the believing Christians induce the Lord of hosts to send forth His hosts unto judgment; as indeed the destruction of Jerusalem was not only a visitation of judgment on Judaism but also a visitation of salvation on the Christian Church. The crying out of Christian blood for mercy to enemies reaches also its limit in the induration of unbelievers; moreover we should distinguish the reapers themselves from their βοαί, here made objective. The term "Lord of hosts" hardly renders prominent the power of God, as that of Lord of the heavenly hosts only (Wiesinger, Huther); He is also Lord of the earthly hosts according to the prophets (Is. vi. 3; xviii. 7; xxiv. 21; Amos ix. 4, 5), and also according to Christ (Matth. xxii. 7). [Bede suggests the following reason "*Dominum exercituum appellat, ad terrorem eorum, qui pauperes putant nullum habere tutorem.*" This is the only passage in the New Testament where the term "Lord of hosts" is used in direct discourse. Rom. ix. 29 is a quotation.—M.].

Second sin. v. 5. **Ye have lived high on earth.**—τρυφᾷν is ἅπαξ λεγ. in the N. T. It comprehends the ideas: to live softly, voluptuously, gloriously and also extravagantly. In LXX. (Neh. ix. 25 and Is. lxvi. 11) the fundamental idea is "to take delight in something to revel." σπαταλᾷν denotes living lewdly, luxuriously, especially in eating and drinking; but in LXX. (Ezek. xvi. 49 and Amos vi. 4) the idea of idle indulgence is decidedly predominant, probably also in 1 Tim. v. 6. Hence the two words would express not the definite antithesis *deliciæ et exquisita voluptas* and *luxuria atque prodigalitas* (Hottinger), but that of positive sumptuousness in pleasure and sensuality and of negative sumptuousness in effeminate, careless indolence. We might therefore translate "Ye have had your *delight* and have *settled down* on earth," or "ye have become worldly and effeminate," or "ye have bragged and made a show." The opposite order occurs in Luke xvi. 19: the daily wearing of holiday-apparel denotes the idler, the sumptuous living, revelry. Huther strikingly points out the contrast of this sumptuous mode of life and the toilsome life of the labourers, also the contrast of such revelling on earth and the complaint which is made to the Lord in heaven. But we must not overlook in this revelling on earth the thought, that the earth, the earthly, figuratively taken, was the foundation in which their revelling struck root, and that the day of slaughter is the principal antithesis of revelling.

And fattened your hearts.—τρέφειν in the opinion of several commentators denotes *fattening*, for the evident design of this clause is to show that the rich regarded and nourished their heart as an animal existence. Hence Huther is wrong in his correction of Luther, "to pasture your hearts," better: "to satiate." Luther's rendering is excellent and we should have retained it but for the necessity of holding fast to the other meaning that fattening the heart is at the same time indurating the heart (καρδία πεπωρωμένη). The heart, however, is not a paraphrastic description of the body or individuality but denotes inward life, the kernel of spiritual life (Acts xiv. 17). Wiesinger asserts that καρδία involves *per se* the idea of passionate fondness of enjoyment, but Luke xxi. 34 is the last passage which makes good his assertion.

In the day of slaughter.—On the omission of ὡς see Appar. Crit. Nor must ἐν be changed into εἰς. The rendering "as on a day of slaughter" (Luther, Wolf, Augusti) is consequently a double weakening of the thought. The comment of Calvin, Grotius, Bengel etc., that the day of slaughter is the day of sacrifice, when the slaughter of the victims is followed by banqueting, is altogether outside of the connection with the judgment. Calvin: "*Quia solebant in sacrificiis solemnibus liberalius vesci, quam pro quotidiano more. Dicit ergo divites tota vita continuare festum.*" Huther rightly observes that the term in question is never used in this sense. De Wette sees in it a comparison to beasts, which on the very day of slaughter eat in unconcern. Huther thinks this comparison inappropriate, since beasts do not eat more greedily on the day of slaughter than at any other time. But this refutation rests on a misunderstanding. Beasts* always eat greedily; their eating on the day of slaughter may therefore be used as a figure of the inordinate feasting of the obdurate on the very day of judgment. The analogy of 2 Pet. ii. 12 only tends to strengthen the appropriateness of this construction. The thought is further intensified by the consideration that while beasts are led to pasture and fattened for the day of slaughter, these men laid themselves voluntarily out for feasting in the very day of slaughter. But we may suppose that this point of comparison must not be dissociated from the general and more lofty meaning of ἡμέρα σφαγῆς, viz. that of a day of judgment (Jer. xii. 3; xxv. 34). In the last passage also the ideas "day of judgment" and "day of slaughter" are taken together in a literal sense, so also in Is. liii. 7; Rev. xix. 17, 18. But the day on which began Israel's day of judgment which is developing itself into a day of slaughter, was the day of Christ's crucifixion

* In German "*Fressen*" and "*Saufen*" are properly used to denote the *eating* and *drinking* of beasts, *i. e. inordinate, greedy* eating and drinking. Applied to human beings the terms are offensive and insulting, although the vulgar are apt to indulge in these choice terms with reference to themselves.—M.

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which connected with the day of the destruction of Jerusalem becomes in a symbolical sense *one* day of visitation. The Aorists here, therefore, are not used to indicate that the conduct of the rich is to be viewed from the future day of judgment at the second coming of Christ (Huther), but because their carnal arrogance and unconcern in the devilish revelling of their hearts culminated just on the judgment-day of Israel. Since then their day of slaughter is in process of development. Just as they had therefore collected together the treasures of legal righteousness in the last days, while the old time was on the wane, so they had reached the climax of their self-indulgent worldliness on the last day, the day of judgment.—This leads to their third and greatest sin.

VER. 6. **Ye have condemned, ye have killed the Just.**—The fact of modern commentators disputing the exposition of Oecumenius, Bede and Grotius that *the Just* signifies Christ, proves how far they have wandered from the text in the treatment of this Epistle. Only think of James, the witness of Christ, at the end of his course calling out to the obdurate of all the people of Israel: Ye have condemned and killed the Just and they not to have understood him to refer to the rejection and crucifixion of Christ! But to what or to whom else did they think he was alluding? Gebser and Huther [also Alford—M.] take *δίκαιον* collectively for *τοὺς δικαίους*; *i. e.* oppressed, suffering Christians, and Huther says: "The ground of the persecution is implied in the word *δίκαιον* itself; the Singular should be taken collectively, the idea absolutely" (similarly Theile). But then surely Christ ought to be considered as standing at the head of these slain ones. Wiesinger (and de Wette) refers the term to continued persecution *ad mortem usque* and adds that all reference to Christ is so manifestly against the whole context of the passage, that refutation is altogether unnecessary. On the contrary, proof is almost unnecessary. Wiesinger objects first, that the Epistle is addressed to the dispersion. But at the Passover, when Christ was crucified, the dispersion also was represented at Jerusalem, and symbolically all Israel was already dispersed. The most important objection is the *Present οὐκ ἀντιτάσσεται ὑμῖν*. This *Present* is certainly difficult. But is it more convenient to affirm concerning the collectively just man, that he had been killed by those rich and that he was still living than to affirm as much concerning Christ? The Vulgate probably alludes to Christ in rendering "*non restitit*;" so Luther, "he hath not resisted you." But the *Present* forbids such a rendering. But also the common explanation: "Ye have killed the Just, he does not resist you" gives a thought which is not clear, at least not very distinct. It would perhaps be easier to suppose that the readers of the Epistle understood James to say: "Christ does not resist you in His members, He still endures willingly all persecutions in His sufferings." But would this thought be a fitting conclusion of the great denunciation of those obdurate people? Nor is it the idea "the just do not resist you." We understand therefore Bentley's conjecture of reading *ὁ κύριος* instead of *οὐκ* (see Ch. iv. 6; 1 Pet. v. 5; Prov. iii. 34); still more the explanation of Benson to take the clause interrogatively. Giving to *ἀντιτάσσεσθαι* the fullest Middle sense, the question would read thus: "Does He not bring up against you His army (as the executor of the punitive justice of the Lord of hosts)?" or "does He not rise against you in combat?" At least it is easy to understand that with a predominantly ascetic turn of mind such a question might have been asked. But considering the importance of the matter, the interrogative form ought to be more distinctly marked: does he not already march against you, march against you in the tempest of war? Besides such an explanation might easily obscure the thought of the continuous suffering which Christ endures in His people. Hence one might light on the idea of rebellion, as we have it in Rom. xiii. 2. He does not rebel against you, *i. e.* you are the rebels. But this again is not sufficiently clear. We read therefore: He stands no longer in your way, He does not stop you (in the way of death); He suffers you to fill up your measure. See Matth. xxiii. 32-38. And this dark, pregnant sentence is the concentration of the announcement that the judgment impending on them, is inevitable. [The clause "*οὐκ ἀντιτάσσεται ὑμῖν*" seems to be ironical: *He* lets you alone (Hos. iv. 17).—James was called by his contemporaries "the Just" and this reference to Jesus as "*the Just One*" is a touching illustration of his character, for a delineation of which the reader is referred to the Introduction.—M.].

DOCTRINAL AND ETHICAL.

1. Both the Gospel and James are altogether free from any and every Ebionite one-sidedness that wealth, as such, is sinful and poverty, as such, meritorious. James allows the possession and use of earthly riches, but—*in majorem Dei gloriam*. While the rich are thus more privileged than others, they are also under doubly great obligations; but if they persistently acquit themselves of their discharge and use their riches only for the attainment of selfish ends which conflict with the law of love, then they are in all justice and reason liable to a *væ vobis divitibus* cf. Luke vi. 24; Matth. vi. 19-21.—

2. Earthly wealth is not an absolute but a relative obstacle to entering the kingdom of God; cf. Mark x. 23-25.—The history of many rich men, *e. g.* Nicodemus and Joseph of Arimathea shows that this obstacle may be overcome. But this is impossible where covetousness reigns supreme and adopts every means of preserving or increasing earthly possessions. Here applies the Apostolic warning, 1 Tim. vi. 17-19,—compare also Plutarch, *de cupiditate divitiarum*, and the saying of Seneca, *de benef.* II. c. 27, "*concitatior est avaritia in magnarum opum congestus*," also Sallust, *in Catil.* c. x. 4.—A life of luxurious indulgence as the concomitant of wealth and dependence on that wealth coupled with unfeeling contempt of one's brother, according to the teaching of Christ Himself, deserves the judgment Luke xvi. 25. And the history of the destruction of Jerusalem as well as innumerable incidents taken from the history of the kingdom of God confirm the fact that such rich men are

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not rarely visited already here below with earthly calamity and outward distress apart from that judgment for eternity.

3. The rejection of the Messiah, to which James clearly alludes (v. 6), as the work of the prominent Jews, as the murder of the Innocent and the Just was not only a heinous crime *per se* (cf. Acts iii. 13–15), but also the first of a series of crimes enacted on the members of the Body, after they had first laid hands on the Head, which terminated at last in the horrors of the Jewish civil war and were punished with the fall of the city and the destruction of the temple.

4. Christianity imposes upon all men, blessed with earthly goods, the duty to ascertain and, if practicable, to satisfy the wants of their subordinates and servants and to consider themselves not as the lords but as the stewards of the capital confided to them, Luke xvi. 2; cf. Col. iv. 1.—Those who neglect this duty and oppress the poor have even pursuant to the tenor of the Old Testament to bear the dreadful punishment of God. See *e. g.* Ps. xxxvii.; Prov. xiv. 31; Eccl. v.–vii.

5. "Indulgence as it were fattens men for the punishment of hell—a figure taken from the sacrificial victims—*i. e.* ripens them so much the more for torments." Heubner on v. 5.

HOMILETICAL AND PRACTICAL.

Wealth not an absolute superiority, poverty not an absolute evil.—Those who have most possessions on earth, have also to lose most in times of common suffering and tribulation.—Earthly riches from the nature of the case, are as transitory as their owners.—The true Christian an *omnia sua secum portans.*—The history of the rich fool is that of many (Luke xii. 16–20).—The degree to which the rich may be poor and the poor rich.—God's rich harvest-blessing changed into a curse through man's selfishness.—It is possible to do evil, but not to do it unpunished.—God is higher than the highest that oppress the poor, Eccl. v. 8.—The worldling's short joy followed by long pain.—The murder of the Just One the most horrid manifestation of outward selfishness.—The fact that evil is suffered here on earth no guarantee that it will not be punished (vv. 4–6).—Threefold sin of the rich; 1, oppression of the poor (v. 4), 2, selfish indulgence (v. 5), 3, murder of the Just One (v. 6).—How the crime of the rejection of Christ is still continued in various ways by many among the rich of this world.—The Christian has great cause to offer the prayer of Agur, Prov. xxx. 7–9.—The love of money the root of all evil (1 Tim. vi. 10) and of idolatry, Col. iii. 5.—

STARKE: CRAMER:—If you get riches, set not your heart on them, Ps. lxii. 11.—A man may be very rich and yet be very wicked, Ps. lxxiii. 12.

AUGUSTINE:—*Magna pietas! thesaurizat pater filiis; immo magna vanitas! thesaurizat moriturus morituris.*—Many who do not leave even children and know not whose shall be their riches (Luke xii. 20) are so possessed of avarice, that they loathe parting even with a penny. O, unhappy rich!

QUESNEL:—Thus the rich ground their hope on things which decay and perish. Foolish building! Matth. vii. 26, 27.

LANGII OP.:—If there were many pious rich men, who did husband their wealth as the stewards of God, the need of the poor would be greatly lessened, Luke viii. 2, 3; xxii. 35.

HEDINGER:—There are many who gather along with their gold a treasure of the wrath and vengeance of God, Rom. ii. 5.—To defraud labourers of their hire they have earned is a sin that crieth out to heaven and is sure to be followed by the curse and most fearful vengeance of God, 1 Thess. iv. 6.—The name of God "the Lord of hosts" is as terrible to the ungodly as it is consoling to the godly, Ps. xlvi. 11, 12.—Robbing the poor of their well-earned wages is murder, Ex. i. 13, 14.

STIER: (v. 6):—James refers primarily to the Lord, the Just One (Acts vii. 52) and he himself bore the honourable epithet "the Just," he here (*implicite*) humbly declines that epithet. Yet again—(here the inspiration of the Spirit affects the author of the Epistle so perceptibly and becomes here so remarkably prophetical that again)—he is unconsciously prophesying of himself. An author, who lived soon after the Apostles (Hegesippus), gives us a full account, which is doubtless correct in its main features, of the martyrdom of James the Just, the Lord's brother, shortly before the siege of Jerusalem. See Introd. p. 9 etc.; [also Excursus p. 18, etc.—M.].—(v. 4). Surely the words of James apply to many of our contemporaries, and many a proud palace ought to have the appropriate inscription.—"Woe unto him that buildeth his house by unrighteousness and his chambers by wrong."—The treatment which poor labourers experience at the hands of our money-aristocrats and merchant princes, who in their avarice are just what those names import and nothing more, who refuse to know the Lord God and our Saviour, cries *everywhere* loud enough in *our ears*, and is it likely that this crying has not also entered into the ears of the Lord of hosts? Of Him, who commanded even Moses to say in the law: "Thou shalt not oppress an hired servant, that is poor and needy—lest he cry against thee unto the Lord, and it be sin unto thee." Deut. xxiv. 14, 15.—

JAKOBI:—It is not the measure of wealth, but the measure of sin, which tells; everything depends upon the manner how earthly riches, be they great or small, have been acquired and are enjoyed; and hence those whom we can by no means call wealthy, may be just as ungodly and unrighteous, just as indulgent and voluptuous as those who are really rich. Our text is therefore addressed to all that are earthly-minded, to all worldly people that do not order their lives according to the rule "to have, as though they had, and to buy, as though they possessed not." 1 Cor. vii. 29 etc.

NEANDER:—James describes wealth in three different respects, viz. in garnered fruits of the field, in apparel, in gold and silver. All these, he says, the rich heap up without profit. Their treasures in gold and silver, for want of use, are eaten up with rust and will testify against them in judgment, finding them guilty because they suffered to perish for want of use that which they ought to have employed for the benefit of others. The rust consumes their own flesh, reminding them of their own perishableness and

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of the punishment that awaits them in the judgment, because instead of gathering durable riches, they have heaped up the fire of Divine punishment in treasures destined to be eaten up with rust.

VIEDEBANDT:—A Christian, as has been strikingly said, may own worldly possessions like Abraham, David and many more, for a beggar's staff will no more take us to heaven than a golden chain or velvet fur will take us to hell. Christ says not; "Ye cannot have God and mammon," but "Ye cannot *serve* God and mammon." Riches, says Augustine, are gifts of God and therefore good in themselves. Lest men decry them as evil, they are also accorded to the good, lest they be valued as the best goods, they are also given to the evil; Holy Scripture therefore only forbids men to be proud of and to ground their hopes on uncertain riches. But although riches and righteousness are compatible with one other, yet those who are distinguished by their worldly possessions, should cherish in their souls a sacred fear of them.—Riches are snares [German rhyme "*Schätze sind Netze.*"—M.].—A man lights hell-fire with his own hands if he suffers the fire of lusts to burn in his heart.—Dr. Sauvergne, a physician, narrates the case of a miser, who had his money brought to his dying bed and expired with the words "more gold, more gold!"

LISCO:—The dangers of wealth.—Of twofold riches (earthly and heavenly).—

PORUBSZKY:—The woe uttered over the rich. 1, what it means; 2, its application to our time, 3, when it will cease.

[WORDSWORTH: v. 2.—Although they may still glitter brightly in *your* eyes, and may dazzle men by their brilliance when ye walk the streets, or sit in the high places of this world; yet they are in fact *already* cankered. They are loathsome in *God's sight.* The Divine anger has breathed on them and blighted them; they are already withered and blasted, as being doomed to speedy destruction; for ye *lived delicately on the earth* (v. 5), and have not laid up treasure in *heaven*, where neither *moth* nor *rust* doth corrupt (Matth. vi. 20).

Even while shining in your coffers, they are, in God's eye, sullied and corroded, and they will not profit you in the day of trial, but be consumed by His indignation: and the rust they have contracted by lying idle as κτήματα, and not being used as χρήματα, will be a *witness against* you at the Great Day; and will pass from them by a plague-like contagion and *devour your flesh as fire.*

v. 5.—A striking contrast. Ye feasted jovially in a day of sacrifice, when abundance of flesh of the sacrificed animals is on the table at the sacrificial banquet. Ye ought to have ruled the people gently and mildly; but ye "have fed yourselves and not the flock," ye *nourished* your *own hearts* and not those of your people; ye have sacrificed and devoured them like sheep or calves of the stall fatted for the pampering of your own appetites. Cf. Ezek. xxxiv. 1-10. Cyril *in Caten.* p. 33.

Ye did this at the very time when ye yourselves were like victims appointed to be sacrificed in the day of the Lord's vengeance, which is often compared by Hebrew prophets to a sacrifice, see below, Rev. xix. 17. Cf. Oecumenius and Theophylact here.

This was signally verified by the event. The Jews from all parts of the world came together to the *sacrifice* of the *Passover* A. D. 70, and they themselves were then *slain as victims* to God's offended justice, especially in the *Temple;* particularly was this true of the *rich*, as recorded by Josephus, *B. J.* vi. *passim.*—Their wealth excited the cupidity and provoked the fury of the factious zealots against them, and they fell victims in a day of slaughter to their own love of mammon; what was left of their substance was consumed by the flames, which burnt the city.—Joseph. *B. J.* VII. 29, 32, 37.—M.].

X. FINAL THEME AND CONCLUSION.

FURTHER ADDRESS TO THE BRETHREN. FINAL THEME: EXHORTATION TO ENDURANCE IN LONG-SUFFERING PATIENCE UNTO THE COMING OF THE LORD.—ENCOURAGEMENT THERETO. CONDITION THEREOF. FINAL PROMISE.

CHAPTER V. 7-20.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, 8 until he receive the early[1] and latter rain. Be ye also patient;[2] establish your hearts: 9 for the coming of the Lord draweth nigh. Grudge not one against another, brethren,[3] 10 lest ye be condemned:[4] behold, the[5] judge standeth before the door. Take, my[6] brethren,[7] the prophets, who have spoken in[8] the name of the Lord, for an example of 11 suffering affliction,[9] and of patience. Behold, we count them happy which endure.[10] Ye have heard of the patience of Job, and have seen[11] the end of the Lord; that the 12 Lord[12] is very pitiful, and of tender mercy. But above all things,[13] my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but 13 let[14] your yea be yea; and *your* nay, nay; lest ye fall into condemnation.[15] Is any

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14 among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, 15 anointing him with oil in the name of the Lord:[16] And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall 16 be forgiven him. Confess[17] *your* faults[18] one to another, and pray [19] one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth 17 much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three 18 years and six months. And he prayed again, and the heaven gave rain,[20] and the 19 earth brought forth her fruit. Brethren,[21] if any of you do err from the truth,[22] and 20 one convert him; Let him know[23] that he which converteth the sinner from the error of his way shall save a soul[24] from death, and shall hide a multitude of sins.[25]

Verse 7. [[1] Rec. A. K. L. al. insert ὑετὸν before πρώϊμον; Cod. Sin. inserts τόν καρπόν (τόν improb.) before πρώϊμον.—M.]
Lange: Be patient therefore [endure], brethren, ... having patience with reference to it, till it hath received the early and the latter rain.
[. . . . being patient over (Alford) it, untill it shall have received . . . . —M.]

Verse 8. [[2] Cod. Sin. L. al. insert οὖν after μακροθυμήσατε.—M.]
Lange: . . . . strengthen your hearts, for the coming of the Lord is nigh.
[. . . . stablish . . . . , because the coming . . . . —M.]

Verse 9. [3] A. B. Lachm. Tischend. place ἀδελφοί before ἀλλήλων. [Cod. Sin. κατὰ ἀλλήλων.—M.]
[4] A. B. K. L. [Cod. Sin.—M]. al. read κριθῆτε for κατακριθῆτε.
[5] Rec. omits not ὁ κριτής (as Huther asserts), but ὁ sustained by A. B. K. L. [Cod. Sin.—M.] al.
Lange: Groan (sigh) not . . . . that ye be not judged . . . . before the doors.
[Murmur not, brethren, ... that ye be not judged . . . . —M.]

Verse 10. [6] [7] Rec. K. L. al. insert μου before ἀδελφοί, omit A. B.—Rec. has τῆς κακοπαθείας before ἀδελφοί but A. B. K. L. al give ἀδελφοί first.
[8] ἐν found in B [Cod. Sin.—M.], adopted by Lachmann, is wanting in A. G. K. al.
[[9] Cod. Sin. reads καλοκαγαθίας for κακοπαθείας.—M.]
Lange: Take, brethren, as an example of suffering evil and of patience the prophets who have spoken in virtue of the name of the Lord.
[Take, my brethren, ... of affliction and patience . . . . , who spoke in . . . . —M.]

Verse 11. [10] Lachmann for ὑπομένοντας reads ὑπομείναντας A. B. Vulg. al. Cod Sin. ὑπομίναντας.
[11] ἴδετε A. B. G. al. Tischend. [Alford], through an exegetical mistake appears to have been changed into εἴδετε Rec. B al. and adopted by Lachmann.
[12] ὁ κύριος omit G. K. al. Tischendorf; A. B. insert it, but B omits the Article. This ὁ κύριος was probably omitted, because it was held to be superfluous after the preceding κυρίου (Huther).
Lange: Behold, we count happy the sufferers who did endure.—Ye have heard of the endurance of Job and look at the end [the consummation] of the Lord. For very compassionate is the Lord and merciful.
[Behold, we count happy them that endure . . . . See also the end of the Lord [of His dealings with him]: because the Lord is very pitiful and merciful.—M.]

Verse 12. [[13] Cod. Sin. has πάντων οὖν.—M.]
[[14] Cod. Sin. reads ἤτω δὲ ὁ λόγος for ἤτω δὲ Rec.—M.]
[[15] Luther's rendering "into hypocrisy" arose from the less authentic reading εἰς ὑπόκρισιν Rec. G. K. al. But A. B. Vulg. al. fix the reading ὑπὸ κρίσιν.
Lange: But above all things, my brethren, swear (conspire) not, neither by the heaven, nor by the earth . . . . But let your (Sinait.: ὁ λόγος) yea be a yea, and your nay a nay, that ye fall not under judgment.
[. . . . that ye fall not under judgment.—M.]

Verse 13. Lange: Does affliction happen to any among you? . . . . , is any cheerful, let him sing praise.
[Is any among you in affliction? . . . . Is any cheerful? . . . . —M.]

Verse 14. [[16] Insert τοῦ before κυρίου Rec. K. L. omits B, which also omits κυρίου.—M.]
Lange: . . . . let him call to himself . . . .
[. . . . let him call for . . . . —M.]

Verse 15. Lange: And the prayer of faith shall help the sick . . . . it shall be forgiven him.
[. . . . save (heal) the sick man; . . . . M.]

Verse 16. [17] A. B. K. [Cod. Sin.—M.] Vulg. al. Lachmann [Alford] insert οὖν. [Rec. omits it.—M.]
[18] τὰς ἁμαρτίας A. B. [Cod. Sin.—M.] al. Lachmann; τὰ παραπτώματα G. K. al. Tischendorf [Alford.—M.]
[19] A. B. προσεύχεσθε; [Rec. εὔχεσθε.—M.]
Lange: Confess, therefore, your sins to one another, and pray for one another . . . . The prayer of a righteous man, inwardly effectual [efficiency effected] availeth much.
[. . . . therefore your transgressions one to another . . . . The inwardly effectual prayer of a righteous man is very efficacious.—M.]

Verse 17. Lange: . . . . of like passions with us, and he prayed a prayer that it should not rain, and it did not rain in the land for . . . .
[. . . . of like passions with us, and he prayed with prayer that it might not rain, and it rained not on the earth for . . . . —M.]

Verse 18. [[20] ἔδωκεν τὸν ὑετόν Cod. Sin. A. al.—M.]

Verse 19. [21] Rec. G. Tischend. omit μου. A. B. K. [Cod. Sin.—M.] insert it; so Lachmann [Alford.—M.]
[[22] Cod. Sin. inserts τῆς ὁδοῦ before τῆς ἀληθείας.—M.]
Lange: My brethren, if any among you should have strayed from the truth, [Sinait.: from the way of the truth] and one should convert him . . . .
[. . . . be led astray from the truth and one turn him back.—M.]

Verse 20. [[23] γινωσκέτω Rec. A. K. L. Vulg. al.; γινώσκετε B. Alford.—M.]
[24] ψυχὴν αὐτοῦ. A. [Cod. Sin.—M.] Vulg. al. Lachmann, [A inserts τήν—M.]; Rec. B. G. K. al. read ψυχήν.
Lange: Let him know . . . . cover a multitude of sins.
[Know ye, that he who turneth a sinner from the error of his way . . . . —M.]
[25] The subscriptions: of James, Epistle of James; Epistle of St. James.
[Ιακωβου B; Ιακωβου επιστολη, A; τελος του αγιου αποστολου Ιακωβου επιστολη καθολικη Z.—M.]

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EXEGETICAL AND CRITICAL.

Analysis:—Further address to the brethren. Final theme, viz: exhortation to endurance in long-suffering patience unto the coming of the Lord, vv. 7–9. Encouragement thereto: Examples of patient suffering, vv. 10, 11.—Conditions thereof: Shunning of seditious movements. A hallowed disposition. The healing of their sicknesses. Liberation of the conscience by means of confession of sins. Exhortation to intercession. The example of Elias, vv. 12–18.—Conclusion replete with promise, vv. 19, 20.

Further address to the brethren. Final theme: viz. exhortation to endurance in long-suffering patience unto the coming of the Lord, vv. 7, 8.

VER. 7. **Be patient therefore, brethren.**—ἀδελφοί is the turning-point in the Apostle's address. He now turns primarily to the Christian section of his readers without excluding however the further design of the address for all Jews capable of conversion in contrast to the aforementioned incorrigible πλούσιοι. μακροθυμεῖν literally to have great courage, to be magnanimous, branches out into the ideas to be long-suffering or forbearing towards the erring, applicable both to Divine and human long-suffering, and to be patient in the endurance of suffering, but also with the lateral idea of patiently hoping for endurance under apparent danger, *here* under the experience of worldly and human wrong, Heb. vi. 12. Hence μακροθυμία is distinguished from ὑπομονή in Col. i. 11. And here also the term is obviously chosen instead of ὑπομένειν ch. i. 12, because the Apostle desires to lay stress on the endurance of the Jewish-Christian under the wrongs of the old situation of the world, by which the Judaists suffered themselves to be drifted into revolution.

Unto the coming of the Lord.—The Lord is Christ, as in ch, ii. 1, and the παρουσία denotes His eschatological advent according to the entire evangelical and apostolical system of doctrine (consequently not the coming of God unto judgment distinct and separate from the advent of Christ, as held by Augusti, Theile, de Wette). But this involves no reason for identifying this παρουσία with the judgments announced in v. 1. nor must we, on the other hand, limit the coming of Christ to the last and concluding event of His epiphany. The coming of Christ is the epiphany (manifestation) of Christ with all its antecedent interpositions, be they universal or individual, the greatest of which is the destruction of Jerusalem, as the type of all subsequent comings.

Behold the husbandman waiteth.—Cf. ch. iii. 18; Sir. vi. 16; 2 Tim. ii. 6.

For the precious fruit of the earth.—Which is well worth waiting for. In this the husbandman is a symbol for believers, as also in that he confides the seed to the earth, to invisibleness, to seeming death and the grave. Jno. xii. 24.—

Being patient over it.—μακροθυμεῖν probably denotes here his persevering hope of the seemingly buried seed. It is the preciousness of the fruit (which, although invisible, he sees in expectation), that gives him long-enduring, faith-like courage. He calculates on it. [ἐπί is very graphic; it depicts him, as it were, sitting over it in the confident expectation of its appearing. —M.].

Until it shall have received.—That is, the fruit in its seed, not the husbandman (Morus).

The early and the latter rain.—That is with reference to the climate of Palestine: the autumnal rain before sowing, the spring rain before harvest, Deut. xi. 14, 2; Jer. v. 24, etc. See Winer, R. W. B. Article "*Witterung*." [The early rain πρώϊμος מוֹרֶה יוֹרֶה began to fall about the middle of October, became more continuous in November and December and turned into snow in January and February. The latter rain ὄψιμος, מַלְקוֹשׁ fell in March and lasted to about the middle of April. Thunder-gusts were not uncommon from January to March.—The singular exposition of the early and the latter rain given by Oecumenius may prove suggestive: πρώϊμος ὑετός, ἡ ἐν νεότητι μετὰ δακρύων μετάνοια. ὄψιμος, ἡ ἐν τῷ γήρᾳ.—M.].

VER. 8. **Be ye also patient.**—As is the husbandman. It is assumed that the seed has been sown among them. Their patience, indeed, is sorely tried, hence:

Establish your hearts.—1 Thess. iii. 13; 1 Pet. v. 10. It is here understood that this must be done by seeking refuge in prayer to the Lord, who giveth strength, as has been repeatedly pointed out, ch. i. 5, 6 etc.

Because the coming of the Lord is nigh.—Literally: it has already drawn nigh in its coming nigh. It is not a fixed nearness but a constant drawing nearer and that, not in the sense of a chronological definition, but in the sense of a religious expectation and assurance, which does not calculate the time and the hour, or rather looks at time in the spirit of the Lord before whom a thousand years are as one day (2 Pet. iii. 8). In the Apostle's sense of the expression, it could be said and may be said at all times: the coming of the Lord is nigh.

VER. 9. **Murmur not, brethren, against one another.**—There is no reason why this should be limited to the mutual forbearance among "Christians" (Huther). Here again all the dissensions among the Jews must be taken into consideration. As James had already denounced their quarrels, so he now feels anxious to stop the very sources of these quarrels. Huther admits that James refers to a "*gemitus accusatorius*" (Estius, Calvin), but denies that it amounts to a "*provocatio ultionis*" (Theile and al.). But the second cannot be separated from the first; the legalism of the Old Testament, moreover, as contrasted with the thorough fidelity of the N. T. intercession, exerted as yet a powerful influence over the minds of the Jewish-Christians and might easily bias them in that direction. The believing Jews were peculiarly exposed to that temptation by the oppressive and irritating treatment they received at the hands of the rich. Huther rightly remarks that impatience in affliction has the tendency of making men irritable. [It is of course difficult to determine whether the reference is to Christians only or to those who were open to conviction, or to all whom it might concern. As the exhortation states a general moral duty, it is

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perhaps best to give it the widest possible application. In this sense the note of Hornejus (in Huther) will be found useful: "*Quos ad manifestas et gravissimas improborum injurias fortiter ferendas incitarat, eos nunc hortatur, ut etiam in minoribus illis offensis quæ inter pios ipsos sæpe subnascuntur, vel condonandis vel dissimulandis promti sint. Contingit enim ut qui hostium et improborum maximas sæpe contumelias et injurias æquo animo tolerant, fratrum tamen offensas multo leniores non facile ferant.*"—M.].

That ye be not judged.—According to Matth. vii. 1, because murmuring against one another is also judging. [The reference is to final condemnation.—M.].

Behold, the Judge standeth before the doors.—(Matth. xxiv. 33). *Before the door.* The Judge *i. e.* Christ. Theile sees here a reference to the disposition of the Judge to punish the oppressors and to avenge the oppressed; Huther, on the other hand, says it is intended to caution the suffering against the suspension of love and to hold out to them the promise of speedy deliverance. But it is pretty certain that the love of justice, purified from every unholy admixture, may also expect the just recompense of evil, and that the two ideas, therefore, go together. Wiesinger's remark is excellent: "Ye may with perfect calmness leave the judgment to Him and therefore ye ought not to expose yourselves to the danger of the judgment." Cf. Phil. iv. 5. [Seeing Christ will speedily execute judgment, do not murmur against one another; murmuring against one another is a species of judging and condemning, ye are brethren, not accusers and judges of one another; invading the prerogative of the Judge renders you liable to judgment and condemnation. Love, requite evil with good and leave the judgment in the hands of Christ.—The reader is referred to the Introduction for the remarkable incident recorded by Hegesippus that the religious sects at Jerusalem were wont to ask St. James "which is the *Door* of Jesus?" Wordsworth says: "The words of St. James 'Behold the Judge standeth at the *doors*' perhaps became current among them. Perhaps those words may also have excited the question put in a tone of derision, 'which is the *Door* of Jesus?' at *what* Door is He standing? By *what Door* will He come? Show Him to us and we will go out to meet Him.—This supposition is confirmed by the reply of St. James, 'why do ye ask me concerning the Son of Man? He sitteth in heaven, and *will come* in the clouds of heaven.'"—For other interpretations of that saying "Which is the Door of Jesus?" see Bp. Pearson on St. Ignatius, ad Philadelph. 9, αὐτὸς ὢν θύρα τοῦ πατρὸς, with reference to Jno. x. 7–9; Valesius and al. on *Euseb.* II. 23; Lardner, *Hist. of Apostles*, ch. 16; Credner, *Einleit.* 2, p. 580; Gieseler, *Church Hist.* § 81; and Delitzsch on *Ep. to the Hebrews*, p. 673.—M.].

Encouragement thereto. Examples of patient suffering. vv. 10, 11.

VER. 10. **Take, my brethren, as an example.**—ὑπόδειγμα, example or pattern=παράδειγμα, representation, related to ὑπογραμμός, writing-copy (copy-head) perhaps also attestation, and τύπος, the original pattern or beginning of a thing.

Of affliction and patience.—κακοπάθεια, ἅπαξ λεγ. in N. T. although not exactly=to suffer wrong (Hottinger), or=to suffer absolutely, denotes suffering evil or affliction, which easily suggests suffering wrong. [But, as Alford remarks, the word is strictly objective and is found parallel with ξυμφορά and the like. Cf. v. 13, Mal. i. 12; 2 Macc. ii. 26, 27; and Thucyd. vii. 77, ἐλπίδα χρὴ ἔχειν, μηδὲ καταμέμψασθαι ὑμᾶς ἄγαν αὐτούς, μήτε ταῖς ξυμφοραῖς, μήτε ταῖς παρὰ τὴν ἀξίαν νῦν κακοπαθείαις (spoken by Nicias to the suffering Athenian army in Sicily): so Isocr. p. 127. c. μηδὲ μικρὰν οἴεσθαι δεῖν ὑπενεγκεῖν κακοπάθειαν.—M.].

The prophets, who spoke in the name of the Lord.—Cf. Matth. v. 12. The addition characterizes them as servants of the Lord, who endured wrong for His sake.—**Who spoke.**—In a pregnant sense as frequently in the prophets.

In the name of the Lord.—(Lange: "in virtue of the name of the Lord"). Huther makes τῷ=ἐν τῷ, claiming as much for Matth. vii. 22. But there the sense is modified and here also this peculiar expression has probably to be so explained that the name of the Lord, *i. e.* the fundamental thought of the revelation of the Old Testament, gave impulse to their speaking. [But this seems a forced construction and since B. and Cod. Sin. actually supply ἐν there is really no reason why τῷ should not be taken=ἐν τῷ.—M.].

VER. 11. **Behold, we count happy.**—(Matth. v. 10, 11). This saying is not only a subjective judgment of James but a reference to the fixed judgment recognized in the theocratic congregation and more particularly in the Christian Church. On this account also the reading τοὺς ὑπομείναντας is preferable to ὑπομένοντας. This embraces of course also the prophets just referred to (Grotius etc.), yet not them only but besides them also the most honoured sufferers. Hence we have "ye have heard of the patience of Job," Ez. xiv. 14, 20; Tob. ii. 12-15.—Although his patience was at first shaken by the great temptation, it gradually became established even unto conquering the temptation. The Jewish Christians had heard of him not only by means of the lessons which were read in the synagogue, but the name of Job was popularly honoured among them.

The end of the Lord.—We have here once more James' uniformly significant τέλος, the import of which is wholly misunderstood if the passage is made to denote with Huther, Wiesinger and many others: "the termination which the Lord gave" (of the Lord, Genitive of the causal subject). We therefore return confidently to the exposition of Augustine, Bede, Wetstein and al. "the end of the Lord is the completing of Christ." It is objected that the context does not warrant such a construction. But the context speaks in the Plural, not in the Singular of those who did suffer. The final clause of the verse "for very compassionate is the Lord and merciful," it is supposed, ought to be restricted to the mercy of God, which gave so happy a termination to the sufferings of Job. But was Job's restitution, according to the idea of the book, merely an act

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of mercy? On the other hand the supposition that Christ the Lord, pursuant to His compassion, entered upon His passion and thus showed the endurance of patience, conforms exactly to the biblical idea (1 Pet. ii. 21; iv. 1; Heb. ii. 10), and this idea is actually prefigured in the book of Daniel (ch. iii. 25). Huther, moreover, thinks it improbable, that James should have connected the example of Christ immediately with that of Job. But he did thus connect the example of Abraham with that of Rahab. There the antithesis was: Abraham, the father of believing Jews, Rahab a degraded Gentile woman; the antithesis here is: the great sufferer of the Old Testament, the Great Sufferer of the New. This abandonment of the ancient interpretation of our passage we cannot regard otherwise than as a consequence of the disparaging views held with respect to this Epistle. Besides James could hardly extol to the Jewish Christians the glorious gain of patience in suffering without adverting also to the example of Christ (cf. 1 Pet. ii. 21 etc.). This might have struck some of his readers as almost amounting to a denial. And why does he employ the term τέλος, by which he understands principial completion, and generally that of the New Testament? Why does the verb ἠκούσατε not suffice him and why does he in contrast with it, use the Imperative ἴδετε "look at the completion of the Lord?" But the Lord, like Job, went through suffering to glory, and that in the highest sense; and He was moved thereto by His infinite compassion, His love, which is also designed to coöperate with the patience of Christians. And this ἴδετε seems to be the culminating point of the Apostle's missionary saying addressed to those Jews who were as yet unbelieving: "the end of the Lord, look at it;" while the common exposition: "The end, which the Lord gave, see (*i. e.* know, learn from it) that the Lord is πολύσπλαγχνος etc." (Huther), is not only very flat, but also forced.—*For very pitiful is the Lord.* Rendering ὅτι *for*, appears to Huther unsubstantiated by what goes before, but nothing can be more simple than the thought: "look at the end of the sufferings of Christ, for that He suffered need not excite astonishment, it is a consequence of His pity. πολύσπλαγχνος occurs here only; it is formed after רַב חֶסֶד (Wiesinger), the LXX use instead πολυέλεος, Paul and Peter εὔσπλαγχνος (Eph. iv. 32; 1 Pet. iii. 8).

Conditions of this patience. Shunning of seditious movements. A hallowed disposition. The healing of their sicknesses. Liberation of the conscience by means of confession of sins. Exhortation to intercession. The example of Elias. vv. 12–18.

Ver. 12. **But before all things, my brethren, do not swear (conspire).**—We cannot admit the view of Kern and Wiesinger that the connection of the Epistle breaks off at this point or that the dehortation contained in this verse has no other connection with what goes before than that which arises from the conduct of the readers.* The fundamental idea which connects this verse with v. 11 and v. 13 etc., is the allaying of the fanatical excitement which was constantly growing among the Jews and was threatening through the influence of the Judaists to deprive the Jewish Christian Churches of their Christian composure. The history of the banding together of more than forty men against the life of St. Paul (Acts xxiii. 12–21) proves the bias of judaistic zealots to enter into conspiracies; subsequently towards the outbreak of the Jewish war they were doubtless of more frequent occurrence. We have employed in our translation an ambiguous word [*Verschwörung*, of which we have no current equivalent in English, *i. e.* an *ambiguous* equivalent; the German words denotes 1, to bind oneself by an oath; 2, to enter into a conspiracy. *Conjuration* is the nearest English representative of *Verschwörung*, but the sense of *conspiracy* attached to it, although current in the days of Sir Thomas Elyot (+1546), is now obsolete.—M], in order to intimate this meaning. To be sure we take it textually in the sense that all swearing accompanied by hypothetical imprecations or the giving of a pledge is conspiracy. See Comm. on St. Matth. v. 34 etc. Hence James, like Christ (Matth. v. 34), defines this swearing as swearing by heaven, by the earth, or by any other oath (ὅρκος) connected with a hypothetical curse. The Greek construction ὀμνύειν with the Accusative brings out the unseemly character of such swearing by or appeal to a created object as a witness or avenger, with greater distinctness than the Hebrew construction of the same verb with ἐν. Oecumenius, de Wette, Neander, and al. understand the prohibition to apply to swearing in general, as in Matth. v. 33 with reference to or for the ideal condition of the Church. On the other hand Calvin, Wiesinger and many others refer the prohibition to light and trifling oaths in common life. With this must be connected the remark of Huther that swearing by the name of God is not mentioned; had he intended this swearing, he ought to have mentioned it in express terms because it is not only commanded in the law in contradistinction to other oaths (Deut. vi. 13; x. 20; Ps. lxiii. 12), but also foretold in the prophets as a token of men's future conversion to God (Is. lxv. 16; Jer. xii. 16; xxiii. 7, 8). But it follows also from this contradistinction that the oath in virtue of its N. T. completion was designed to be stripped of the formulæ of cursing and imprecation which always involve the pledging of things over which man has no control. To be sure, the stress lies here not only on this idealizing of the oath but also on the total setting aside of the abuse of oaths in the reality of social life. This attitude of James respecting abitrary oaths and his recommendation of the anointing with oil mentioned in the sequel, show that he was free from all Essene prejudice, for the Essenes were wont to administer to novices the vow of their order with a strong oath, although they rejected all other swearing, and so in like manner the anointing with oil.

But let your yea be yea.—[Winer: *Grammar*, p. 92, the Imperative ἤτω for ἔστω (which in the N. T. is also the usual form) 1 Cor. xvi. 22; Jas. v. 12; (Ps. civ. 31; 1 Macc. x. 31, cf. Clem. Alex. *Strom.* 6, 275; *Acta Thom.* 8, 7), Buttman I. 529; only once in Plato, *Rep.* 2, 361,

* On the attempt of Rauch to prove the non-authenticity of the section ch. v 12–20, see Gebser, p. 395.

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d. See Schneidel p. 1. According to Heraclides (in *Eustath.* p. 1411, 22), the flexion is Doric. The other imper. form ἴσθι occurs in Matth. ii. 13; v. 25; Mark v. 34; Luke xix. 17; 1 Tim. iv. 15 (Buttmann I. 257).—M.]. The exhortation corresponding to the prohibition. Here we find two opposing interpretations; 1. Let your yea *and* nay agree with your consciousness of positive or negative facts, *i. e.* let it be according to truth (Theophylact, Calvin and al.); 2. Let your yea be a simple yea, your nay a simple nay (Estius, Neander, Huther). We think that the two ought to be connected together from the nature of the case (see Comm. on Matth. v. 34 etc.), but that the choice of the expression in Matthew along with actual truthfulness gives prominence to the assurance, while here James rather intones the perfect composure whereby the soul contents itself with the simple declaration.

That ye fall not under judgment.—On the reading εἰς ὑπόκρισιν see Appar. Crit.; on the expression see 2 Sam. xxii. 39; Ps. xviii. 39. The context requires a judgment of condemnation and this is to be dreaded not only on account of the formal, wicked carelessness with which such oaths are uttered (which carelessness moreover leads to hypocrisy) but also on account of the mutinous and perilous acts or steps by which they are frequently sealed.

VER. 13. **Is any among you in affliction?**—In opposition to the reprehensible sealing of excited frames of mind by such imprecatory swearing, the Apostle exhorts them to calmness of disposition and points out the means of accomplishing it. Its way was under all circumstances by a religious elevation of the mind. In the case of affliction (for the rendering: "does any among you suffer?" strikes us as too weak) the depression of the mind is to be raised by prayer; in the case of prosperity the mind is to be guarded against wantonness by the sacrifice of prosperity, by thanksgiving, by the singing of psalms or songs of praise (ψάλλειν 1 Cor. xiv. 15). Cf. ch. i. 9, 10. Huther thinks that the connection of this exhortation with the one preceding it cannot be substantiated. The connection is manifestly the Christian regulation of different mental conditions.

VER. 14. **Is any sick among you?**—Here is the culminating point of the question whether the language of James is to be uniformly taken in a literal sense, or whether it uniformly bears a figurative character. The literal construction involves these surprising moments: 1. The calling for the presbyters of the congregation in the Plural; 2. the general direction concerning their prayer accompaning unction with oil; 3. and especially the confident promise that the prayer of faith shall restore the sick apart from his restoration being connected with the forgiveness of his sins. Was the Apostle warranted to promise bodily recovery in every case in which a sick individual complied with his directions? This misgiving urges us to adopt the symbolical construction of the passage, which would be as follows: if any man as a Christian has been hurt or become sick in his Christianity, let him seek healing from the presbyters, the kernel of the congregation. Let these pray with and for him and anoint him with the oil of the Spirit; such a course wherever taken, will surely restore him and his transgressions will be forgiven him. This symbol, explained in the Epistles of Ignatius as containing the direction that the bishop, the centre of the congregation should be called in, may be founded on a wide-spread Jewish Christian custom of healing the wounds of the sick by prayer accompanying the application with oil. Most remote from the mind of the Apostle is the Roman Catholic tradition of extreme unction; for the reference here is to the healing of the wounds of the sick conducing to their recovery, but not to a ritual preparation of him for death; not any more here than in Mark vi. 13. Cf. Huther's note, p. 196.

Let him call to himself (summon, call for).—In the case of bodily sickness it is self-evident that this must be done by others than the sick man. [προσκαλεσάσθω does not necessarily mean that the sick man is to call in person on the elders of the Church, it leaves the manner of his appeal undefined, he might call on them in person or *summon* them to his side by the intervention of others. To summon in the sense of sending for seems to be the most approved meaning. Cf. the Lexica.—M.].

The elders of the Church.—We must neither reduce the Plural to the Singular in the sense: "let him summon one of the presbyters" (Estius, Wolf), nor assert confidently that ἐκκλησία denotes here the particular congregation to which the sick man belongs, although the latter is probable. The main point is that ἡ ἐκκλησία, as a local congregation did represent from the beginning the whole Church and that consequently the presbyters could be sent for primarily from the most specific ecclesiastical district but also from a more distant sphere. [If I understand Lange's allusion, I doubt whether his inference is sustained by the facts of the case. *Interloping* was not sanctioned in the primitive Church. The Apostles uniformly insist upon order and decency in the conduct of Church government. A sick man, connected with a particular ecclesiastical organization would send, of course, for the presbyters connected with it; where no such organization existed, he would send for those presbyters to whom access might most easily be had.—M.].

And let them pray over him; *i. e.* not only for him, nor only literally as standing over his bed, but with reference to effecting his salvation (Acts xix. 18). [Bengel: "*Qui dum orant, non multo minus est quam si tota oraret ecclesia.*"—M.].

Anointing him with oil.—Many commentators assume, with reference to the Jewish custom, that the oil was here intended to coöperate as a medium of cure, cf. Jer. 8, 22; xlvi. 11; Luke x. 34. The disciples also used to connect this medium with their miraculous cures, Mark vi. 13. See this Comment. in loco. Now in so far as the reference here implied lies to an apostolical method of effecting cures, we must doubtless think also of the organic connection of intercession with oil, *i. e.* of the spiritual effect accompanying that produced on the medium of the body. Huther (in opposition to Meyer) dissolves this connection without sufficient reason, by observing that the oil as such was only refresh-

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ing to the body. What such a refreshing amounts to, is not very clear; the chief point is that the two were to be united in one act, which was performed in the *name of the Lord* (Christ). But Huther rightly remarks that James did not prescribe anointing, but assumed the observance of the usage. He prescribes prayer in connection with that usage and the anointing as an anointing in the name of the Lord, which latter particular must not be referred to prayer only (Gebser), nor to both acts (de Wette), but solely to the act of anointing (Huther). In the literal acceptation of the precept, prayer would be the medium of the miraculous cure, which was then to be performed in the name of the Lord (*i. e.* not pursuant to His command, but in the power and limitation of His name). Schneckenburger adds that the presbyters had the χάρισμα ἰαμάτων (1 Cor. xii. 9). Huther calls this an arbitrary assumption and says that moreover nothing is said here of the χάρισμα. But the χάρισμα has at all times been the *conditio sine qua non* of ministerial efficiency and in the Apostolical church the office of presbyter did not involve the charisma, but rather those who had the respective charisma were generally ordained as presbyters (see 1 Cor. xii. 9, 30). Huther also sets aside without sufficient reason the connection between miraculous gifts and gifts of natural experience to which Pott, after his manner, calls attention: "*quia uti omnino prudentissimi eligebantur, sic forte etiam artis medicæ peritissimi erant.*

VER. 15. **And the prayer of faith.**—Not faith in general, but miraculous faith as a special charisma of the Christian spirit (see 1 Cor. xii. 9, 10). Prayer characterized by such faith, not in general: the prayer which faith offers. Grotius and al. rightly assume that this faith implies identity of purpose on the part of the presbyters who intercede, and on that of the sick for whom intercession is made, for it is in this faith that the sick summons the presbyters (cf. the Gospels); Wiesinger and Huther arbitrarily limit this prayer to the act of the presbyters only.

Shall help (heal) the sick.—Shall savingly restore him to health. Lyra, Schneckenburger and al. understand corporeal and spiritual healing, de Wette, Wiesinger and al. corporeal only, because the forgiveness of sins is separately stated afterwards [Alford—M.]. Nevertheless we feel that we cannot give up the oneness of the two moments, seeing that the sequel doubtless adverts to the possibility of particular sins and that, as already stated, the concrete apostolical *spiritual-corporeal* cure seems to be here uniformly the symbol of a spiritual-social cure of the wounds and infection of the judaistic confusion.

And the Lord shall raise him up.—The Lord *i. e.* Christ. As is His wont to raise men spiritually-bodily, not only from the bed of sickness but also from the sickness. This ἐγείρειν however is not only the causality of the preceding σώζειν, but also holds out the prospect of the positive exaltation of life which has been effected by the σώζειν as the deliverance from peril of death.

And though he have committed sins.—This denotes an enhanced state of distress. Supposing that he even (κἄν) have committed sins, as πεποιηκώς, as one who is as yet burdened with the guilt of those sins (Plural). The presumption is not so much that these sins were the cause of the respective sickness (Huther), but they made the sickness a severe one and one difficult to cure; this would again import a spiritual meaning.

It shall be forgiven him; that is, his having committed sins. "Even in case that." (Huther.) Forgiven not only in the social sense (*i. e.* by the presbyters (Hammond), not only in respect of his spiritual life, but the continuation, the curse of his guilt shall also be removed in respect of his life-situation. Huther wants to connect κἄν with the preceding clause: "The Lord shall raise him up, even if he have committed sins—(for) it shall be forgiven him." In point of language κἄν is to favour his construction (but see on the other hand 1 Jno. ii. 1); but in point of matter such a construction would greatly weaken the passage. The general and unconditional character of the assurance of renewed health, which is here expressed, has created much surprise. Hottinger expresses it more forcibly than any other commentator: "*si certus et constans talium precum fuisset eventus, nemo umquam mortuus esset.*" Grotius supplies the condition: "*nisi nempe aliter ei suppeditat ad salutem æternam.*" But Huther maintains against Wiesinger that there is no need of any restrictions and believes that the difficulty is removed by the consideration that James conceived the coming of Christ to be immediately impending; that consequently he did not consider the death of believers to be necessary, but viewed it only in the light of an evil which might be averted by believing intercession. Thus a second gross error would have paralyzed or covered the first. We rather opine that this very difficulty, as well as the whole character of the Epistle constrains us to adopt the symbolical interpretation. James assumes the existence of the custom of anointing the sick accompanied with prayer as a method of cure very generally prevalent in Jewish Christian Churches. This custom, traces of which are also found in ancient Judaism (see Wiesinger, p. 204*), he now turns into a symbol of a spiritual cure, which he recommends to those who were infected with the spirit of Judaism and revolutionary Chiliasm, as a remedy for their spiritual healing. This construction is also favoured by the next verse. [As the reasoning of Lange may not appear conclusive but rather doubtful to many readers of this work, I subjoin an outline of the subject which may prove valuable for reference.—The opinion of Polycarp, Bp. of Smyrna, a disciple of John and a martyr, is very valuable and sheds light on the whole question. He says (*ad Philipp.* c. 5), "Let the

* Oil in the East, where it is much better than with us, is a common and very useful remedy employed in many diseases by rubbing it into the affected parts and pouring it into wounds for the purpose of mollifying them. Cf. Is. i. 6; Mark vi. 13; Luke x. 34: Joseph. *de bello jud.* 1, 33, 5. The balm of Gilead in particular was highly esteemed as an external application. Jer. viii. 22; xlvi. 11. Thus the Greek and Roman physicians also recommend poultices made of wine and oil, or vinegar and oil (Galen, *de comp. medic.* 2; Plin. *H. N.* 31, 47 etc.). Tertullian *ad Scapulam* informs us also that Proculus, a Christian, cured the Emperor Severus with oil. Cf. also Shevilth 8: *qui capite dolet, aut quem invasit scabies, unguat se oleo etc.* Gebser, p. 403.

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presbyters be tender-hearted, merciful to all, converting the erring (see James v. 19), *visiting all who are sick* (ἐπισκεπτόμενοι πάντας ἀσθενεῖς); not neglecting *the widow or orphan or needy*.(see Jas. i. 27), and providing always what is good in *the sight of God*, abstaining from *all respect of persons* (see James ii. 1, 9), not sharp in judgment, knowing that *we are all sinners*" (see James iii. 2). The reference to James in brackets warrants the presumption that Polycarp was familiar with our Epistle, and the extract shows that at that early day the duty of visiting the sick had been devolved on the *presbyters*.—The direction that the sick should summon the presbyters (*Plural*) accords with the practice of our Lord who sent forth His Twelve Apostles and seventy disciples *two* and *two* (Mark vi. 7; Luke x. 1).—The direction would hardly have been given, if it could not be complied with. James, as bishop of Jerusalem, presided over elders *there* (Acts xxi. 18) and his language warrants the conclusion that *presbyters* had been ordained in the principal cities.—Without discussing the question who these presbyters were, the second order of the ministry or the first, the great fact remains that the visitation of the sick is an important part of ministerial activity, and that it is the duty of the *sick* (whether in body or in soul) to summon their spiritual advisers to their side. This is an important consideration, for in large parishes and especially in large cities weeks may sometimes elapse before the report of a parishioner's sickness reaches their ears; if the sick are not visited under those circumstances, they must not blame their minister for remissness if they have failed to inform him of their sickness and to summon him to their side.

Our passage establishes the fact that anointing the sick with prayer accompanying it was practised in the Apostolic Church. The Apostles in virtue of the extraordinary and miraculous powers delegated to them by Christ, healed many, after having anointed them with oil. Cf. Acts vi. 13 with Matth. x. 1–8 and Luke ix. 1–6. The miraculous gift of healing continued for some time in the Church. See 1 Cor. xii. 8, 9. James refers to this *miraculous* power of healing, which in its application however was not absolute, but dependent on the will of God; although applied in faith by the anointing presbyter and received in faith by the sick man, *anointing* did not heal him if he recovered his health, but prayer charged with faith, and this implies that the matter of the sick man's cure was referred to the will of God, who did *what was best for the sick*, (Wordsworth), whether that was restoration to health or a Christian death.

The practice of anointing with oil with a view to recovery from sickness was continued in the Eastern and Western Churches, even after the Church had lost the miraculous gift of healing. It is continued in the Eastern Church for *this purpose* to this day, but the Church of England and other Reformed communions have abandoned the practice, because they perceived that *the effect* mentioned by St. James, viz. his recovery did not ordinarily ensue from the anointing with oil, and that the miraculous gift of healing as well as other miraculous gifts granted to the Apostles, had been removed from the Church.

The Church of Rome however retains the *practice* of anointing the sick with oil but perverted the *design* for which it had been instituted (viz: recovery from sickness), into that of a sacrament conveying grace to the soul, the sacrament of extreme unction, which is certainly one of the most audacious perversions of Scripture on record. See Alford and Wordsworth. Wordsworth: "The Apostle St. James had enjoined the practice with a view to the recovery of the sick; as Cardinal Cajetanus allows, in his note on the passage, where he says: "Hæc verba non loquuntur de Sacramentali unctione *extremæ unctionis*," but the Church of Rome prescribes, in the Councils of Florence (A.D.1488) and Trent (1551), that the anointing should *not* take place *except* where recovery is *not to be looked for* (Council of Trent, Sess. 14, "*qui tam periculose decumbunt ut in exitu vitæ constituti videantur*"), and therefore she calls this anointing "*extreme unction*," and "*sacramentum exeuntium*," and she regards it as a sacrament conveying grace to the soul. Thus, on the one hand, the Greek Church is a witness by her present practice, that the anointing was designed with a view to *bodily recovery;* and the Roman Church, on the other hand, is a witness, that the *miraculous* effects on the *body*, which were wrought in primitive times through the instrumentality of those who anointed the sick, and which accompanied that unction, *have ceased*."—See this whole subject discussed in my article "*An account of Extreme Unction*," Princeton Review, Vol. XXXVII. No. 2, April, 1865.—M.].

VER. 16. **Confess therefore your sins (transgressions) to one another.**—This injunction is general: it is the generalization of the preceding sentence. Cajetanus rightly observes: "*nec hic est sermo de confessione sacramentali*;" but the clause implies also the fact that James knew nothing of such a *confessio*, or he would have said: "Confess your sins to the presbyters," of whom he had just been speaking. As to the sins here referred to, Huther understands sins in general as violation of the Divine law, in opposition to Wolf, who explains them as offences against one another, Matth. xviii. 15. Bengel: "*Ægrotus et quisquis offendit, jubetur confiteri; offensus, orare.*" But the particular sins which are meant here, at least primarily, may be gathered from the whole Epistle; the reference is to the whole Judaistic movement which in so many respects had made them sick and feeble. But the thought has also the more general import that the confession of certain known transgressions is at once an unburdening of the conscience and a furtherance of prayer in the case of those who are thus drawn into the Christian fellow-feeling of guilt and thus also the preliminary condition both of forgiveness and of spiritual (and often even of bodily) healing. How many a germinating madness and suicide, how many a heart-languor and disorder which vexes the members and weighs down the body was to be obviated by this mutual effect of confession and intercession! But James had more particularly in view the hurts which were then troubling Israel. Both the confession and the intercession were to be mutual.

That ye may be healed.—This healing is understood spiritually by Grotius and al., spiri-

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tually and corporeally by Schneckenburger and al., corporeally only by de Wette, Huther and al. As nothing is said here of the forgiveness of sins, the promise of healing implies evidently also spiritual healing: but the idea "that ye may be healed theocratically" is probably predominant. "It is to be remembered that the prayer of the presbyters does not exclude the common intercession of Christians and that the efficacy attributed to the latter is not less than that attributed to the former." Huther. [This is one of the passages adduced by the Latin Church for the necessity of confessing sins to a priest. Alford cites Corn.-a-Lapide's exegesis as a specimen of the way in which the Romish doctrine is deduced. "*Alterutrum, id est, homo homini, similis simili, frater fratri confitemini, puta sacerdoti, qui licet officio sit superior, natura tamen est par, infirmitate similis, obligatione confitendi æqualis.*"—M.].

The prayer . . . . availeth much.—A saying of the power of genuine prayer designed to encourage them to adopt the recommendations previously set forth, *i. e.* both mutual confession of sins and mutual intercession. The great efficacy of such intercession is still further brought about by the position of πολύ etc. and by the gnomic and asyndetical structure of the sentence.

Of a righteous man, of a צַדִּיק in the theocratic sense, *i. e.* not one "in a state of righteousness" as Hofmann expresses it, for "the state of righteousness" denotes an ontological, passive condition, while in the case of the theocratically righteous every thing turns on actuality, on the living faith, on the living God and His word of life. The species of these righteous men is the same in the Old Testament and in the New; they are men of living, energetic faith (Rom. iv), although the righteous man of the New Testament has the advantage of an objective as well as of a subjective τελείωσις. Hence Elias may here be held up to the Christians as the pattern of a real man of prayer.

Inwardly effectual (working).—ἐνεργουμένη causes not little difficulty and has given rise to a great variety of opinions among commentators. A main point to be determined is whether ἐνεργουμένη ought to be taken as an epithet to δέησις, as the majority of commentators take it, or as a pure participial definition of the verb ἰσχύει (so Pott, de Wette, Huther, who are however at variance with respect to the sense). Pott: "Prayer is able to work much" or "prayer is able to work much and worketh much." de Wette: "if it becomes energetic." Huther: "In its energy" or "in its working." But all this is rather tautological unless it be made to denote a theurgic operation, which is inadmissible. The adjectival construction may be taken passively or actively, or in the most literal sense as a middle, as a kind of Hithpael. Prayer may be considered passively as coänimated by the prayer of him for whom it is offered (Oecumenius), as moved by the Holy Spirit, inspired (Michælis), as penetrated by faith (Carpzov), as animated and attended by impulse to work [*Werktrieb*, so Calvin and Gebser]. Taken actively the idea of ἐνεργουμένη coincides more or less with ἐνεργής or ἐνεργός (see Luke xxii. 44 ἐκτενής). So Luther: "if it is earnest;" Vulgate: "*assidua*," and similarly many others. On the other hand, Huther contends that this construction is contrary to N. T. usage, while Wiesinger maintains that this usage may be substantiated and refers to the proofs supplied by Wahl. We believe that the N. T. middle ἐνεργέομαι (Rom. vii. 5; 2 Cor. i. 6; iv. 12; Gal. v. 6; Eph. iii. 20; Col. i. 29; 1 Thess. ii. 13; 2 Thess. ii. 7) denotes according to the Hebrew and Christian conception a passivo-active working, *i. e.* a working set in motion by a previously experienced impulse. This *in malam partem* applies to the lusts in the members (Rom. vii. 5), to the mystery of iniquity (2 Thess. ii. 7), *in bonam partem* to the subjective σωτηρία (2 Cor. i. 6), to the subjective πίστις (Gal. v. 6), to the vital energy in believers (Eph. iii. 20), to the energy of Christ in believers (Col. i. 29), to the word of God appropriated by men (1 Thess. ii. 13); in both respects, to death and life (2 Cor. iv. 12). The Active however is used with reference to God Eph. i. 11; Phil. ii. 13; Gal. ii. 8; 1 Cor. xii. 6; of His Spirit 1 Cor. xii. 11; also of Satan Eph. ii. 2. It follows from this clearly marked usage of the word that we must also take δέησις with the predication ἐνεργουμένη as indicating an efficiency effected or an impulse impelled. The idea doubtless imports the full tension of the praying spirit under its absolute obedience (yielding to) to the Divine impulse. And in this respect there is here an allusion to the idea of the miraculously potent prayer which works the ἐνεργήματα. [The Apostle's idea expressed in plain words, seems to be that prayer in order to lead to outward effects, must work inwardly in grateful adoration of and fervent love and humble resignation to God; otherwise prayer is only a hollow, unmeaning and inefficacious uttering of words. Luther in his terse language hits the point, when he says in some place that "he who prays must *feel* that he is a *beggar*." Absolute submission to the will of God is of course the very soul of prayer, and the true Christian never engages in prayer without the pious sentiment: "Not my will, but Thine be done." Wordsworth remarks: "The martyrdom of St. James himself affords a beautiful comment on these words, especially where it is related that after he had been cast down by his enemies from the pediment of the Temple and they were stoning him, he fell on his knees and *prayed* for them, and some, who stood by, said, adopting the very words of this Epistle—"Hold, what do ye? εὔχεται ὑπὲρ ὑμῶν ὁ δίκαιος," "the *just* man is *praying* for you." See Introduction.—M.].

Ver. 17. **Elias was a man of like passions.**—ὁμοιοπαθής does not exactly signify that Elias had the capacity of suffering, or his real sufferings (Laurentius, Schneckenburger), but "of like condition and nature" (Wiesinger and Huther), is hardly adequate in point of sense. In Acts xiv. 15 there is certainly an implied emphasis on the dependence and restraints of human nature as contrasted with the Being of God. Moreover in Wisd. vii. 3 the reference to the earth imports not so much equality of kind as equality of condition. In the case of Elias the term "like passions" or liability to being affected, points at least to his capacity of suffering and temptability.

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And he prayed a prayer [with prayer].—Analogous to the Hebrew idiom of producing intensification by placing the Infinitive of the verb in juxtaposition with the Indicative, or by connecting the latter with the noun Gen. ii. 17 מוֹת תָּמוּת. Considering that Huther himself observes that this form serves to bring out the verbal idea, it is difficult to account for his opposition to the exposition of Wiesinger and al., that the prayer of Elias was an earnest prayer. [Huther, I presume, objects to the introduction of a new word. The prayer of Elias was genuine prayer, prayer charged with ἐνέργεια.—M.].

That it might not rain.—βρέχειν is impersonal. [The gen. of the intent. See Winer, p. 848.—M.].

And it did not rain in the land [on the earth].—Considering the O. T. colouring of the whole Epistle we may be allowed to translate ἐπὶ τῆς γῆς with Grotius and al. "in the land," but Huther retains Luther's rendering "on earth," Schneckenburger compares this weighty saying with Gen. i. 3: "*fiat lux et facta est lux.*" But there remains the important difference that here the reference is not to an authoritative command (*Machtspruch*).

[**Three years and six months.**—Wordsworth: equal to 42 months or 1260 days, a chronological period of suffering. See Rev. xi. 8.—M.].

Ver. 18. **And the heaven gave rain.**—A personifying, vivid mode of expression, reminding us of the prophetic style, Hos. ii. 21, 22.

And the earth brought forth her fruit.—This was really the immediate purpose of the prayer. βλαστάνω [properly an intransitive verb, but used transitively—M.], a transitive verb: it let spring up, *i. e.* it put, brought forth. An application of what is related 1 Kings xvii. 1; xviii. 1, 42 etc. The positive announcement of the drought may have led James to draw the reasonable inference that Elias had prayed for it, although we have no record to that effect, and tradition had probably anticipated his inference. Such a completion is however very different from a discrepancy (Huther). The second apparent difference is as follows: in 1 Kings xviii. 1, Elijah is said to have foretold and to have been instrumental in bringing about the return of rain in the third year, while our passage affirms that it did not rain on the earth for three years and six months. Seeing that Luke iv. 25 and the tract *Jalcut Simeoni* give the same duration, it would seem that that space of time was the uniform Jewish tradition. The explanation lies manifestly in the fact that 1 Kings xviii. specifies the real famine according to its duration. But it stands to reason that the famine did not begin until one year after the announcement of the drought, viz. after the failure of the early and the latter rain. During the first year the people were still living on the harvest of the preceding year. Jewish tradition consequently added *one* year to the period of time mentioned in a general way in 1 Kings in order to mark the whole period between the two announcements of Elijah. Benson's solution of the difference is somewhat different but not very clear. He says: "*accuratior serioris traditionis computatio, ducitur a tempore non pluviæ primum cessantis, sed ultimum ante siccitatem cadentis, quam dimidio fere anno distare in promptu est.*" That is, the first year of the drought is not added to the famine of about two and a half years' duration, but the half year from the first failure of rain to the last fall of rain immediately preceding. Wiesinger is satisfied with Benson's calculation, but Huther insists upon the discrepancy, because according to the statement of James, the drought began immediately after Elijah's praying. But the narrative itself contains intimations that the drought did not at once produce famine, 1 Kings xvii. 7; ch. xviii. 5. [Benson observes, however, that the words "in the third year" of 1 Kings xviii. 1 do not necessarily refer to the duration of the famine, but most naturally date back to the removal of Elijah to Zarephath, ch. xvii. 8 etc; cf. the same "many days" in ch. xvii. 15, where indeed a variation is "for a full year." Alford.—M.]. But far more important is the question why James selects just this example of an answer to prayer from the history of Israel. The greatest stress seems to lie on his intercession of pity, which was the more edifying as an example because the readers of the Epistle were wont to consider Elijah as a censurer. A drought had for a long time come also upon the spiritual life of Israel; the readers were therefore encouraged to pray with the faith of an Elijah for a rain of grace to fall on their people. The prophet's first prayer is mentioned first, in order to furnish them with a forcible illustration that prayer is heard and answered, and perhaps also to show them how the real men of prayer in Israel were independent of and superior to the evil frame of mind which kept the populace in a ferment. Moreover the general tendency of Elijah's prayers was hostile to the apostasy of Israel, and the zeal of their believing men of prayer was now to be directed against the new apostasy which consisted in an obdurate opposition to the Gospel (see ch. iv. 4; Rom. xi. 1–5).

Conclusion replete with promise. vv. 19, 20.

Ver. 19. **My brethren, if any among you should have strayed from the truth.**—"This imports not a single practical aberration, but an alienation from the Christian principle of life, an inward apostasy from the λόγος ἀληθείας, of which the Christian is begotten (ch. i. 18), disclosing itself in a single course of life. Cf. Luke i. 16, 17, v. 20." Huther. But the tenor of the whole Epistle constrains us to define this aberration still further as an aberration into Judaistic and chiliastic doings and fanatico-seditious lusts. [πλανηθῇ is passive and Alford rightly remarks "that there is no reason why the passive signification should not be kept, especially when we remember our Lord's warning, βλέπετε μή τις ὑμᾶς πλανήσῃ."—M.].

And one should convert him, to the truth, from which he has strayed in peril of apostasy.

Ver. 20. **Let him know** [know ye—M.].—He that converts is to know the importance of his action and what a blessing rests upon it. The word, as to its form, is a hypothetical announcement or promise to him who is found thus doing, but as to its contents it is a general sentence or a sententious encouragement to all con-

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joined with the promise of a prize to those who act upon it. On this account ἐπιστρέψας is repeated after ὅτι.

That he who converteth a sinner.—The person who has strayed through delusion from the truth, considered from a practical point of view. Let the readers know that all those who have strayed in part or entirely from the truth are sinners according to the emphatic theocratic idea: doomed to the death-ban. This weighty part of the word is weakened by Huther's remark, "that the reference is no longer to the person who has gone astray but to the whole *genus* to which the Christian who has strayed from the truth belongs as *species*." The two ideas: delusion and dogmatical apostasy and practical ruin must not be separated on the theocratical ground, nor must the former kind be subordinated to the latter as *species*, although the practical and the theocratic form of ruin may alternately predominate.

Shall save a soul from death.—From death, as in ch. i. 15 and throughout the New Testament, from subjective damnation as it is inherent in the personality itself, defined moreover negatively with respect to the subject as the loss of the true life, of the true destination and sphere of life; a moral dissolution of the ontological life eternally self-generating itself, as on the other hand the true life generates life. *A soul.* The naked, inward existence of the personality itself, man in all his capacity of suffering and salvation and need of help. He shall *save the soul*. The conversion of the apostate is the conversion of a sinner; this has as its consequence his deliverance from death, because he is in the way of death and is overtaken before he finally falls into the snares of death. We need not stop to show that this presupposes Divine redemption as the salvation to which he is converted and the Divine coöperation of the Word and of the Holy Spirit as the means of salvation whereby he is converted. In the battle of faith between the believing readers of the Epistle and their half-believing and unbelieving brethren the point at issue turns therefore not upon dogmatical disputes of the synagogue, but solely and purely on the salvation of poor souls from eternal death, and not only on this but along with the salvation of many individuals, on the removal of a universal curse.

And shall cover a multitude of sins.—That is, the averting of a general ruin is brought about by the faithful salvation of many individuals. This covering of sins (cf. I Pet. iv. 8; Prov. x. 12) καλύπτειν contains doubtless reference in an enlarged sense, to the Hebrew כָּסָה, *to cover, cover over sins, i. e. to forgive*, Ps. xxxii. 1 and elsewhere. But considering that such absolute covering of sin is the prerogative of God, it is probably better to think here of instrumental covering כִּפֶּר which is also used more especially of different means and mediators of atonement; not only of the cover of the ark, of sacrifice, of the high-priest, but also of the very sins to be atoned for (Ex. xxx. 15: Is. xlvii. 11), and also especially of the person interceding, Ex. xxxii. 30. The last passage strikes us as peculiarly important. Moses effected the reconciliation of his people not as a sacrifice, not as high-priest, but by intercession, *i. e.* by the subjective mediation of the objective atonement. This objective atonement therefore is here assumed, just as the former expression, he shall save, presupposes objective salvation. The believing Jews are to become intercessors for their poor people, become instrumental to bring about its real atonement. Believers participate in the atoning work of Christ as in His sufferings and intercession not as *causa mediatoria* but as *causa organica*. But the commentators are at variance whether the reference here is to the sins of the converters or to those of the converted. Erasmus and al. take it thus: by his good work he shall obtain remission of his sins with God. The Jews held (*Joma* fol. 87): "*quicunque multos ad justitiam adducit, per ejus manus non perpetratur peccatum.*" Augusti: He will obtain forgiveness on the part of men; his own offences will not be remembered. With more reason the majority of commentators refer the words to the sins of the converted. But the reference is not solely to the particular sins of the persons to be converted, and not even to their personal offences. πλῆθος denotes fulness, an entire mass taken as a unit, and the ἁμαρτίαι are the offences requiring to be atoned for. The reference is consequently to the total national guilt of Israel. To be sure, it is not referred to with greater distinctness or more clearly defined than by τὸ πλῆθος, because James, according to ch. v. 1, could no longer hope for the immediate salvation of all Israel, but foresaw, like Paul, a great judgment on their obduracy. But it was still his duty pitifully to wrestle with the judgment and to save a fulness (multitude) of souls and to atone for their sins. But whereas a common, national guilt is ever growing, and whereas this working of the curse can be broken only by means of the atonement, the observation of Huther is groundless "that this does not describe the sins which the ἁμαρτωλός would still commit and which are now prevented by means of his conversion (Pott: "*multa futura impediet*"), but the whole multitude of sins which he had committed before his conversion." This restriction misapprehends the progressive nature of guilt, not to say anything of the circumstance, that the reference is no longer exclusively to the sins of converted individuals. The conclusion of the Epistle shows in general, as we have seen repeatedly before, that the usual exposition does by no means come up to the lofty stand-point and point of view of James. De Wette takes objection to the strong idea πλῆθος, saying that the reference is only to aberration and not to viciousness of life and seeks to arrange his assertion by inferences; Stolz asserts that the sinner's amendment of life has the effect of consigning to oblivion his former transgressions; even Wiesinger and Huther restrict the import of the passage in two ways: "the reference is only to the multiform sin of the aforesaid converted individual and only to the circumstance that the converter becomes by his conversion the occasion of God forgiving his sins. "But our passage reminds us of the relation of Paul to his people, Rom. ix. 3; xi. 14. And as James, according to Acts, exhibited a

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peculiar fidelity in working for the salvation of his people, and, according to tradition, interceded for them with God, so at the conclusion of the Epistle he here invites the whole believing part of his people to engage in intercession and in the work of salvation, that many individuals might be saved from death, and a multitude of sins might be atoned for. The whole Epistle shows that he confines himself solely to human saving and atoning as a medium of bringing back the people to the true Redeemer and Reconciler, but he deems it of peculiar importance that the brethren must not fail to do their part in the work. Of course his words, in their sententious form, are also here so construed, that they possess a general and eternally valid apostolical significance; but as it was the duty of the expositor throughout the course of his exposition to give prominence to the noble historical import of this Epistle, which has been only too much missed and neglected, so he does at its conclusion.

DOCTRINAL AND ETHICAL.

1. The long-suffering patience required of the followers of Jesus is a duty of so wide a range, that the discharge of it, at least under many circumstances, would be too much for human strength, if the strength of their faith and hope were not animated by the thought of the nearness of the Lord's coming. Therefore the words "the coming of the Lord is nigh" ought to be constantly before our eyes. While the Christians of the Apostolic Age were perhaps too much inclined to consider the coming of Christ to be near at hand in a literal sense, the Christian sense of our own age suffers this great final event to stand too much in the background and substitutes for it in most instances a mere individual hope of salvation immediately after death. The more we learn again that we belong "to men also that love His appearing" (2 Tim. iv. 8) in the Apostolic acceptation of the term, the easier we shall find the practice of Christian patience and endurance in view of this the only satisfactory final development of the drama of history.

2. James as well as our Lord Himself (Matth. xiii. and elsewhere), saw the kingdom of grace reflected and portrayed in the kingdom of nature. The disciple of Jesus may learn much from the diligent and patient waiting of the husbandman.

3. The heroes of faith of the Old Testament are regarded by James also in the light of patterns to the Christian in his course, just as in the Epistle to the Hebrews (ch. xi. xii.). The rule that the way through suffering leads to glory, is in reality as valid under the Old Testament as under the New. Cf. Luke xxiv. 26; Acts xiv. 22.

4. James begins (ch. i. 12) and ends (ch. v. 11) his Epistle with a beatitude, just as our Lord began (Matth. v. 3) and ended (Jno. xx. 29). His instructions with similar beatitudes. The introduction of the example of Job is the more remarkable because this is the only place in the New Testament where his history is referred to.

5. The dehortation from frivolous swearing is intimately and naturally connected with the notice of endurance and patience, which precedes it. Those who are impatient and discontented will readily curse and swear in their violence, while those who possess their souls in patience will also in this respect guard their mouth and keep their lips. The context shows abundantly that James does not absolutely prohibit all swearing, but only those oaths which men take when they are not as patient as Job (Job ii. 10), but as impatient as Job (ch. iii. 1), when they curse their day. Like Christ, (Matth. xxiii. 16–22) the Apostle condemns light and trifling swearing and specifies several examples thereof. Had he intended to forbid swearing by the name of God, he would doubtless have mentioned this first and most weighty oath before all others. But considering that the law expressly enjoined swearing by the name of the Lord (Numb. vi. 13, *b;* x. 20) and that the prophets referred to this swearing as the characteristic of the servants of the Lord (Is. lxv. 16; Jer. xii. 16; xvi. 14, 15), it is *à priori* highly improbable that James, who was penetrated through and through by the spirit of the Old Testament, should have intended to forbid also this oath. Swearing by the name of God is not only permitted but often becomes necessary in an imperfect state of society because of the sins of men, although it belongs surely to the ideal of the kingdom of God that no oath will be required in it and that yea and nay are as reliable as an oath. In this respect we may say, that the Christian, if the civil authority requires him to take an oath, is necessitated to do so only in consequence of his sojourn in the midst of this sinful and wicked world. In a certain sense we may say of oaths what Paul said of the law that τῶν παραβάσεων χάριν προσετέθη Gal. iii. 19. Cf. Lange on Matth. v. 33–37, and on the Hebrew formulæ of oaths in general Rüetschi in Herzog's *R. E.* III. p. 713 sqq.

6. Genuine Christian faith is distinguished by becoming equanimity in good and evil days, as prescribed by James (ch. v. 13) and illustrated *inter alia* by Paul (Phil. iv. 10–20). Without Christ man is very apt to despond under suffering and equally prone to become elated with prosperity. The true Christian will in suffering seek consolation in prayer and so enjoy his prosperity that God is glorified thereby.

7. The visitation and comforting of the sick is one of the most natural and important parts of the *cura pastoralis.* For special directions consult the works on pastoral and practical theology of Hüffell, Harms, Nitzsch, Palmer and al. [Also Burnet, on the Pastoral Care, Wilson's *Parochialia, Visitatio Infirmorum* and Vinet.—M.]. On the true Christian frame of mind on the sick-bed compare an essay by N. Beets, translated from the Dutch in the *Jahrbuch des rheinisch-westphälischen Schriftvereins,* 1862, p. 1 etc. [Also an excellent work, published anonymously, entitled "Sickness, its trials and blessings," New York: 1857.—M.].

8. Only by confining oneself to the sound of the words (vv. 14–16), it is possible to find here the precepts of extreme unction and auricular confession in the sense of the Roman Catholic Church. See under Exegetical and Critical. James refers plainly to miraculous recovery and to the mutual confession of offences among bre-

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thren in the event of one having failed in his duty towards another. On the other hand there exists also an Ultra-Protestantism and Anti-Romanism, which deems the use of both these means of grace altogether superfluous and almost prohibits them, which is likewise without blessing. The decrease of the gift of miracles is surely no proof of the increase of faith, and the entire discontinuance of mutual confession of sins is a sad token of the want of humility and brotherly love. Cf. Herzog's *R. E.* Article *Oelung*.

9. It may be very superstitious and uncharitable to assume a direct connection of a certain sin and a certain disease; cf. Jno. ix. 3. But it is also very superficial to deny all connection between sin and disease. If there were no sins in the world, there would certainly be no plagues. The sick man consequently does well, if he recalls on the sick-bed first of all his own sins and seeks to obtain their forgiveness. Forgiveness of sins and recovery from sickness are in many respects more closely connected than most people think and therefore both are promised to the citizen of the celestial commonwealth, Is. xxxiii. 24.

10. The duty of brotherly exhortation addressed to backsliding brethren (vv. 19, 20), so warmly recommended by the Apostle, has also been enjoined by our Lord and the Apostles elsewhere (cf. Matth. xviii. 15–18; 1 Thess. v. 14; 2 Thess. iii. 13–16; Heb. x. 24). The writings of pagan moralists contain also excellent directions concerning the manner how such friendly reproof should be administered. See *e. g.* Plutarch, *de discrim. amici et adulatoris* pp. 244–276, *edit. Reisk.;* Cicero, *de amicitia* cap. 24, 25. A striking proof of the blessing which may attend such a work of love towards the salvation of an almost lost soul, and of the manner how this duty should be discharged, is found in the well-known legend "John and the robber-chief," told by Clem. Alex., *quis dives salvus*, cap. 42. But James shows himself throughout this Epistle as an exemplar of ardent Christian zeal for converting sinners from the error of their way and for saving souls from death. His words open a wide field and a glorious prospect to Christian philanthropy and the specific cure of souls. Hence Zwingli and Herder are not wrong in their criticisms on the conclusion of this Epistle; the former saying: "*Insigni doctrina veluti colophone epistolam absolvit*," and the latter: "The conclusion, the strongest assurance, is like a seal affixed to the testament."—

[On the connection of vv. 12, 13 with v. 11. Bp. Sanderson, (Lectures on Oaths, vii. 11): "Set the examples of ancient prophets and holy men before your eyes. If ye suffer adversity, imitate their patience. If in all things, you cannot attain to that perfection, yet thus far at least, except ye be very negligent, you may go with ease; above all things, take heed lest too impatient of your grief, or too much transported with your joy, ye break forth into rash oaths, to the dishonour of God and shame of Christian conversation. But rather contain yourselves, whether troubled or rejoicing, within the bounds of Modesty; mingle not Heaven and earth, let not all things be filled with your oaths and clamours; if you affirm a thing, let it be with calmness, and a mere affirmation or negation. But if either of these passions be more impetuous, and strive to overflow the narrow channels of your bosoms, it will be your wisdom to let it forth unto the glory of God. Do you demand by what means? I will tell you: *Is any among you afflicted?* Let not his impatience break forth into Oaths and Blasphemies, the Flood-gates of wrath; but rather let him pray, and humbly implore God that He would vouchsafe him Patience, till His heavy hand be removed. *Is any merry?* Let him not bellow it forth in Oaths, like a Bacchanalian, but rather sing it in Hymns and Psalms unto the praise of God: Who hath made his cup to overflow, and crowned him with happy days."

Barrow: (Serm. XV. vol. I. p. 329). "In these words St. James doth not mean universally to interdict the use of oaths: for that in some cases is not only lawful, but very expedient, yea needful, and required from us as a duty; but *that* swearing which our Lord had expressly prohibited to His disciples, and which thence, questionless, the *brethren* to whom St. James did write, did well understand themselves to forbear, having learnt so in the first Catechisms of Christian institution; that is, *needless and heedless swearing in ordinary conversation*, a practice then frequent in the world, both among Jews and Gentiles; the invoking of God's name, appealing to His testimony, and provoking His judgment, upon any slight occasion, in common talk, with vain incogitancy, or profane boldness. From such practice the holy Apostle dehorteth in terms importing his great concernedness, and implying the matter to be of the highest importance: for, *Before all things, my brethren, do not swear;* as if he did apprehend this sin of all other to be one of the most heinous and pernicious. Could he have said more? would he have said so much, if he had not conceived the matter to be of exceeding weight and consequence?"

V. 14. Hooker: *Eccl. Polit.* v. 25. 3. "The authority of the Priest's *calling* is a furtherance, because if God had so far received him into favour as to impose upon him by the hands of man that office of blessing the people in His name, and making intercession to Him in theirs, which office he hath sanctified with His own most gracious promise, and ratified that promise by manifest actual performance thereof, when others before in like place have done the same; is not his very ordination a seal, as it were, to us, that the self-same Divine Love that hath chosen the Instrument to work with, will by that Instrument effect the thing whereto He ordained it, in blessing His people, and accepting the prayers, which His servant offered up unto God for them?"

V. 16. Hooker: vi. 47. "But the greatest thing which made men forward and willing upon their knees to confess whatsoever they had committed against God, and in no wise to be withheld from the same with any fear of disgrace, contempt or obloquy, which might ensue, was their fervent desire to be helped and assisted with the prayers of God's saints. Wherein as St. James doth exhort unto *mutual confession*, alleging this only for a reason, that *just men's devout prayers* are of great avail with God; so it hath been heretofore the use of penitents for that intent to unburthen

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their minds, even to *private* persons, and to crave their prayers." He quotes the following beautiful passages from Ambrose *de Poenit.* II. 10, and Tertullian, *de Poenit.* c. 10.

AMBROSE: "Let thy mother the Church weep for thee, let her wash and bathe thy faults with her tears: our Lord doth love that many should become supplicants for one." The reference is to *voluntary* penitents, who openly repented and confessed.

TERTULLIAN: "Some few assembled make a Church, and the Church is as Christ Himself; when thou dost therefore put forth thy hands to the knees of thy brethren, thou touchest Christ, it is Christ unto whom thou art a suppliant; so when they pour out their tears over them, it is even Christ that taketh compassion; Christ which prayeth when they pray: neither can they be easily denied, for which the Son Himself is contented to become the suitor." The reference is still to *voluntary* penitents.

On *private* confession, Hooker asserts and afterwards proves his assertion that the practice was unknown in the earliest and purest ages of the Church. "I dare boldly affirm, that for many hundred years after Christ the Fathers held no such opinion; they did not gather by our Saviour's words any such necessity of seeking the priest's absolution from sin, by *secret* and (as they now term it) *sacramental* confession: *public* confession, they thought necessary by way of discipline, not *private* confession, as in the nature of a sacrament, necessary." *Eccl. Pol.* VI. 4, 6.—M.]

HOMILETICAL AND PRACTICAL.

Vv. 7-12. Christian long-suffering immeasurably different from stoical insensibility.—The Lord's coming a consolation to the godly, a terror to the ungodly.—What the Christian, and especially the minister of the Gospel, may learn from the husbandman.—"Behold, the husbandman" etc. an excellent text for missionary discourses; waiting for the Lord should be 1, desired, 2, patient, 3, active, and 4, hopeful.—Rainy seasons must precede the day of harvest both in the kingdom of nature and in that of grace.—Christians, if opposed, should not groan against one another, but pray so much the more to God the Lord.—The witnesses of the truth at once the patterns of its professors.—The blessedness of the suffering; 1, the worth it possesses; 2, the price at which it is acquired.—The end of God's ways a blessing to His people.—Lawful and unlawful use of oaths.—Christian love of the truth in relation to an unholy world.

STARKE:—A Christian patiently waits for the harvest of the promised riches of eternity, while meanwhile the early rain and the latter rain of the grace of Jesus Christ moistens and refreshes his often weary heart.

HEDINGER:—Hope sows the seed and calmly sleeps on the pillow of Divine Providence until the time of harvest, *i. e.* of a gracious answer, v. 7. Ps. xxviii. 7.

QUESNEL:—O sinner, how many iniquities dost thou commit behind the door, in secret. But behold, the Judge standeth at the door, Is. xxix. 15.

CRAMER:—We are not better than our fathers (1 Kings xix. 4); therefore the prophets and patriarchs, Christ and His Apostles teach us not only by words but by their deeds to be patient, Lam. iii. 26.

LANGII OP.:—Suffering and patience are well conjoined, for the sufferings which we endure for God and for conscience' sake, differ most from other sufferings in patience, 1 Cor. iv. 12.

OSIANDER:—The virtues of the saints are shown us in Holy Scripture, not that we may only marvel at them, but that we may imitate them, Heb. xiii. 7.—God had also besides the Jewish people those who were His, who served Him in spirit and in truth. The Church of God is therefore not tied to a particular people or sect, Job. i. 1.—God will not remember the sins of believers (Is. xliii. 25), but always the good which they have done (Matth. xxv. 35).—Oaths should not be lightly used nor become habitual to us; yet nothing is less thought of in the world than this most important matter.

STIER:—The whole period of the world's duration with its thousands of years of mankind upon earth is a mighty sowing for the final harvest in which the earth, having received its seed from heaven, is to give its fruit to heaven. At the harvest we shall understand the ways of God. If many things are dark and confused to us now, let us wait only for the time of the ripening! This applies to every individual in respect of this life's day of grace, it applies in its highest and best sense to the true Christian who really lives for eternity. There passes throughout all Christendom, there lives in the hearts of all saints a constant presentation [*i. e.* making present—M.] of the end, and this is right; for the coolness with which we now reflect and consider and remove the last day to an indefinite distance, is rather a consequence of lukewarm faith, of love grown cool.—

V. 10. We learn from this word, as we do here from James, that Job did really live like Noah, Daniel and all the prophets, and that the history of his sufferings is not a didactic poem, but genuine history. At that time indeed most people had only *heard* of him, for reading was then the prerogative of the learned, and even these had only in rare instances all the books of Holy Writ. Have *we* indeed read the book of Job aright? "A word, a man"—this [German] proverb alas has almost ceased to be true, and keeping one's word has fearfully decreased among men, because lightness has increased. Would that it could be said everywhere at least "A Christian, a word" [*i. e.* a Christian, who pledges his word, should attach to it the sanctity of an oath.—M.].

JAKOBI:—Swearing is also still common amongst us and in order to guard against its abuse, Christian authorities have taken the oath under their supervision and, as it were, under their protection. But that oaths are so often required by the authorities, that most people, if required, take them lightly and thoughtlessly, that they are eager to take an oath in order to gain perchance some little advantage, that so many oaths and oathlike phrases are heard in common life, that the simple yea and nay without the confirmation of an oath have in many things and with many men almost lost their

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power and value, all these are so many sad and suspicious symptoms of wide-spread untruthfulness and unreliability.

VIEDEBANDT:—Patience in view of the blessed future in store for them, strengthening the heart against the temptation to impatience and murmuring, and particularly to a vengeful groaning against the oppressor, this is the task of the followers of Christ and of the saints of God whose life bears testimony to God, who never leaves His own, in patience and hope that is not deceived.

NEANDER:—Every word should be to the Christian what an oath is to others; there is no need of oaths, therefore, among true Christians, because each holds his word sacred and all reciprocate among themselves the assurance that the word of each is tantamount to an oath. Thus it ought to be in a truly Christian congregation, wherein all mutually know one another as genuine Christians.

HEUBNER (on vv. 7, 8):—A passage for the *ecclesia pressa, militans.*—

(V. 10). Examples are peculiarly effective to strengthen us in suffering. They show us 1, the possibility of endurance, of victory by means of the strength of God; 2, the glory, the reward of those who have ended their warfare.

LISCO (on vv. 7, 11):—What exhorts us Christians to be patient in tribulation?

V. 12. Swear not lightly!—

PORUBSZKY (on vv. 7-9). The coming of the Lord in the light of our time. (on vv. 10, 11). Our gain from the sufferings of Christ (!!)—(on v. 12). Veracity the result of the fear of God.

Vv. 7, 8. Text for the harvest feast [Thanksgiving Day in U. S.—M.]. WOLF: Every earthly harvest-feast should renew our sense of the value of the hope of heaven.

(vv. 7-11. Epistle for the 24th Sunday after Trinity in the Grand Duchy of Hesse and elsewhere).

GEROK:—Three approved domestic remedies in adversity.

BÖCKEL:—Encouragement to the dignified endurance of undeserved sufferings.—The power of a good example.—

(On vv. 13-20). Joy and grief must be sanctified by religion.—The power of prayer under suffering.—Christian rejoicing in God.—The Christian on the sick-bed.—The sick should send for the presbyter and not always expect him to come uncalled.—On the gift of miracles in the primitive Church.—The cause of its disappearance.—Duty and blessing of mutual confession of sins.—The *confessio auricularis* a caricature of the brotherly confession in the time of James.—The forgiveness of sins a chief requisite for the sick.—Intercession a duty of Christian love. 1. How much belongs to it. 2. How much is wanting in it!—Elias a teacher of prayer. We see in him a righteous man who 1, prays; 2, prays earnestly; 3, whose earnest prayer availeth much.—He that is saved himself should seek to gain others also.—The true Christian 1, is able; 2, is bound to; 3, and will save souls from death.—Saving brotherly love: 1, how much it costs; 2, how richly it recompenses.

STARKE: QUESNEL:—The use of spiritual songs is greater than is thought. Ps. lxix. 31, 32.

CRAMER:—It should be our first business in sickness to turn to God and have prayers offered for us, then send for the physician.

STARKE:—Maladies are the fruits of sins. Poor man, if thou hast spent the days of thy health in the service of sins, be not surprised if thy Creator takes hold of the rod of sickness in order to lead thee to better thoughts, Lev. xxvi. 15 etc.—If you have offended or vexed others, be not ashamed to confess it.

HEDINGER:—The prayer of the righteous availeth much, yet not everything. For God often sees that the granting of our prayers would be contrary to His will, nor salutary to ourselves, and it is often a great blessing, although not generally recognized, that God refuses to grant our requests. 2 Cor. xii. 8, 9.

STARKE:—God is so good that He does not always keep His power to Himself, but often equips also His children with it, Phil. iv. 13.

QUESNEL:—God gives us fruitful seasons and they are kept up by prayer, Acts. xiv. 17.

STARKE:—As the salvation of the soul is infinitely more precious than that of the body, so much the more is God pleased if we do more for our neighbour in the concerns of his soul than in those of his body, Heb. iii. 13.

HEDINGER:—Be not more merciful to thy neighbour's ox and house than to his precious soul. That thou pullest out of a well, this, if on fire, thou puttest it out, but thou dost not counsel his soul in brotherly reproof though it fall into hell and burn in the most dreadful flames of sin. Those who love God promote also their neighbour's salvation and lead the blind on an even path, 1 Thess. v. 14.

LANGII OP.:—Teachers are bound first and mostly to observe that which is the duty of all Christians, to wit, the real instruction of their hearers, 2 Tim. ii. 24.—Hearers are greatly honoured if God counts them worthy to become also the spiritual fathers of spiritual children, 1 Thess. v. 11. If a woe is uttered on those who ruin others (Matth. xviii. 7), what will be the reward of grace to those who have been the instruments of God in the conversion of others! Dan. xii. 3.—Blessed is the man who is ready to be admonished and to be speedily turned from his error. He who thinks that in this respect others have no right to speak to him, robs himself of the blessing which he might obtain through others.

STIER:—Human song is of itself good and noble. The same God, who gave to the fowls of the air the voice with which they unconsciously praise Him, gave song to man. We remember how *e. g.* Luther rightly extols the science and gift of song. Who has received it, let him rejoice, who lacks it, let him seek, if possible, to waken it, for it is a good gift of the Creator which generally belongs to human nature.—Would that our present presbyteries did consist of men who understood something more than to keep accounts! [Stier is a Presbyterian—M.]—Every Christian should be to his brother Christian a priest who receives the confession and dispenses the absolution.—(vv. 19, 20). The greatest want and the greatest work of faith.—The Lord alone can help, deliver, and save the souls. But He does it and

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uses for that purpose instruments of His power, vessels of His grace. Hence the Scripture hesitates not to attribute to *us* miserable sinners the salvation of our fellow sinners. The Apostle labours to save some among His people, Rom. xi. 14. To Timothy, the bishop, he promises: "In doing this thou shalt both save thyself, and them that hear thee." 1 Tim. iv. 16. In like manner he refers to a wife that may save her husband, and to a husband that may save his wife, 1 Cor. vii. 16. Yes, brethren, we may save one another, help one another from death to life: this is truly a great, the greatest and most precious promise of the rich grace of God to our poor soul.

Jakobi:—Among our Christian brethren of another communion, from whom separated three hundred, years ago for liberty's and conscience' sake, the use of anointing with oil, recommended in our text, has been retained, and a devout sick man among them cannot rest until he has received this *extreme unction* at the priest's hands. Now although we cannot help seeing in this practice a complete misapprehension of these words of Holy Writ and a lamentable superstition, have we not, we ask, gone similarly astray, while there continues among us the sad evil habit of celebrating the Lord's Supper in so unconscious a state and of considering the taking of it immediately before death to be *necessary*, after the Holy Table had often before been unfrequented for years?

Neander:—To excite more than one to repentance of a single sin, and thus to pave his way towards obtaining the forgiveness of one sin, is to draw him away from the whole sinful bias of his life and to restore in him the state of a new, Divine life. Thereby many sins, which plunged him into his former course, are covered.

Viedebandt:—*Pray for one another.* Such a precept is not found in the catechism of worldly friendship. Alas, how much ungodly friendship. It is like thorn-hedges which have grown the one into the other, united as it were in order to pierce and to tear. Noxious bind-weed!—while the soul is tied, prayer is tied also. Patience in suffering flows from hope for joys.

von Gerlach: (v. 13).—Sadness and gladness are alike dangerous to the Christian; the devil takes advantage of every strong emotion to draw him away from God. Prayer and praise act like weapons against him.—

Heubner (v. 13):—The value of spiritual songs as compared with worldly songs (v. 15). Faith is the soul of prayer: without that it is faint and dead.—Prayer is one of the most glorious expression of free-will.—We also, like Elias, may pray for temporal things—(vv. 19, 20). The infinite value of a human soul.—

Lisco: (vv. 13–18).—Of the abuse and the right use of the name of God.—Several Christian rules of life.—Prayer 1, in all the situations of life, 2, especially with the sick, 3, availeth much.—(vv. 19, 20). Loving care for the conversion of sinners.—The blessed occupation of saving souls: 1, the motives that should prompt us; 2, the manner how we should set to work; 3, the blessing that attends it.

Porubszky:—True cheerfulness.—Faith gives health.—Of the fruit of prayer.—The conversion of sinners the most laudable work of faith.—

[V. 10. Jortin:—History sacred and secular shows us men naturally as weak as we are, liable to the same temptations of vanity, conceit, pride, sensual affections, fear, wrath, envy and malice, yet conquering these foes to their salvation. They had as quick a sense of pleasure and pain, of love and aversion, of profit and loss, of plenty and poverty, of honour and dishonour, as we; and yet they overcame the world by their faith, and by the influence of true religion upon their minds. They had indeed the Divine assistance to strengthen their infirmity; and so may we, if we seek it as they did.

V. 11. Bp. Sanderson:—Job held out in his patience under his great trial unto the last: and God out of pity and in His tender mercy towards him, heaped comforts upon him at the last in great abundance. It would be well worthy of our most serious meditation, to consider both what by God's grace he did, and how by God's mercy he sped. His example in the one would be a good pattern to us of patience: and his reward in the other a good encouragement for consolation. This we may rest upon as a most perfect truth, that if we do our part, God will not fail on His.

V. 14. Nedarim p. 40, 1. "Rabba, as often as he fell sick, forbade his domestics to mention it for the first day: if he did not then begin to get well, he told his family to go and publish it in the highways, that they who hated him, might rejoice: and they that loved him, might intercede with God for him."

Rabbi Simeon in *Sepher Ha Chayim* said: "What should a man do, who goes to visit the sick? *Ans.* He who studies to restore the health of the body, should first lay the foundation in the health of the soul." The wise men have said, "No healing is equal to that which comes from the *word of God and prayer.*" Rabbi Phineas, the son of Chamma, has said, "When sickness or disease enters into a man's family, let him apply to *a wise man*, who will implore mercy in his behalf."—M.]

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THE

EPISTLES GENERAL OF PETER.

BY

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THE

FIRST EPISTLE GENERAL OF PETER.

INTRODUCTION.

§ 1. LIFE AND CHARACTER OF THE APOSTLE.

Simon Peter, son of Jonas (Matt. xvi. 17; John i. 42, xxi. 16), and brother of Andrew (Matt. x. 2; John i. 41), was born at Bethsaida, a village on the coast of the sea of Galilee (John i. 44), where in those days many receptive minds were animated by a desire for the advent of the Messiah. He owned a house at Capernaum (Matt. viii. 14; Luke iv. 38), was married there, and followed the trade of a fisherman (Matt. iv. 18; Mark i. 16; Luke v. 2). Andrew, his brother, a disciple of John the Baptist, who had believed his teacher's word, "Behold the Lamb of God," and thereupon had become a disciple of Jesus, told him the glorious discovery he had made, and took him to Jesus. On his first acquaintance with the Searcher of hearts, he received the surname, Cephas, Peter, the man of rock (John i. 42). This circumstance partly denotes his natural disposition, and partly a prediction of what, on the foundation of that disposition, grace would make of him. His fiery temperament, his quick resoluteness, his fearless courage, and his unreserved candour, were to be purified, glorified and confirmed by his love of Jesus, and by the power of the Holy Ghost. Thus only could he become a rocky foundation of the church of Christ (Matt. xvi. 18). After sundry meetings and preparations, the Lord attached him to the number of his permanent disciples. The miraculous blessing which is recorded in Luke v. 1, etc., and made Peter deeply conscious of his own unworthiness and of our Lord's exaltation and holiness, was the turning point in his career. His call to the Apostolate is narrated in Matt. iv. 18–20, and Luke v. 10, 11. In the four catalogues enumerating the twelve apostles, he is invariably named first, Matt. x. 2; Mark iii. 16; Luke vi. 14; Acts i. 13. His full resignation to the Lord, and his deeper insight of his Divine Sonship, made him not only share with John and James their Master's more intimate friendship (Mark v. 37; Matt. xxvi. 37), but also enjoy a special preference over the rest of the apostles (Matt. xvi. 18, 19). Every where he appears as first among the apostles, but only as first among equals, placed not *above*, but *on a level with* them. (cf. Matt. xviii. 18; John xx. 21; Luke viii. 45; ix. 32; John i. 42; xxi. 15; Acts i. 15; ii. 14; viii. 14; x. 5; xv. 7.) Among the other disciples he was clothed with the dignity of being their spokesman, (Matt. xvi. 16; xxvi. 33; xvii. 24,) without thereby having a claim to outward superiority, for all believers were to regard each other as brethren and members under their one head, Christ (Matt. xxiii. 8; John xiii. 14). Besides the important and characteristic epochs of his life already mentioned, we have the following: his walking on the sea, which was designed to make him clearly conscious of the value of his own strength, in which he had so much confided (Matt. xiv. 29, etc.); his offence at the Passion of Jesus, when he undertook to censure and reprove his Master, while

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the word of the keys of the kingdom was still ringing in his ears (Matt. xvi. 22. 19).—Again, his wish to build tabernacles on the mount of transfiguration (Matt. xvii. 4); his believing obedience to a direction which ran wholly counter to reason, occasioned by a question concerning the temple-tribute (Matt. xvii. 27); his inquiry as to the reward flowing from his following Christ (Matt. xix. 27); his refusal to allow Jesus to wash his feet, hastily followed by the opposite extreme, "Lord, not my feet only, but also my hands and my head" (John xiii. 8, etc.); his promise to go with the loved Master into prison and death; his asseveration rather to die than deny his Lord [Matt. xxvi. 35], arising from reliance on his own strength and disregard of the words of Jesus, followed by the deep fall of his threefold denial (Matt. xxvi. 31–35. 58. 69, etc.). The wilful defence of his Master with the sword (John xviii. 10. 11); his tearful repentance after meeting the look of Jesus (Matt. xxvi. 75; Mark xiv. 72); his hurrying forth to the tomb of the risen Saviour, who had appeared to him before the other disciples (Luke xxiv. 34; 1 Cor. xv. 5); the loving zeal with which he anticipated the others in greeting the Master on the shore of the lake (John xxi. 7), where Jesus foretold him his destiny (John xxi. 18, etc.); his reply to the Redeemer's question, "Lovest thou me?" and his restoration to the pastoral office by the charge, "Feed my lambs, feed my sheep." (John xxi. 15, etc.)

In the first twelve chapters of the Acts of the Apostles, Peter appears as the chief organ of the Church at Jerusalem. (Acts i. 15; ii. 14). He is the spokesman of the other Apostles on the day of Pentecost, and preaches a mighty sermon on repentance, which pierces the hearts of three thousand hearers like a fiery arrow. He multiplies the number of believers both by the working of miracles, and the victorious power of the Gospel. (Chap. iii. 4; v. 15; ix. 34. 40). He deems it joy to endure the ignominy of Christ; and suffers neither threatenings nor ill treatment to make him falter in confessing the name of Jesus. (Ch. iv. 8; v. 29). He joins John in carrying the Gospel to Samaria (ch. viii. 14), and the coast regions of the Mediterranean. (Ch. x. 23). He is the first Apostle, who, in consequence of a vision with which he was honoured, received Gentiles into communion of the Christian Church. (Ch. x. 34). He defends this measure against the reproaches of the Jewish Christians, and protects the Gentile Christians from the heavy yoke of the Mosaic Law. (Ch. xi. 1, etc.; xv. 7, etc.). If, under the impulse of the moment, he was carried away into a course of action which contradicted those principles (Gal. ii. 12), he suffered himself by the correction of Paul the Apostle, to abandon the transient wavering of the new position he had taken. After the beheading of James the Apostle, Herod Agrippa cast Peter into prison, whence he was miraculously delivered by an angel. (ch. xii. 1.). After a brief absence, (ch. xii. 17), subsequent to the death of his enemy, he reappears at Jerusalem (ch. xv. 7) and declares, with a view to settling the dispute between the Jewish and Gentile Christians, that circumcision and the observance of the ceremonial law ought not to be exacted as necessary to the justification and salvation of believers. This event falls into the year 50 A. D. Since, in the subsequent account of the transactions at Jerusalem, recorded in the book of Acts, Peter ceases to be mentioned, we may conclude that his subsequent sphere of labour had called him away from there. His abode at Antioch, and the incident already mentioned above, belongs to the time from A. D. 52 to 54 (Gal. ii. 11–14.). It is clear, from 1 Cor. ix. 5, that Peter undertook various journeys for the spread of the kingdom of God. According to an ancient tradition in Origen, which originated probably in the title of his first Epistle, Peter is said to have preached the Gospel to the Jews scattered throughout Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia. He appears for some time to have had his sphere of labour in the Parthian empire, since he sends salutations from his co-elected at Babylon (1 Pet. v. 13), which is probably not to be understood of Rome, but of Babylon, in Chaldea. Many Jews were dispersed there, and Christianity was early diffused in those regions. According to Dionysius of Corinth, who wrote in the second half of the second century, and according to Irenæus and Eusebius, Peter and Paul are said to have been together at Rome, and to have conjointly founded the Church at that place; Eusebius narrates that the two Apostles had shared a common martyrdom there; Peter was crucified with his head downwards. The fourteenth year of the reign of Nero, from the middle of October, A. D. 67, to the middle of A. D. 68, is mentioned as the year of the Apostle's death. Tertullian and Lactantius also report the common execution of the two Apostles, whose tombs were shown at Rome as early as the end of the second century. See Winer s. v. *Petrus*. The most ancient witness for the Apostle's stay

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at Rome, is Papias, who refers to John (Eusebius, *Hist. Eccl.* iii. 39; ii. 15). With these early testimonies to support us, we refuse being misled by the critics (Spanheim, Baur, Schwegler, and others), who dispute Peter's stay at Rome. With reference to the Apostle's sphere of labour, we have still to mention the circumstance that, (as we learn from Gal. ii. 9), Paul and the pillars among the first Apostles gave to each other the right hand of fellowship at the apostolic council of Jerusalem, in token that Paul would recognize as his peculiar vocation, and carry out the mission among the Gentiles, while they would act in like manner with regard to the mission among the Jews. Peter is particularly named, as having had confided to him the Gospel of the circumcision (Gal. ii. 7. 8), for which he would seem to have been peculiarly fitted, on account of the national peculiarities which were so strongly stamped upon his character. Of him, as the Apostle of the circumcision, it may consequently be presupposed that he would move much on the foundation of the Old Testament, that he would set his testimony of Christ and the salvation that is in Him in the light of the Old Testament, and that he would lay stress on the oneness of both Testaments; while, as the immediate disciple of our Lord, as the witness of His entire ministerial activity and history, and as His favourite Apostle, he would often refer to the words of that beloved Master to whom he was so ardently and devotedly attached. We shall see whether the event confirms these pre-suppositions.

§ 2. SCOPE OF THE EPISTLE.

"When thou art converted, strengthen thy brethren," Luke xxii. 32. Acting on this, his Master's charge, Peter wrote to the strangers of the dispersion. He indicates the design of his writing himself, in chap. v. 12: "I have written briefly, exhorting and testifying that this is the true grace of God, wherein ye stand." They were already converted, believing Christians, who needed not so much a testimony that laid the foundation, as one that was edifying and confirmative (ἐπιμαρτυρεῖν), who required comfort in their tribulation and encouragements to a holy life. The sifting period of believers had partly come already, and was partly approaching; the roaring of the lion that threatened to devour the faithful, was already heard. On this account, the Apostle abounds in exhortations to vigilance and soberness, to right preparation and readiness, to fidelity in confession and life, and endeavours to cast the bright beams of hope of the approaching day of glory into the night of suffering they were about to encounter. He would have them triumph over the sufferings of this present time, with a stedfast look on Christ and their heavenly inheritance. The testimony of Christ is richly interwoven with such repeated encouragements. The sequel will show that Dogmatics and Ethics do not occur separately in this Epistle, but are often directly conjoined, and frequently present a quick, even a bold transition from the one to the other. (cf. ch. ii. 21, etc.; iii. 18, etc.; iv. 1, etc.).

§ 3. CONTENTS AND ANALYSIS OF THE EPISTLE.

The Title and Salutation of consolation (ch. i. 1, 2), is followed by the exordium, as basis of the argument (ver. 3–12), gratitude for God's saving grace to Christians. The hope of the heavenly inheritance, prepared for them by Christ, should raise them above all temporal suffering. They might measure the greatness of their salvation by the fact that it had been the object of the anxious longing, and diligent search of the prophets, and that even the blessed angels of heaven were looking with profound admiration on this mystery. The entire subsequent contents of the Epistle rest and move on the basis of their possession of salvation and hope. With reference to the state of regeneration, which is presupposed in believers, exhortation and consolation [παραίνεσις and παράκλησις.—M.], appear as leading tendencies from ch. i. 13, onwards. The *first* part of the Epistle comprises ch. i. 13 to ii. 10. The *general* exhortation to become ever more firmly grounded in hope, and on that account, also, in a holy conversation, ch. i. 14–16, to walk in the fear of God, ver. 17–21, to persevere in brotherly love, ver. 22–25, which is again founded on regeneration, ver. 23. The same idea governs the exhortation to grow in the new life, wherein they stand, and to remove whatever hinders or destroys that growth, and more particularly the love of the brethren, ch. ii. 1–3. Whereas that growth is designed to be not only individual, but contemplates the found-

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ing of a holy people of God, it is followed by a description of the glory of the Divine edifice, into which they were to suffer themselves to be builded more and more. (Ch. ii. 4–10). At ch. ii. 11, the apostle passes to the *second* part, which continues to ch. iv. 6. It contains *particular* exhortations to Christians, adapted to the circumstances in which they were then placed. As strangers, they should be so much the more dutiful to authority. (Ch. ii. 13–17). Servants were, with constant regard to the example of Christ, to exhibit self-denying obedience to their masters. (Ver. 18–25). Wives should be subject to their husbands in simplicity, quietness, and meekness (ch. iii. 1–6); while husbands were to treat their wives with consideration and affection. (Ch. iii. 7). Then follows an exhortation addressed to all to the practice of mutual affection and brotherly kindness, and of patience and gentleness toward unbelievers. (Ch. iii. 8 to iv. 6). The exhortation is enforced by the consideration of the example of Christ, His sufferings and death, His descent into the nether world, His resurrection and ascension. (Ch. iii. 17–22). From Christ's suffering for us is derived the double duty of patient endurance and of being dead unto sin. They were not to endeavour to avoid suffering, by joining in the vicious practices of the Gentiles, else they would, with them, be exposed to the judgment of God. (Ch. iv. 1–6). The *third* part (ch. iv. 7—v. 11), treats first of the inward union of Christians in the world, without regard to their relations to unbelievers. In view of the end of all things, the Apostle exhorts Christians to prayer, to brotherly love and its exhibitions, to an obliging disposition, and to conscientiousness in the administration of offices of trust. In the second section of this part of the Epistle, we have a new exhortation to readiness of enduring afflictions, which treats the matter from a point of view different from ch. ii. 21, etc.; iii. 14, etc., and affords proof that this was the main object contemplated in this Epistle. They were to regard suffering as necessary to the imitation of Christ, as a refining process, and as a judgment by which the Church of Christ must be sifted according to indispensable laws of the kingdom of heaven. (Ch. iv. 12–19). In the third section, the Apostle addresses the elders in particular, exhorting them rightly to feed the flock of Christ, and to be ensamples to the flock (ch. v. 1–4); then the younger to submit themselves to the elder (ver. 5), and lastly, he entreats all to cleave to humility, meekly to bow under the hand of God, to remain in the faith, to be vigilant, and firmly to resist the devil (ver. 5–9). The conclusion contains a promise full of strong consolation, a remark on the design of his writing, with salutations and the benediction.

§ 4. CHARACTERISTICS OF THE EPISTLE.

Luther justly designates the Epistle of St. Peter as one of the most noble of the New Testament. It exhibits a wealth of thought, a dignity, a fervour, a humility and love, a believing hope, a readiness for the advent of Christ, in exact harmony with the individuality of the Apostle. His conception of Christianity as the fulfilment of the prophecies of the Old Testament (ch. i. 10–12), in perfect agreement with his speeches in the book of Acts (ch. iii. 18–25), his treatment of Christians as those in whom is realized the idea of the theocratic nation (1 Pet. ii. 9; v. 4. 5), and his uniform plan of tracing back his doctrine of the Person and work of Christ to the Old Testament, show him as the Apostle of the circumcision, whose sphere of labour lay among the Jews, who viewed the Gospel chiefly from the side of its oneness with the Old Covenant. His numerous references to the sayings of our Lord, which will be authenticated below, prove him to have been the ear-witness of the words of Jesus, to whom his soul was attached with the fullest devotion and resignation. The description of Paul, as the Apostle of faith, of John as the Apostle of love, and of Peter as the Apostle of hope, may easily be misunderstood, but it is well-founded, if regarded as indicative of the predominant aim of their respective writings. Weiss has well shown that with Peter hope occupies a central position, that it governs the range of his thoughts, and gives it a peculiar, distinctive impress. Compare particularly ch. i. 3. 7. 9. 13; iii. 9–15; iv. 13; v. 4. It is seen throughout the Epistle that his eye is firmly fixed upon the coming of Christ and the glory in store for believers. This agrees perfectly with the quick and fiery character of Peter, and has been interestingly developed by Weiss. "His natural tendency to look forward to the end of perfection, and to anticipate it at least ideally, was, in the Apostle, glorified and refined into Christian hope by the influence of the Holy Ghost." With respect to manner of statement, it is, its great simplicity notwithstanding, very pregnant,

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forcible and lively; sentences and thoughts are manifoldly intertwined and connected by participial constructions, while sudden and abrupt transitions, which are of frequent occurrence, reflect the Apostle's mind. His mode of doctrinal statements concerning Christ and sin, is not as fully developed as in Paul, and lacks the fundamental views which are peculiar to the latter (*e.g.* concerning the believer's communion of life with Christ, concerning the sinner's justification by faith in the merits of Jesus), but their germs and beginnings are unmistakable in the Epistle. (Cf. Schmid, *Bibl. Theology* and Weiss). The latter, after a careful examination of the degree of affinity between the Epistles of Peter and Paul, arrives at the conclusion that Peter's language and mode of instruction are wholly independent of Paul, and rich in exclusive peculiarities, that they contain not less than sixty *ἅπαξ λεγόμενα.* Of the parallel passages in the Epistle to the Romans, and the First Epistle of Peter, he says that they can by no means be considered accidental; that while it must be assumed that the one had read and freely used the other's Epistle, it seems more probable that Paul had read the First Epistle of Peter, when he wrote the Romans, than the reverse. The most important passages to be considered in this respect are:—Rom. xii. 3–8, 1 Pet. iv. 10; Rom. xii. 9–13, 1 Pet. i. 22; Rom. xii. 10, 1 Pet. ii. 17; Rom. xii. 14, etc., 1 Pet. iii. 8. 9–12; Rom. xiii. 1–6, 1 Pet. ii. 13. 14. 17; Rom. xiii. 11. 12, 1 Pet. iv. 7, ii. 9; that the originality belongs to Peter. The same remarks apply to the correspondencies between Ephesians and 1 Peter. Compare 1 Pet. i. 3, Eph. i. 3; 1 Pet. ii. 18–20, Eph. vi. 5–9; 1 Pet. iii. 1–7, Eph. v. 22–33; 1 Pet. i. 1, Eph. i. 4; 1 Pet. v. 3, Eph. i. 11; 1 Pet. i. 1, Eph. i. 18; 1 Pet. iii. 5, Eph. i. 12; 1 Pet. i. 5, Eph. i. 19; 1 Pet. iii. 22, Eph. i. 20. 21; 1 Pet. i. 14. 15, Eph. ii. 3; 1 Pet. i. 18, Eph. ii. 12; 1 Pet. iii. 18, Eph. ii. 18; 1 Pet. ii. 5. 6, Eph. ii. 20–22; 1 Pet. ii. 2, Eph. ii. 21; 1 Pet. i. 12, Eph. iii. 5. 10; 1 Pet. i. 15, Eph. iv. 1; 1 Pet. iv. 10, Eph. iv. 7. 11. 12; 1 Pet. iii. 19, iv. 6, Eph. iv. 8–10; 1 Pet. i. 14–19, Eph. iv. 17–24; 1 Pet. ii. 12, iii. 16, iv. 14, Eph. iv. 25–32; 1 Pet. iv. 3, Eph. v. 5; 1 Pet. v. 5, Eph. v. 21; 1 Pet. ii. 18, Eph. vi. 5–9; 1 Pet. v. 8. 9, Eph. vi. 10–20. "In all those passages," says Weiss, "which render a critical opinion possible, all goes in favour of the dependence of the Epistle to the Ephesians." A writer in the German Magazine for Christian Science and Christian Life, objects to the foregoing conclusion, particularly in regard of the Epistle to the Romans, and remarks on Rom. xii. 1; 1 Pet. ii. 5, that the Pauline figure is more lucid and simple, and on that account more original; that the same is true of Rom. xii. 3–8; cf. 1 Pet. iv. 10. Also Rom. xii. 14–19; cf. 1. Pet. iii. 8–12; and Rom. xiii. 1–6; cf. 1 Pet. ii. 13, favour the originality of Paul. Rom. ix. 33 also seems to be original, cf. 1 Pet. ii. 6. The problem must be regarded as unsolved. There are only a few passages in the Epistle of James resembling those in St. Peter, *e. g.* Jas. i. 2; 1 Pet. i. 6; Jas. i. 10; iv. 6. 7. 10; 1 Pet. i. 24; v. 5. Some of them contain quotations from the Old Testament; there is only one passage (Jas. iv. 7. 10) which renders a relationship to 1 Pet. v. 8, etc., probable. Peter may have read and made free use of the Epistle of James.

§ 5. READERS OF THE EPISTLE.

The believers, to whom the Epistle is addressed (ch. i. 1), were scattered over almost the entire peninsula of Asia Minor. The ancient fathers, with the exception of Augustine and Cassiodorus, thought that the *ἐκλεκτοῖς* related to Jewish Christians. This opinion was prevalent until modern times: several commentators added only the modification that those Churches contained also Gentile Christians, who were, however, in the minority. On the other hand, Steiger, followed by Wiesinger, tried to prove, in his commentary, that the majority in those churches were, at all events, Gentiles. Weiss produces, however, convincing arguments that the Epistle was intended for Jewish Christians; he justly affirms:

a. That *διασπορά* (ch. i. 1) is a *terminus technicus*, and denotes the totality of Jews outside of Palestine, scattered through heathen countries (Jas. i. 1; 2 Macc. i. 27; Judith v. 19), and cannot be taken metaphorically.

b. That the Epistle is entirely permeated by views taken from the Old Testament; it contains numerous Old Testament figures and *termini technici*, allusions to the religious institutions and the history of the Old Covenant. Compare ch. i. 10–12; iii. 5. 6; iii. 20. Peter frequently intertwines quotations from the Old Testament into his language, without designating them as such,

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and mostly in connections where it is of essential importance that they should be recognized as Scripture (ch. i. 24; ii. 7. 9. 10, and other passages). No portion of the New Testament is so thoroughly interwoven with quotations from and allusions to the Old Testament. (It contains, in 105 verses, twenty-three quotations, while the Epistle to the Ephesians has only seven, and that to the Galatians, only thirteen).

c. That this peculiarity agrees entirely with the fact that it was Peter's vocation to be the Apostle of the circumcision. The mode of speech which he took from the Old Testament, must have particularly recommended him to Jewish Christians. The passages quoted in favour of Gentile Christians, prove just the opposite, *e. g.* ch. iii. 6; i. 14. 18; ii. 9. 10. See the Commentary on these passages. The same holds good of ch. iv. 3. It would be curious, indeed, that Peter should reproach former Gentiles with having done the will of the Gentiles. The expression ἀθεμίτοις εἰδωλολατρείαις only seems to relate to Gentiles; but this presents no obstacle on the supposition that those Churches contained individual Gentile Christians. The Jewish Christians formed, doubtless, the substance and main stem of those Churches (cf. Acts ii. 9; xi. 19), until after the third missionary journey of the Apostle, the element of Gentile Christians became more important in those parts of Asia Minor. (Weiss, p. 115, 116).

§ 6. GENUINENESS OF THE EPISTLE.

1 Pet. iv. 17 ought to convince the most undecided that the Epistle was written, at all events, before the destruction of Jerusalem. This is equally evident from the entire presupposed historical situation of the Epistle. Peter describes himself as the author at ch. i. 1; and as witness of the sufferings of Christ, ch. v. 1; this is confirmed by the affinity which exists between the Epistle and Peter's speeches in the book of Acts (cf. Acts ii. 32; iii. 18; 1 Pet. i. 10, etc.; Acts iv. 11; 1 Pet. ii. 4), and by the testimony of 2 Pet. iii. 1, even if the second Epistle were not genuine. The author's apostolic consciousness is involuntarily expressed in passages like ch. i. 8, in the historical testimony of Jesus, and its application as an exemplar (ch. ii. 21, etc.; iii. 18, etc.). We have seen above that the contents and mode of statement agree with the Apostle's portrait. Guerike calls particular attention to the harmony between the tone of the Epistle and the sensuousness which is characteristic in Peter: "Peter knew, indeed, from his own experience, better than any other, the weakness of the heart of man; for this reason his exhortations are both humane and evangelical, both forcible and gentle; for the same reason he recommends, with so much earnestness, the practice of constancy of faith, in humility and patience, with constant reference to the pattern and glory of Christ; this accounts also for his earnest exhortation to diligent vigilance, in precise proportion to the exalted condition of believers, and especially for his touching and repeated recommendation of humility." The same author notices the only slight intimation of Peter's acknowledging Paul as a true Apostle (ch. v. 12), the suppression of all personality and marked designedness with respect to his agreement with the Apostle of the Gentiles, and, lastly, the clearness, precision, and emphasis of Peter's language. The most weighty *external* reasons support the genuineness of this Epistle. Eusebius testifies that the Epistle was used by Papias and Polycarp. Several passages in Polycarp's Epistle to the Philippians confirm the testimony of Eusebius. Theodotus, the Valentinian, after the middle of the second century, cites passages from the Epistle (Clem. Alex. ἐκ τῶν Θεοδότου ἐπιτομαί). Express testimony in favour of its genuineness, is found in Irenæus, Tertullian, Clement of Alexandria, and Origen. The Epistle stood already in the Old Syriac Peshito, and Eusebius mentions it among the Homologoumena. The new school of Tübingen, which rejects this Epistle on internal grounds, because it does not correspond with its premises, is, therefore, guilty of the most arbitrary hypercriticism. "Among all the writers of Christian Antiquity, there is not one who doubted the genuineness of the Epistle, or had even heard of any doubts concerning it." (Olshausen).

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§ 7. DATE OF THE COMPOSITION OF THE EPISTLE.

Many circumstances in the Epistle refer its composition to an early date—*e. g.*, the newness of the afflictions which the Churches had to endure, consisting less in persecution than in reproaches (ch. iii. 16; iv. 12. 14); the astonishment of the Gentiles at the Christians abandoning their sinful practices (ch. iv. 4); the expectation that the Gentiles, on becoming better acquainted with the good conversation of Christians, would relinquish their enmity, which was founded on ignorance (ch. ii. 15; ii. 12; iii. 16). To this must be added the as yet undeveloped state of the constitution of the Church, in which the office of presbyter did apparently coincide with the free office of the elders of the Jewish congregation, which may be gleaned from the circumstances that the πρεσβύτεροι of ch. v. 1, are contrasted with the νεώτεροι of ver. 5, while there is made no mention of any other ecclesiastical office; and again the predominance of the Jewish Christians in these Churches (see above), and especially the absence of an antithesis between legalism and true Christianity, beyond the slight allusion at ch. v. 2, must not be overlooked. Weiss, moreover, adduces, in this respect, the whole Petrine form of doctrine, which he regards as preliminary to the Pauline, as well as the peculiar freshness and energy of hope of the impending parousia of Christ. With regard to the latter, we must, in addition to the other reasons for the early composition of this Epistle, lay special emphasis on the circumstance, that it contains no allusion to a twofold parousia, such as we find in the synoptical Gospels and the Revelation of St. John (v. pp. 97 and 53). On the supposition that Paul made use of the Epistle of Peter, and not the reverse (that Peter had seen the Epistle of Paul), and considering that Sylvanus was in 53 A. D., still with Paul (Acts xviii. 5; 2 Cor. i. 19; 1 Thes. i. 1; 2 Thes. i. 1), Weiss argues that the Epistle could hardly have been written before A. D. 54. Since Paul made his third missionary journey between 54 and 57 A. D., when he passed through Galatia and Phrygia, and remained two years at Ephesus, where he wrote the Epistle to the Galatians, the date of the composition of this Epistle would fall into 54 or 55 A. D. Assuming, on the other hand, with the majority of commentators, that Peter had seen and made use of the Epistles of Paul, its date would belong to a much later period. Since, according to Hug and de Wette, 63–65 A. D. is the date of the Epistle to the Ephesians; the period 65–67, the year of Peter's death, would be the date of the present Epistle. Thiersch gives the date 63 or 64 A. D., soon after the Epistle to the Hebrews had been forwarded. If it be objected to the date assigned by Weiss, as has been done by Wiesinger: Where did the Jewish Christian Churches, in Pontus, etc., come from as early as 54 or 55 A. D.? the answer should refer not only to Acts ii. 9, but also to ch. xi. 19, where mention is made of the wide dispersion of those who fled "in the persecution that arose about Stephen." Paul had, as early as 45 and 51 A. D., visited those districts during his first and second missionary journeys. The First Epistle of Peter has no record of Churches already organized, but makes mention of elect strangers of the dispersion.

§ 8 LITERATURE.

Especially noteworthy are: Luther, *Exposition of the First Epistle of St. Peter*, 1523.—Calvini *Commentarii in omnes N. T. epistolas.*—Gerhardi *Comm. super priorem et posteriorem D. Petri epistolam, Jena*, 1641.—Calovii *Biblia illustrata.*—W. Steiger, *The First Epistle of Peter*, 1832.—Huther, in Meyer's *Critico-exegetical Comment. of the N. T.*, 1852 [2d ed. 1859.]—Brückner's *Revision of De Wette's Commentary*, 1853.—Wiesinger, *in the continuation of Olshausen's Commentary*, 1856 [3d ed. 1865].—Weiss, *der Petrinische Lehrbegriff*, 1856.

Among the older *practical* works on this Epistle, we mention, besides, Bengel's *Gnomon*, Roos, *Brief Explanation of the two Epistles of Peter*, 1798; H. Rieger's *Contemplations on the New Testament.*

Among the more modern, W. F. Besser's *Epistles of St. Peter Explained to Bible Classes*, 1854, deserves special attention.

[Among *British* authors, Archbishop Leighton *on the First Epistle of Peter*, 2 vols. 8vo., in

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various editions, and Dr. John Brown's *Expository Lectures on the First Epistle of Peter*, New York, Carters', will be found most valuable, to which may be added the following:—

1. The General Commentaries on the WHOLE SCRIPTURES, by Poole, Henry, Goadby, S. Clark, Scott, A. Clark, Mant, and D'Oyley; and on the NEW TESTAMENT by Hammond, Whitby, Guyse, Wells, Doddridge, Gilpin, Bloomfield, Alford, and Wordsworth.
2. Commentaries and other works on the *Apostolical Epistles*, the *Catholic Epistles*, and the *Epistle of St. Peter*.
   a. An Exposition of all St. Paul's Epistles, together with an Explanation of those other Epistles of the Apostles St. James, Peter, John, and Jude, by DAVID DICKSON, Professor of Divinity in the University of Glasgow. Folio. London, 1659.
   b. A Paraphrase and Notes on the Seven (commonly called) Catholic Epistles, attempted in imitation of Mr. Locke's manner; to which are annexed several Critical Dissertations, by GEORGE BENSON, D.D. 4to. London, 1756.
   c. A New Literal Translation from the Original Greek, of all the Apostolical Epistles; with a Commentary and Notes, philological, critical, explanatory, and practical, by JAMES MACKNIGHT, D.D. 4 vols. 4to. Edinb., 1795.
   d. Sermons on the First Epistle General of Saint Peter, by NICHOLAS BYFIELD. Folio. London, 1637.
   e. A Brief Exposition of the First and Second Epistles General of St. Peter, by ALEXANDER NISBET, Minister at Irwin. 12mo. London, 1658.

In German.

JOACHIM LANGE, *Mosaisches Licht und Recht*. Halle, 1734.

In French.

Paraphrase sur les Epistres Catholiques, par MOYSE AMYRAUT. 8vo. Saumur, 1646.

In Latin.

a. Particularly the Annotata in the *Critici Sacri*.
b. *In priorem B. Petri Apost. Canonicam Epistolam, eruditissimus Commentarius. Auctore* D. JOANNE HESSELIO *Regis Lovanii Professore*. 8vo. Lovanii. 1658.
c. *Epistolarum Cath. Septem. Græce, cum nova versione Latina ac scholiis grammaticis et criticis, opera* Jo. B. CARPZOVII. 8vo. Folio. Halæ, 1790.
d. D. SAM. FRED. NATH. MORI *Prælectiones in Jacobi et Petri Epist.* 8vo. Lipsiæ, 1794.
e. *Versio Latina Epistolarum, etc., perpetua annotatione illustrata a* GODF. SIGISM. JASPIS. ii. tom. 8vo. Lipsiæ, 1797.
f. *S. Apost. Petri Ep. Cath. prior, perpetuo Comm. explicata, etc., per* JACOBUM LAURENTIUM. 4to. Campis, 1640.
g. D. Jo. SAL. SEMLERI *Paraphrasis in Ep. 2 Petri et Judæ, etc.* 12mo. Halæ, 1784. Idem: *Paraphrasis in Ep. 1 Petri*. Halæ, 1783.

Besides many others of minor account.—M.]

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COMMENTARY.

THE FIRST EPISTLE GENERAL OF PETER.

Chapter I. 1, 2.

Analysis:—Title and salutation of comfort.

1 Peter, an apostle of Jesus Christ, to the strangers[1] scattered throughout Pontus,
2 Galatia, Cappadocia, Asia, and Bithynia. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit,[2] unto obedience and sprinkling of[3] the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Verse 1. [[1] The German Version, in stricter conformity to the Greek, "To the elect strangers in the dispersion in."—M.]
[Cod. Sin., omits Ἀσίας.—M.]
Verse 2. [[2] German, "*in* sanctification *through* the Spirit." *Greek*, "in sanctification *of* the Spirit."—M.]
[[3] German "with."—M.]

EXGETICAL AND CRITICAL.

Verse 1.—On the meaning of **Peter**, see notes on Matt. xvi. 18.

Apostle, a messenger of Jesus Christ, speaking and acting in his Master's name. The qualifications necessary to the apostolic vocation may be learned from the speech of Peter at the election of an apostle. Acts i. 21, 22. They had to be the constant attendants of Christ during the whole of His ministerial career, as He said to the twelve: "Ye have been with me from the beginning," Jno. xv. 27; cf. Lke. xxiv. 18, in particular, witnesses of His resurrection and ascension, Acts ii. 33; iii. 15; v. 32; x. 41. They had to testify of the great facts of salvation and to found Churches, to teach and to preach, to exhort and warn, to threaten and rebuke, to intercede and to oversee, and to carry the message of the cross to Jews and Gentiles, Acts x. 39; iv. 19; 2 Cor. v. 20; Phil. i. 7. 17; Col. ii. 8. To this end they had been especially called and chosen, separated and sent forth by the Lord Himself and endowed with extraordinary gifts by the Spirit, Acts xiii. 10. 11; v. 5. 11; ii. 4; Mk. xvi. 17. 18; 1 Cor. v. 5; Jno. xx. 22.

Elect, in Peter's sense of the word, are such as are incorporated in the chosen generation (ch. ii. 9) and belong to the purified people of God, to the children of Abraham who have become believers in Jesus. The final cause of this election is free grace, its end salvation, and its condition penitent faith. Acts iii. 19; ii. 38. 21; 1 Pet. i. 4; v. 10. The word is used in a different sense in Matt. xxii. 14; Eph. i. 4; Acts ix. 15.

Strangers, παρεπιδήμοι denotes persons, residing with others for a short time in a strange place, not citizens, but denizens, cf. Gen. xlvii. 9; Lev. xxv. 23; Heb. xi. 13. Weiss would take it figuratively of the pilgrim-state of Christians on account of the next word, cf. i. 17; ii. 11; but the explanation "to the elect denizens of the dispersion" is more simple. Such a compression of literal and figurative definitions so nearly related in sound, would hardly be intelligible without some further definition. Judith v. 20; 2 Macc. i. 27.

Dispersion (διασπορά) was the current phrase used to designate Jews living in Gentile lands, i. e. residing out of Palestine, cf. Jno. vii. 35; Jas. i. 1. This shows plainly who were the readers of the epistle: they were believing Jews, here and there joined by a few Gentile converts. This was the field confided to the care of Peter, Gal. ii. 7, while the sphere of Paul's labours lay among the Gentiles. Origen, Jerome and Epiphanius, testify that Peter was mainly engaged in preaching the Gospel to the Jews in the countries here specified. Such is the opinion of many among the more ancient commentators. *e. g.* Eu-

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sebius, Didymus, Œcumenius, who are followed by Grotius, Calvin and others: (vide Introduction).

Pontus, the extreme north-eastern province of Asia Minor, so called from the Black Sea, on which it borders towards the North; it was there that Aquila, a companion of Paul probably founded a Christian Church. Acts xviii. 2.

Galatia, westward of Pontus, derives its name from the Gauls, a Celtic tribe, which had left its seat on the left bank of the Rhine for Thrace and Greece and had afterwards gone as far as Asia Minor. Paul planted Christianity there. Acts xvi. 6.

Cappadocia lies South of Pontus; Jews of Cappadocia were present at the first Christian Pentecost and heard the declaration of the great works of God.

Asia describes the province, which under the Romans comprised the maritime districts of Mysia, Lydia and Caria with the interior Phrygia.

Bythinia is the extreme north-western district of Asia Minor.

VER. 2—**According to the foreknowledge of God**, should be connected with **elect**: it denotes not mere prescience and precognition, the object of which is indeed not mentioned, but both real distinction and foredecreeing. So ch. i. 20; Acts ii. 23. God knew such as are His from before the foundation of the world and ordained them unto salvation. cf. Jno. x. 14; Acts iv. 28; Rom. viii. 29; ["πρόγνωσις *hic non praescientiam, sed antecedens decretum significat ut et* Act. ii. 28: *idem sensus qui*, Eph. i. 4."—*Grotius*.—M.]

In sanctification of the Spirit.—This relates, as well as the other parts of this verse, to election. The order, by which alone the Divine decree can effect its end in us, is this, that we are sanctified by the Spirit of God. So Paul in 2 Thess. ii. 13: "God hath chosen you to salvation through [ἐν ἁγιασμῷ πνεύματος.—M.] sanctification of the Spirit." This expression comprises all the gracious influences of the Holy Ghost, from His first gentle knockings to the sealing of grace. The reference of the work of our salvation to the Holy Trinity, which is unmistakably implied in this verse, excludes the application of πνεῦμα to the spirit of man.

[*In Sanctification—Jesus Christ.*—"*Il vous a séparés effectivement d'avec eux, non pas en vous sanctifiant comme il fit le peuple d'Israël au désert, d'une sanctification externe et corporelle seulement, lorsqu'il le fit arroser du sang de la victime, qui ratefia par sa mort l'alliance de la loy; mais en vous consacrant d'une sanctification intérieure et spirituelle lorsque par la vertu de sa vocation il vous a amenés a l'obéisance de son Evangile et a recevoir l'aspersion du sang de Jesus Christ épandu pour l'établissement de l'alliance de grace en rémission des péchés.*"—*Amyraut.*—M.]

Obedience, in the sense of Peter, includes the two ideas, to believe revealed truth and to perform the duties which it imposes on us. Obedience of the Divine commandments presupposes faith in their obligatoriness and the justice of God; faith claims obedience as its fruit, just as itself (*i. e.* faith), according to its inmost nature, is an act of obedience. Peter, according to his Old Testament stand-point, views both conjointly. cf. ch. ii. 7. 8; i. 14. 22; iii. 1; iv. 17; Acts iii. 22. 23; v. 32; with Paul the fundamental claims of faith and obedience become separate, Rom. x. 5–9, without any misconception of the ethical element of faith, ch. x. 16. 21; xi. 30; i. 5; ii. 8 2 Thess. i. 8; 2 Cor. x. 5.

Unto sprinkling of the blood of Jesus Christ,—ῥαντισμός corresponding to the Hebrew verbs זָרַק and נָזָה occurs only twice in the N T., here and Heb. xii. 24. The altar of burnt offering, the altar of incense, the vail of the Most Holy place and the ark of the covenant (Lev. i. 5; v. 9; iv. 6. 7. 17. 18; xvi. 14–19) were sprinkled with blood in token that the holy vessels, which became, as it were, also infected with the poison of sin—(by the uncleanness of those who surrounded them)—stood in need of purification. At the sacrifice of the covenant a two-fold sprinkling took place, viz.: that of the altar with one-half of the blood and that of the people with the other. Ex. xxiv. 6–8, cf. Heb. ix. 18–20. This implied not only that both needed purifying, but also that the altar and the people belonged together, and that the remission of sins might fall to the latter. But the sprinkling of the people did not take place until they had declared themselves ready to comply with all the demands of the Divine Law without any exception whatsoever. Ex. xxiv. 3. 7; nor must the circumstance be overlooked that the sanctification of the unclean people unto communion with the Holy God must have gone before, Ex. xix. 10. As in the Old Testament the sprinkling of blood followed upon the sanctified people engaging themselves to implicit obedience, so this passage maintains that the members of the covenant-people of the New Testament are elect unto obedience and unto sprinkling of the blood of Jesus. It is only by the obedience of faith and our firm purpose to subject ourselves to the claims of the Divine Law, that we are made partakers of the atoning virtue of the blood of Jesus. If we stand in God's covenant of grace with the honest endeavour of doing His will, God is pleased to make us ever anew partakers of the virtue of the blood of Jesus, and to cover therewith all the failings and infirmities which still cleave to our obedience as well as to forgive us the sins which are still mingled with it, provided we repent of them and seek for peace. We do not attempt to determine whether the words of our Lord at the institution of the Holy Supper had an essentially determining influence on the view of Peter, (as Weiss, p. 273, assumes as certain) but its reference to the conclusion of the covenant in the Old Testament is undeniable. [The three persons of the Holy Trinity coöperate, according to the Apostle, in the work of our salvation.—M.]

Grace is here not a Divine attribute, but a gift, as is apparent from its connection with peace, cf. ch. iv. 10; v. 10; iii. 7; i. 10. 13. It is the gift of justification and sanctification, from which flows peace in, and with God and forthwith also peace among men, cf. Rom. i. 7; 2 Jno. 3; Jude 2. In the last passage as at 2 Pet. i. 2, occurs also πληθυνθείη. The epistle of Nebuchadnezzar written after his deliverance, Dan. iii. 31, has in the Greek translation of the LXX. an almost identical introduction. The multiplying relates both to its virtue and to the feeling and taste thereof, cf. Rom. v. 5.

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[Wordsworth remarks: "This salutation of the Apostle from Babylon recalls to the mind the greeting sent forth from the same city to all its provinces, by the two Kings of two successive dynasties,—the Assyrian and the Medo-Persian—under the influence of the prophet Daniel, and other faithful men of the first dispersion. They proclaimed in their royal Epistles the *supremacy* of the One True God, the God of Israel. 'Nebuchadnezzar, the King, to all the people, *to you peace be multiplied*.' (εἰρήνη ὑμῖν πληθυνθείη, Dan. iv. 1). Darius the King wrote to all people, "*To you peace be multiplied*," (Dan. vi. 25).

Daniel and the three children turned the hearts of Nebuchadnezzar and Darius, and moved them to declare the glory of the true God in letters written 'to all people.' The apostle St. Peter now carries on the work of the ancient prophets, and writes an epistle from Babylon, by which he builds up the Christian Sion in all ages of the world (cf. 2 Peter i. 1. 2. and 1 Peter i. 18), and proclaims to all, 'Peace be multiplied unto you.'—M.]

DOCTRINAL AND ETHICAL.

1. Peter refers to his apostleship, not with a view to making it a ground of superiority to other teachers, but in order to remind his readers of the great responsibility attaching to, and consequent upon, the disregard of his exhortations and consolations. Because he is the ambassador of Christ, we should hear him as we would Christ Himself, cf. Lk. x. 16; 1 Thess. iv. 8. He calls himself an elder among elders, ch. v. 1.—Wherever no positive proof can be given of an immediate election and calling to and qualification for the apostolate as emanating from our Lord Himself, its claim is unwarranted and untenable.—This is also true where secular authority is allied to the spiritual office (cf. Matt. xx. 25–28) and where it is attempted to control the faith and conscience of men (cf. 2 Cor. i. 24; 1 Cor. iv. 1).—[The claims of *Rome* are illustrative of the second and third points, those of the *Irvingites* of the first.—M.]

2. The Apostles were not vicegerents and representatives of Christ, much less the Pope of Rome.

3. The glorious title and state of real Christians, to be called 'elect'. It is an unspeakable mercy to be selected from the mass of so many thousands of the lost, from the communion of their guilt and punishment, from the power of unbelief, sin and seduction. Distinguish between "elect" and "called." Calling reveals the decree of election. The end of election in the New Testament differs from that in the Old.

4. The Christian's real home is heaven; here below we are guests and strangers, as David confesses: "I am both, thy pilgrim, (here below) and thy citizen (above)", Ps. xxxix. 18. [This is Luther's version, but it is doubtful whether the antithesis of *pilgrim* and *citizen* is warranted by the original Hebrew, תּוֹשָׁב is rather a *denizen* than a citizen; the Jews of the dispersion were *denizens*, not citizens.—M.]. The time of his sorrowful pilgrimage is brief, as contrasted with the eternal glory of his imperishable home. Ch. i. 4; v. 10; ii. 11. cf. Heb. xi. 18.

5. The call of Divine grace has its proper seasons and hours in nations as well as in individuals. According to Acts xvi. 6, 7, the Spirit forbade Paul and Timothy to preach in proconsular Asia and Bithynia, but soon after the hour of grace struck also for those provinces passed over at the first. On his return from Europe, Paul declared the word of the Lord Jesus to the Jews and Greeks in Asia by the space of two years, Acts xix. 10. He or other servants of Christ must have planted a Church in Bithynia.

6. The state of salvation of believers is not the result of some sudden manifestation of the loving will of God, sprung up in the course of time, but the effect of His eternal decree and fore-determination. It is a work participated in by the three persons of the Holy Trinity and redounding to their glory. God the Father elects unto salvation in Christ and prepares salvation; God the Son gives reality to election by His life, suffering and death; God the Holy Ghost appropriates and applies to the souls of penitent sinners the salvation procured by Jesus Christ.—He that places himself under the discipline of the Holy Ghost and suffers himself to form the resolution, "All that the Lord hath said will we do, and be obedient," as Israel said of old, Ex. xxiv. 7, is mysteriously sprinkled with the blood of Christ, his sins are covered, he is regarded as pure and holy in Christ, and enabled to render priestly service to God and to be found without spot before Him, 1 Jno. i. 7. In the New Testament, spirit and blood appear to be intimately related to each other, Jno. vi. 53, etc., Rom. iii. 24, 25; viii. 1; 1 Jno. v. 6.

7. Peace is a glorious fruit of grace where it is received into the heart, cf. Rom. i. 7. The salutation of peace contains the sum-total of the gospel. Luther says: "Peace is the favour of God which now begins in us but must work more and more and multiply unto death. If a man knows and believes in a gracious God, he *has* Him; his heart finds peace, and he fears neither the world nor the devil, for he knows that God, who controls all things, is his friend, and will deliver him from death, hell and all calamity; therefore his conscience is full of peace and joy. This is what Peter desires for believers; it is a right Christian salutation, with which all Christians should greet one another."

HOMILETICAL AND PRACTICAL.

The servants of Christ find consolation and protection in the fact that they are sent of the Lord.—The motto of Israelites indeed: "I am a guest on earth."—The sublime consolation to belong to God's elect people;—[to be a member of the Church, ἐκκλησία.—M.]. The reason of our election resides not in man but in the free grace of God.—The unmistakable tokens of election.—Sprinkling with the blood of Christ, the precious treasure of the elect.—The work of grace carried on by the Holy Trinity in the saint's heart.—The blessed end for which we are called.

STARKE:—Peter was an Apostle of Jesus Christ, but not the visible vicegerent of Christ on earth.—A true pastor cannot forget those whom he has begotten in Jesus Christ; if he is unable to comfort them orally, he does it by letter.—He who is

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a stranger in a country needs not on that account be sad; it is enough that he has secured a fair heritage in Christ. The more he perceives this, the less will he be attached to the world and the more will he long for his heavenly fatherland.—In the election of grace the decree of God is not absolute, but it takes place because persevering faith in Jesus Christ is foreseen.—Grace and peace belong together, and must not be confounded with nature and assurance; grace brings peace and peace testifies of grace. None can desire any thing more precious than grace and peace; he that hath them is happy for time and for eternity.

CHAPTER I. 3–12.

Analysis:—God is praised for the grace of regeneration and for the hope of the heavenly inheritance, founded thereon. Sufferings should augment and intensify the Christian's joy, for they serve to prove his faith. The Spirit of Christ had directed the inquiries of the prophets to this end of hope, yea, even the angels were desirous of looking into this salvation.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath [1]begotten us again unto a lively hope by the resurrection of 4 Jesus Christ from the dead,[2] To an inheritance incorruptible, and undefiled, and 5 that fadeth not away, reserved in heaven for you,[3] Who are kept [4]by the power 6 of God through faith [5]unto salvation ready to be revealed in the last time. [6]Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through 7 manifold temptations: That the [7]trial of your faith, being much more precious than of gold that perisheth, though it be [8]tried with fire, might be found [9]unto praise 8 and honour and glory at the [10]appearing of Jesus Christ: Whom having not [11]seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy un-9 speakable and full of glory:[12] [13]Receiving the end of your faith, *even* the salvation of 10 *your* souls. Of which salvation the prophets have inquired and searched diligently, 11 who prophesied of the grace *that should come* unto you: Searching what, [14]or what manner of time the Spirit of Christ which was in them did signify, when it testified 12 beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us[15] they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Verse 3. [[1] *Regeneravit nos.*—Vulg.—M.]
[[2] German:—"Who, according to His manifold mercy, hath begotten us again by the resurrection of Jesus Christ from the dead, unto a living hope."—M.]
[*Translate:* - - - - - - begat us again unto - - - - - - - through the resurrection, etc.—M.]
[Cod. Sin.—διὰ for δι'.—M.]

Verse 4. [[3] Text. Rec. ἡμᾶς A. B. C. K. L., ὑμᾶς; so also most of the Versions.—M.]
[Cod. Sin.—ἀμάρ. κ. ἀμίαντ·—ἐν οὐράνῳ—M.]

Verse 5. [[4] Guarded.—Gal. iii. 23.—M.]
[[5] εἰς, till.—Acts iv. 3; Phil. i. 10; Gal. iii. 18, 24; 1 Thess. iv. 15; cf. also 2 Pet. ii. 4.—M.]
[Calvin:—*Quid juvat, salutem nobis in cœlo esse repositam, quum nos in mundo tanquam in turbulento mari jactemur? quid juvat, salutem nostram statui in tranquillo portu, quum inter mille naufragia fluctuemur? Praevenit Apostolus ejusmodi objectiones*, etc.—M.]
[Bengel: "*Hæreditas servata est; hæredes custodiuntur; neque illa his, neque hi deerunt illi. Corroboratio insignis.*"—M.]
[Aretius:—"*Militare est vocabulum* φρουρά: *præsidium. Pii igitur dum sunt in periculis, sciant totidem eis divinitus parata esse præsidia: millia millium custodeunt eos.*"—M.]
[Cod. Sin.—ἑτοίμως.—M.]
[German:—"Which is already prepared."—M.]

Verse 6. [[6] ἐν ᾧ, "in the which tyme."—Tyndale.—M.]
[Cod. Sin.—*δέον without ἐστιν·—*λυπηθέντες.—M.]
[German:—"Whereat ye rejoice; who now, if it must be so, are for a little time (or a little) afflicted in manifold temptations."—M.]
[*Translate:*—"In which (time) ye rejoice, for a little time at present (Alford), if it must be so, having been afflicted, in. - - - - - - ."—M.]

Verse 7. [[7] δοκίμιον probably=δοκιμασία, proof Jas. i. 3. Proof comes nearer the German than trial.—M.]
[[8] δοκιμάζειν probare, whence the German *pruefen, erprobt*, and the English *prove*.—M.]
[German:—"That your faith in its proof may be found much more precious than perishable gold, which is also proved by fire, unto praise and honour and glory in the revelation," etc.—M.]
[Cod. Sin..—πολυτιμότερον.—δοκ. κ. τιμ.—M.]
[[9] εἰς, resulting in. See Robinson s. v. εἰς 3. a.—M.]
[[10] ἀποκαλύψει=in revelation. Vulg. Wicl.—M.]

Verse 8. [[11] Lachmann and Tischend. ἰδόντες, but εἰδότες is also strongly supported.—M.]
[Cod. Sin., agrees with the former.—M.]
[[12] *Laetitia glorificata*—Vulg., Germ., Wicl., Geneva, Alford. Triumphant joy.—Brown.—M.]

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Verse 9. [13 Receiving the end of your faith; rather, "*carrying off* the end of your faith".—M.]
[This is the sense of κομίζω in middle; see Liddell and Scott s. v. ii. 2.—*Reportantes*, Vulg.—M.]
Verse 10. [Cod. Sin.—ἐξηραύν. with A. B′.—M.]
Verse 11. [Cod. Sin.—ἐραυν. with B′.—M.]
[14 *Quo et quali tempore.*—Jaspis. "In relation to whom and what time."—Purver.—M.]
Verse 12. [15 ὑμῖν is the more authentic reading.—M.]
[ἡμῖν Rec. K. Syr. Copt. ὑμῖν A. B. C. L., Cod. Sin.—M.]

EXEGETICAL AND CRITICAL.

VER. 3. The praise of the Divine grace in the glorious hope of Christians flows like a deep and wide stream from the full heart of the Apostle v. 3–12. Paul praises in similar language with one long breath of joy the salvation given unto us, Eph. i. 3–14. We have first the source and cause of our hope, v. 3, then its end and glory, v. 4, then the way we must take which ought not to make us hesitate v. 5–8, and lastly the means designed to encourage and strengthen us, v. 8–12.

Blessed be the God—Christ.—God is here blessed, as is frequently the case in the Epistles of Paul, not only as the Father but also as the God of Jesus Christ, 2 Cor. i. 3; xi. 31; Rom. xv. 6; Eph. i. 3. 17; Col. i. 3; cf. John xx. 17. An important suggestion concerning the relation of the Logos to the Father. Only in Christ and through him do all find and possess God. The Paternity points to the eternal generation out of the Being of God, Ps. ii. 3; and to the intimate relation to the Incarnate Son. Weiss derives this doxological formula from, what may be called, the liturgical usage of the primitive Church, cf. Jas. i. 27; iii. 9. He thinks that said expression is insufficient as proof of the Essential Divinity and Preëxistence of Christ. Cf. on the other hand, Matt. xvi. 16; John vi. 68.

Mercy, ἔλεος (חֶסֶד) the compassionating love of God, which condescends to the low estate of the helpless, the weak, the impotent, the wretched and the sinful. It is a manifold mercy, a wonderful riches thereof (Rom. ii. 4) which appears from the multitude of its gifts of grace, from the depth of our misery, from the extent and diversity of its efforts of deliverance.

Begotten again, ἀναγεννήσας etc. cf. John iii. 3; Tit. iii. 5; James. i. 18; Col. iii. 1; Eph. ii. 10. He has kindled in us a new spiritual life by Holy Baptism and the influences of the Holy Spirit connected therewith, cf. Eph. i. 19. 20. He has laid the foundation of recreating us into His image. "He has made us other men in a far more essential sense than it was once said to Saul: 'Thou shalt be turned into another man' 1 Sam. x. 6." What is the principal fruit and end of this new generation? A living hope. Its object is not only our future resurrection (Grotius, Bengel, de Wette), but the whole plenitude of the salvation still to be revealed by Jesus Christ, even until the new heavens and the new earth shall appear, 2 Peter iii. 13. 14; Rev. xxi. 1. Birth implies life; so it is with the hope of believers, which is the very opposite of the vain, lost and powerless hope of the worldly-minded. It is powerful, and quickens the heart by comforting, strengthening, and encouraging it, by making it joyous and cheerful in God. Its quickening influence enters even into our physical life. 'Hope is not only the fulfilment of the new life, created in regeneration, but also the innermost kernel of the same.' Weiss.

By the resurrection of Jesus Christ from the dead.—δι' ἀναστάσεως, Calvin, Gerhard, Knapp, and Weiss join it to ἀναγενν.; it seems more natural to connect it with the immediately preceding ζῶσαν; so Œcumenius, Bengel, Steiger, Lachmann and de Wette. The life of this hope flows from the resurrection of Jesus Christ from the dead. "If Christ had not risen from the dead, we should be without consolation and hope, and all the work and sufferings of Christ would be in vain." Luther. As surely as He has conquered death and entered upon a heavenly life of joy, so surely will those who are members of the Body, whereof He is Head, follow Him, even as we sing: Does the head forget its members, And not draw them after it?

VER. 4. **To an inheritance, incorruptible and undefiled and that fadeth not away.**—Believers are strangers here on earth, but citizens in heaven; they have therefore in heaven a possession and an inheritance which infinitely excels the inheritance of God's ancient people in the land of Canaan. The heavenly inheritance (cf Matthew vi. 20; Luke xii. 33; x. 25; xviii 18; Mark x. 17) is (*a*) *incorruptible*. It is free alike from the germs of corruption and death, like all things earthly, even those which are seemingly most firm and indestructible, *e. g.* the precious metals, ch. i. 18. 23; cf. 1 John ii. 17. "Rust does not corrupt it, decay does not consume it, death does not destroy it." Besser. It comprehends union to Him, who only has immortality and is called 'the Eternal' 1 Tim. i. 17. How could it then be destroyed by any external power? It is (*b*) *undefiled* or *unblemishable*. The earth and the land of Canaan in particular were polluted by fearful bloodshedding and many other horrors. Lev. xviii. 27. 28; Numb. xxxv. 33. 34; Ezek. xxxvi. 17; Jer. ii. 7. Injustice, selfishness, hatred, envy and cunning cleave to temporal possessions. If gathered by avarice, they are compared to loathsome and thick mire, Hab. ii. 6. Every human body and every human soul is stained with hateful desires and mostly, also, with outward sin. All earthly joy is mingled with displeasure and sorrow. But the possessions of the life above are pure, clean and unstained, and nothing impure can attach itself to them. (*c*) '*It fadeth not away.*' *Here* the beauty of earthly nature is rapidly passing away, *there* reigns perpetual spring; *here* a hot wind may change the most blooming gardens into a wilderness, cf. ch. i. 24; Is. xl. 6; *there* no such alternation of blossoming and fading is found, but every thing remains in the beauty of imperishable bloom and verdure. Weiss sees in the three predicates a striking climax. He says that the first denotes the freedom of the heavenly possession from the germs of destructibility and transitoriness, which are inherent in all earthly things, that the second denies its ability to be polluted by outward sin, and the third even the alternation, which makes the beauty of earthly nature pass away at least

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temporarily. ['Αφθαρτος *æternum durens;*—'Αμίαντος *purum—cui nihil mali, nihil vitii est admixtum—ut purum gaudium—gaudium cui nihil tristitiæ admiscetur.* 'Αμάραντος *non marcescens.* Morus.—M.]

Reserved in heaven, *τετηρημένην.* While here below in the strange country of our pilgrimage all possessions are insecure, the inheritance above is in the surest custody, for it is in the Almighty hand of God. As it has been designed and prepared for believers from everlasting, so it is perpetually kept; and believers, on the other hand, are kept for it, v. 5, so that they can in no wise lose it, cf. Col. i. 5; 2 Tim. iv. 8; Matt. xxv. 34; John x. 28. *τετηρ.* implies both the certainty and present concealment of the heavenly inheritance. The figure is taken from parents who securely guard something for their children, and then surprise them with it.

VER. 5. **Who are kept by the power of God,** *φρουρεῖν*, a military term used of a guard for the protection of a place, or of a strongly garrisoned fortress. Fear not the enemies of your salvation, for you are surrounded by a strong, protecting body-guard, by the power of God and His holy angels, cf. 2 Cor. xi. 32; Phil. iv. 7; Song of Sol. iii. 7. 8; Zech. ii. 5; 2 Kings vi. 16. 17. Nothing short of Divine power is needed to protect us from so many strong and subtle enemies, as Peter made experience in his own case. Weiss with Steiger and de Wette explain it of the Holy Ghost. *δύναμις Θεοῦ* is certainly used in that sense, Luke i. 35, but *πνεῦμα ἅγιον* goes before. The other passages adduced by them are inconclusive. It seems therefore arbitrary to abandon the relation of the expression to the Omnipotence of God. On what condition do we enjoy that guard? Faith, whose object is not mentioned here in particular, and should be supplied from v. 8. It is the same means by which salvation is first procured, then constantly kept up, viz.: acknowledging Jesus as the Messiah and confidently surrendering to Him, which is not identical with obedience, but the source of it, cf. Acts iii. 16; x. 43; Matt. ix. 22; Mark v. 34; Luke vii. 50.

Salvation ready, *σωτηρία*, יְשׁוּעָה *negatively*, deliverance from eternal destruction, and *positively*, introduction to the salvation prepared by Jesus, translation from the power of Satan, sin and death into the perfect life of liberty, righteousness and truth, Acts ii. 40; iv. 12; v. 31; xv. 11; 1 Peter i. 9; Matt. xvi. 25; Luke ix. 56. The former point is predominant as the latter lies rather in *κληρονομία.* With Peter *σωτηρία* appears in most intimate connection with the completion of salvation, chap. i. 9; iv. 17. 18; Acts ii. 21; 1 Peter ii. 2. How much he has it at heart is evident from his using the word three times in this section. He thinks of it not as far distant, but as close at hand, as he says in ch. iv. 5, "Who shall give account to Him that is *ready to judge the quick and the dead,*" cf. ch. iv. 7. Sharing the opinion of the other apostles concerning the nearness of Christ's Advent to judgment, he describes *σωτηρία* as ready to be revealed (James v. 7. 8; Rev. i. 3; xxii. 10. 20; Heb. x. 25. 37; Jude 18; 1 John ii. 18; Rom. xiii. 11. 12; 1 Cor. xv. 51; 2 Cor. v. 2. 3; Phil. iv. 5; 1 Thess. iv. 17). "The inheritance to which you are ordained, has been acquired long since and prepared from the beginning of the world, but lies as yet concealed, covered and sealed; but in a short time, it will be opened in a moment and disclosed, so that we may see it." Luther.

To be revealed, *ἀποκαλυφθῆναι*, denotes salvation fully disclosed, cf. ch. i. 7; iv. 13; v. 1. At ch. i. 13 it refers to the announcement of the first advent of Christ, cf. Rom. xvi. 25; and to inward revelation at 1 Cor. ii. 10; Gal. i. 16; iii. 23. **In the last time,** *ἐν καιρῷ ἐσχάτῳ*, in the completing period of salvation beginning with the return of Christ, this is elsewhere called *συντέλεια τοῦ αἰῶνος τούτου*, Matt. xiii. 39. 40; xxiv. 3; xxviii. 20; or *ἡ ἐσχάτη ἡμέρα* John xi. 24; xii. 24; xii. 48. In Hebrew אַחֲרִית הַיָּמִים Gen. xlix. 1; Num. xxiv. 14; Deut. iv. 30; Is. ii. 2; Mich. iv. 1; Ezek. xxxviii. 16; Dan. x. 14, where regard is had sometimes more to the beginning, sometimes more to the development of that period. The last times of the present system of the world, of the *αἰὼν οὗτος* are also called *ἔσχαται ἡμέραι*, 2 Tim. iii. 1; Jude 18; 1 Peter i. 20; 2 Peter iii. 3, or *ἐσχάτη ὥρα*, 1 John ii. 18; they border upon those *συντέλεια*, but do not coincide with them. Somewhat different appears the *usus loquendi* of the Ep. to the Hebrews (ch. ix. 26). But *ἐπὶ συντελείᾳ* may be rendered, near to the period of completion, which the author thought immediately impending.

VER. 6. **Wherein ye greatly rejoice.**—'Εν ᾧ connect not with *καιρός*, but with the whole preceding sentence, verses 4 and 5. The thought of the great possessions reserved for you, justly fills you with exceeding joy. In this do not let yourselves be disconcerted by quickly passing sufferings of probation, which for your proof are necessary to the happiness of all Christians.

If need be.—Εἰ δέον supposes that the afflictions will not be of uninterrupted continuance and that their duration and measure have been decreed by the wisdom of God, and that they will not be continued one minute longer than is needful for us. Believers also need them in exact adjustment to the degree to which their nature remains as yet uncleansed of the poison of sin.

In heaviness through manifold temptations.—Sufferings cause to the outer man pain and grief, Heb. xii. 11, while the inner man can rejoice in them.

ποικίλοις πειρασμοῖς; *πειρασμ.* relates to afflictions differing in kind, sent or permitted by God as trials or tests of the reality of the Christian's religious principles, as exercising his patience and developing his desire after heavenly things. Among the peculiar temptations to which believers who had left Judaism were exposed, we may mention the contempt and abuse they met at the hands of their former coreligionists, the temporal losses to which they had to submit and the efforts of false teachers to induce them to deny the truth and to effect a mixture of Judaism and Christianity. Cf. Heb. x. 32; Jas. i. 2; Acts viii. 1; xv. 1; xiv. 22; 1 Thess. iii. 2 etc.; 2 Cor. xi. 23.

VER. 7. **That the trial of your faith.**—*End* of the temptations v. 7: The splendour and preciousness of faith is to shine with a brilliancy

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inversely proportioned to their darkness [*i. e.* of the temptations, M.] Faith must be tested by temptations which are consequently unable to mar the joy of our hope in Christ.

Τὸ δοκίμιον τῆς πίστεως. *δοκίμιον* signifies proof-stone, proof, tried integrity. Here it can only be taken in the last sense. The proof of faith=faith abiding the proof or test, or faith verified by trial, cf. James i. 3. In the Old Testament, the proof or trial of faith is frequently compared to the trial of gold by the process of smelting or refining by fire, Job xxiii. 10; Ps. lxvi. 10; Jer. ix. 7; Zech. xiii. 9; Mal. iii. 2. Gold is the most precious metal, but faith is even more precious; as gold is tried, proved and refined by fire, so faith must be proved and refined by the fire of temptations. As the heat of fire separates dross from gold, so all alloy must be separated from faith, all self-reliance on our own wisdom or strength, all dependence on the help of the creature,—*ἀπολλυμ.* Think of *consumitur annulus usu.* [Ignatius, a successor of Peter at Antioch, calls his chains "spiritual pearls." Cyprian, speaking of the dress of virgins, says, that when Christian women suffer martyrdom with faith and courage, then their sufferings are like *pretiosa monilia*, costly bracelets. See Wordsworth *in loco*, who notices the following passage from Hermas, Pastor i. 4, p. 440, ed. Dressel: "*Aurea pars vos estis; sicut enim per ignem aurum probatur, et utile fit, sic et vos probamini; qui igitur permanserint et probati fuerint, ab eis purgabuntur; et sicut aurum emendatur et remittit sordem suam, sic et vos abjicietis omnem tristitiam* (*ὀλίγον λυπηθέντες*) *et emendabimini instructuram turris.*—M."] *εὑρεθῇ* already now, since often the enemies of truth are constrained to acknowledge such fidelity of faith, innocence and patience, but more in the last days and in the great day of Christ. Matt. xxv. 23; 2 Tim. iv. 8; Heb. xii. 11; James i. 12; Rev. ii. 8-10.

Unto praise and honour—Jesus Christ.—*Εἰς ἔπαινον κ. τ. λ.* The reward of grace which the elect shall receive at the return of Christ consists of (*a*) the *praise* of their fidelity of faith, cf. Matt. xxv. 21; 1 Cor. iv. 5; Rom. ii. 7. 10; 2 Thess. i. 5; (*b*) the *honour* which Christ promises to His faithful servants and shows to them, in fact, by the honourable position to which He promotes them, John xii. 26; cf. 1 Sam. ii. 30; Rev. xxii. 4; iii. 21; (*c*) of the *glory*, which the Father has given to Christ, ch. i. 11. 21; Acts iii. 13; and which He will communicate to all that are His, ch. iv. 13; v. 1; iv. 14. *τιμή* and *δόξα* occur often conjointly in Paul's writings, 1 Tim. i. 17; Rom. ii. 7. 10; Heb. ii. 7. 9. The future glory affecting alike the soul and the body (cf. 1 Cor. xv. 43-49; Phil. iii. 21,) appears as the end of the whole work of redemption, (Rom. ix. 23; 2 Cor. iii. 18; 1 Cor. ii. 7), and therefore as the main object of Christian hope, Rom. v. 2; Col. i. 27. The effulgency of God will hereafter shine out of all believers, because they hold the most intimate communion with the glorified Jesus. The completion of the elect shall also redound to the praise, honour and glory of God Himself, cf. Rev. iv. 11; v. 12. 13. The object is probably not mentioned designedly.—'Ἐν ἀποκαλ. *vide* v. 5.

VER. 8. **Whom having not seen—full of glory.**—For the confirmation of their hope the Apostle after having mentioned the name of Jesus, continues in allusion to John xx. 29: whom although you have not known by face, yet you love. The relation you sustain to Him is that of the heart. The simplest construction of *εἰς ὃν* is to connect it with *ἀγαλλ.*, in expectation of whom, and because of whom you greatly rejoice. The present and the future are intertwined. *χαρᾷ δεδοξασμένῃ* in contrast with the idle and vain joy of the world, denotes a joy from which are separated all impure and obscuring elements, which according to the explanation of Steinmeyer and Weiss, contains glory in the germ, by which the future glory irradiates already the earthly life of Christians, and which anticipates, as it were, the future glory. Roos: "Joy clothed in glory."

VER. 9. **Receiving the end of your faith,** *κομιζόμενοι.* Living hope regards the future as the present. The word is used of competitors in the games, who, upon proving victorious, carry off presents or prizes.—*τὸ τέλος*, the end to which competitors in the Christian race aspire, cf. 1 Cor. ix. 24 etc.; 2 Tim. iv. 7. 8; Heb. xii. 1.—The salvation of the soul is the end of faith and the reward of grace, given to the Christian at the completion of the contest, cf. Acts xv. 11; 1 Peter i. 5.

VER. 10. **Of which Salvation—grace that should come unto you.**—Connection: This salvation increases in importance and preciousness, if we consider that the prophets did with the utmost eagerness inquire into the means and time of salvation, and that even the happy angels desired to have an insight of this mystery. How happy are we to whom is revealed, what was concealed from them! *ἐκζητεῖν*, to make most diligent and zealous inquiry into a thing and to regard it from every point of view. *ἐξερευνᾶν*=כָּרָה,חָקַר, used of miners engaged in digging for precious metals in the bowels of the earth. They have searched with a diligence like that displayed in the mining of gold and silver, cf. Job xxviii. 15-19; Prov. iii. 14-18. *περὶ τῆς εἰς ὑμᾶς χάριτος.* They did prophesy of the saving grace, which by the life, the sufferings and the death of Christ has risen upon a sinful world (the whole world of sinners). This grace is no longer represented to you by various types, but has become real. Cf. John i. 17.

VER. 11. **What, or what manner of time—glory that should follow.**—*Εἰς τίνα ἢ ποῖον καιρόν.* Their inquiries were not only of a general character, how many years would have to elapse to the advent of the Messiah, but had also particular reference to the peculiar condition and characteristics of that time and to the relations of the Jewish people to foreign powers. *τὸ ἐν αὐτοῖς πν. Χριστοῦ.* The explanation, 'the spirit testifying of Christ,' which is even found in Bengel, is inadmissible on grammatical grounds. Perhaps it may be conceived as follows: The same Spirit of God, the Messianic Spirit, who in the course of time operated in the person of Christ, revealed himself in the prophets; *sic* Schmid II., de Wette, Weiss. But more simple and natural appears the ancient interpretation, that it was the spirit belonging to the preëxisting Messiah from eternity, and which He was conse-

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quently able to impart to the prophets. Thus the preëxisting Messiah is mentioned at 1 Cor. x. 4. 9. Weiss quotes Barnabas (Ep. 5 Hefele *patres apost. Opp. ed.* 3, 1847,): *prophetæ ab ipso habentes donum prophetarunt*, and Calvin: *veteres prophetias a Christo ipso dictatas*, cf. v. 20; John xii. 41; Col. i. 17.—*τὰ εἰς* Χριστὸν *παθήμ.* Sufferings in store for, waiting for Christ.—*τὰς μετὰ ταῦτα δόξας*, sufferings and glory are thus connected, Luke xxiv. 26; cf. Matt. xvi. 21. It is a treasure of glories, of which Christ has taken possession and which will be fully revealed at the marriage of the Lamb, Rev. xix. 7.

VER. 12. **Unto whom—look into.** 'Αποκαλ. relates to the communication of things new, and previously unknown, cf. Matt. x. 26; Rom. i. 18; 1 Cor. iii. 13. *ὅτι—αὐτά.* sc. *παθημ. κ. δοξ.* should be treated as a parenthesis in answer to the question, Why were those things revealed to them, seeing they were not permitted to realize their fulfilment? It was not done for their sake, but for ours; they were thereby to minister unto us.—*εὐαγγελισαμένων ὑμᾶς*, who have evangelized you, brought you the glad tidings. From this it may be inferred that others besides Peter had first preached the Gospel to those Christians, at all events that he was not their only teacher.—*ἀποσταλέντι ἀπ' οὐραν.* cf. Luke xxiv. 49; Acts ii. 2, etc.; Gal. iv. 6; John xv. 26. While in the Old Testament we frequently meet with the expression that the Spirit fell on the prophets, Ezek. viii. 1; xi. 5; denoting the suddenness, the passing and overpowering nature of His influence, He is in the New Testament said *to be sent.*—*παρακύψαι* properly to stand by and stoop down, in order to examine something very closely, to look at something with the countenance bent down. The salvation, revealed by Jesus Christ, contains a wealth of thoughts and ideas that is unfathomable even to the angels, cf. James i. 25; Eph. iii. 10. Their looking into has already begun and is still continuing. This is indicated by the Aorist. [Wordsworth: This high and holy mystery which represents the angels themselves bending over the Word of God enshrined in the Ark of the Church, was symbolized by the figures of the Cherubim of Glory spreading their wings, and bending their faces, and shadowing the Mercy-seat, in the Holy of Holies, upon the Ark, in which were kept the Tables of the Law written by God (Ex. xxv. 18–22; Heb. ix. 4. 5); and by the side of which was the Pentateuch. Deut. xxxi. 24–26.—M.]

DOCTRINAL AND ETHICAL.

(1). The circumstance that the first person in the Godhead is described as the God and Father of Jesus Christ, points indisputably to a certain dependence of the Being of Christ on the Father, not only with respect to the humanity of our Lord, but, also, with respect to His Divine nature. Thus Christ called the Father His God, even after His resurrection, Jno. xx. 17; Rev. iii. 12; ii. 7. With this agree the expressions of the Apostles, Eph. i. 17; Rom. xv. 6; 2 Cor. xi. 31; Col. i. 3. Where the three supreme names are mentioned together, the Father only is called God by emphasis, 1 Pet. i. 1. 2; 2 Cor. xiii. 13; 1 Cor. xii. 4–6; iii. 23; xi. 3; Rev. i. 4–6. Nevertheless, the Scriptures teach us firmly to maintain the true Divinity of Christ, although, the *quo modo* of such simultaneous equality and dependence of Being transcends our powers of comprehension. The filial relation among men affords, however, an analogy. [Cf. the following section of the Athanasian Creed:—"*Sed necessarium est ad æternam Salutem, ut Incarnationem quoque Domini nostri Jesu Christi fideliter credat. Est ergo Fides recta, ut credamus et confiteamur, quia Dominus noster Jesus Christus, Dei Filius, Deus pariter et Homo est. Deus est ex Substantia Patris ante secula genitus: Homo ex Substantia Matris in secula natus. Perfectus Deus, perfectus Homo ex anima rationali et humana carne subsistens. Æqualis Patri secundum Divinitatem: Minor Patre secundum Humanitatem. Qui licet Deus sit et Homo, non duo tamen, sed unus est Christus. Unus autem, non conversione Divinitatis in Carnem, sed adsumtione Humanitatis in Deum. Unus omnino, non confusione Substantiæ, sed unitate Personæ. Nam sicut Anima rationalis et Caro unus est Homo; ita Deus et Homo unus est Christus.*" FIDES CATHOLICA VV. 27–35. —M.]

(2). As corporeal life presupposes birth, so does spiritual life, Jno. iii. 3, and just as man is unable to beget and bring forth himself into physical and earthly life, so his spiritual generation and new-birth are equally independent of himself.

(3). As there are two men in every true Christian, a new man and an old one, so heaviness in manifold temptation and rejoicing may readily co-exist, v. 6.

(4). Our Lord's return has been one of the fundamental articles of the faith of universal Christendom in every age of the Church's history. To hide this important doctrine under a bushel, is at once a defect of teaching and in opposition to the mind of Christ and His apostles, v. 7. It is to be noticed that the return of Christ shall be preceded, not only by several ages, but also, by several ends of ages, with typical final judgments, as St. Paul speaks of *τέλη τῶν αἰώνων.* The flood, the dispersion of the ten tribes, the judgment on Judah, but especially the destruction of Jerusalem and the conquest of Palestine, were in a certain sense such final judgments, cf. 1 Cor. x. 11.

(5). Verses 10–12, afford us an insight into the mode of prophetic inspiration, and into the relation of the Divine influence and the free mental activity of the prophets. They met, as it were, the Spirit of God with their earnest longings for salvation; the Spirit communicated to them the main burden of prophecy; while the time and details of the beginning of salvation were left to their researches and inquiries. They made a free appropriation of what the Spirit had disclosed to them, and sought to apply it to time and circumstances.

[The Scripture *facts* on the subject of inspiration are as follows: the subjects of inspiration were permitted to make diligent and faithful research (Luke i. 1–4), to clothe the same thought in different language (cf. Matt. xxvi. 26, 27; Luke xxii. 19. 20; 1 Cor. xi. 24. 25; also Matt. iii. 17; Mk. i. 11; Luke iii. 22), give distinctive colouring to their accounts; according to the circumstances that grouped round their individuality (compare the

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character and early associations of the four Evangelists, as well as the scope of each Gospel, compare, also, the style of Ezekiel and Isaiah, of John and Paul), to cite other inspired authorities (Ps. cviii. and Ps. lvii. 7–11; lx. 5–12, etc.), to use uninspired documents (Josh. x. 13; Numb. xxi. 14; Jude ix. 14, 15), they sometimes were uncertain of the precise meaning and application of their message (1 Pet. i. 10–12; Dan. xii. 8, etc.), and their message was delivered in *language* approved by the Divine Spirit (1 Pet. i. 10. 11; Dan. xii. 8; 2 Tim. iii. 16; Heb i. 1; 1 Cor. ii. 12. 13), see Angus's *Bible Handbook*, §§ 146–150, for a brief account of Inspiration. "Inspiration is such an immediate and complete *discovery* by the Holy Spirit, to the minds of the sacred writers, of those things which could not have otherwise been known, and such an effectual *superintendence* as to those matters which they might have been informed of by other means—as entirely preserved them from error in every particular, which could in the least affect any of the doctrines or precepts contained in their books." *Scott's Essays.*—M.]

(6). Since, according to v. 11, the Spirit of Christ wrought in the prophets, the prophetical writings must possess an authority not inferior to the testimony of Christ in the New Testament. Both Testaments contain one and the same principle of revelation, one kernel and centre; but while the Old Testament is only the threshold and fore-testimony of the New Testament, the New Testament is the end and fulfilment of the Old.

HOMILETICAL AND PRACTICAL.

Christianity is essentially a life of hope—it is founded on living hope. The eye of faith looks out for the glorious revelation of Jesus Christ from heaven, for the first resurrection, for the heavenly city of peace (Jerusalem), for the precious inheritance, for the new heaven and the new earth.—He that has become conscious of his sinfulness and manifold bondage and has fixed his eye on the heavenly treasure, must needs celebrate the praises of God.—Without regeneration there is no partaking of the heavenly inheritance.—Nothing short of Divine power is sufficient to keep us unto salvation.—The hope of faith is the root out of which grows the fruit of a spiritual joy, serene and triumphant over pain.—When the Christian contemplates the glorious fruit and its consequences, he can rejoice at what most deeply pains the children of this world.

The mystery of afflictions and temptations in believers.—The solution of the riddle lies in their scope—proof, separation from dross, exercise and purification.—The world's joy never comes up to the terms in which its praises are published in speech or in song, while the opposite holds good of Christian joy.—What must be the character of such as desire to be partakers of the kingdom of Christ?—Disparity and similarity in the disposition and situation of believers of the Old and New Testaments.—The sweet harmony of the prophets in their predictions of Christ.—The Holy Ghost the best Teacher.

The words of Jesus and the Apostles a precious key to the right understanding of prophecy.—If the angels greatly desire to look into the mysteries of the plan of salvation, who are represented by the Cherubim on the mercy-seat, how much more highly ought we to prize the knowledge of salvation in Christ!

STARKE:—Would you give the consolation of v. 3–9 for an empire? If the hope be living, the inheritance is sure, viz., the crown that never fades, the treasure that none can steal. Abide the heat. How short is suffering—how long the glittering eternity! Heavenly life God will give above, evermore my heart shall praise Him.

HEDINGER:—Regeneration is solely the work of God all-merciful, who helps the wretched from a spiritual death to spiritual life.—Children and friends inherit our goods; those therefore who desire to receive the heavenly inheritance must be the children and friends of God, Rom viii. 16. 17.—If you find this present time sorrowful and anxious, have patience; in the world you shall have tribulation: look joyfully forward to the last time that shall put an end to all grief, and bring you eternal glory.—God knows best what medicine He has to use for and what burdens He has to lay on each, in order to kill the old Adam.—As gold is the most precious metal, so faith is the most noble of the manifold gifts in the kingdom of grace, and as much passes for faith without being it, so the cross decides its genuineness.—The sum-total of the doctrine of Christ treats of His humiliation and exaltation. For Christ had to drink of the brook and therefore shall He lift up His head, Ps. cx. 7; suffer and enter into glory.—If any be bowed down with grief, let him take comfort from the example of Christ and the words of the Apostle: suffering first, glory after. The reverse takes place among the children of this world, with them joy comes first, and then grief, 2 Tim. ii. 12; Lk. vi. 25.—KAPFF:—What is genuine faith? 1. A birth out of (emanating from) God; 2. an assurance of what is unseen; 3. an inheritance of eternal life.—LISCO:—*Christian hope;* (*a*) its foundation; (*b*) its object; (*c*) its power; (*d*) its glorious reward.—*Eternal salvation:* (*a*) it was the object of the longing of the holy prophets; (*b*) it is made to depend on a certain order; (*c*) it is announced to all as existing.—*The blessedness of Christian hope;* (*a*) it flows from mercy; (*b*) it is the most precious of all possessions; (*c*) nothing can pluck it from us. *What is the glorious goal which the children of the kingdom go forth to meet?* (*a*) This goal is the heavenly inheritance; (*b*) it is founded on the mercy of God; (*c*) the way to it, persevering faith, is not without manifold tribulation; (*d*) it was the object of the longing of all the saints of old.—*The living hope to which we Christians are born again, by the resurrection of Jesus Christ from the dead;* 1. its preciousness in respect of its cause, object and influence; 2. its certainty; (*a*) the love and faith of the members of Christ; (*b*) from the declarations of the prophets and evangelists. *The Christian's gladness in sadness;* 1. because of the life of regeneration; 2. because of his inheritance; 3. because of Divine protection; 4. because of suffering; 5. because of future joy.—STAUDT.

[Vv. 3. 4. 1. The Christian's *title* to the heavenly inheritance—*begotten again;* 2. his *assurance* of it—a *lively hope;* 3. the immediate *cause* of both—Jesus Christ. 4. The *source*—*the abundant*

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mercy of God.—A living hope; the world's highest motto is '*dum spiro spero*,' the Christian may add '*dum expiro spero!*'—Abundant mercy. Great sins and great miseries need *great* mercy, and many sins and many miseries need *many* mercies. (Bernard).—Love will stammer rather than be dumb.—v. 5. "Salvation will God appoint for walls and bulwarks;" what more safe than to be walled with *salvation* itself? cf. Prov. xviii. 10.—v. 6. The battle tries the soldier, the storm the pilot.—Christian militant—*dignum Deo spectaculum.*—v. 7. An unskillful beholder may think it strange to see gold thrown into the fire and left there for a time; but he that puts it there, would be loath to lose it; his purpose is to make some costly piece of work of it; every believer gives himself to Christ, and He undertakes to present him blameless unto the Father; not one of them shall be lost, nor one drachm of faith; they shall be found, and their faith shall be found, when He appears. That faith that is here in the furnace, shall be then made up into a crown of pure gold, *it shall be found unto praise and honour and glory.*—v. 8. The sun seems less than the wheel of a chariot; but reason teaches the philosopher that it is much larger than the whole earth; and the cause why it seems so little is its great distance. The naturally wise man is as far deceived by this carnal reason in his estimate of Jesus Christ, the Sun of righteousness, and the cause is the same, his great distance from Him, cf. Ps. x. 5.—"If I have any possessions, health, credit, learning, this is all the contentment I have of them, that I have somewhat I may despise for Christ, who is *totus desiderabilis et totum desiderabile.*" Greg Nazian. Orat. 1.—There is an inseparable intermixture of love with belief. If you ask, how shall I do to *love*, I answer, *believe.* If you ask, how shall I *believe?* I answer, *love.*—Joy **unspeakable.**—It were a poor thing if he that hath it, could tell it all out. (*Pauperis est numerare pecus*). And when the soul has most of it, then it remains most within itself, and is so inwardly taken up with it that it can then least of all express it. It is with joys, as they say of cares and griefs, *leves loquuntur, ingentes stupent.* The deepest waters run stillest. True joy is a solid, grave thing (*Res severa est verum gaudium.* Sen.), dwells more in the heart than in the face; whereas base and false joys are but superficial, skin-deep (as we say); they are all in the face.—*Lauda mellis dulcedinem quantum potes, qui non gustaverit, non intelliget.*—Aug.—v. 12. The true preachers of the gospel, though their ministerial gifts are for the use of others, yet that salvation they preach, they lay hold on and partake of themselves, as your boxes wherein perfumes are kept for garments and other uses, are themselves perfumed by keeping them! From LEIGHTON by M.]

CHAPTER I. 13–21.

ANALYSIS:—Exhortations to firmness and sobriety, to holiness in mind and conversation, to filial reverence of God,—all founded on love and gratitude for the precious redemption by the blood of Christ.

13 [1]Wherefore gird up the loins of your mind, be sober, and hope to the end
14 for the grace that is to be brought unto you at the revelation of Jesus Christ; [2]As obedient children, not fashioning yourselves according to the former lusts in your
15 ignorance: [3]But as he which hath called you is holy, so be ye holy in all manner
16, 17 of conversation; [4]Because it is written, Be ye holy; for I am holy. [5]And if ye call on the Father, who without respect of persons judgeth according to every
18 man's work, pass the time of your sojourning *here* in fear: [6]Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain
19 conversation *received* by tradition from your fathers[7]; But with the precious blood
20 of Christ, as of a Lamb without blemish and without spot: [8]Who verily was foreordained before the foundation of the world, [9]but was manifest in these last times for
21 you, Who by him do believe in God,[10] that raised him up from the dead, and gave him glory; [11]that your faith and hope might be in God.

Verse 13. [[1] German:—Wherefore with the loins of the mind girded and with soberness of spirit, fix all your hope on the grace which is being brought to you in the revelation of Jesus Christ.—M.]
[*Translate:*—Wherefore gird up the loins of your mind, being sober, and hope perfectly for the grace which is being - - - - .—M.]
Verse 14. [[2] Children of obedience, so Greek. German.—M.]
Verse 15. [[3] But after the pattern of that Holy One.—de Wette, Alford.—M.]
[[4] Conversation=behaviour.—M.]
Verse. 16. [Cod. Sin. ꝥ10.—ἔσεσθαι διότι for γένεσθε ὅτι of Text. Rec.,—omits εἰμί.—M.]
Verse 17. [[5] And if ye call upon as Father, Him, etc., so German after the Greek.—M.]
[Cod. Sin. *ἀναστρεφόμενοι.—M.]
Verse 18. [[6] Knowing that.—M.]
[[7] Out of your vain conversation, delivered to you from your fathers (Alford), inherited from the fathers, German.—M.]
Verse 20. [[8] Who *indeed*, instead of, Who verily.—M.]
[[9] But was manifested.—M.]
[Cod. Sin. *ἀνεγνώσω.—ἔσχατοι τοῦ χρόνου.—(**τῶν χρόνων)—M.]
Verse 21. [[10] Who *through* Him believe *on* God.—M.]
[[11] So that your faith and hope are on God.—M.]
[German:—So that your faith may also become hope in God.—M.]
[Cod. Sin. *ἐγείροντ.—M.]

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EXEGETICAL AND CRITICAL.

VER. 13. **Wherefore,** Διό refers to all the preceding account of the possession (by grace) of the elect. The New Testament state of grace is mainly designed to beget a perfect hope in the future consummation and perfecting of salvation. This hope essentially facilitates the full use of salvation with a view to holiness, to which exhortation is made in v. 14, etc. In v. 13, hope should be regarded as the central and leading idea, the other exhortations being added as participles. The object of that hope is the grace, which manifests itself in *σωτηρία*, in perfect salvation. The preposition ἐπί does not indicate the ground and strength of hope as Steiger and Weiss maintain, for it is not contrary to the New Testament *usus loquendi* to connect ἐπί with the object, cf. 1 Tim. v. 5; Acts ix. 42; xi. 17; xxii. 19; Winer, 5th edition, p. 241; 1 Jno. iii. 3; 2 Cor. i. 10; Acts xxiv. 15.—Join *τελείως* not with *νήφοντες* but with *ἐλπίσατε*. The hope existing in its first beginnings shall become so firm, that no suffering shall be able to shake it, and that it shall embrace whatever it contains in itself, and that it shall ever continue to the end. [*ita, ut nihil desideretur.*—Wahl.—M.]

For the grace—brought to you.—Ἐπὶ τὴν *φερομένην ὑμῖν χάριν*. The proper meaning of this expression depends on the interpretation of *ἐν ἀποκαλύψει*. The verb *ἀποκαλύπτειν* occurs indeed in a wider sense, to denote the revelation of the truth to the mind, or that of Jesus Christ, Matt. xi. 25; xvi. 17; Lk. x. 21; Gal. i. 16; iii. 23; 1 Cor. ii. 10. Hence *ἀποκαλύψις μυστηρίου* Rom. xvi. 25; and several times *ἀποκαλύψις Ἰησοῦ Χριστοῦ*. It is applied to inward revelation as contrasted with human instruction, Gal. i. 12; Rev. i. 1; cf. Eph. i. 17; iii. 3; 2 Cor. xii. 1. But *ἡ ἀποκαλύψις Ἰησοῦ Χριστοῦ* without the article, and without further specification, is the constant expression denoting the visible return of Christ. It is never used of His first advent in the flesh, cf. ch. i. 7, iv. 13; v. 1; 2 Thess. i. 7; Rom. viii. 18. 19; 1 Cor. i. 7. Particularly decisive are v. 5 and v. 7, where the reference is evidently to the second advent of Christ in the flesh. So Œcum. Theophylact, Grotius, Carpzov, Starke and others. It is difficult to combine both ideas, viz.: an inward and an outward revelation (Calvin, Beza, Bengel), and a clear sense possible only on the consideration that the revelation or advent of Christ to judgment is necessarily both inward and outward. The Apostle sees the advent of Christ as nearly impending, indeed as already present, ch. iv. 7; i. 20, and consequently speaks of grace, not as to be brought unto them hereafter, but as already brought to them [even now bearing down upon them.—M.]. In this sense *φέρειν* is used in the LXX. at Gen. xxxiii. 11. Hence it is unnecessary to assume a confusion of the present and future tenses.—*χάρις* in the usual sense, not=*χάρισμα*, as Grotius maintains. The objection of Weiss that the general biblical representation makes the second advent of Christ not a second revelation of grace, but a revelation of righteous judgment, ch. iv. 5; Rom ii. 5, is met by clear passages, *e. g.* Lk. xxi. 28. To the ungodly it will be a day of terror, but to believers a day of honour and glory. Then, at the appearing of Christ, it will become manifest, what is meant by being in favour (by standing in grace) with God, Mal. iv. 2. It has already been announced to you by the prophets (verse 12) but by Christ it is laid at your door, yea, laid in your bosom.

Gird up—sober.—*Ἀναζωσάμενοι—νήφοντες*. The perfect hoping is more clearly defined and confirmed by two participial additions. The first exhorts to girding up the loins. Peter thinks doubtless of the words of Jesus, "Let your loins be girded about," Luke. xii. 25 and with a view to avoiding all misunderstanding, adds, "the loins of your mind." Perhaps he alludes also to the significant commandment, "With your loins girded" Ex. xii. 11; and in that case the explanation of the addition is more simple and evident, cf. Jer. i. 17; Eph. vi. 14.—The loins were girded by gathering the long folds of the wide undergarment in a girdle in order to supply the body with a firm stay and to remove all hinderances, when the object was to work, to set out on a jourdey, to run, to carry a burden, to wrestle or to go to war. So the Christian should gird the *διάνοια*, gather up all distractedness and fickleness, and be astir and ready, that is, his thoughts and his will should be alive and concentrated when there is a call for work, for fight and for suffering. Beware of distractedness and idleness, but also of irritation, morbid excitement and exaggeration and eccentricity. Sobriety is to be the preventive of the latter. Both the girding and the sobriety are to be taken figuratively, although sobriety of the body is taken for granted. Compare the exhortation at Luke xxi. 34, and Rom. xiii. 14. Elsewhere sobriety is joined with vigilance that shall ward off all sleepiness and indolence, 1 Thess. v. 6; 1 Pet. v. 8; sometimes it occurs, as here, alone, 1 Thes. v. 8; 2 Tim. iv. 5; 1 Pet. iv. 7. [*Mentis sobrietas et vigilantia requiritur, sicque metaphora in lumborum cinctura prius reposita ἐξηγετικῶς explicatur.* Gerhard. '*Non temperantiam solum in cibu et potu commendat, sed spiritualem potius sobrietatem, quum sensus omnes nostros continemus, ne se hujus mundi illecebris inebrient.*'—Calvin.—M.] The hope of Christians might become mixed up with foolish and fanatical fancies of the glories of a temporal Messianic kingdom and premature expectations of the same as in the case of the Thessalonians (cf. 1 Thess. v. 6. 8; 2 Thess. ii. 2, etc.) against which the Apostle wishes to warn them. The present tense denotes necessary endurance in sobriety, while the Aorists *ἐλπίσατε* and *ἀναζωσάμενοι* concentrate the lasting action, as it were into one moment and denote them to depend upon one principal act.

VER. 14. **As children of obedience.**—Who sets his hopes in grace alone acquires the impulse and ability to fulfil the commandment of holiness. The exhortation proper is contained in v. 15. The contrary of children of obedience, are children of disobedience, in whom the devil is working, Eph. ii. 2; v. 6; Col. iii. 6; who are consequently called children of wrath, Eph. ii. 3; 2 Pet. ii. 14. Obedience comprises here, as in ch. i. 2. both the willing reception of the word of God and subjection to its precepts. Children of light, Eph. v. 8, are such as are born out of light and into light, with the property and calling

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to shine as lights; so children of faith are such as are born out of faith and into the life of faith and obedience. Our heavenly Father is their begetter, ch. i. 3. 17, and assurance of faith coupled with obedience their mother, while on the other hand the devil is the father of unbelievers Jno. viii. 44; and evil concupiscence their mother. Ὡς denotes the reason, because you are children of obedience, cf. v. 19; ch. ii. 13; iv. 16. [τέκνα ὑπακοῆς. "This phraseology," says Winer, Gram., 6th ed. p. 252, "is to be attributed to the vivid imagination of Orientals, which represents mental and moral derivation or dependence under the form of son or child. Sir. iv. 11. *Children of disobedience* are those who are related to ἀπείθεια as a child to a mother, those in whom disobedience has become predominant and a second nature."—M.]

Not fashioning—ignorance.—The exhortation to holiness is now more clearly defined by reference to their ante-Christian state. As Christians, you dare not pursue a course that is in unison with your former walk in sinful lusts. συσχηματίζεσθαι (from σχῆμα, the form of a thing, the fashion and mode of life, the manner in which one appears) to form or fashion one's self after something, to conform to it, Rom. xii. 12; to make oneself like to, cf. ch. viii. 12; 1 Thess. v. 22. *Lusts* are not sensual impulses and wants only, but desires of what is different from what God allows, desires of evil comprehensively described by John (1 John ii. 16) as the lust of the flesh, the lust of the eye and the pride of life; cf. Gal. v. 19 etc. They include, also, the proud aims of ambition, of the lust of power and of the desire of knowledge. The lusts are more clearly defined by '*in your ignorance.*' Sin darkens the understanding by the cloud of prejudices and false notions, cf. Rom. i. 21; Eph. iv. 18; and ignorance on the other hand, is the mother of many sins. A hint might be found in the circumstance that the Epistle is addressed to former heathens, who were devoid of all clear moral consciousness, of all definite discrimination between good and evil, between right and wrong; but the Jews also are charged with ignorance as the reason of their rejecting Christ, Acts. iii. 17, etc., and the degree to which their moral consciousness had been confused and clouded by the tenets of the Sanhedrim, is well known. This passage therefore is not decisive. In the case of believers, lusts belong to the past, inasmuch as their power is virtually broken and the spirit has the supremacy, although it must ever contend with the law in their members.

VER. 15. **But according to the pattern of that Holy One who hath called you.**—What is in the heart must appear in the life. Conform not to your former lusts but aspire after conformity to the Holy God; συσχηματιζόμενοι may be understood; so *Œcumenius* and *Theophylact*. Calling is closely connected with election, being the realization and assurance of it. It takes place sometimes mediately sometimes immediately; its end is the light and salvation of God out from the darkness, ch. ii. 21. If God calls, it is man's duty to hear and to follow, cf. 1 Sam. iii. 10. Thus he becomes, by constant yielding, a child of obedience. Weiss sees in the reference to the Holy God a hint of the Old Testament character of the Epistle, but this is not conclusive *per se*. The Aorist Imperative donotes an action that is to take place *immediately*, cf. Winer, Gram. 6th ed. p. 329.

All manner of conversation, in all your behaviour toward God and your neighbour. [*Nulla sit pars vitæ quæ, non hunc bonum sanctitatis odorem redoleat.* Calv.—M.]

VER. 16. **Because it is written.**—διότι gives the reason why holiness is necessary. For γίνεσθε, Lachmann and Tischendorf read ἔσεσθε. The end and aim of believers is the same in the New Testament and in the Old Testament, although the ways are different. Man's holiness is effected by his participating in the holiness of God in Christ, Heb. xii. 10; Lev. xx. 8.

And if ye call upon as Father Him. *If*, does not denote doubt, but the necessary consequence of the one from the other. [*Si non dubitantis est, sed supponentis rem notam. Est enim omnium renatorum communis oratio, Pater noster qui es in cœlis.* Estius.—M.] You ought not to regard God as your Father nor call upon Him as such in the Lord's Prayer, if you will not walk before Him in holy fear. The exhortation to a holy conversation is parallel to a conversation in the fear of God; both are founded on the filial relation. ἐπικαλεῖσθε may mean simply to call or to call upon or pray to. Gerhard recognized already a reference to the Lord's Prayer. If you confess before the world in your prayer that God is at once your Father and Judge, then . . .; cf. ch. i. 14; ii. 2; Matt. v. 45. 48; Luke vi. 35. In the Old Testament God is called the Father of Israel on account of the peculiar covenant-relation, into which He had entered with Israel, Mal. ii. 10; i. 6; Deut. xxxii. 6; cf. 2 Sam. vii. 14. The Apostle doubtless thinks here of Mal. i. 6 etc. where a similar condition is found, where God's relation of Father and Master is made the reason of an exhortation to reverence, where at v. 8 and 9 the question is twice asked, "Will He regard your persons?" and where ch. ii. 2, the judicial revelation of God is mentioned, cf. ii. 9; x. 12; iii. 5. 18; [S. Barnabas, Ep. 4; "*Meditemur timorem Dei, Dominus non accepta personâ judicat mundum; unusquisque secundum quod facit accipiet.*—M.]

Who without respect of persons—work. πρόσωπον λαμβάνειν— נָשָׂא פָנִים, Luke xx. 21 is to regard the person, to take cognizance of outward relations, to make injurious distinction between rich and poor, the talented and the untalented, high and low, citizens and strangers, James ii. 4. God judges very differently; He looks at the heart and the character of men and at their exhibition in deeds. Justification at the last-judgment depends upon the inward state and the outward works of believers and unbelievers. So taught *our Lord* Himself, Matt. xvi. 27; vii. 19; xxv. 31 etc.; and with this agree John, Rev. xxii. 12; 7.: iii. 11; *John* ch. viii. 51; cf. ch. xiii. 15; *James*, ch. ii. 18 etc.; *Peter*, 1 Peter ii. 12 and *Paul*, Rom. ii. 6 etc.; viii. 13; 2 Cor. v. 10; Eph. vi. 8; Col. iii. 24. 25; Gal. vi. 7–9. The Scriptures uniformly teach that forgiving grace is not conditioned by any work; it is absolutely free and unmerited and presupposes nothing beyond a penitent mind and an appropriating of the righteousness of Christ; but it insists upon a

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life corresponding with the will of God, and even supplies the needed strength to lead it. Faith must work by love, Gal. v. 6. It is the living root of all good works, while unbelief is the father of every sin. God looks upon the life of a man as one connected work. Hence we have here the singular ἔργον as at Matt. xvi. 27 πρᾶξις; for God looks at the one source of all our work, on our relation to the truth revealed in our conscience and in His word. But since all rational creatures ought to know the perfect justice of His decision, He judges them according to their works and here all mankind fall into only two classes. There is no inconsistency between this passage and John v. 22, where it is said that the Father judgeth no man, but hath committed all judgment unto the Son [for, as Didymus says, the Father is the *fons judicii, judicante filio Pater est qui judicat.*—M.], just as the creation of the world is ascribed to the Father, although mediated by the Son, John i. 1 etc.; cf. 1 Peter iii. 12. 22; iv. 5; v. 4; 2 Peter ii. 9. [John v. 22 clearly implies that He who has delegated the judgment to the Son is *the Judge.*—M.]

In fear.—This does by no means militate, as Weiss maintains, against the Petrine and Johannean fundamental conceptions of the Christian life, as expressed Rom. viii. 15; 2 Tim. i. 7; 1 John iv. 18. These passages speak of a *slavish* fear which in believers makes room to filial love; filial fear and dread remains also in the children of God, while they continue in a state of imperfection; it flows from the contrast between themselves and God, from their dependence on Him and their remembrance of His holiness and justice, from the possibility of a relapse, cf. Phil. ii. 12, and mostly exhibits itself as a holy fear to grieve his love, to displease Him and to provoke His disfavour. Calvin: "Fear is here opposed to security," cf. Rom. xi. 20; 2 Cor. vii. 1; 2 Peter iii. 17; Ps. xxxiv. 10; xix. 10.—A reason of fear is also contained in the additional clause: "the time of your sojourning," while you tarry here below among strangers. You are not yet at home, but only on the way; like seafaring men you may possibly be cast on a strange coast. At all events you must fight your way through the world's hatred. John xv. 19.

[Wordsworth: Here is a connected series of arguments and motives to holiness, derived from a consideration,

1. Of the holy nature of Him whom we invoke as *Father*, whose *children* we are, whom therefore we are bound to imitate and to obey.

2. Of His office as *Judge*, rewarding every man according to his work, whom therefore we ought to fear.

3. Of Christ's office as *Redeemer*, and of His nature as an *all-holy* Redeemer, paying the costly price of His own blood to ransom us from a state of unholiness, and purchasing us to Himself, with His blood. Therefore we are not our own, but *His*; and being His, bought by His blood, we owe Him, who is the Holy One, the service of love and holiness. Cf. 1 Cor. vi. 19. 20; Eph. i. 7. 14; and *Clem. Rom.* i. 7. ἀτενίσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ, καὶ ἴδωμεν ὡς ἔστι. τίμιον τῷ Θεῷ πατρὶ αὐτοῦ ὅτι διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθέν. cf. S. *Aug.* Serm. 36.

4. Of our *transitory* condition in this life. On the special allusion in παροικία, *sojourning* see ch. ii. 11.

5. Of the gift of the spirit of holiness.

6. Of our new birth by the living Word of God.—M.]

Ver. 18. **Forasmuch as ye know.**—The consideration of the inestimable benefit of salvation supplies a new argument for aspiration to holiness of mind and conversation, v. v. 18. 19. Bede gives the right connection. "In proportion to the price at which you have been redeemed from the corruption of carnal life should be your fear not to grieve your Saviour's heart by a relapse, for the punishments will correspond to the worth of the ransom." This knowledge is the knowledge of faith, flowing from the fundamental consciousness of Christians, cf. ch. iii. 9; v. 9; James i. 8.

Redeemed.—λυτροῦν denotes not any release or deliverance, but to release by payment of a corresponding ransom. It corresponds to the Hebrew גָּאַל and פָּדָה, Ex. vi. 6; Ps. lxxiv. 2; lxxvii. 16; cvi. 10; Deut. vii. 8; ix. 26; Jer. xv. 21; xxxi. 11. So Christ says that He was giving His life as a ransom for many, Matt xx. 28: cf. Mark x. 45; 1 Tim. ii. 6; Titus ii. 14. The comparison of the blood of Christ with gold and silver proves that the word must be taken in its original sense. ἐξαγοράζειν is used in the same sense at Gal. iii. 13; 1 Cor. vi. 20; vii. 23; Rev. v. 9. The manner in which the redemption has been effected, is therefore the production and payment of an equivalent, viz.: the satisfaction, the substitution, cf. Eph. v. 2; i. 7; Rom. iii. 24; Heb. ix. 15.—Who received the ransom? Not the devil as maintained by some, but the Supreme Lawgiver and Judge. The justice of God, outraged by sin, was satisfied—the satisfaction itself, however, being appointed by the love of God Himself; allusions to which are even found in the sacrifices of the Old Testament, Lev. xvii. 11. Because this last passage states that the soul of the flesh is in the blood and that it is the blood which maketh atonement by the soul, cf. v. 14; blood is designated as the means of atonement both here and Rom. iii. 24. 25; v. 8. 9; while elsewhere the soul, the life of Christ is said to have been given. Blood has atoning virtue, for "without shedding of blood is no remission," Heb. ix. 22. Redemption relates therefore primarily to the curse and guilt of sin and secondarily to its enslaving power. The two ideas are not very sharply separated in Holy Writ, cf. ch. ii. 24; Is. liii. 7. It is most dear, most precious blood because it is undefiled by sin and passion and because it is the blood of the God-man and more valuable by far than the blood of many thousand valiant warriors. The addition v. 19, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, etc., confirms our explanation. ὡς indicates a well-known reason and refers to Is. liii. While in Isaiah the figure of the Lamb denotes immediately only the patient, silent suffering of the Messiah in His atoning death, the predicates used by the Apostle, clearly relate to sacrificial lambs, and particularly to the Paschal Lamb, cf. John i. 29. 36. Every sacrificial lamb had to be without blemish, Lev. iv. 32; iii. 6; xxii. 20 etc.;

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i. 10; xii. 6; xiv. 10; Numb. xxviii. 3. 11; Ex. xii. 5. Christ as the Spiritual Sacrificial Lamb (1 Cor. v. 7; John xix. 36) was perfectly pure within and unstained by sin without, as Bengel rightly explains. "*In se non habet labem, neque extrinsecus maculam contraxit.*" Cf. 1 John iii. 5; 2 Cor. v. 21; Heb. vii. 26; Eph. v. 27. From what are the children of God redeemed?

From your vain conversation, inherited from your fathers. [So the German.—M.] This describes the being of this world as untrue, as having its root in appearances, and as devoid of all foundation, strength and vitality, cf. Rom. i. 21; Eph. iv. 17; 1 Cor. iii. 20; 2 Peter ii. 18; Rom. viii. 20. Its main stay and support lies in the force of habits, ideas, views, principles and maxims transmitted from father to child through successive generations. Men justify their ways, saying, 'Such was the practice of our fathers and our forefathers,' and continue in the bonds of error and sinful lusts. Calov. explains πατροπαραδότου of original sin and of imitating paternal examples. The deep-rootedness of this vain conversation notwithstanding, deliverance and redemption from it is found in the death and blood of Jesus Christ. The Apostle does not specify how the atonement of Christ effects redemption from the power of sin; we may doubtless supply this solution (cf. 1 Peter ii. 24) thus: having been redeemed from the curse of the law by the blood of Jesus, we are enabled to be cleansed from sin, to be united to God and to approach Him with joy and courage. The Holy Spirit's power is present to deliver us from the dominion of sin.—Χριστοῦ, an explanatory addition serving as a transition to what follows.

Ver. 20. The personality and work of Christ were neither the natural result of the world's development nor the suddenly formed decree of God in *time* [as distinguished from eternity, M.], as if after the lapse of four thousand years He had suddenly thought of contriving this way of salvation, but Christ was destined and ordained from before the foundation of the world to redeem us by His blood; hence the prophets did foretell His life and sufferings, His death and glorious exaltation, vv. 11. 12. The antithesis φανερωθέντος does not warrant the positive conclusion that the Apostle thinks of the real (opposed to ideal) preëxistence of Christ. The sense might be as follows: The Messiah having ideally existed in the Spirit of God, in the fulness of time became also really manifest. But reverting to v. 11, where mention is made of the Spirit of Christ in the prophets, and considering that correctly speaking the φανεροῦν, is the manifestation of a previously hidden existence, and that while believers are said to have been fore-ordained it is never affirmed that they were manifested, we feel inclined to agree with Lutz and Schumann that the real preëxistence of Christ is probably presupposed here; φανεροῦν, however, relates also to the continuing manifestation of Christ by the preaching of the Gospel.

Before the foundation of the World.—καταβολή, the act of καταβάλλεσθαι denotes laying something down, laying the foundation; applied to the foundations of the earth (Job xxxviii. 6; Prov. viii. 29)=founding, creation, cf. John xvii. 24; Eph. i. 4; 1 Cor. ii. 7; 2 Tim. i. 9; Tit. i. 2. 3; Col. i. 26. The remark of Oettinger that the creation of the world is called καταβολή because the Visible originated from the Invisible by a fall, is ingenious, but far-fetched and untenable. He maintains that the word signifies *casting off*. Ἐπ' ἐσχάτων τῶν χρόνων; Tischendorff and Lachmann read ἐσχάτου. Χρόνοι periods of time shorter than aeons. The καιροί are definite portions of those periods. They are called, Acts ii. 17; 2 Tim. iii. 1, the last days. They form, since they have a similar character, a unit, and are called on that account the last hour, 1 John ii. 18, or the last time, Jude 18. It would seem to signify therefore the period from the glorification of Christ to His first visible advent [*vulgo*, his second advent, M.] cf. v. 5; but ἐπί may also mean, "near at hand," a sense in which it may be shown to be used at least with local reference.—Ἐσχάτων to be taken as neuter on account of the succeeding Article.

For you who.—Believers are the end and aim in the manifestation of the Redeemer: you may therefore view it, as if Christ had come for you only, cf. 1 Cor. ii. 7. The design of His manifestation was to make you also believers. You owe it to Him that you are able to believe (δι' αὐτοῦ). Weiss gives the following connection: The manifestation of Christ effected by means of the preaching of the Gospel (ch. i. 12) and culminating in His resurrection and exaltation to glory, begets believing trust in God, who did work this miracle of miracles. He that has done such great things is also able (humanly speaking) to accomplish the greatest and highest expectations we can cherish. Thus faith becomes hope in God, who has done this miracle. Hope appears here as a new feature superadded to faith, cf. Rom. v. 2; Eph. i. 18. [Your faith rests on Christ's *resurrection*—it was God who raised him; your hope on Christ's *glorification;* it is God who has given him that glory. Alford.—M.] Εἰς Θεόν signifies resting in, entering into God. Petr. Lomb. *Credendo in Deum ire.*—ὥστε denotes sequence not purpose. The exhortation here reverts once more to v. 12, with this difference, that what there is urged, is here supposed to exist.

DOCTRINAL AND ETHICAL.

1. The disciple of Jesus must intimately combine with confident repose in the grace of atonement, the desire after the pattern of God to become holy and to walk in holiness before Him, v. 13–15.

2. The state of Christians is marked by the singular characteristic that they must *become* what they *are:* born into lively hope, they have to learn daily to hope anew. They stand in faith and love, v. 5. 8, yet must ever suffer themselves to be anew excited thereto, v. 13. They are dead with Christ, Col. iii. 3, yet must daily mortify anew their sinful members, Col. iii. 5, etc. The riddle is solved by distinguishing between what we are in the eternal view of God and what in empirical reality, or between what we are in the new principle of life and what in its gradual development. That which is implanted in the *idea* and in the germ must be followed by a voluntary and all-sided development. [This sentence may have a misty

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air to some, but I found it difficult to give the sense of the original without a long circumlocution. Light is shed upon it by the consideration that *idea* is not used in the popular, but in the philosophical sense. It appears to come nearer to *ideal* than to *idea* proper.—M.] By the side of the new man there continues, until we die, the old man who must be crucified day by day.

3. All exhortation to holiness of mind and conversation will prove ineffectual and unsuccessful, unless the firm foundation of it lies in confidence in the grace of God that meets us half-way in Christ, v. 13. The hope to which that confidence gives rise, namely, the hope of the glorious possession of heaven, supplies the power of victory in view of the temptations and enjoyments of this earthly world.

4. The agreement of the Old and New Testaments is evident from the circumstance that holiness after the pattern of God is in both the chief requirement and end of our vocation. Compare the Sermon on the Mount. The only difference being that the idea of holiness in the New Testament is more profound and spiritual than in the Old.

5. Justification at the last judgment will depend on our works; our works, whether flowing from faith or unbelief, will determine our respective destiny, v. 17; cf. Rom. ii. 13. 6. 7; Matt. xxv. 34; Rev. xx. 12; 2 Cor. ix. 6.

6. The blood of Jesus Christ is not the same as His death. Elsewhere also it is specially emphasized as the means of redemption, the ransom, Rom. iii. 25; v. 9; 1 John v. 6; Heb. x. 29; ix. 22; xiii. 20; Acts xx. 28; Eph. i. 7; Col. i. 20; 1 John i. 7; Rev. i. 5; v. 9; vii. 14; xii. 11. God's law for the government of the world having been broken by sin, the blood of the holy God-Man is needed as an atonement, v. 19.

7. The resurrection of Jesus Christ is the seal set to the atoning virtue of His blood and at the same time the pledge of the perfecting of those, who as members of His body are united to Him, the head.

HOMILETICAL AND PRACTICAL.

The tightened girdle of faith is a main essential to the pilgrim passing through the world to heaven.—The loins serve the purposes of walking, warring and carrying; the powers of the soul corresponding to these purposes have need to be strengthened.—"The Christian in the heavenly race, Must firmly set and keep his face, Fixed on Jerusalem."—TERSTEEGEN. The blissful end of Christian hope, v. 13.—The grace offered by Christ is the solid foundation for the soul's anchor to rest upon.—True faith is not an idle dream nor hollow talk.—The features of the regenerate exhibit the impress of their heavenly Father's image.—Spiritual blindness both the consequence and cause of the dominion of sinful lusts. v. 14.—Fear of self-deception, relapse and new offences against God is the sure guardian of our hope.—How do we recognize the time of our visitation?—What glorious hopes flow from the glory which Christ has obtained from His Father? STARKE. Would you be God's *child*, you must imitate Him, Eph. v. 1.—v. 17. What a great alliance! a bought slave, preferred to the distinction of an adopted child, it is to be hoped, will not complain of having to render to his Redeemer a reasonable and joyful service, after his former experience of the rudder and the whip.—If you meet with some adversity, think yourself for a night in uncomfortable quarters, you will have better accommodation when you get home.—You are greatly in error, and abuse the Gospel, if you consider all manner of vain conversation to belong to Christian liberty. In the work of salvation, redemption as the cause of salvation cannot be dissociated from the condition annexed to it, which is the renunciation of every evil work—the two, redemption and renunciation should go hand-in-hand, Luke i. 74. 75.—We are bound to honour, love and obey our parents and ancestors, but not to follow them in the vanity of conversation and sinful habits, Eph. vi. 1. 2; Matt. x. 37. Beware to form too low an opinion of any man, and still more to injure his soul's welfare, for every one has been redeemed by the inestimable price of the blood of Jesus.—If the atoning blood of Jesus is to benefit us, we must also carry the innocence, gentleness and patience of the Lamb of God, Col. i. 22.—Who, after the Apostle's doctrine preaches another Gospel is not of God, but of the devil, and he is by no means to be heard, Gal i. 8.

LISCO:—Motives to zeal for holiness: (*a*) the grace offered to Christians; (*b*) the blessedness of their filial relation to God; (*c*) the redemption effected by Jesus Christ.—The real character of Christ's redeemed people: (*a*) they are full of faith in God and Jesus Christ; (*b*) earnestly struggling with sin they strive after holiness; (*c*) they walk in righteousness and obedience to the commandments of God; (*d*) they abound in zeal to do good and are rich in faithful love of the brethren.—How the preciousness and assurance of our hope founded on the resurrection of Christ should influence our whole behaviour. The value of the blood of Christ: (1) what makes it invaluable: (*a*) the holiness of Him who shed it; (*b*) the glory of the work accomplished by it; (2) what is the evidence of our appreciation of the value of it.

BESSER, in illustration of v. 19, supplies the following narrative: A wealthy and kind Englishman once bought in the slave-market a poor negro for twenty pieces of gold. His benefactor presented him moreover with a certain sum of money, that he might buy therewith a piece of land and furnish himself with a home. Am I really free? May I go whither I will? cried the negro in the joy of his heart; well, let me be your slave, Massa: you have redeemed me, and I owe all to you. This touched the gentleman to the quick: he took the negro into his service, and he never had a more faithful servant. But, said that Englishman, I ought to learn a lesson from my grateful servant, which until then, alas, had little engaged my attention, namely, what is meant by the words: "Ye know that ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ."

[VER. 13. Grace is bearing down upon, coming to meet the Christian who with girded loins sets out on his pilgrimage. The prodigal son was met by his Father.—M.] Faith establishes the heart on Jesus Christ, and hope lifts it up, being

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on that rock, over the head of all intervening dangers, crosses and temptations, and sees the glory and happiness that follow after them.—Gather up your affections, that they hang not down to hinder you in your race and so in your hopes of obtaining; and do not only gather them up, but tie them up, that they fall not down again, or if they do, be sure to gird them straiter than before.—We walk through a world where there is much mire of sinful pollutions and therefore cannot but defile them; and the crowd we are among will be ready to tread on them, yea our own feet may be entangled in them and so make us stumble and possibly fall.

LEIGHTON:—VER. 14. The soul of man unconverted is no other but a den of impure lusts, wherein dwell pride, uncleanness, avarice, malice, etc. Just as Babylon is described Rev. xviii. 2; or as Is. xiii. 21. Were a man's eyes opened he would as much abhor to remain with himself in that condition, "as to dwell in a house full of snakes and serpents," as St. Austin says. As the offices of certain persons are known by the garb or livery they wear, so transgressors: where we see the world's livery we see the world's servants; they fashion or habit themselves according to their lusts; and we may guess that they have a worldly mind by their conformity to worldly fashions.

CLARKE:—Obedience to God is as much the mark of right knowledge, as a sinful life is the sure sign of ignorance of God.

VER. 15. *Summa religionis est imitari quem colis* (In LEIGHTON).—CLARKE:—Heathenism scarcely produced a god whose example was not the most abominable; their greatest gods, especially, were paragons of impurity; none of their philosophers could propose the objects of their adoration, as objects of imitation.

LEIGHTON:—VER. 17. This fear is not cowardice, it doth not debase, but elevate the mind, for it drowns all lower fears, and begets true fortitude and courage to encounter all danger for the sake of a good conscience and the obeying of God. The righteous is as bold as a lion, Prov. xxviii. 1. He dares do any thing but offend God: and to dare to do that is the greatest folly, and weakness, and baseness in the world. From this fear have sprung all the generous resolutions and patient sufferings of the saints and martyrs of God; because they durst not sin against Him, therefore they durst be imprisoned, and impoverished and tortured, and die for Him. Thus the prophet sets carnal and godly fear as opposite, and the one as expelling the other, Is. viii. 12. 13. And our Saviour, Lk. xii. 4, "Fear not them which kill the body, but fear him which after he hath killed, hath power to cast into hell; yea, I say unto you fear *Him*." Fear not, but fear, and therefore fear, that you may not fear.—He made all the persons and he makes all those differences Himself, as it pleaseth Him; therefore He doth not admire them as we do; no, nor at all regard them: we find very great odds betwixt stately palaces and poor cottages, betwixt a prince's robes and a beggar's cloak; but to God they are all one, all these petty grievances vanish in comparison of His own greatness; men are great and small compared one with another; but they all amount to just nothing in respect of Him; we find high mountains and low valleys on this earth, but compared with the vast compass of the heavens, it is all but as a point, and hath no sensible greatness at all.

[Our sojourn on earth is a state of probation, from which the fear of God is inseparable.—M.]

[VER. 18. The doctors of the synagogue had delivered traditions to the Jews which made the worship of God vain, Matt. xv. 9; and the Gentiles sought to justify their vain idolatry on the plea of tradition, saying (on the authority of Plato, *Tim.* p. 1053 E. and Cicero, de *Nat. Deor.* 3, n. 3. 6.) That they "were not to be moved, by any persuasions, from the religion which they had received from their forefathers."—M.]

[VER. 19. "All glory be to Thee, almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world." Book of Common Prayer, *Communion Office.*—M.]

[VER. 20. The Jews say, that "When God created the world, He held forth His hand under the throne of glory, and created the soul of the Messiah and His company, and said to Him, Wilt thou heal and redeem my sons, after six thousand years? He answered, Yes. God said to Him, If so, wilt thou bear chastisements, to expiate their iniquity, according to what is written, (Is. liii. 4) 'Surely, He bore our griefs?' He answered, I will endure them with joy." And to this representation of this covenant made with the Messiah "before the creation of the world" it may be the Apostle here refers. In the style of Philo, he is ἀΐδιος Λόγος, "the Eternal Word, the first born and the most ancient Son of the Father, by whom all the species were framed." This therefore is according to the received opinion of the Jews. Whitby citing Cartw. Mellif. I. p. 2974, 75, and De Plaut. Noe, p. 169, D.—M.]

LEIGHTON:—VER. 21. When you look through a red glass, the whole heavens seem bloody; but through pure unclouded glass, you receive the clear light, that is so refreshing and comfortable to behold. When sin unpardoned is betwixt, and we look on God through that, we can perceive nothing but anger and enmity, in His countenance; but make Christ once the *medium*, our pure Redeemer, and through Him, as clear transparent glass, the beams of God's favourable countenance shine in upon the soul; the Father cannot look upon his well beloved Son, but graciously and pleasingly.

[Redemption flows from the precious blood of Christ, faith and hope from His glorious resurrection.—M.]

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CHAPTER I. 22–25.

ANALYSIS:—Exhortation to pure and fervent brotherly love, as characteristic of those who have been born to love by the life-seed of the eternal word.

22 Seeing ye have purified[1] your souls in obeying[2] the truth through the Spirit[3] unto unfeigned love of the brethren, *see that ye* love one another with[4] a pure heart fervently:[5]
23 Being born again, not of corruptible seed, but of incorruptible, by the word of God,
24 which liveth and abideth for ever.[6] For all flesh[7] *is* as grass, and all the glory of man[8] as the flower of grass.[9] The grass withereth, and the flower thereof falleth
25 away: But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

Verse 22. [1 ἡγνικότες, having purified; *castificantes*, Vulg., making chaste, Wiclif.—M.]
[2 ὑπακοῇ—in obedience of, Germ.—M.]
[3 διὰ πνεύματος omitted in A B C. Cod. Sin., inserted in Rec. K. L.—M.]
[διὰ—by, nor through, see v. 33.—M.]
[4 ἐκ καθαρᾶς. ἐκ, out of, from, Germ.; omitted in A B, inserted in Rec. C. K. L.—M.]
[Cod. Sin. **καρδ. ἀληθινῆς.—M.]
[5 ἐκτενῶς—*intente*.—M.]
Verse 23. [6 ζῶντος Θεοῦ καὶ μένοντος—by the word of God living and enduring.—M.]
[Cod. Sin. omits εἰς τὸν αἰῶνα.—M.]
Verse 24. [7 διότι—because.—M.]
[8 ἀνθρώπου in Rec. for αὐτῆς. If the latter reading is preferred, we must render "and all the glory of it," *i. e.* of flesh. So Wiclif and Reims.—M.]
[9 ἐξηράνθη, ἐξέπεσεν, aorists, statement as in a narrative; viz.: the grass hath withered and the flower thereof is fallen away; Wiclif and Reims: *Exaruit fœnum et flos ejus decidit*. Vulgate. German.—M.]
[Cod. Sin. ὡσι (**improb.)—ἡ δόξ. αὐτοῦ.—**δόξ. αὐτῆς. ἀνθ.—Without αὐτοῦ.—M.]

EXEGETICAL AND CRITICAL.

VER. 22. Connection. The exhortation (v. 13) "Hope perfectly for the grace," fully corresponds to the second leading exhortation, "Love one another fervently." The former was founded (in a participial sentence) on the concentration of thoughts and constant sobriety; the latter is founded (also in a participial sentence) on purifying the soul in obedience of the truth. Brotherly love must be the exponent of the nature, strength and fruit of regeneration.

Purified.—Ἁγνίζειν denotes the laying aside of evil, the putting off lust, hatred, envy and hypocrisy; ἁγίαζειν, on the other hand, the positive putting on the opposite good and growing therein, cf. ch. ii. 1. The Perfect shows that the purifying does not belong exclusively to the past but is affected by the imperative form ἀγαπᾶτε. [The German reads so (instead of ἀγαπήσατε) on the authority of the Codex Colbertinus Cent. XI.—M.], and indicates that such pure love cannot exist without the antecedent purifying of the soul. The Apostle means a constantly needed purifying, not one merely begun in regeneration. Augustine: "Chastity of the soul consists in sincerity of faith and purifying the heart from unchaste flames."

In obedience of the truth.—By absolute subjection to the truth given in the word of God, by keeping it and causing it to work in the heart. Obedience to the faith and moral obedience are again comprised in one. Truth has a purifying and separating power, removing all obstacles to the exercise of brotherly love, such as selfishness, obstinacy, self-sufficiency, men-pleasing, ambition, flattery, in fact, all manifestations of egotism. Because true believers are the children of God, ch. i. 3. 14. 17, they should act as brethren one to another. This is one of the principal commandments of Christ Himself, and consequently one of the main ends of holiness, Matt. xxii. 40; Mk. xii. 31; Luke x. 28; Jno. xiii. 34. 35; cf. 1 Pet. ii. 17; v. 9. But because selfishness, deceit, hypocrisy and flattery are frequently hidden under the cloak of love, the word ἀνυπόκριτος is added.

By the spirit, is wanting in several MSS. If, as is probable, authentic, it should be joined to ἡγνικότες not to ὑπακοῇ. It denotes the Holy Spirit, by whom alone the soul can be purified, Acts xv. 8. 9; Rom. viii. 13; 1 Cor. xii. 3; Eph. v. 9. πνεύματος is also without the article in ch. i. 2.

Unfeigned love of the brethren.—Brotherly love being thus rendered possible, its free and actual exhibition ought to follow. There being two kinds of love, pure and impure, heavenly and earthly, the Apostle expressly adds, "out of a pure heart." Lachman strikes καθαρᾶς out of the text. Purity of heart is equally demanded in other passages, Matt. v. 8; 1 Tim. i. 5; 2 Tim. ii. 22. Bengel nicely remarks that purifying qualities, as antecedents to brotherly love, are also insisted upon at 2 Peter i. 5. 6.

ἐκτενῶς is a very pregnant addition. It denotes stretching out, straining, putting forth strenuous effort, hence (*a*) by straining and extending every energy, by untiring elasticity, (*b*) by sustained perseverance, (*c*) by extending it to such brethren as appear less worthy of love. Weiss: "With lasting, persevering energy, that cannot be tired out by the cumulating guilt of our neighbour," ch. iv. 8. The possibility of such a mode of conduct belongs to the state of regeneration, v. 23; cf. Matt. xviii. 21. 22; see above on v. 3. Steiger. "As natural relationship produces natural affec-

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tion, so spiritual relationship produces spiritual affection." It is lasting, because emanating from an eternal source of life.

VER. 23. **Of (out of) incorruptible sowing.** σπορά denotes begetting, sowing, not seed, as many translate, cf. John i. 13. Regeneration is not the effect of a transient act of begetting, but of the power of the Holy Ghost. The means He uses is the word of God, Jas. i. 18; 1 Cor. iv. 15. Paul laying claim in the latter passage to the new birth or new-begetting of the Corinthians means nothing beyond his having been an instrument of the Holy Ghost. [The full idea is brought out by noticing the force of the prepositions ἐξ and διά. The Apostle says, "Being born again, not of"—ἐξ, that is, out of—"corruptible seed" (like *semen humanum*), but out of "incorruptible begetting"—διά—"by means of the word of God." 'The ἐξ of origination rests in God himself, the Father, who begat us, of His own will: the διά of instrumentality moves on and abides forever.' Alford.—M.]

By means of the word of God living and abiding forever.—Ζῶντος καὶ μένοντος belong to λόγου, as is evident from the sequel, v. 25. The Apostle does not speak of the Being of God, but of the nature of the word of God. It is living, cf. Heb. iv. 12, because it has life in itself, is indued with eternal, with divine power and therefore begets life in its turn, cf. Acts vii. 38. Luther: "If I put the cup, containing the wine, to my lips, I drink the wine without swallowing the cup. Such also is the word, which brings the voice; it sinks into the heart and becomes alive, while the voice remains without and passes away. It is therefore a Divine power, yea, it is God himself, cf. Ex. iv. 11." It is able to kill, Rom. vii. 10, and to make alive.—Μένοντος εἰς τὸν αἰῶνα. (The last three words are wanting in important MSS. and therefore omitted by Griesbach and others). It remains forever in its nature, power and effects. [Dean Jackson *on the Creed*, book 7, ch. 28, vol. 7, p. 270: "If *Christ's flesh and blood* be the *seed* of Immortality, how are we said to be born again *by the word of God which liveth and abideth forever?* Is this Word, by which we are born, the same with that immortal seed, of which we are born? It is the same, not in nature, but in person. May we not, in that speech of St. Peter, by the Word, understand the word preached unto us by the Ministers who are God's seedsmen? In a *secondary* sense we may, for we are begotten and born again by preaching, as by the instrument or means. Yet born again we are by the *Eternal Word* (that is, by *Christ* Himself), as by the proper and efficient cause of our new birth. . . And Christ Himself, who was put to death for our sins, and raised again for our justification, is *the Word* which we all do or ought to preach. The Son of God manifested in the flesh, was that *Word* which, in St. Peter's language, is *preached by the Gospel*, and if we do not preach *this Word* unto our hearers, if all our sermons do not tend to one of these two ends, either to instruct our auditors in the articles of their creed concerning Christ, or to prepare their ears and hearts that they may be fit auditors of such instructions, we do not preach the Gospel unto them, we take upon us the name of God's ambassadors, or of the ministers of the Gospel, in vain."—M.]

[A Lapide: "This sense is a genuine and sublime one, because in our Regeneration, Christ Himself is personally communicated to us, so that the Deity thenceforth dwells in us as in a Temple, and we are made partakers of the Divine Nature, 2 Pet. i. 4." See James i. 18–21.—M.]

VER. 24. διότι introduces the proof of the difference between corruptible begetting and incorruptible. The begetting is like the instrument of begetting. The words quoted by Peter are found Is. xl. 7, etc.; his citation is free, not literal. Flesh signifies here the whole living world, inasmuch as it is under the power of transitoriness and surrounded by weakness. Bengel: "The old man, man of the old birth, especially self-righteousness, on which man is wont to found his confidence." Calvin: "Whatever is highly esteemed in things human, beauty, bodily strength, learning, riches, posts of honour." It includes also the life of the natural mind, as long as it remains unoccupied and without the animation of the Spirit of God. Hence the Scripture speaks of fleshly-mindedness, Rom.. viii. 5–7, and reckons also hatred, anger and pride among the works of the flesh, 1 Cor. iii. 3; Gal. v. 19; Eph. ii. 3; Col. ii. 18. The flesh as well as the spirit, has its glory and flower. It appears robed in the forms of beauty, wisdom, nobleness, patriotism and even of holiness. It develops itself in forms of government, in art and science, in philosophical systems and theories of religion, so far as they are not penetrated by the Spirit of God. Hence they vanish as fast as they grow, yea faster—like the flower of grass (Griesbach and others read αὐτῆς after δόξα. See Appar. Crit. above), whose leaves fall asunder, cf. Ps. ciii. 15; xxxvii. 2; James i. 10; Is. xl. 6. 7. Peter refers to the last passage as given by the LXX., where the past tense is used, which describes with graphic effect the rapidity of the change.

VER. 25. **But the word of the Lord endureth forever**, ever green and in vigour of life; it is continually valid and efficient, enduring to eternity, and so is whatever emanates from or originates in it, cf. Ps. cxix. 89; Luke xxi. 33. Luther: "You need not open your eyes wide how you may get to the word of God; it is before your eyes, it is the word which we preach." Deut. xxx. 11; Rom. x. 6, etc. The word of the Gospel preached to Christians is essentially one with the kernel of the word of the Old Testament, cf. Rom. xvi. 26; Eph. ii. 20; iii. 5.—Εἰς ὑμᾶς, it has been brought unto you and implanted in you. The circumstance of Peter taking for granted that his readers are familiar with the word of the Old Testament, furnishes a hint that he writes to Jewish Christians. [Wordsworth: The transition from the Incarnate Word to the spoken and written word, and *vice versâ*, is, as might be anticipated, of not unfrequent occurrence in Holy Writ: see Heb. iv. 12; James i. 18–23.—Observe, also, that St. Peter here *returns* to the principal person, Christ, and speaks of Him, who is the *Living Word*, as being also the *Living Stone*, ii 4.—M.]

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DOCTRINAL AND ETHICAL.

1 The necessity of purifying the soul was recognized even in the systems of the philosophers, *e. g.*, in the *Platonic* and *Neoplatonic* schools; but the only means of accomplishing it was unknown to them: subjection to revealed truth, appropriating and practising it.

2. Purification must begin and without interruption continue in the soul, the stronghold and seat of sin.

3. Essential unity of the message of salvation in the Old and New Testaments, v. 25.

4. Regeneration or new-birth, the first implanting into the new, spiritual life, must be distinguished from quickening and conversion. The Scripture clearly teaches that regeneration takes place through Baptism by means of the word and through the Spirit who animates it, John iii. 5; Tit. iii. 5; Rom. vi. 8; Gal. iii. 26. 27; Eph. v. 25–27; 1 Peter iii. 21. Compare the lucid exposition of Kurz in *Christ. Religion* (Christliche Religionslehre) p. 196. 197, 5th ed.

HOMILETICAL AND PRACTICAL.

Incorruptible sowing or generation yields incorruptible fruit, a new man. As is the origin of life, so are the effects that flow from it.—While the non-christian loves in Adam, the believer loves in Christ. The former passes off carnal inclination for true love.—Regeneration is not the completion but the beginning of Christianity. The word of God, which is intrinsically spirit and life must also become alive in us. It is a fire, but it cannot prove its power, as long as it touches us only superficially.

STARKE:—Hearty brotherly love comprises also brotherly correction, which should take place in a loving and gentle spirit, Gal. vi. 1.—The analogy between the word of God and seed in the field exhibits the following particulars: 1. The seed has in itself the power of growth, and does not receive it from the field. The word of God has power within itself and manifests itself as a spiritual growth. 2. The seed requires a well-prepared field; the word of God a soul ready to be qualified for receiving it and bearing fruit. 3. The seed needs a sower to scatter it in due season and in the right manner; the word of God needs the office of teachers, or spiritual husbandmen. 4. The scattered seed must be harrowed in, in order to be thoroughly mixed up with the soil and in order to grow above to strike root below; so the word of God, which is therefore called the implanted word, James i. 21. 5. The seed bears no fruit unless it be quickened by warm sunshine and fertile showers from above: so also the word of God, which although it has living power in itself, requires the supply of grace by the Holy Ghost. 6. The seed of one kind, scattered on differing soil, good, bad and indifferent, owing to the inequality of the soil, does not yield the same fruit: so it is with the word of God.—Christianity insists not so much on a mere externally blameless conversation as on regeneration, Gal. vi. 15; Phil. ii. 5.—We know no other word of God than that which was preached by Christ and the Apostles throughout the whole world, is put on imperishable record and still continues before our eyes.

LISCO:—Of what passes away and of what remains.

[VER. 22. The properties of brotherly love. 1. It is *unfeigned*, more of the heart and the hand than of the lip. 2. It is *pure*, beginning and ending in God. 3. It is *fervent* with all the energies of the soul on the stretch. The sympathy of the whole body with any injured or diseased member a Scriptural illustration.—M.]

[LEIGHTON:—The true reason why there is so little truth of this Christian mutual love amongst those that are called Christians, is, because there is so little of this purifying obedience to the truth, whence it flows; faith unfeigned would beget this love unfeigned: men may exhort to them both, but they require the hand of God to work them in the heart.

VER. 24. The philosopher said of his countrymen . . . "that they eat as if they meant to die to-morrow and yet build as if they were never to die."—Archimedes was killed in the midst of his demonstration. Cf. Ps. cxlvi. 4.—We in our thoughts shut up death into a very narrow compass, namely, in the moment of our expiring; but the truth is, as the moralist observes, it goes through all our life; for we are still losing and spending it as we enjoy it, yea, our very enjoying it, is the spending it; yesterday's life is dead to-day and so shall this day's life be to-morrow.—M.]

[What is the great defect in all human greatness and beauty—in earth-born riches and pleasures? —Transitoriness.—M.]

[MACKNIGHT:—VER. 25. This is a quotation from Is. xl. 6–8, where the preaching of the gospel is foretold and recommended from the consideration that every thing which is merely human, and among the rest, the noblest races of mankind, with all their glory and grandeur, their honour, riches, beauty, strength and eloquence; as also the arts which men have invented and the works they have executed, shall decay as the flowers of the field. But the gospel, called by the prophet *the word of the Lord*, shall be preached while the world standeth.—M.]

[LEIGHTON:—As the word of God itself cannot be abolished, but surpasses the endurance of heaven and earth, as our Saviour teaches, and all attempts of men against the Divine truth of that word to undo it, are as vain as if they should consent to pluck the sun out of the firmament, so likewise is the heart of a Christian, it is immortal and incorruptible.—M.]

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CHAPTER II. 1–10.

Analysis:—Exhortation of the regenerate to nourish themselves with the word of God, and to grow in Christ, to build themselves up on Him and to approve themselves a spiritual priesthood.

1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and 2 all evil speakings[1], As newborn babes, desire[2] the sincere milk of the word[3], that ye 3,4 grow thereby; If so be[4] ye have tasted that the Lord *is* gracious[5]. To whom coming[6], *as unto* a living stone, disallowed indeed of men, but chosen of God[7], *and* precious, 5 [8]Ye also, as [9]lively stones, are built up a spiritual house, a holy priesthood, to offer up 6 spiritual sacrifices, acceptable to God by[10] Jesus Christ. [11]Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: 7 and he that believeth on him shall not be confounded.[12] [13]Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders 9 disallowed, the same is made the head of the corner, And a stone of stumbling, and rock of offence, *even to them* which stumble at the word, being disobedient[14]: where-9 unto also they were appointed. But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people[15]; that ye should shew forth[16] the praises[17] of him who 10 hath called you out of darkness into[18] his marvellous[19] light: Which in time past *were* not a people[20], but *are* now the people of God: which had not obtained mercy[21], but now have obtained mercy[22].

Verse 1. [[1] καταλαλίας—slanderings, so German; backbiting; Wiclif, Tyndale, Cranmer, Geneva; detractions, Reims.—M.]
[[2] ἐπιποθήσατε—long, yearn for, so German; covet, Wiclif.—M.]
[Cod. Sin. *πᾶσαν καταλαλίαν.—M.]
Verse 2. [[3] λογικὸν ἄδολον γάλα—spiritual (Alford) guileless milk. Many important MSS. add after αὐξηθῆτε, εἰς σωτηρίαν.—M.]
[Cod. Sin. αὐξη.θ. εἰς σωτηρίαν.—M.]
Verse 3. [[4] εἴπερ—if, otherwise, German; if, that is, Alford.—M.]
[[5] χρηστὸς—good, Geneva; sweet, Wiclif, Reims, Vulgate; pleasant, Tyndale.—M.]
[Cod. Sin. *ει—M.]
Verse 4. [[6] προσερχόμενοι—nighing, Wiclif; approaching, Reims, Germ.—M.]
[[7] παρὰ Θεῷ—with God, *i. e.*, before God.—M.]
Verse 5. [[8] οἰκοδομεῖσθε, Imper.—be ye built up.—M.]
[[9] λίθοι ζῶντες—living stones.—M.]
[[10] διὰ—through, Germ.—M.]
[Cod. Sin. ἐποικοδ.—πνεύματος (**πνευματικ.)—ισ—Θεῷ without Article.—M.]
Verse 6. [[11] διότι—for the which cause, Reims; because, Alford.—M.]
[[12] καταισχυνθῇ—ashamed, Germ., Tyndale, Geneva.—M.]
[Cod. Sin. ἐν γρ.—*ἐπ' αὐτόν.—M.]
Verse 7. [[13] To you, then, who believe, is the honour,—so, substantially, Wiclif, Reims, Vulgate, Germ., Alford. See note below.—M.]
[Cod. Sin. *ἡμῖν—ἀπιστοῦσιν—**λιθοσ.—M.]
Verse 8. [[14] And a stone of stumbling and rock of offence,—at which they stumble, Germ.—who stumble, Alford—being disobedient to the word, de Wette, Alford; who believe not on the word, Germ. At any rate ἀπειθοῦντες not προσκόπτουσι belongs to τῷ λόγῳ.—M.]
[Cod. Sin. **οἱ καὶ προσκόπτ.—M.]
Verse 9. [[15] λαὸς εἰς περιποίησιν—a people for acquisition; of purchasing, Wiclif; of purchase, Reims; *acquisitionis*, Vulgate.—M.]
[[16] ἐξαγγείλητε—publish, literally, tell out; Alford.—M.]
[[17] τὰς ἀρετὰς—the virtues, Luther, Vulgate; the perfection, Kistemaker.—M.]
[[18] εἰς—to, unto, rather than into, German.—M.]
[[19] θαυμαστὸν—wonderful, German.—M.]
Verse 10. [[20] No people, German.—M.]
[[21], [22] Uncompassionated—compassionated, Alford.—οὐκ marks contrariety, unpitied and pitied.—M.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Wherefore, laying aside.**—The section v. 1.—v. 10. is connected, as are the exhortations in ch. i. 22, with the idea of regeneration and the love out of a pure heart flowing from it. To brotherly love out of a pure heart are opposed guile, deception, hypocrisy, envy and slander; if that is to spring up, these vices must die. On this account Peter exhorts Christians to lay them aside, to put them off. If a new life is implanted, it must grow, and therefore have corresponding, wholesome nourishment; on this account Peter entreats them to long for that nourishment that thus they might be able to grow and to overcome temptations.—The construction is here as in ch. i. 22. The Imperative reacts on the Participle. Laying aside is a figure taken from clothing and of frequent occurrence, Col. iii. 8; Eph. iv. 22; Jas. i. 21. The old man is a garment, wholly surrounding, closely-fitting and forming a whole with us. "Take away the filthy garments from him—set a fair mitre upon his head," was the direction concerning Joshua the high priest, Zech. iii. 8. The angel adding, "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of

raiment." The figures of laying aside and putting on clothes was peculiarly apposite because the early Christians were wont to lay aside their old garments and to exchange them for white and clean apparel when they were baptized and regenerated. It is necessary to observe that the exhortation to laying aside is only addressed to those who had the new man, while the unbelieving and unregenerate had first to receive another mind [*μετάνοια*, after-thought, after-wisdom, a change of disposition must precede baptism and new-birth.—M.]. The vices to be laid aside bear upon the relation to our neighbour and exert a deadly influence on brotherly love. *κακία* [*nocendi cupiditas*] denotes here, in particular, malicious disposition toward others, aiming at their hurt, injury and pain, and assuming various manifestations, cf. 1 Cor. xiii. 5. The accomplishment of such evil intent necessitates lying, cunning and other artifices; its concealment requires hypocrisy and dissembling. The sense of dependence on those before whom dissimulation is practised, the sight of their happiness, the shame felt in the conscience in the presence of the virtuous—excite envy, and envy engenders all manner of evil, detracting and injurious speaking. [*Malitia malo delectatur alieno; invidia bono cruciatur alieno; dolus duplicat cor; adulatio duplicat linguam; detractatio vulnerat famam.*—Augustine.—M.]. 'Thus,' observed Flacius, 'one vice ever genders another.' Huss says of *καταλαλιά* that it takes place in various ways, either by denying or darkening a neighbour's virtues, and either by attributing to him evil or imputing to him evil designs in doing good.

VER. 2. **As newborn babes.**—This goes back to ch. i. 23. The connection is similar to ch. i. 14. They had been addressed as children of obedience, now their young and tender state is mentioned as a reason why they should seek strength in the word of God. 'Newborn babes' was a current expression among the Jews for proselytes and neophytes. As the desire and need of nourishment predominate in the former, so they ought to predominate in babes in Christ. The expression so far from being derogatory, sets forth the tenderness of their relation to God, and implies the idea of guilelessness, cf. Is. xl. 11; Lk. xviii. 15, etc.

Long for—word.—*ἐπιποθεῖν* denotes intense and ever recurring desire. While the regenerate experience a longing after the word of God, by which they had been begotten, similar to the desire of newborn babes for their mother's milk, Ps. cxix. 31. 72; xix. 11, still the hereditary sin which yet cleaves to them renders it necessary that they should be constantly urged to the diligent use of the divine word in order to partake of it.—Milk, in opposition to solid food, 1 Cor. iii. 2; Heb. v. 12; vi. 1, signifies the rudiments of Christian doctrine, not only its simple representation adapted to the capacity of the weak but also the more easily intelligible articles of Christianity. In this place, however, where no such antithesis exists, the figure comprises the sum-total of Christianity, the whole Gospel. Milk is the first, most simple, most refreshing, most wholesome food, especially for children; so is the word of God, cf. Is. lv. 1. The most advanced Christians ought to consider themselves children, in respect of what they are to be hereafter. "Christ, the crucified, is milk for babes, food for the advanced." Augustine. Clement of Alexandria suggests the partaking of the incarnate *Logos*.—*λογικόν* is best explained by the Apostle's peculiarity to elucidate his figures by additional illustrations, cf. ch. i. 13. 23. It is milk contained in and flowing from the word, spiritual milk, which, as Luther explains, is drawn with the soul. The rendering '*reasonable*' is against the *usus loquendi* of the New Testament, and equally inadmissible in Rom. xii. 1. [Alford renders 'spiritual' after Allioli and Kistemaker.—M.] The nature of this milk is further defined by *ἄδολον*, which means unadulterated, pure, cf. 2 Cor. iv. 2; ii. 17. [*ἄδολον* seems rather to be in contrast with *δόλον* in v. 1.—M.] It is consequently doctrine that is not compounded with human wisdom and thus rendered inefficacious. For the word of God has the property that it exerts purifying, liberating, illuminating and consoling influences only in its purity and entireness. Irenæus says of the heretics: "They mix gypsum with the milk, they taint the heavenly doctrine with the poison of their errors."

ἐν αὐτῷ, receiving it into your innermost soul, making it your full property. Growth in holiness depends on the constant assimilation of the word. "The mother who gave them birth, nourishes them also."—Harless.

VER. 3. **If, otherwise ye have tasted.**—A conditional statement is often by emphasis accepted as real. Grotius renders the sense well; "I know that you will this, as surely as you—cf. Rom. viii. 9; 2 Thes. i. 6." This form of speech contains also an invitation to self-examination. Calov perceives a connection with ver. 1. "The more you eradicate the bitter root of malice, the more also do you taste the sweetness of the goodness of the Lord." Cf. Song of Sol. ii. 3; v. 13; *Sir.* xxiii. 27. The expression, to taste with reference to the figure of milk, and with full allusion to Ps. xxxiv. 9, denotes experience of the essential virtue of a thing as perceived by the sense of taste. It is transferred very properly to the experiences of the soul which enters into and unites with the object in order to know it in all its bearings. Cf. Heb. vi. 5; ii. 9. [Alford says, "The infant once put to the breast desires it again."—M.]

[Wordsworth quotes the words of Augustine (*Serm.* 353), addressed to the newly *baptized:* "These words are specially applicable to you, who are yet fresh in the infancy of spiritual regeneration. For to you mainly the Divine Oracles speak, by the Apostle St. Peter, Having laid aside all malice, and all guile, as newborn infants desire ye the "*rationabile et innocens lac, ut in illo crescatis ad salutem,*" if ye have tasted that the Lord is gracious (*dulcis.*) And we are witnesses that ye have tasted it . . . . Cherish, therefore, this spiritual infancy. The infancy of the strong is humility. The manhood of the weak is pride."—M.]

That the deed is good.—[Friendly, Germ.] *χρηστός* applied to tender, pleasant-tasting solids and liquids, to the sweet flavour of old wine, Luke v. 39; then to persons, kindly, friendly, condescending, Eph. iv. 32; Luke vi. 35. Ὁ *κύριος* is the Lord Jesus, ver. 4, who invites us to Him-

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self and commends to us the ease of His yoke, Matt. xi. 29. He is here represented as the spiritual means of nourishment, the partaking whereof promotes the new life of Christians, and draws them to the word, which is His revelation, and in a certain sense identical with Him. "This is tasting indeed," says Luther, "to believe from the heart that Christ has given Himself to me and has become my own, that my misery is His, and His life mine. Feeling this from the heart, is tasting Christ." [**The Lord**, "*quod subjicitur; ad quem accedentes, non simpliciter ad Deum refertur, sed ipsum designat qualis patefactus est in persona Christi.*"—Calvin.]

Ver. 4. **To whom approaching.**—The Imperative construction is best adapted to what follows, as it supplies an appropriate progress in the development of the thought. We had before: "Take nourishment from the word of God, and from the communion of Christ; this is followed by an exhortation contemplating the gathering of a congregation of God, to wit: Build up yourselves, as living stones, into a temple of God. Ever-renewed approaching Christ is the means and condition of building. The Apostle thinks of passages like the following, Ps. cxviii. 22, 23; Is. viii. 14; xxviii. 16; Luke ii. 34; Matt. xxi. 42; cf. Matt. xi. 29; Jno. vi. 37. In the Old Testament, the priests are those who approach and draw near to God, Lev. xvi. 1; Ezek. xl. 46; Numb. ix. 13; in the New Testament access to God is opened to all through Christ, cf. Heb. ix. 1, etc.; vii. 25; x. 22; xi. 6; iv. 16. We draw near to Christ by prayer—(considering His person, His merit and His office)—by entering into His Word and drawing therefrom grace for grace by faith.

Unto a living stone.—The Apostle being about to speak of the sacred edifice of the New Testament, felt of course anxious to designate Christ as the corner-stone thereof. By the glory of the corner-stone, he desires to impress us with the glory of the edifice to be reared thereon. (Weiss). We do not decide upon the suggestion of Gerhard that Peter alludes to his own name. [*Petrus a petra Christo sic denominatus metaphora, petræ delectatur, ac suo exemplo docet omnes debere esse petros, h. e., vivos lapides supra Christum fide ædificatos.* Gerhard.—M.] Cf. Acts iv. 11; Rom. xi. 11; Eph. ii. 20; 1 Cor. x. 4; Zech. iii. 9. He is a stone or a rock, because after the manner of rocks, He remains ever the same, unchangeably powerful and invincible; because His word is firm and immovable, and because God has ordained and designed Him to be the foundation of His spiritual temple. But why a living stone? This predicate reminds us of the predicates Peter is wont to join to other images, vv. 2. 5; i. 13; it denotes not only a spiritual stone, but alludes to the circumstance that His rocky firmness is to His followers not hardness, but absolute reliability, truth and faithfulness, that in Him there is nothing of rigidity and death but absolute light and life. Calov.—"He is alive and makes alive." Jno. v. 28; vi. 48; xiv. 19, etc.; iv. 10; Acts ii. 28. He penetrates and fills with His life the whole organism of believers, and causes it to grow. "Peter here tenders us the most urgent invitation to draw near to Christ, for those to whom Christ is as yet a mummy, cannot feel themselves drawn to Him." Steiger.

Disallowed indeed of men, but - - precious.—*ἀποδοκιμάζειν*—to reject on proof or trial, like useless coin, to reject for want of proper qualification. *Heb.* מָאַם. He was rejected not only by the builders, but by men of every kind, of every occupation, of every age and generation, by Jews and Gentiles. Hence the expression is quite general, rejected of men, of the whole world of unbelievers. Opposed to this human judgment, proceeding from enmity to whatever is Divine and depending solely on externals, is the alone decisive judgment of God. Before God, in His eyes, and according to His decree He is chosen out and acknowledged precious and excellent before many millions, (antithesis between *ἐκλεκτόν* and *ἀποδεδοκιμασμένον*) and had in great honour. Cf. 1 Tim. v. 21; Luke ix. 35; Rom. xvi. 13. Everything met in Him the exact fulfilment of what prophecy had foretold concerning Him, and God made even His resurrection the means of establishing His Messianic character. Peter alludes to Is. xxviii. 16, and laying stress on His preciousness with God, omits several of the predicates used in that passage. His rejection, therefore, so far from being matter of reproach, is one of the chief signs by which Jesus may be known as the true Messiah.

Ver. 5. **Be ye also built up**, etc. *οἰκοδομεῖσθε* cf. Jude 20, to be taken as a Middle in a reflexive sense. Christ being so excellent a corner-stone, on which rests the entire spiritual temple of God, be ye also inserted therein. Such being built up is something very different from a few ephemeral or passing flights of emotion; it starts from a solid foundation, includes continued and systematic activity, and demands in particular that every one, even he who is firmly and closely inserted in Jesus, should suffer himself to be put in that place and there to be inserted as a member of the whole, which the will of the great Architect assigns to him. **As living stones**, forasmuch as you are living stones and in the regeneration, ch. i. 3; ii. 2; have put on spiritual life emanating from Christ, cf. Jno. v. 26; xi. 25; x. 28; xiv. 19. Calov specifies the following points of comparison: (*a*) the building upon the foundation-stone. "The stones of the building cannot stand without the foundation-stone. We do not carry Him, but He carries us. If we stand and rely upon Him, we must also abide where He is." Luther. (*b*) The hardness and firmness in order to resist all assaults of enemies and all storms. Bernard, *Serm.* 60, *on the Song of Sol.*, says: "Raised on the Rock, I stand secure from the enemy and all calamities; the world shakes, the body oppresses me, the devil pursues me; but I do not fall, for I am founded on a firm rock." (*c*) The working, grinding, polishing and fitting of the stones. (*d*) The joining together with particular reference to the tie of love. (*e*) The mutual supporting. The lower stone supports the upper, this again the lower and the side stone, as Gregory says in *Hom. on Ezek.*: "In the Holy Church each supports the other, and each is supported by the other." Cf. the vision of the building of the Church triumphant in *Hermæ Pastor*, vis. 3.

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A spiritual house, not apposition, but effect and end of the building. Grotius rightly observes: In the spiritual building, individual believers are both living stones with reference to the whole temple of the Church, and a spiritual house or a temple of God, but this is inapplicable to this passage, which evidently treats of the founding of a people of God, (v. 9). As a house is a whole, consisting of different parts, so is the Church of God; as one master rules in a house, so the Triune Jehovah rules in His temple; cf. Eph. ii. 22; 1 Cor. iii. 16; 2 Cor. vi. 16. Among believers each is not to aim at separating himself into a house by himself; they should be united in the commonwealth of God, and together should constitute a spiritual temple. It is called spiritual in opposition to the material temple, made with hands, and also because it is wrought and occupied by the Spirit.

For a holy priesthood, (Lachmann after Codd. A. B. C. reads εἰς ἱεράτευμα,—the end of building,) a holy community of priests. "Under the Old Covenant, Jehovah had His house and His priests, who served Him in His house; the Church fulfils both purposes under the New, being both His house and His holy priesthood." Wiesinger. The expression alludes to Ex. xix. 6.—2 Chron. xxix. 11. "The Lord hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him and burn incense." This applies to all Christians. All believers of the New Testament are anointed priests by the Holy Ghost. The priesthood is called ἅγιον, because they are consecrated to God, cleansed by the blood of Christ and studious of a holy conversation. Their activity consists in offering spiritual sacrifices.

To offer up spiritual sacrifices, etc., Ἀναφέρειν to carry up to the altar; cf. v. 24; Heb. vii. 27; xiii. 15; Jas. ii. 21, elsewhere προσφέρειν, to take to God, Heb. v. 7. These sacrifices are spiritual, in opposition to the animal sacrifices of the Old Testament, and correspond to the Being of God, who is a Spirit, and to the spiritual house in which they are offered; they are wrought by the Spirit of God, and must be spiritually offered. This spiritual sacrifice necessitates voluntary surrender to the service of God, and approaching Him spiritually; and consists above all things in that believers should, according to Rom. xii. 1, present to the service of their God and Saviour, their bodies with all its members and powers, eyes and ears, mouth and tongue, hands and feet, and themselves, with all they have and are, and that not only once at their first conversion, but daily, Luke ix. 23. Again, as the burning of incense was connected with the sacrifices of the Old Testament, so the incense of prayer, Rev. viii. 3. 4, and especially the lip-sacrifice of praise, Heb. xiii. 15; Ps. l. 14, are integral parts of the sacrifices of the New Testament. They moreover include the sacrifices of love and charity; if Christians gladly communicate their temporal possessions, seek their neighbours' good at the loss of personal advantage, and are prepared to give their life for the brethren, 1 Jno. iii. 16; Heb. xiii. 16; Phil. iv. 18. But since these sacrifices are always imperfect and affected by manifold infirmities, they cannot be acceptable to God unless offered through Him in whom God is perfectly pleased. Hence the annexed sentence, εὐπροσδέκτους, Θεῷ διὰ, which last word is not to be joined with ἀνενέγκαι, but with εὐπροσδέκτους in the sense of taking *through*, through the mediation of Christ, that is, through His goodness, power, advocacy and merits, cf. Eph. i. 6. [But, on the other hand, joining διὰ κ.τ.λ. with ἀνενέγκαι is supported by the analogy of Heb. xiii. 15; and preferred by Grotius, Aret., de Wette, Huther, Wiesinger and Alford, who consider the former construction inadequate to the weighty character of the words, and would seem to put them in the wrong place, seeing that not merely the acceptability, but the very existence and possibility of offering of those sacrifices, depends on the mediation of the great High Priest.—M.]

Ver. 6. **Because also it is contained in Scripture.**—The Apostle again returns to the figure of the living stone, and supports it by a free and somewhat abbreviated quotation from Is. xxviii. 16.—περιέχει for περιέχεται as some verbs are used both in a reflexive and a passive sense. Winer, p. 267, 2d Eng. edition. Steiger adduces a passage from Josephus.

ἀκρογωνιαῖος λίθον, a corner-stone of the foundation which unites two walls. Similarly Christ also is the connecting link of the Old and New Testaments, of Jews and Gentiles; ἐκλεκτόν see v. 4. In the prophetical passage, the primary reference appears to be to a king of the house of David, but the Spirit points to the Messiah, according to the all but unanimous opinion of ancient commentators; the New Testament also renders that opinion necessary. Is. viii. 14, describes Jehovah Himself as a stone of stumbling to those who do not let Him be their fear; and at Matt. xxi. 42, our Lord applies to Himself the words of Ps. cxviii. 22. ἐκλεκτόν, ἔντιμον is repeated by the Apostle in order to show how precious and valuable this corner-stone is to him.

ὁ πιστεύων; the idea of confiding predominates here; hence the preposition ἐπί instead of εἰς or ἐν. In Hebrew הֶאֱמִין to build on something, to stand fast. The passage Is. xxviii. 16, reads, "he that believeth shall not make haste," (*i. e.*, fly like a coward who throws away his arms.) Peter expresses a more general sense, he shall not be ashamed; his hopes shall not make him ashamed. "The precious corner-stone assures an eternal state of grace and salvation." Roos. It was laid at the incarnation, and especially at the resurrection of Jesus.

Ver. 7. **To you then, who believe, is the honour**, etc.—The sense of ἡ τιμή is determined by the antithesis to the preceding καταισχυνθῇ, and at the same time refers back to ἔντιμος, while the part of unbelievers is nothing but shame, faith is to you honour and glory, cf. ch. i. 7; ii. 9. This dignity is farther enlarged upon at v. 9; but the relation of unbelievers to Christ has first to be discussed.

ἀπειθεῖν relates as much to promises and facts as to precepts, cf. Heb. iii. 18. 19; iv. 2. 3. 6; Jno. iii. 36; Acts xiv. 2; xvii. 5; Rom. ii. 8; x. 21; xi. 30; the contrast in this place gives prominence to the former relation.

λίθον, literally taken from the LXX. version of Ps. cxviii. 22. Here also λίθος is in the Accusa-

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tive. This case may have been retained with reference to τίθημι in v. 6. (Lachmann reads λίθος.)

οἱ οἰκοδομοῦντες, the chiefs, the dignitaries of the Jewish state are the builders, who tear up the foundation. "Whenever we see the dignitaries rise against Christ, we will call to mind the prediction of David, that the stone is rejected by the builders." Calvin, cf. Rom. xi. 8; 1 Thess. ii. 15. 16; 1 Cor. i. 23.—*οὗτος*, emphatically just this one and no other.

εἰς expresses the destination and development towards the foundation-stone. Since His resurrection, He stands as the rock supporting His Church, but as a stone of stumbling and rock of offence to unbelievers, according to Is. viii. 14.

VER. 8. **A stone of stumbling—who stumble.**—*πρόσκομμα*, a collision producing hurt or injury, נֶגֶף.—*σκάνδαλον*, properly the catch in the trap, holding the bait, then the trap itself; figuratively, whatever causes to fall, seduces and involves men in sin and calamity. The running and stumbling against a thing is followed by falling. Ruin as the consequence of unbelief stands in contrast with the honour in store for believers, cf. Luke ii. 34; xx. 17; Matt. xxi. 42–44; Rom. ix. 32. The meaning is more than mere subjective taking offence and being vexed, as the sequel shows, not=ἀπειθεῖν.—*οἱ προσκόπτουσιν*, relates to *ἀπειθοῦντες*, who stumble while and because they do not believe the word.—*προσκόπτουσιν* must not be joined with λόγῳ, for it has already its object—*i. e.*, Christ. Grotius erroneously confines himself to the temporal punishment of the Jews, whereas the reference is plain to whatever misery and ruin follows the rejection of Christ.

Whereunto they were also appointed.—*εἰς ὃ καὶ ἐτέθησαν* relates to the foregoing principal verb, to *προσκόπτειν*. Grotius rightly: "Unbelievers are appointed for this very thing that they stumble, endure the most grievous punishment for their unbelief." *τίθημι* applied to the temporal acts of God, not to His eternal decrees and ordinances, cf. Jno. xv. 16; Acts xx. 28; 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 6; Ps. lxvi. 9 in LXX.; 1 Thess. v. 9. It denotes placing, setting in a definite situation, in certain circumstances, which often carry great dangers along with great disadvantages. Roos observes: "Had those unbelievers died in infancy, or had they been born deaf, or among ignorant heathen, they could not thus stumble. Had Caiaphas, Judas Iscariot and others been born several centuries sooner, they could not have so wofully sinned against the Son of God. Man is not wronged in being thus set among inestimable benefits and awful dangers; he is only to seize the benefits, to believe the word; if he is unwilling to do so, his condemnation is perfectly just." Having once voluntarily surrendered themselves to unbelief, their stumbling is neither accidental nor optional, but it contains besides the natural connection also a Divine and inevitable arrangement: "He that soweth to his flesh, shall of the flesh reap corruption," Gal. vi. 8. Yea, God punishes sin with sin, unbelief with unbelief, if men wantonly repel grace and love darkness more than light. With this explanation we reject the expositions of the Calvinists, *e. g.*, that of Aretius; "Satan and their native evil have set them not to believe," and that of Beza: "That some are rejected not because of their foreseen sins, but because of the good pleasure of the Divine will." Cf. on the other hand, Rom. x. 11–18; xvi. 26; 1 Tim. ii. 4; Tit. ii. 11. The artificial exposition of Cornelius a Lapide is equally inadmissible, "They also were set (*positi*) to believe in Christ, but they refuse faith, just because they will not believe." The parallelism, already noticed by Gerhard, ought not to be passed over, that God sets (appoints) Christ as the foundation and corner-stone of the *τιμή* for believers; while unbelievers are set (appointed) to stumble at this corner-stone, which is to them a stone of stumbling, *vide* Weiss.

VER. 9. **But ye are - - a people for acquisition.**—With reference to v. 5, the Apostle describes the glory of the Christian state as contrasted with the lot of unbelievers, both because of their guilt and in accordance with the Divine appointment. The first and last of the predicates used are taken from Is. xliii. 20, in LXX.; the others refer to Ex. xix. 6. *γένος*, denotes a whole united by natural relationship, community of origin among several parts of a people. Applied to the Christian Church, it signifies the totality of those begotten of the same incorruptible seed, and having one Spiritual Father, ch. i. 3. 23; 1 Jno. v. 1.

ἐκλεκτόν, similar to the Jewish Church of the posterity of Abraham and Jacob, the Christian Church is a company chosen out of the great mass of humanity, destined to salvation and glory and resting on a foundation stone which is also *ἐκλεκτός*, v. 4. They constitute a royal priesthood just because they belong to the one family of the children of the great God. The Hebrew has "a kingdom of priests," wherein God the King governs and animates all things. The priestly character is, however, the leading idea. You all may freely draw near to God, sacrificing, praying, and blessing, cf. Rev. i. 6; v. 10. But because you have community of life with Him, and should be the image of Him who rules at the right hand of the Majesty, ch. iii. 22, you enjoy in Him also the prerogatives of royalty and government. Even now you must no longer serve the world, with Christ you may overcome the flesh, the world and the devil; your position as rulers will hereafter become more manifest to yourselves and to the world. In you shall be completely fulfilled what in the faithful of Israel could be realized only in feeble beginnings. Cf. Is. lxi. 6; Ps. cxlviii. 14. Grotius quotes the saying of Cicero that it is a royal thing to be the servant of no passion.

ἔθνος ἅγιον. As Israel was, among the many nations of the world, separated and consecrated to God, Ex. xix. 6; Deut. vii. 6, so are you in a much higher sense a holy congregation in the midst of this sin-stained world, you are cleansed by the blood of Christ, sanctified by the Spirit of God, ch. i. 2, and bidden to strive indefatigably for holiness by renouncing the world and growing in brotherly love, ch. i. 22.

λαὸς εἰς περιποίησιν=עַם סְגֻלָּה, a people acquired for possession, is the last title of honour, Ex. xix. 5; Deut. vii. 6; Mal. iii. 17. Tit. ii. 14; Is. xliii. 21. *ὃν* may be understood. *λαὸς*

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as exposed to ἔθνος may be designed to give prominence to the ideas of subordination to the King and of classification according to office and station, while ἔθνος suggests the idea of external relations and national habits. Some take περιποίησις actively for acquiring, as in 1 Thess. v. 9; 2 Thess. ii. 14; Heb. x. 39, in the sense of the people destined, to acquire the glorious inheritance of God; but the reference to the Old Testament and the absence of an object in the passage under notice, which elsewhere uniformly accompanies it, forbids such an interpretation. As God had acquired the people of Israel by taking them from the Egyptian house of bondage, so He has acquired the Church of the New Testament by the blood of his Son.—Following Is. xliii. 20, the Apostle next specifies the end for which God did choose them as His own and accord to them such high immunities, not that they should seek therein their own glory, but that they should glorify God. Cf. Matt. v. 16. The construction is similar to that of ἀνενέγκαι in v. 5.

That ye should publish, etc.—ἐξαγγείλητε= to publish forth, to tell out, to give wide-spread publicity to what takes place within, cf. Tit. ii. 14; Eph. ii. 10. This must take place by word and deed, not only by called teachers but by the entire community of believers.

The virtues.—ἀρετή, although of frequent use in the writings of the Greek philosophers, occurs in the New Testament, besides this passage, only in Phil. iv. 8; 2 Pet. i. 3, 5. The word used in the parallel passage of the Old Testament is תְּהִלָּתִי, my praise, cf. Is. xlviii. 8. 12 in LXX. The ἀρεταί of God are, as Gerhard rightly explains, those attributes of God which shine forth from the work of our free calling and the whole contrivance of our salvation. The connection suggests more particularly His Omnipotence which removes every obstacle, and His mercy which condescends to the most degraded slave of sin. The last attribute, in particular, was expressed in the appearing of Christ. Believing congregations should be both the trumpets and mirrors thereof.

καλεῖν, elsewhere applied to the call of the Apostolate, Matt. iv. 21; Mk. i. 19; Rom. i. 1; Gal. i. 15; 1 Cor. i. 1; then to invitations to enter into the kingdom of God, Lke. v. 32; 1 Cor. i. 9; Rev. xix. 9; Mtt. xxii. 14; ix. 13; Lke. xiv. 24; v. 32; Rom. viii. 30; ix. 12. 24; 1 Cor. i. 7; 1 Thess. iv. 7; v. 24; 2 Thess. ii. 14; that is, the kingdom of grace and glory. 1 Thess. ii. 12; 1 Tim. vi. 12; Heb. ix. 15; 1 Pet. v. 10. This invitation is mostly effected by the preaching of the Gospel, but sometimes also by God addressing men personally and calling them by their names, Gen. xii. 1; Ex. xxxi. 2; Is. xiii. 3; Acts ix. 4, and by the efficient working of His Spirit in their hearts. God the Father, the God of all grace is here, as elsewhere, He who calls, 1 Cor. i. 9; Gal. i. 15; 1 Pet. v. 10. He thus realizes in *time* (in this present life) the ante-temporal (the eternal) act of election.

The darkness is, according to Flacius, the kingdom of darkness and that most sad condition which belongs to all men before they come to Christ. It comprises both ignorance of God and the greatest unrighteousness, the slavery of Satan, and lastly, all kinds of punishment, the curse and wrath of God, and, we may add, the anxious unrest and torment of conscience. This figure being applied to the Jews in the Old Testament, Ps. cvii. 10; Is. ix. 2, affords no clue, that Peter was addressing former pagans. Opposed to darkness is the wonderful light of God, who Himself is Light as to His Being. It translates believers into His holy and blessed communion of light; their understanding is therein enlightened, their will sanctified and their conscience filled with peace. It is a wonderful Light as to origin, nature and effect, since it makes of sinners the children of God. "It discovers wonderful things and cannot be seen by the worldly-minded." Roos. "It is wonderful, just as to one coming out of long darkness the light of day would be wonderful." de Wette.

Ver. 10. **Which in time past—but now compassionated.**—The remembrance of what they had once been, must deepen the sense of gratitude on the part of the readers of the Epistle. Peter cites freely Hos. ii. 23, where, of the people in their then condition, it is said that they were not the people of God, but that in the days of Messiah, God would say unto them, "Thou art my people." The passage in Hosea manifestly refers to Israel. The prophecy met its fulfilment whenever a Jewish congregation joined Christianity. If the meaning were the substitution of a new Christian people, a people either composed of Jews and Gentiles, or mainly and by way of preference of Gentiles—for the people of Israel—those promises would either still remain unfulfilled, or be fulfilled in a way that needed, after the manner of Paul, to be more clearly defined and substantiated. Οὐ λαός not only no people of God but the very opposite. Ἐλεηθέντες. "The Aorist denotes the historical fact, the act of Divine compassion to have really taken place." Steiger.—οὐκ ἠλεημένοι, a long time before they had, under the Divine judgments, been given over to sin and its fruit of corruption.

DOCTRINAL AND ETHICAL.

1. It would be erroneous to represent the nature of regeneration as a state out of which whatever is good is spontaneously flowing, as water flows from a strong fountain; the new man needs constant growth in all his powers. The light of his knowledge must deepen and increase; his will must become more firm and decided; he must grow in love, hope, patience and all other virtues, Heb. vi. 1; Eph. iv. 15; 1 Thes. iv. 1, 10; Phil. iii. 12. This necessitates exhortation on the part of others, and the regenerate must (of course in the spirit of the Gospel, for the flesh is ever warring against the spirit) coerce himself to do good. "A Christian is in process of being, not already completed. Consequently, a Christian is not a Christian, that is, one who thinks that he is already a Christian, whereas he is to become one, is nothing. For we strive to get to heaven, but are not yet in heaven." Luther.

2. Christianity is not satisfied with partial and superficial improvements; it demands inflexible severity toward the old man, and insists upon it that impurity in every shape and form shall be

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exposed and struggled with, v. 1.—The progress of the Christian life corresponds every way to its beginning. He that in a first repentance has been awakened from spiritual sleep, must every day rise anew from sleep; he that has put on Christ in faith, must daily put Him on more thoroughly. This is necessary because the old man exists alongside the new, although the dominion of the former be broken.

3. The means whereby the new man is nourished and furthered is none other than that to which he owes his existence. He must grow out of (ἐκ) God, His spirit, and His word. It is a most dangerous opinion for any to hold that he has inwardly appropriated so much of the Divine word as to be able to dispense with the outward word. He that despises this may soon be punished by God, in that He will so effectually deprive him of His light and strength as to induce him to regard as Divine revelations his own vain imaginings and foolish dreams.—Wiesinger says: "The Christian may measure his love of God by his love of the *word* of God; it is his personal experience of the love of God that draws him to the word, and what he seeks is an ever-increasing, ever-deepening experience of the χρηστότης of the Lord. Inquiry led by such an impulse of personal communion with the Lord contains within itself its own rule and corrective, a power which gathers together into one centre of life all the varying phases of the Scriptures, and guards them from being shattered and alienated."

4. A spiritual house, a temple, must also have a priestly people, v. 4. The priestly consecration of the New Testament consists in that we seize by the self-surrender of true faith the true sin-offering and atonement made on Golgotha, and offered and presented to us in the means of grace. First comes the sin-offering, then the burnt-offering, then the thank-offering; hence none can live in the service and to the praise of God unless he first have seized, by the true burnt-offering of faith, the true sin-offering of Christ, and unless his whole life become (working outwardly from within) one whole thank-offering, one whole and undivided act of worship. The real burnt-offering is thenceforth repentance and faith, wherein man dies daily with the right sin-offering of Christ, and daily revives, and suffers himself and his whole life to be possessed of God, by being refined, purified and consumed in the fire of the Holy Ghost." Kliefoth. The general priesthood of Christians applies only to converted, believing and living Christians, and implies that there is no class or state of Christians privileged with exclusive mediation of salvation. Luther has powerfully brought out this doctrine in connection with justification, and Spener propounded it anew. But God has likewise instituted for the church an office for the administration of the means of grace, a clearly defined service to be committed to certain persons, which is evident from 2 Cor. iii. 11; Eph. iv. 11; 1 Cor. xii. 28; Matt. xxviii. 19. 20; Jas. iii. 1; 1 Cor. xiv. 5.

5. The Divine pleasure rests on the spiritual sacrifices of the priests of the New Testament, only for the sake of Christ; where this truth is sincerely held, neither self-righteousness, nor despondency, its twin sister, can maintain their ground.

6. The nature of Christ reflects itself in believers. They are, v. 5, stones, temples, priests. Every stone is, as it were, a temple by itself; many houses of God constitute the One Church of Christ.

7. Holy Scripture is silent concerning the predestination of individuals to unbelief, sin and damnation, although it teaches that God has (temporally) concluded all in unbelief, that he might have mercy upon all, Rom. xi. 32.

8. With the Reformers, we should draw the true idea of the Christian Church from v. 9, although it applies only to a small fraction of the degenerate Christendom of the present. The ungodly are only in appearance and name, not in truth and in deed, members of the Church.

9. We learn from v. 9 that there is no antithesis between the New Testament and the Old, provided the latter be treated according to its kernel and substance; Peter comprises both as a unit, but at the same time gives uniform prominence to the spirituality and intrinsicality of Christianity, and specifies a spiritual house, spiritual sacrifices and living stones; so that the Old Testament is represented by him as the Divinely appointed threshold and porch of the New. The province of bringing out the contrast between the Old Testament and the New was left to St. Paul.

HOMILETICAL AND PRACTICAL.

Ver. 1. Which are the things that kill brotherly love and ought therefore earnestly to be fought against and laid aside?—Growth in Christian perfection: (*a*) its soil; (*b*) its necessity; (*c*) its means.—Love of the Divinely given means of grace both the mark and task of the new man.—The foundation, on which all Christian exhortations are resting.—The true Church is the mother, nourishing her children with the pure milk of the Divine word.—Jesus, the sinner's cordial and delight in life, suffering and dying.—Christ, the living stone, ever living and animating His people.—Christians are living stones in the building of the kingdom of God: 1. What does it mean? 2 What is necessary to it? 3. What advantage does it bring?—The Christian state a holy priesthood: 1. Its dignity; 2. Its duties.—The two-fold destination of the Church's corner-stone.—Of the vessels of wrath set (prepared) for condemnation.—The chosen generation of the children of God: 1. Their election; 2. Their destination.—Only God's people is a people indeed.

Starke:—The punishment of sin is affected by regeneration, for this must supply us with the ability to avoid evil.—He that betrays attachment to some one darling sin to which natural naughtiness, habit, or manner of life render him peculiarly liable, gives proof that he is not yet in earnest as to his sanctification.—Sin is an arch-deceiver; let every man take care not to be deceived, and not to regard evil and harmful as good and harmless.—The longer and the more we partake of the sweet milk of the Gospel, the more do we increase in the spirit.—Faith gives us some taste of the grace, mercy and loving-kindness of God, Ps. xxxiv. 9.—He that tastes the goodness of God must show it in loving

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converse with his neighbour.—Well built on Christ; who can destroy this temple? Matt. xvi. 18. In this temple offer diligently the incense of your prayer and sacrifice.—Good works are well pleasing to God, not because of their perfection, but because of Christ the Beloved, for they are wrought in God, Jno. iii. 21.—Consider the cause and the order of salvation; Christ is the cause, faith the order; both must go together or salvation is impossible, Jno. iii. 36.—Those who reject Christ lose their life, but do neither hurt Him nor His Gospel any more than a well-secured corner-stone can be hurt by those who stumble at it.—The great glory of believers:—they have consolation and joy in life and death.—The unconverted are abominable to God, the converted precious and acceptable.

LISCO:—Sincere repentance: (*a*) its nature; (*b*) its motive.—The blessed communion with Christ Jesus.—The exalted dignity of the Christian Church.—The Christian's life of faith.—The eternally immovable foundation of the kingdom of heaven.—Christ stands in a contrasted relation to man.—The Apostle's exhortation that we should build up ourselves.

LEIGHTON:—Vv. 21. 2. The apostle requires these two things: 1. The innocency of children; 2. The appetite of children.—EPICTETUS says: "Every thing hath two handles." The art of taking things by the better side, which charity always doth, would save much of those janglings and heart-burnings that so abound in the world.—There is none comes to the school of Christ, suiting the philosopher's word, *ut fabula rasa*, as blank paper to receive His doctrine, but, on the contrary, all scribbled and blurred with such base habits as these—malice, hypocrisy, envy, etc.—These two are necessary conditions of good nourishment: 1. That the food be good and wholesome; 2. That the inward constitution of them that use it be so, too.—*Iisdem alimur ex quibus constamus.*—Pure and unmixed, as milk drawn immediately from the breast; the pure word of God without the mixture, not only of error, but of all other composition of vain, unprofitable subjects or affected human eloquence, such as become not the majesty and gravity of God's word, 1 Pet. iv. 11.—"Desire the sincere milk": 1. It should be natural; 2. earnest; 3. constant.

VER. 3. The free grace of God was given to be tasted in the promises, before the coming of Christ in the flesh, but being accomplished in His coming, then was the sweetness of grace made more sensible; then was it more fully broached and let out to the elect world, when He was pierced on the cross and His blood poured forth for our redemption. *Through those holes of his wounds may we draw and taste that the Lord is gracious*, says St. Augustin.—"If ye have tasted." There must be, 1. a firm believing the truth of the promises wherein the free grace of God is expressed and exhibited to us; 2. a particular application or attraction of that grace to ourselves, which is as the drawing those breasts of consolation, Is. lxvi. 11, namely, the promises contained in both Testaments; 3. there is a sense of the sweetness of that peace being applied or drawn into the soul, and that is properly this taste.

VV. 4. 5. 1. The nature of the building: It is a spiritual building; having this privilege that it is *tota in toto et tota in qualibet parte.* The Hebrew for the word for *palace* and *temple* is one. 2. The materials of it. 3. The structure or way of building it.—First coming and then built up.—As these stones are built on Christ by faith, so they are cemented one to another by love.—"A holy priesthood": 1. The office; 2. The service of that office; 3. The success of that service.—[Apparent paradox: God claims the heart *whole* and yet *broken.*—M.]

VER. 6. In these words are five things: 1. This foundation stone; 2. The laying of it; 3. The building on it; 4. The firmness of this building; 5. The greatness and excellence of the whole work.—What SENECA says of wisdom is true of faith: "*Puto multos potuisse ad sapientiam pervenire, nisi putassent se jam pervenisse.*"

VER. 9. 1. The estate of Christians; 2. Its opposition to the state of unbelievers; 3. The end of it. 'Generation': They are of one nation, belonging to the same blessed land of promise, all citizens of the new *Jerusalem*, yea, all children of the same family, whereof Jesus Christ, the *root of Jesse*, is the stock, who is the *great king* and the *great High-priest*, and thus they are a *royal priesthood.*—They resemble in their spiritual state the Levitical priesthood: 1. In their consecration: (*a*) they were washed, cf. Rev. i. 5; (*b*) The washing was accompanied by sacrifice [Christ's blood was shed in sacrifice]; (*c*) They were anointed [Christians are anointed with the gifts of the Spirit]; (*d*) They were clothed in pure garments, Ps. cxxxii. 9; (*e*) They had offerings put into their hands. 2. In their services: (*a*) They had charge of the sanctuary [Christians have charge of their hearts]; (*b*) They were to bless the people [the prayers of Christians convey blessings to the world]. 3. In their course of life: [The life of Christians is regulated by a code of holy laws.—M.]

[BAXTER:—VER. 2. Alas what a multitude of dwarfs has Christ, that are but like infants, though they have numbered ten, twenty, thirty, forty, fifty, or even sixty years of spiritual life.—M.]

[JOHN GLAS:—VER. 9. "There is now no more any place on earth where the whole Church assembles for worship; but they all assemble in the heavenly Jerusalem, where Jesus is, the antitype of that on earth, in which the Church of Israel assembled, and toward which they worshipped from all corners of the land. Here they on earth have their conversation, Phil. iii. 20; and unto that place the tribes of God go up now worshipping God, all serving in newness of the Spirit; and there are no worshippers now but spiritual worshippers. Thus there is an end put to all controversies about earthly holy places and temples of God made with hands."—M.]

[VER. 2. The early Christians administered milk and honey, which was the ordinary food of infants, to such as were newly received into the Church; showing them by this sign that by their baptism they were born again, and bound to manifest the simplicity and innocence of infants in their life and conversation.—M.]

[MOSHEIM:—VER. 8. "The stone of stumbling and rock of offence," as the prophet affirms, is the Lord of Hosts Himself; but this "stone of stumbling and rock of offence," as asserted by the

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Apostle, is no other than Christ, the same stone which the builders refused. Therefore Christ is the Lord of Hosts Himself. If the Scripture, thus compared with itself, be drawn up into an argument, the conclusion may indeed be denied, and so may the whole Bible, but it cannot be answered."—M.]

[JONES OF NAYLAND:—"Whereunto they were also appointed." Not appointed to be disobedient, but appointed, since they would be disobedient, to take their own course and the consequences of it; to stumble and fall at difficulties, of which they would easily have seen the proper solution, and so got over them unhurt, had they but modestly begged, and dutifully followed, the Divine illumination."—M.]

[ABP. SECKER:—Query: "What is the origin of the metaphor 'living stones', as applied to Christians?"—M.]

[CLARKE suggests a common Hebrew root בָּנָה to build of בֵּן a son, בַּת a daughter, בַּיִת a house and אֶבֶן a stone. A house (בַּיִת) is built of stones (אֲבָנִים), a house or family, also called בַּיִת consists of sons (בָּנִים) and daughters (בָּנוֹת). The house of God is the Church which rests on Christ, the Living Stone, and Christians are members of Christ, drawing their life from Him and resting on Him, and therefore *living stones*.—M.].

CHAPTER II. 11–17.

ANALYSIS:—Exhortation to show our election of grace in the various relations of the life of our pilgrimage, primarily with respect to established authority.

11 Dearly beloved, I beseech *you* as [1]strangers and pilgrims,[2] abstain from fleshly 12 lusts, which war against the soul; Having your conversation[3] honest among the Gentiles: that, [4]whereas they speak against you as evil doers, they may by *your* good 13 works,[5] which they shall behold,[6] glorify God in the day of visitation. Submit yourselves[7] to every ordinance of man[8] for the Lord's sake: whether it be to the king,[9] as 14 supreme;[10] Or unto governors, as unto them that are sent by[11] him for the punishment 15 of evil doers, and for the praise of them that do well.[12] For so is the will of God, 16 that with well doing ye may put to silence the ignorance of foolish men:[13] As free, and not using[14] *your* liberty[15] for a cloak of maliciousness, but as the servants of God. 17 Honour[16] all *men*. Love the brotherhood. Fear God. Honour the king.

Verse 11. [[1] Sojourners and strangers; German: guests and strangers.—M.]
[2] Tisch., 7th ed., reads ἀπέχεσθαι, but ἀπέχεσθε is well supported. [A. C. L. Syr. Copt. Aeth.—M.]
Verse 12. [[3] καλήν—good, comely.—M.]
[[4] ἐν ᾧ—in the matter which.—M.]
[[5] ἐκ τῶν καλῶν ἔργων—for your good works' sake.—M.]
[6] Tisch. prefers ἐποπτεύοντες. So Cod. Sin. Render "which they see", or "being spectators of them."—M.]
[Cod. Sin. *δοξασουτρεμουσιν. *sic.*—M.]
Verse 13. [[7] ὑποτάγητε, Aor. Pass.—be subjected.—M.]
[[8] Human institution; German: ordinance, order.—M.]
[κτίσιν ἀνθρωπίνην τὰς ἀρχὰς λέγει τὰς χειροτονητὰς ὑπὸ τῶν βασιλέων, ἢ καὶ αὐτοὺς βασιλεῖς, καθότι καὶ αὐτοὶ ὑπὸ ἀνθρώπων ἐτάχθησαν ἤτοι ἐτέθησαν. Oecum.—M.]
[[9] Taking, without the Article.—M.]
[[10] ὑπερέχοντι, *præcellenti*—super-eminent.—M.]
[Cod. Sin. omits οὖν with A. B. C. al. * πάσῃ.—M.]
Verse 14. [[11] διά—through.—M.]
[[12] Well-doers as contrasted with evil-doers.—M.]
Verse 15. [[13] Of *the* foolish men referred to in ver. 12.—M.]
[Cod. Sin. reads φιμοῖν.—M.]
Verse 16. [[14] ὡς belongs to ἔχοντες, not to ἐπικάλυμμα.—M.]
[[15] ἐλεύθεροι—free, ἐλευθερία—freedom.—M.]
[Translate the whole verse: "as free, and not as having your freedom for a cover of malignity, but as the servants of God."—M.]
[Cod. Sin. Θεοῦ δοῦλοι.—M.]
Verse 17. [[16] Give honour to all men. *Suum cuique.*—M.]

EXEGETICAL AND CRITICAL.

VER. 11. **I exhort you,** etc.—This exhortation alludes to ch. i. 1, and enjoins the cleansing of the soul and a comely behaviour among the Gentiles, on the grounds of their condition of pilgrims.—*παροίκους* should be joined with *ἀπέχεσθαι*. *πάροικος*=one who lives as a stranger or denizen in a country or community; *παρεπιδήμος* = one who stays in a place for a short time, like travellers on a journey, ch. i. 1. 17. By their present state he reminds them of the general lot of men on earth. "We are in body and soul expatriated; nothing is permanent on earth." Calov. Lasting joys and riches are

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only in our true home. It is also befitting that as strangers you should not offend those among whom you live.—ἀπέχεσθαι even stronger than μὴ συσχηματιζόμενοι, ch. i. 14; it denotes inward and outward abstinence. — σαρκικαὶ ἐπιθυμίαι= ἐπιθυμίαι τῆς σαρκός, Eph. ii. 3; 2 Pet. ii. 18;= κοσμικαὶ ἐπιθυμίαι, Tit. ii. 12; cf. 1 Jno. ii. 16. In a narrower sense it denies all desires and impulses that *seek pasture** in sensual thoughts and gratification—in eating and drinking, and obscenity and incontinence. The primary reference may be to these, but there is also an ulterior reference to those lusts whose seat is rather in the soul than in the body, *e. g.*, hatred, idolatry, wrath, conceit of knowledge, avarice, cf. Gal. v. 19; 1 Cor. iii. 3; Rom. viii. 6; Eph. ii. 3; Col. ii. 18. Consequently all manifestations and motions of the selfishness of man in general. They are said to war against the soul; they go out against it, surround and assault it. Bengel calls this "a great saying"; cf. Jas. iv. 1; Rom. vii. 23. The design is not so much to describe the nature of the lusts as to enforce the exhortation. —κατὰ τῆς ψυχῆς. Neither the contrast between flesh and spirit, described by St. Paul, Rom. vii. 14, etc.; Gal. v. 17; nor as Calov and Steiger take it, "they war against the nature of the regenerate soul." The proposition is general, and ψυχή denotes elsewhere the principle of personal life. Ch. i. 9, it is the soul that is to be saved, and ch. i. 22, it is the soul that is to be sanctified through faith. The life of the soul is hidden, hurt and killed by fleshly lusts, cf. Matt. x. 39; xvi. 25; Luke xvii. 33. [Alford remarks, "ψυχή, the man's personal, immortal part, as opposed to his body, his μέλη in which the ἐπιθυμίαι στρατεύονται is held in suspension between influences from above and influences from beneath—drawn up and saved, or drawn down and ruined,—and among its adversaries are those fleshly lusts, warring against it to its ruin."—M.]

VER. 12. **Having your conversation good among the Gentiles.**—ἀναστροφή, ch. i. 14.—ἔχοντες. If we do not read ἀπέχεσθε, the Accusative ought to follow; but sometimes Participles, removed from the verbs by which they are governed, stand in an abnormal case; the *casus rectus* gives greater prominence to an idea, *v.* Winer § 64. 2. Christians are opposed to an ungodly world, and are charged to be the salt and the light of the world, which closely watches them. (Matt. v. 16).—ἐν τοῖς ἔθνεσιν is a hint that the Epistle was addressed to Jewish Christians. The unbelieving Jews are probably reckoned among the ἔθνη; so Weiss.—καλήν. The deeper view of Greek philosophy represented immorality and ugliness, and morality and beauty as convertible ideas.

In the matter in which they speak against you as evil doers.—ἐν ᾧ not: instead of, while, but in the same matter, in the same occasion in which, because of which, they speak against you as evil doers. [The sense is, "that that conduct, which was to them an occasion of speaking against you as evil doers, may by your good works become to them an occasion of glorifying God. Alford.—M.] Join ἐν ᾧ with δοξάσωσι, cf. ch. iii. 16. It was just the good conversation of Christians, their Christian works, judged superficially and referred to evil motives, that gave occasion to the heathen to slander and persecute them. ἐν ᾧ is defined by καλὰ ἔργα, compare in point of language, Rom. ii. 1.—καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν.—Tertullian says: If the Tiber rises to the walls of the city, if the Nile does not irrigate the fields, if an earthquake takes place, if famine or the pestilence arise, they cry forthwith: Away with the Christians to the lions.

For your good works' sake - - glorify.—ἐποπτεύσαντες refers to ἐν ᾧ, from which we must supply τοῦτο. It signifies: to look closely upon a thing in order to see through it. So it was applied to those mysteries which were difficult to explain, cf. ch. iii. 2; Eph. iii. 4. Superficial observers, as appears from the account given by Tacitus, regarded the brotherly love of the Christians as a secret covenant imperilling the state, their decision as obstinacy, their heavenly-mindedness as hatred of the human race. Their departure from the sinful customs of their fathers was treated as contempt for and rejection of all human ordinances, cf. ch. ii. 19, 20; iii. 10–12, 17; iv. 15; ii. 14. A definite date, *e. g.*, the time of the persecutions under Nero, or even under Trajan, can hardly be substantiated. Join ἐκ τῶν καλῶν ἔργων to δοξάσωσιν, for the good works' sake, proceeding out of them.

δοξάσωσιν.—Calvin rightly observes that our aim ought not to be to make unbelievers speak and think well of us, but rather to keep before our eyes the glory of God. More correct knowledge may constrain them to glorify God, to give honour to God, of whom believers are said to be the children. Peter evidently thinks of the words of Jesus at Matt. v. 16. Roos adds: In such a case we must not always look for a proper praise of God. Provided people praise the good works, they praise our heavenly Father, as the Author of them, just as he that praises the good manners of a child, virtually bestows praise on his instructor. Although people treat the faith of God's children as superstition and folly, they may for all that praise their works, and thus give glory to God. Justin Martyr supplies an illustration of such δοξάζειν. He confesses that, when still a heathen, he deemed it impossible that the Christians could be addicted to the unnatural vices of which they were accused, because they were so ready to die for Christ.

In the day of visitation.—ἐπισκοπή, ἐπισκέπτεσθαι= פָּקַד denotes both the merciful visitation of God, and His judicial and primitive inquisition; for the former sense cf. Gen. xxi. 1; l. 24; Ex. iii. 16; iv. 31; 1 Sam. ii. 21; Job vii. 18; Lke. i. 68. 78; Acts xv. 14; for the latter, see Jer. ix. 24. 25; xliv. 13; xlvi. 25; ix. 9; Ps. lix. 6; Ex. xx. 5. Commentators are divided, either sense finding many advocates. It is perhaps best to combine both views, as the Apostle himself does not define his meaning, and as both visitations of mercy and wrath, do often occur together. It is by no means an insoluble riddle that unbelievers are made to glorify God by suf-

*The readers of this Commentary will pardon my attempt to give currency to a most striking Germanism; I do so on the supposition that every term of speech which sheds light on the workings of the mind and soul, is a most valuable accession to language.—M.

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ferings, since experience shows that in seasons of heavy judgments, stony hearts are sometimes softened and melted. The word ἡμέρᾳ relates, as is often the case, to longer periods of time than a day of twenty-four hours. The allusion here is neither to the day of judgment (as Bede maintains), nor to an investigation of the life of believers on the part of the world (as Roos suggests).

[The day of God's *visitation* in wars, earthquakes, plagues, etc., brought out the faith and love of the *Christians*, as contrasted with that of the *Jews* and *Heathens*. Wordsworth cites the history of the plague at Carthage, in Cyprian's Episcopate, as described by his deacon, Pontius, p. 6. "The majority of our brethren," says Pontius, "took care of every one but *themselves;* by nursing the sick, and watching over them in Christ, they caught the disorder which they healed in others, and breathed their last with joy; some bare in their arms and bosoms the bodies of dead saints, and having closed the eyes of the dying, and bathed their corpses, and performed the last obsequies, received the same treatment at the hands of their brethren. But the *very reverse* of this was done by the *Gentiles;* those who were sinking into sickness, they drove from them; they fled from their dearest friends; they threw them expiring into the streets, and turned from their unburied corpses with looks of execration." See also Cyprian's words in his treatise published on that occasion, *De Mortalitate, sive Peste,* capp. 9. 10: *Mortalitas ista, ut Judæis et Gentilibus et Christi hostibus pestis est, ita Dei servis salutaris excessus est.*—M.]

VER. 13. **Be subjected, therefore, to every human institution**, etc.—From the wholly general precept concerning the conversation of Christians among the heathen, the Apostle, moved by the very common slanders uttered against them, that they were dangerous to the State, and aiming at the overthrow of all the bands of law, takes occasion to descend to the most ordinary duties, to the exhortation of submitting to the secular authority, and of not abusing Christian liberty.

ὑπόταγητε.—The Aorist Pass. is sometimes used in a Middle sense, *v.* Winer.—οὖν primarily connects with v. 12, secondarily with v. 11.*—πάσῃ ἀνθρωπίνῃ κτίσει.—The word κτίσις, like κτίζειν, is generally applied to Divine creations and institutions, or used to denote a creature; but here the adjective ἀνθρωπίνῃ shows that it signifies any institution or appointment irrespective of origin. Limiting κτίσις to the idea of the Divine institution of the world is confusing. The Apostle intends by the use of the adjective ἀνθρωπίνῃ to meet the objection that Christians, in view of their Christian liberty, were bound to obey only authorities immediately appointed by God, because there was much sinfulness mixed up with such human institutions; he further desires to distinguish the Divine ordinance of the State from that of the Church, ch. ii. 5, without, however, denying the mediately Divine institution of the secular power, as Paul avers at Rom. xiii. 1. 2. 4. Flacius rightly remarks: "It is called a human ordinance because secular constitutions do not originate in an explicit and specific word of God, as true religion does; but they are rather ordained by man and his agency, at least as far as we are able to judge, that cannot see the hidden sway of God." If this Epistle belongs to the time of Nero, light is shed on the selection of this predicate. Peter may have recollected the words of his Master, Matt. xvii. 26. 27. Luther comments in this respect as follows: "Although you are free in all externals (for you are Christians) and ought not be forced by law to be subjected to secular rule (for there is no law for the just [*i. e.*, to the justified—M.]), yet you ought spontaneously to yield a ready and uncoerced obedience, not because necessity compels you, but that you may please God, and benefit your neighbour. Thus did Christ act, as we read, Matt. xvii."—πάσῃ—be it Heathen, Jewish, or Christian authority; be it this or that constitution.

[Wordsworth:—"Water may be made to assume different *forms*, in fountains and cascades, and be made to flow in different *channels* or *aqueducts*, by *the hand of man;* but the *element* itself, which flows in them, is from *God.* So again, marble may be hewn by man's hand into different *shapes:* under the sculptor's chisel it may become a statue, a frieze or sarcophagus, but the marble itself is from the *quarry*, it is from the creative hand of *God.*—So it is with the civil power. The *form* which power may assume, and the *person* who may be appointed to exercise it, may be κτίσεις ἀνθρώπιναι, ordinances of *man;* but the *authority* itself (ἐξουσία) is from *God.* Consequently, as St. Peter teaches, we are bound to *submit* to every *ordinance of man*, in all lawful things, "*for the Lord's sake,*" whose ministers and vicegerents our rulers are; and, as St. Paul declares, "he that resisteth the authority, resisteth *the ordinance of God*, and they that resist shall receive to themselves damnation." See Rom. xiii. 1-3.—M.]

For the Lord's sake.—Probably to be understood of God the Father, who had been mentioned in v. 12, although v. 3, and elsewhere in Peter, as in Paul, Christ is called Lord. [But is not the reference rather to Christ? For, 1. κύριος with Peter always describes Christ, except in quotations from the O. T. (Alford): 2. Christians derive their liberty from their union to Christ.—M.] The sense is: because God demands it, because He has founded this institution, Rom. xiii. 1. 5. This defines, also, the limits of Christian subjection: the duty of obedience ceases, where God from heaven decisively forbids it, Acts iv. 19; v. 29. The Apostle specifies two classes of political powers whom Christians are bound to obey: first, the king or emperor, second, his ambassadors or representatives. The Jews and the Greeks called the Roman Imperator, king.—ὡς ὑπερέχοντι.—ὡς denotes a well known reason. ὑπερέχοντι, wielding the highest sovereign power on earth. Otherwise, 1 Tim. ii. 1. Bengel rightly: *supereminens.*—αὐτου connects, of course, with βασιλεῖ, not with κύριος. "In inferior powers, we must see and honour the king, in the king, God Himself." Gerhard. The ethical purpose of the power wielded by all authorities is to punish evil-doers, and to recognize the good with marks of praise and approbation, cf. Rom. xiii. 3. 4. Calov cites the language of

* οὖν is wanting in A. B. C. and other Manuscripts.

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Plato, that rewards and punishments keep the state together, and quotes from Cicero the saying of Solon, that the state is best governed if the good are attracted by rewards and the evil kept in bounds by punishment.—*ἐκδίκησις*, not execution of the laws, but punishment, vengeance.—*κακοποιῶν*, to be taken in a general, objectively ethical sense, and to be interpreted by ch. iv. 15, which treats of murderers and other malefactors. This passage contains not the faintest reference, altogether, to the character of Christians, as drawn by Suetonius and Tacitus, to wit, that they were political offenders. How could the Apostle have subscribed to such a delineation of their character! This passage, therefore, cannot be used to determine the date of the Epistle. —*ἔπαινος*, recognition by word and deed, praise, protection and promotion.

VER. 15. **For so is the will of God - - men.**—Gerhard:—Even though your innocence and obedience are insufficient to effect the conversion of others or their praising God, you will be able, according to the will of God, to silence blasphemers.—*οὕτως ἐστί*, after this manner, is the will of God. [Then follows what the will of God is in this direction, viz.: *ἀγαθοποιοῦντας φιμοῦν κ. τ. λ.*—M.]—*φιμοῦν* from *φιμός*, a muzzle, to muzzle, to shut up the mouth, as with a muzzle, cf. Deut. xxv. 4; Sir. xx. 31.—This ignorance *originated* in the corruption of the heart, and in its turn *influenced* it, (ch. ii. 12; 1 Cor. xv. 34; Jno. xvi. 3). It was marked by varying degrees of guilt. Paul contrasts the knowledge of the Divine will with this state of ignorance, Eph. v. 17. Because they are blind as to Divine things, they are unable to understand our manner of conversation.

[Wordsworth:—"Christ was crucified by the power of Rome, as He had foretold that He would be (Matt. xx. 19). St. Peter and St. Paul, as they also foreknew, were martyred by Rome; but yet they preached submission to Rome."—M.]

VER. 16. **As free - - God.**—*ὡς ἐλεύθεροι* may best be construed as the antecedent of the next verse, but only of its first member, *πάντας τιμήσατε*. To construe it with v. 15 would require *ἐλευθέρους*. [But even this limitation to the first member of v. 17 renders such a construction hardly tenable. The supposition of the contrary seems to establish its untenableness. Does my freedom absolve me from the obligation of honouring all men? Am I not bound, on the general ground of Christian duty and equity, to give to all their due? On the whole, I consider the explanation of Wiesinger, adopted by Alford, the best, viz.: to regard v. 16 as an epexegesis on v. 15, not carrying on the construction with an Accusative, but with a Nominative, as already in v. 12, and, indeed, even more naturally here, because not the act *consequent* on *ἀγαθοποιεῖν*, as there on *ἀπέχεσθαι*, is specified, but the antecedent state and Christian mode of *ἀγαθοποιεῖν*. For arguments see Wiesinger and Alford.—M.] It is different with v. 12. Such subjection and true Christian liberty are not irreconcilable antagonisms. For the latter, founded on the redemption through Christ, is spiritual in its nature; it delivers us from sin and error, from the world and the devil, and unites us to God and His word by the bands of love, cf. Jno. viii. 32; Rom. vi. 18, 22; Gal. v. 13; 2 Pet. ii. 19. In the sequel Peter cuts off all misunderstanding and abuse of liberty. The Gnostics abused Christian liberty by the commission of all kinds of infamous and criminal indulgences. The Jews, on the plea of being the people of God's inheritance, claimed to be free from the laws of the heathen. On this account we read: "and not as having [=not as those who have—M.] freedom for a cover of malignity." It is uncertain whether (as Cornelius and others suppose) there is here an allusion to the white baptismal robe, which was also a symbol of the liberty obtained through Christ. — *ἐπικάλυμμα* = *παρακάλυμμα*, something spread in order to cover a thing, hence, a cloak, a cover, a veil. Luther says: "If Christian liberty is preached, godless men without faith immediately rush in, and claim to be good Christians because they do not keep the laws of the Pope."—*κακία* should not be explained with Wiesinger in the restricted sense of disobedience to the magistrate, but in a wider sense, just as the antithesis *ἀγαθοποιεῖν* is a more general idea. —*δοῦλοι Θεοῦ*.—To serve God, says Augustine, is the highest liberty. What was expected of Israel as a nation (often called the servant of God, Is. xliv. 1. 21; xlviii. 20; Jerem. xxx. 10); what Jesus was in a peculiar sense (and Peter calls Him so by preference, Acts iii. 13. 26; iv. 27. 30), should be realized in every believer of the New Testament.

VER. 17. **Honour all men.**—The chief duties of a good conversation among the Gentiles are now briefly comprehended, according to the several relations in which they stand.—*τιμήσατε*, Aorist Imper., used of actions that are either rapidly completed and transient, or viewed as occurring but once. Winer § 48, 3, a.

All men.—Not only the chief, but all men. In your intercourse with equals, show to each the respect you owe them, first, as God's creatures, Jas. iii. 9, and, secondly, as having been redeemed by Christ, cf. ch. v. 5. 6; iii. 8; Matt. xx. 26; xxiii. 12; Lke. xiv. 11; xviii. 14; xxii. 26, 27; Mk. x. 43. 44. The passage, Ps. xv. 4, rightly translated, is not in conflict with this exhortation. Paul, in a similar exhortation, takes cognizance of civil position and personal goodness, Rom. xiii. 7. To qualify this passage by limitation is arbitrary. *τιμᾶτε*, from *τίω*, to value, to define and pay the value of a thing or person.

ἀδελφότης, the brotherhood viewed as a whole, all who are, or are called your brothers, cf. ch. i. 22. Because such a disposition of esteem for and brotherly love of all can only flow from a true relation to God, the next exhortation is: "Fear God," cf. ch. i. 17. Holy fear of the majesty of God is peculiarly in place, if you are tempted to abuse your Christian liberty. "He that fears God, loves his brethren, and embraces all mankind with becoming love, will not fail to render also to kings the honour that is due to them." Calvin. Peter probably recollects Prov. xxiv. 21, which defines the same attitude of fearing God and honouring the king. Weiss calls attention to Matt. xxii. 21. [The variations of the Imperative form in this verse are noteworthy and suggestive. *τιμήσατε*, the *Aor. Imper.*, marks the general principle, the following three *Present Imperatives* define its application in particular relations.—M.]

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DOCTRINAL AND ETHICAL.

1. Peter in the second part of the Epistle, ch. ii. 11, resumes the thought that believers are citizens of another fatherland, and only strangers here on earth, cf. ch. i. 1. 4; v. 10; i. 17. This fundamental view of the Apostle runs through the whole Epistle; on it are based the exhortations which follow ch. iv. 6. It must, consequently, be of the highest importance that we should constantly keep up a lively sense of our status as strangers. It belongs to the most noble and powerful incentives to sanctification, cf. 2 Cor. v. 8. 6; Phil. iii. 20.

2. Holy Scripture wisely prescribes no rules as to the best form of constitution: we learn from the Old Testament that the theocratic form of government is, properly speaking, the institution which corresponds to the will of God; this is also the end contemplated by Christianity. God is to be the all-animating principle in those who gladly obey Him, 1 Cor. xv. 28; Rev. xxi. 8; xxii. 3. But this end can be attained only after Satan has been bound, and after the great separation has been consummated, Mal. iv. 2; Matt. xiii. 40, etc. Many, impatiently anxious to anticipate the end towards which the development of the Christian Church is being led, rejected existing forms of government. Hence the Apostle exhorts, substantially, that it is the part of true Christians to be subjected to any human institution, whether monarchical, republican or aristocratic. The only limitation set to obedience to the government is its commanding any thing which militates against the clearly revealed will of God. It is not for us to ask how such and such a ruler did acquire his power, whether the constitution of a state be so framed as to contain the fundamental laws of God for the regulation of human relations, (as some try to press the word κτίσις), but we must obey for the Lord's sake, who says: "By me kings reign and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." Prov. viii. 15. 16. All rebellion against the ordained government is to be repudiated, as our evangelical Church has established it from the beginning, contrary to jesuitico-papistical teaching. [Fronmüller refers to Germany. Those who wish to see the whole subject illustrated on sound Church principles are referred to the Homilies against Wilful Rebellion in the *Book of Homilies*, authoritatively set forth by the Church of England, and received by the Protestant Episcopal Church in the United States "as an explication of Christian doctrine and instructive in piety and morals."—M.] Rieger capitally observes: In the words "*human* institution or ordinance, the Apostle does not deprive governments of the honour that they are the servants of God, Rom. xiii. 1, etc. The state and office of the government are God-derived; they have, indeed, in course of time, manifold human shapes, and in the hands of men have been variously instituted. But even this human element, so far from serving as a pretext for the withdrawal of submission, should rather be a root of patience, gladly to put up with human and inevitable infirmities, even in this respect."

3. The Christian must adapt himself to every form of government, and, as a pilgrim, finds it not difficult so to do.

4. Every government is bound, for its own interest, to punish the wicked, and to protect the good. An unchristian, unjust government is a sore punishment to a country; but there is no greater evil than anarchy, as Sophocles already perceived.

HOMILETICAL AND PRACTICAL.

What is necessary to walk as a pilgrim on earth? 1. Abstaining from fleshly lusts; 2. Obeying all human governments; 3. Patiently suffering wrong.—Which are the marks that a Christian is a stranger and pilgrim here? Consider, (*a*) his speech; (*b*) his carriage; (*c*) his manners; (*d*) his aims.—The Christian state a continuous warfare, Job vii. 1; Ps. xxiv. 8:—1. the enemies; 2. the weapons; 3. the victory.—Walk as lights in the heathenish-minded world!—The manifold days of visitation.—The Christian's demeanour towards the secular power.—How to shut up most effectually the mouth of the ignorant?—The Pharisaic hearts that make liberty the cloak of maliciousness.—True liberty a blessed bondage before God.—The four main points of a good conversation in this world.—Why and how we should, as Christians, give honour to all men?

Kapff:—What makes up true liberty? 1. To be the servants of God and Jesus; 2. to be subject, for the Lord's sake, to all human authority; 3. to lead a good conversation, as strangers in the world.

Staudt:—Maintaining the state of strangers: 1. In relation to the flesh; 2. In relation to the world.

Starke:—Pilgrim, how long dost thou stay at the inn? Yonder is thy fatherland. Away with the voluptuous joys of the village, through which thou art journeying!—He that would be free from the breaking out of the lusts of the flesh, must seize them by the root and choke them in the beginning.—Fleshly lusts, though they begin sweetly and are soothing to the heart, are the soul's inveterate enemies, and bring forth sin, Jas. i. 15; Sir. xxi. 3.—Fie! Christians like heathen. Beware and pray, "Gracious God, put an end to gross offences."—The more a man is surrounded by false, hostile, watching people, the more must he be on his guard, not only to avoid evil, but the appearance of it, 1 Thess. v. 22.—The pious have always to endure slander, yet their best defence is not in their mouth or pen, but in their works and deeds, v. 15.—A Christian's holy conversation must also aim at the conversion of others, which is realized in the case of some, ch. iii. 1.—The secular power is as much bound to reward virtue as to punish wickedness, Ps. lxxxii. 3. 4; Prov. xx. 26.—Calumnies are best contradicted, if we prove by a holy conversation that they are untrue.—To requite evil with good has generally a good effect.—We are free, but not from the law of Christ and God, 1 Cor. ix. 21.—Christian courtesy tends to good reputation, to the favour and good-will of our neighbour, and to reciprocal good-will and confidence, Rom. xii. 10.—Mark that the fear of God

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is mentioned first, the honour of the magistrate afterwards, Acts v. 29.—There are two kingdoms, God's and the emperor's, each must remain within its bounds; God reserves to Himself the soul and conscience; the body, goods and possessions are under the emperor's rule, Matt. xxii. 21.

LISCO:—Walk, as it pleases God.—Which is the deepest foundation of Christian morality?—How does a Christian's liberty exhibit itself?

Basle Collections:—Christian abstinence: 1. its nature; 2. its motives.

[LEIGHTON:—VER. 11. There is a faculty of reproving required in the Ministry, and sometimes a necessity of very sharp rebukes, cutting ones. They that have much of the *spirit of meekness* may have *a rod* by them, too, to use upon necessity; but sure the way of meekness is that they use most willingly.—It was a very wise abridgment that Epictetus made of philosophy, into those two words, *bear and forbear.*—It was the high speech of a heathen, *That he was greater, and born to greater things, than to be a servant to his body;* how much more ought he that is born again to say so, being born heir to "a crown that fadeth not away"! ch. v. 4.—*Fleshly lusts.*—They war against the soul; and their war is made up of stratagem and sleight, for they cannot hurt the soul but by itself. They promise it some contentment, and so gain its consent to serve them and undo itself; they embrace the soul that they may strangle it.—VER. 12. Mark three things, 1. one point of a Christian's ordinary entertainment in the world is, *to be evil spoken of;* 2. Their good use of that evil, *to do the better for it;* 3. The good end and certain effect of their so doing, *the glory of God.*—The goodness or beauty of a Christian's conversation consisting in symmetry and conformity to the word of God as its rule, he ought diligently to study that rule and to square his ways by it; not to walk at random, but to apply that rule to every step at home and abroad, and to be as careful to keep the beauty of his ways unspotted, as those women are of their faces and attire, that are most studious of comeliness.—What have we to do in the world as His creatures, once and again His creatures, His new creatures, *created unto good works*, Eph. ii. 10, but to exercise ourselves in those, and by those to advance His glory?—that all may return to Him, from whom all is, as the rivers run back to the sea, from whence they came.—VER. 15. Whereas those that have most real goodness, delight most to observe what is good and commendable in others, and to pass by their blemishes, it is the true character of vile, unworthy persons (as flies sit upon sores) to skip over all the good that is in men and fasten upon their infirmities.—And this is a wise Christian's way, instead of impatiently fretting at the mistakes or wilful miscensures of men, to keep still on in his calm temper of mind and upright course of life and silent innocence; this, as a rock, breaks the waves into foam that roar about it.—M.]

[WARBURTON:—VER. 13. 14. Reward cannot, properly, be the sanction of *human* laws.—M.]

[HARRINGTON:—To say, because civil magistracy is ordained of God, therefore it cannot be the ordinance of man, is as if you said: God ordained the temple, therefore, it was not built by masons; He ordained the snuffers, therefore, they were not made by a smith.—M.]

[WHATELY:—A *timely*, *steady* and *mild* resistance, on *legal* grounds, to *every* unlawful stretch of power (as in the well-known case of the ship-money) will prove the most effectual means, if *uniformly* resorted to, for preventing the occurrence of those desperate and extreme cases which call for violent and dangerous remedies.—M.]

[M.:—The principle on which we should resist ordinances in conflict with the will of God is *fortiter in re sed leniter in modo.*]

[LUTHER:—VER. 16. Christ's truth maketh us free, not civilly, nor carnally, but divinely. We are made free in such sort, that our conscience is free and quiet, not fearing the wrath of God to come. This is the true and inestimable liberty, to the excellency and majesty of which, if we compare the other, they are but as one drop of water in respect of the ocean. For who is able to express what a thing it is, when a man is assured in his heart that God neither is, nor ever will be angry with him, but will be forever a merciful and loving Father to him, for Christ's sake! This is, indeed, a marvellous and incomprehensible liberty, to have the Most High Sovereign Majesty so favourable to us that He doth not only defend, maintain and succour us in this life, but also, as touching our bodies, will so deliver us as that, though sown in corruption, dishonour and infirmity, they shall rise again in incorruption, and glory, and power. This is an inestimable liberty, that we are made free from the wrath of God forever, and is greatly more valuable than heaven and earth and the created universe. "Blessed is the man who is in such a case; yea, blessed is the man whose God is the Lord."—M.]

[OLSHAUSEN:—*Without* law, or altogether *above* the law, man can never be, for the law is the expression of the Divine Essence itself.—M.]

[MILTON:—There are

> "That bawl for freedom in their senseless mood,
> And still revolt when truth would set them free;
> License they mean when they cry liberty."—M.]

[SANDERSON:—Luther complains of "men who would be accounted good Christians merely because they rejected the authority of the Pope; who will do nothing that either the magistrate or God would have them to do; remaining in their old, disorderly nature, however much they may make their boast of the Gospel;" and who, as Calvin says, "reckoned it a great part of Christian liberty, that they might eat flesh on Fridays."—Better is it by voluntary abstinence to part with some of our liberty as to God's creatures, than by voluntary transgression to become the devil's captives.—M.]

[HOOKER:—It was not the meaning of our Lord and Saviour, in saying "Father, keep them in Thy name," that we should be careless in keeping ourselves. To our own safety our own sedulity is required.—M.]

[BARROW:—VER. 17. Human nature has become adorable as the true Shechinah, the everlasting palace of the Supreme Majesty, wherein the fulness of the Godhead dwelleth bodily; the most holy shrine of the Divinity, the orb of inaccessible light, as this, and more than all this, if more could be expressed, or, if we could explain that text, "The word was made flesh and dwelt among us."—M.]

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[SANDERSON:—When a piece of metal is coined with the king's stamp, and made current by his edict, no man may henceforth presume either to refuse it in payment, or to abate the value of it; so God, having stamped His own image upon every man, and, withal, signified His blessed pleasure, how precious He would have him to be in our eyes and esteem, by express edict proclaiming, "At the hand of every man's brother will I require the life of man; I require every man to be his brother's keeper: for in the image of God made He man."—M.]

[*The brotherhood.*—Cf. Rom. xvi. 1; 3 Jno. 8. 9. When a Christian entered a foreign city, his first inquiry was for the Church (the brotherhood); and here he was received as a brother, and supplied with whatever could contribute to his spiritual or bodily refreshment. The Church letters, which were as *tesserae hospitales*, received the name of *γράμματα τετυπωμένα*, *epistolae fermatae*, because, to guard against counterfeits, they were drawn up after a certain form, *τύπος*; and also *γράμματα κοινωνικά*, *epistolae communicatoriae*, inasmuch as they indicated that the bearers were in the fellowship of the Church. *Euseb.* 4, 23; *Cyprian*, Ep. III.; *Neander* vol. I. § 2, p. 280.—*Sic honorandus rex, ut ne contra Deum peccemus.* CHRYSOSTOM.—M.]

CHAPTER II. 18–25.

ANALYSIS:—Exhortation of believing servants to self-denying obedience in doing and suffering after the example of Christ.

18 Servants,[1] *be* subject to *your* masters with[2] all fear; not only to the good and gen-
19 tle, but also to the froward.[3] For this *is* thankworthy,[4] if a man for conscience[5] to-
20 ward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer
21 *for it*,[6] ye take it patiently, this *is* acceptable[7] with God. For even hereunto were ye called: because Christ also suffered for us, leaving us[8] an example, that ye should
22 follow his steps: Who did no[9] sin, neither was guile found in his mouth:
23 Who, when he was reviled,[10] reviled not again; when he suffered,[11] he threatened
24 not; but committed *himself*[12] to him that judgeth righteously: Who his own self[13] bare our sins in his own body on[14] the tree, that we,[15] being dead to sins, should live
25 unto righteousness: by whose stripes[16] ye were healed. For ye were as sheep going astray;[17] but are[18] now returned unto the Shepherd and Bishop of your souls.

Verse 18. [δεσπόταις ὑμῶν Cod. Sin.—M.]
[1 Domestics, family servants. οἰκέτης not so harsh as δοῦλος. 'In all fear be subject to your masters,' Cod. Sin.—M.]
[2 ἐν—in, not with.—M.]
[3 σκολιός—עִקֵּשׁ Deut. xxxii. 5, crooked, perverse. These σκολίοι are "*salvi et intractabiles, duri ac morosi*," so Gerhard.—M.]
[Cod. Sin. ἐν παντ. φόβ. ὑπ.—M.]

Verse 19. [4 For this is grace, so German for χάρις, but χάρις not—*gratia divina* but—*laus*. Cf. Calvin, "*Idem valet nomen gratiæ quod laudis. Intelligit enim nullam gratiam vel laudem conciliari nobis coram Deo, si pœnam sustinemus quam nostris delictis simus promeriti: sed qui patienter ferunt injurias, eos laude dignos esse, et opus facere Deo acceptum.*"—M.]
[5 Consciousness, not conscience. The man knows that God is cognizant of his suffering, and acts rather with respect to God than to man. German: *Mitwissen*, not *Gewissen*, the former denoting cognizance in the sense of joint knowing, the latter, conscience. Render the whole verse, "For this is grace, if, on account of God's cognizance, any one endures tribulations (λύπας), suffering wrongfully.—M.]

Verse 20. [ποῖον—German 'was für ein,' or English, 'what kind of.'—M.]
[6 Cod. Sin. κολαζόμενοι ὑπομένετε. German, "suffer patiently." The participial construction of the Greek is, on the whole, preferable to English version. "For what kind of glory (is it) if doing wrong (sinning), and being buffeted, ye endure it patiently? but if well doing, and suffering (for it), ye endure (it) patiently, this is grace."—M.]
[7 χάρις, as above, "with God." The idea here, and in v. 19, seems to be that such conduct is the evidence of grace received, as none but a child of grace would thus act.—M.]

Verse 21. [8 Cod. Sin. reads ἀπέθανεν (died) for ἔπαθεν (suffered).—ἡμῶν ὑμῖν is the reading supported by the greatest number of MSS. Another reading, ἡμῶν ἡμῖν, according to Syr. Copt. Ephr. Aug., and still another, ὑμῶν ὑμῖν, Elzevir, Alford; on this last is based the German version, which renders "suffered for you, leaving you, etc."—M.]
[ὑπογραμμός—a copy-head,—a pattern, to write or paint by.—M.]

Verse 22. [9 ἐποίησεν, the Aorist, as distinguished from the Imperfect, ἐποιει, has the force of "never in a single instance." Alford.—M.]
[Cod. Sin. ηὑρέθη.—M.]

Verse 23. [The German retains the preferable participial form.—M.]
[10 11 Render thus: "Who being reviled, reviled not again, suffering, threatened not."—M.]
[12 παρεδίδου, either, "delivered (His enemies) up to (the Father)," so Alford, or, "delivered (His cause) up to (the Father"); in either case, as Alford suggests, perhaps not without reference to "Father, forgive them; for they know not what they do."—M.]
[Cod Sin. *ἐλοιδόρει.—M.]

Verse 24. [13 "Who Himself bore our sins in His own body on the tree."—M.]

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[14 The force of ἀνήνεγκεν is that "He took our sins to the tree, and offered them up on it." Alford. Cf. Vitringa in Huther: "*Vix uno verbo* ἔμφασις *vocis* ἀναφέρειν *exprimi potest. Nota* FERRE *et* OFFERRE. *Primo dicere voluit Petrus, Christum portasse peccata nostra, in quantum illa ipsi erant imposita. Secundo, ita tulisse peccata nostra, ut ea secum obtulerit in altari. Respicit ad animantes, quibus peccata primo imponebantur, quique deinceps peccatis onusti offerebantur. Sed in quam aram?* ξύλον *ait Petrus, lignum, h. e. crucem.*—M.]

[15 ἀπογενόμενοι—having died. The German renders, "that, having died to sins (*i. e.*, our own), we should live to the righteousness of Him by whose stripe ye are healed"; but this construction is untenable on textual grounds.—M.]

[16 Stripe, singular, is the right rendering of μώλωπι. μώλωψ. "*Paradoxon apostolicum: vibice sanati estis. Est autem* μώλωψ *vibex, frequens in corpore servili*, Sir. 12, 12." Bengel.—M.]

[Cod. Sin. *τῷ σωμ. without ἐν.—μώλωπ. without αὐτοῦ.—M.]

Verse 25. [17 Translate: "For ye were straying (ἦτε πλανώμενοι) like sheep."—M.]

[18 The German renders ἐπεστράφητε passively, "ye are brought back"; but the 2 Aor. Pass, ἐπεστράφην, is often found in a Middle sense, cf. Matt. ix. 22; x. 13; Mark v. 30,—translate, therefore, "but ye have returned."—M.]

[Cod. Sin. πλανώμενοι.—M.]

EXEGETICAL AND CRITICAL.

VER. 18. **Domestics—but also to the crooked.**—*οἰκέται* less harsh and more comprehensive than *δοῦλοι*. Estius in Calov shrewdly suggests that the Apostle may have selected this designation because he was addressing Jewish Christians, to whom the term 'slave' was obnoxious, as incompatible with the people of God.

ὑποτασσόμενοι.—The most simple construction is to connect the Participle with the preceding Imperatives, especially with the *τὸν Θεὸν φοβεῖσθε*, to which the following *ἐν παντὶ φόβῳ* seems also to refer. It is the Apostle's way to intertwine his sentences after this manner: the following exhortations begin with similar participial sentences, ch. iii. 1. 7. 8. 9. We learn from it, that he considers the duties to which he exhorts included in the principal duty, v. 12. He particularizes the exhortation, v. 18, as to the manner how the fear of God should be evidenced, v. 17.

In all fear.—Primarily, holy awe of God, after v. 17. Cf. Col. iii. 22; Eph. vi. 5; with full, entire fear; but it also involves the dread of an earthly master. There are, as Cornelius observes, different kinds of fear: *a*, fear of punishment; *b*, fear of the guilt of offending God; *c*, fear of the offence of exciting masters to animosity against the faith.

ἀγαθοῖς good in themselves and kind to others. —*ἐπιεικής* indicates a particular exhibition of *ἀγαθός*=indulgent, yielding, kind like the Syrian captain, 2 Kings v. 13. 14.—*σκολιός*=עִקֵּשׁ, the contrary of the two other qualities, crooked in ways and therefore in heart, Ps. ci. 4; Prov. xi. 20; xvii. 20; iv. 24, similar to a piece of crooked wood that cannot be bent and is not fit for use, perverse, contentious, morose in disposition and behaviour. "Before such masters the false longings for liberty are most apt to break out: but here is just the point at which Christian views and principles appear in the strongest possible contrast with merely human and natural ones, and at which the peculiarity of the Christian calling, as a power of endurance, shows its marvellous glory." Wiesinger.

VER. 19. **For this is grace.**—The sense of these words is determined partly by the following *χάρις παρὰ Θεῷ*, partly by the antithesis *ποῖον γὰρ κλέος*. This question suggests that of our Lord, Lke. vi. 32. "For if you love them, which love you, what thanks have you?" *ποία ὑμῖν χάρις ἐστί*; in Matt. it reads *τίνα μισθὸν ἔχετε*. The ideas of thanks, reward and praise are here conjoined. Here as there the reference is to thanks, praise, or honour *before God*. You have no praise before God, you cannot glory in your tribulations (cf. Rom. v. 3), if you remain stedfast in troubles brought on by yourselves; but if, suffering wrongfully, you remain stedfast, you will have honour before God and secure His approval and good pleasure. Weiss compares the Hebrew מָצָא חֵן, =*εὑρίσκειν χάριν ἐναντίον θεοῦ*, Gen. vi. 8; xviii. 3; xxx. 27; cf. Lke. i. 30; ii. 52; Acts ii. 47. As to the sense it is therefore=*χαρίεν*, cf. 1 Tim. ii. 3; v. 4. Col. iii. 20. The following explanation of Steiger is neither clear nor suited to the context. "It is grace indeed, even in the sight of God, to be able to suffer for God's sake." If he means: "Grace effects and shows its power in this, or the power and blessing of grace are exhibited in this," *παρὰ Θεῷ* militates against his view.

For consciousness of God, etc.—*διὰ συνείδησιν Θεοῦ*.—*συνείδησις*, the sharing of some knowledge, from *σύνοιδα*, I am conscious. Many take *Θεοῦ* as *Genit. obj.* on account of our knowledge of God, of His good will and pleasure; but it seems more natural to interpret: "because of the consciousness of God, because God knows all, because His eye sees all and because His arm punishes all evil," cf. Col. iii. 23. In this sense Joseph suffered innocently; he thought, "how then can I do this great wickedness and sin against God?" Gen. xxxix. 9. He suffered *διὰ συνείδησιν Θεοῦ*.—To take *συνείδησις* here in the sense of conscience is forbidden by the addition of *Θεοῦ*, although it often has that meaning, Jno. viii. 9; Acts xxiii. 1; xxiv. 16; Rom. ii. 15; ix. 1; xiii. 5; 1 Cor. viii. 7. 10; x. 25. 28; 2 Cor. i. 12; iv. 2; 1 Tim. i. 5. 19; iii. 9; 2 Tim. i. 3; Tit. i. 15; Heb. ix. 14; x. 22; 1 Pet. iii. 16.—Weiss explains; "The consciousness of God, as that of Him who has ordained this subjection, should ever accompany and prompt us to the discharge of this duty. The idea *συνείδησις* is here too much narrowed and taken subjectively instead of objectively."

ὑποφέρει equivalent to the following *ὑπομένειν*=to endure with constancy, 2 Tim. iii. 11; 1 Cor. x. 13, to bear up under afflictions and to carry them cheerfully on one's shoulders.—*λύπαι*, events causing multiform grief.

VER. 20. **When ye be buffeted for your faults—suffer patiently.**—*ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε*.—The antithesis of *ἀδίκως πάσχειν*—*κολαφιζόμενοι*=to beat with the fist (*vulgo* "box the ear"), if as malefactors and punished, you suffer afflictions patiently. [*κολαφιζόμενοι*;

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Bengel says: *pœna servorum, eaque subita.*—M.] The world may praise such conduct as courage and bravery, it will not give you glory before God.—Wrong: if the scourgings notwithstanding you persist in sinful courses; for the contrast is between merited suffering and martyr suffering. (Lachmann and Tischendorf read ποῖον γὰρ, but γὰρ is wanting in many MSS.).

VER. 21. **For even hereunto were ye called,**—namely, to do good and to endure with patience, ch. iii. 9, as we read, 1 Thess. iii. 3: "We are appointed, set thereunto," Acts xiv. 22. The first reason of the endurance of wrongful sufferings and perseverance in well-doing was the favour of God; the second is the calling of Christians as a further inducement to which is mentioned the example of Christ. The words are primarily addressed to slaves, as Bengel explains: this belongs to your Christian calling, which finds you in the condition of slaves; but they may be applied to all Christians, as is evident from the adduced motive.

Because also Christ suffered for you.—καὶ Χριστὸς, even Christ, the wholly Innocent One, has suffered. καὶ refers to ἀδίκως πάσχων [Alford makes καὶ apply to ἔπαθεν ὑπὲρ ὑμῶν on the ground that the last two words carry with them the ἀγαθοποιῶν, as explained below, v. 24.—M.].—ἔπαθεν. Huss: "Peter does not say what Christ did suffer, his object being to intimate that Christ endured for us every kind of suffering. Herein then we are to imitate Him, viz.: in patiently carrying whatever is laid upon us." As the disciple is not above his master, nor the servant above his lord, he may not refuse to endure such sufferings.

ὑπὲρ ὑμῶν (Scholz and Tischendorf read ὑπὲρ ἡμῶν); ὑπὲρ may mean: in your stead, or for your benefit, or both. The last is probable, if reference be had not only to verses 22 and 23, but also to verse 24, cf. ch. iii. 18, where the vicarious character of the death of Jesus is unmistakably asserted. Winer remarks at p. 458 that ὑπὲρ sometimes touches closely upon ἀντί, because the agent, one acting for the benefit of another, in most instances becomes his substitute, cf. Gal. iii. 13; Rom. v. 7; xiv. 15; Matt. xx. 28; Jno. xv. 13; x. 15; vi. 51. The redemptive and typical nature of the sufferings of Christ are here intimately connected. Steiger justly asks: "What is it that makes the example of Christ obligatory to us, unless it be the fact that that typical suffering was at once and primarily a suffering for us, an offering of Christ and a benefit, engaging us to serve Him?"—This passage expresses in pregnant language the double idea: 1. You are obliged to obey Christ, because He suffered for you. 2. You are consequently called to innocent suffering, though you be guiltless, because also Christ, in suffering for you, suffered innocently and with the intent that in this respect you should imitate Him.

Leaving you—steps.—ὑπολιμπάνω another form of ὑπολείπω. Bengel remarks, "*in abitu ad Patrum.*"—ὑπογραμμός, 2 Macc. ii. 29, a pattern to write or draw by, a copy-head such as a writing-master would give to his pupils. This requires a steady hand and daily practice. Hence, pattern, copy, example. It is characteristic of this epistle, that it lays great stress on the pattern of Christ, cf. Jno. xiii. 15; Matt. xi. 29; xx. 28 with 1 Pet. iii. 18; iv. 1. 13.

ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν.—ἴχνη, a footprint, also the heels of shoes. The figure of a copyhead passes into that of a guide, whose footprints travellers along a steep, narrow and slippery path must follow up step by step. The footprints of His readiness to suffer, of His gentleness and humility are particularly alluded to. ἵνα dependent on ἔπαθεν, not on ἐκλήθητε. The imitation and following of Christ consists especially in the daily taking up of the cross, Lke. ix. 23. [This passage is also imitated by Polycarp, c. 8: Χριστὸς Ἰησοῦς ἀνήνεγκεν ἡμῶν τὰς ἁμαρτίας τῷ ἰδίῳ σώματι ἐπι τὸ ξύλον, ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ · μιμηταὶ οὖν γενώμεθα τῆς ὑπομονῆς αὐτοῦ . . . . τοῦτον ἡμῖν τὸν ὑπογραμμὸν ἔθηκε δι' ἑαυτοῦ.

Tertullian *de Patientia*, c. 3. "He Who is God, stooped to be born in the womb of His Mother, and waited patiently and grew up; and when grown up, was not impatient to be recognized as God. He was baptized by His servant, and repelled the tempter only by words. When He became a Teacher, He did *not strive nor cry, nor did any one hear His voice in the streets.* He did not *break the bruised reed nor quench the smoking flax.* He scorned no man's company; He shunned no man's table. He conversed with publicans and sinners. He poured out water and washed His disciples' feet. He would not injure the Samaritan village which did not receive Him, when His disciples called fire from heaven to consume it. He cured the unthankful; He withdrew from those who plotted against Him. He had the traitor constantly in His company and did not expose him. And when He is betrayed and is brought to execution, He is *like a sheep which before his shearers is dumb, and a lamb that doth not open its mouth.* He who, Lord of angelic Legions, did not approve the sword of Peter drawn in His defence, He is spit upon, scourged, mocked. Such long-suffering as His, is an example to all men, but is found in God alone."—M.]

VER. 22. **Who did no sin,** etc.—This description of the innocent and patient suffering of Jesus is almost a literal quotation from the Septuagint version of Is. liii. 9, the word ἁμαρτίαν alone being substituted for ἀνομίαν. The passages Is. l. 6; liii. 7, are more freely treated in v. 23. The servant of God there designated is therefore none other than the Messiah. His perfect sinlessness is even more explicitly affirmed in Heb. vii. 26; 2 Cor. v. 21.

εὑρίσκω not absolutely like εἶναι, but: no guile could be discovered in or proved from His words, all watching and sifting notwithstanding, and yet He was condemned. See Winer p. 701, cf. Jas. iii. 2. Bengel notices the fitness of this exhortation to slaves, who were greatly liable to the temptation of deceiving, slandering and menacing their fellow-slaves.

VER. 23. **Who being reviled—threatened not.**—He fulfilled Prov. xx. 22; xxiv. 29; He did what David had done, 2 Sam. xvi. 10, etc. The strong and bitter words, which Jesus had sometimes to use, Matt. vii. 5; xvi. 3; xxii. 18; xxiii. 13. 33; xii. 34, were not the utterings of personal hatred, nor retorts of insults heaped up-

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on Him, but necessary evidences of the truth in order to cast a sting into the heart of His adversaries, and if possible to save them.

But delivered—righteously.—The second part of the sentence contains a climax. He even abstained from threatening, while He saw into the impending judgments. *παραδίδου δὲ*, He committed His cause to God, not however by invoking the vengeance of God on His enemies, but by praying for their conversion and pardon. If they persisted in repelling the overtures of grace, He left him to the justice of God. In this sense He said: "I seek not mine own glory: there is One that seeketh and judgeth." Jno. viii. 50.—Jeremiah spoke differently in the spirit of the Old Testament: "Let me see Thy vengeance upon them, for unto Thee have I revealed my cause." Jer. xi. 20.

To Him that judgeth righteously, otherwise than the anger of the injured part, and the violence of ungodly enemies would make it. It is both a great consolation and an invitation to leave vengeance to Him, cf. Rom. xii. 19; ii. 6–11; 1 Pet. iii. 9; 2 Thess. i. 6; Lke. xviii. 7. 8; ix. 55. Lechler remarks, that the Apostle's language was giving one the impression of coming in contact with an eye-witness of the arrest, of the trial, of the rough ill treatment and even of the crucifixion of the Lord. [Calvin has the following: "*Qui sibi ad expetendam vindictam indulgent, non judiciis officium Deo concedunt, sed quodam modo facere volunt suum carnificem.*—M.]

VER. 24. **Who Himself bore our sins in His own body on the tree.**—This verse is connected with *ὑπερ ὑμῶν* of v. 21, and defines it more particularly; it also brings the antithesis to v. 22 to a climax. Not only had He no sin, or did not sin Himself, but He bore our sins, etc.—*ἀνήνεγκεν*. The exegesis is determined by Is. liii. which evidently was before the Apostle's mind. In that chapter occur the words נָשָׂא, סָבַל, *φέρειν*. The LXX. render: *τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν*; in v. 12, *καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν*; in v. 10, "When His soul shall make an offering for sin." All exegetical attempts to explain away the idea of substitution and the system of sacrifice closely connected with it, are altogether futile. As in the Old Testament, the expressions, "to carry one's sin," or, "to bear one's iniquity," are equivalent to "suffer the punishment and guilt of one's sin," Lev. xx. 17. 19; xxiv. 15; Ezek. xxiii. 35, so "to carry another's sin," denotes "to suffer the punishment and guilt of another," or "to suffer vicariously," Lev. iii. 19. 17; Numb. xiv. 33; Lam. v. 7; Ezek. xviii. 19. 20. Can this be done in any other way than by the imputation of the guilt and sin of others, as was the case in the sin and guilt-offerings? Weiss is quite arbitrary in persisting to exclude the idea of sacrifice from Is. liii., for v. 10 clearly refers to it. From a Jewish point of view such a separation of the doctrine of substitution from the idea of sacrifice is simply impossible, cf. Jno. i. 29; Lev. xvi. 21. 22.—The juxtaposition of *ἡμῶν* and *αὐτός* both here and in Is. liii. is not insignificant, but gives prominence to the idea of substitution. Calvin says: "As under the law the sinner, in order to become free from sin, offered a sacrifice in his stead, so Christ took upon Himself the curse which we have merited by our sins in order to expiate it before God." Calov. "The cross of Christ was the lofty altar to which, when He was about to offer Himself, He ascended laden with our sins."

ἀναφέρειν ἐπὶ τὸ ξύλον=to carry up to the tree of the cross and thus to carry away and blot out, cf. Jas. ii. 21; Heb. ix. 28. The expression "tree" for "cross" is by no means undesigned, but selected as in Acts v. 30; x. 39, with reference to Deut. xxi. 23, cf. Gal. iii. 13, where it is said of him that is hanged on a tree, "he is accursed of God."

τὰς ἁμαρτίας not sin-offerings or offerings for our sins, a rendering which is inadmissible on grammatical grounds, but the guilt and punishment of our sins;—these He took upon Himself and expiated them, cf. Col. ii. 14; Gal. iii. 13; 2 Cor. v. 21.

In His own body, cf. Eph. ii. 15. This expression is far from singular in connection with the fact that Christ bore the punishment of sin also in His holy soul, provided we start from the idea of sacrifice and assume that Peter was comparing the body of Christ with the body of the slain victim. Gerhard says: "The body is mentioned in particular, because it was visibly suspended from the cross, and because His bodily sufferings were more immediately perceptible by the senses." Weiss tries to find a reference to the words of the institution of the Lord's Supper—but this seems to be rather far-fetched. How this carrying of the punishment of man's sin—which goes far beyond a compassionating entering into the feelings of our sinful misery—was possible must ever remain a wonderful mystery, on which the Petrine and Johannean doctrine of Christ as the real and original Head of mankind, sheds only a feeble light.

That having died to sins, we should live to the righteousness of Him.—Calov. "Peter combines the two benefits of the death of Christ, 1st, by it our sins are expiated, and 2d, in virtue of it sin is killed in us. We add, that the combination gives prominence to holiness as the end and aim of the atonement.

ἀπογίνομαι=*ἀποθνήσκω*, cf. Rom. vi. 2. Bengel remarks: "*γενέσθαι τινὸς* means to become somebody's slave, *ἀπό* denotes removal. The body of Christ was removed, taken away from that tree, up to which He had carried our sins; thus we should remove ourselves from sin, become free from it." This explanation is more acute than satisfactory. The negative, dying unto sin, must go hand in hand with the positive. The connection of holiness and renovation with the death of Jesus is not indicated here, but may be supplied by recollecting that the gift of the Holy Ghost and the power of faith were acquired by the death of Jesus. Thereby the vital strength of sin is broken and the desire of righteousness planted in the soul.—*ζῆν τῇ δικαιοσύνῃ*=to live in the service of righteousness, in keeping the commandments of God and Christ instead of the former service of sin. Bengel: "The whole of righteousness is one, sin manifold."

By whose stripe ye were healed.—*Μώλωψ*, a wound like that inflicted on slaves by scourging, a stripe or rather the weal left by a stripe. The

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Singular is used here as in Is. liii.; the sacred body of Jesus was so tortured that it was, as it were, only one wound or stripe.—οὗ τῷ μώλωπι αὐτοῦ. (Lachmann and Griesbach omit αὐτοῦ; Tischendorf retains it as the more difficult reading in his last edition). More emphatic than the relative by itself; supply τούτου before it.—Ἰάθητε. The apostle passes from the first person to the second, resuming his direct address to Christian slaves. So also at v. 25; the whole section from v. 18–25 is addressed to them. μώλωψ and ἰᾶσθαι suggest the secondary thought: You have to endure no kind of sufferings and wounds, but Christ, your Lord, endured them also; your Master exacts not more from you than He has borne Himself; He bears all in your stead in order to save you; how much more ought you, who are sinful, quietly and patiently to endure suffering?—But how shall we solve the prophetical and apostolical paradox, that Christ's stripe is our healing? Healing is here primarily not to be understood as a sinner's entire restoration to the image of God, else the preceding exhortation would not have been necessary, but as designating the healing of the stings of conscience, caused by sin; but this involves of course the principle that entire healing is rendered possible. "Sins, committed against our conscience, hurt the soul and leave scars which ever and anon open afresh, sting the conscience and hurt the soul." Steinhofer.—These wounds of your soul were healed when by faith in the atoning death of Jesus you received forgiveness. He suffered the smiters to draw long furrows on His back, Ps. cxxix. 3, to wound His head and face, His hands and feet, and to pierce His heart that in our stead, as the Head for the members, He might make atonement."—

"Thou didst suffer stripe and weal,
Treatment full of shame and pain,
That my plague thou mightest heal,
And my peace forever gain."

[German Hymn,—

Du hast lassen Wunden schlagen,
Dich erbärmlich richten zu,
Um zu heilen meine Plagen,
Um zu setzen mich in Ruh!—M.]

Tauler:—"He had to die that we might live: He was afflicted that we might rejoice; He was wounded that we might be healed: He shed His blood that we might be cleansed: the blood of the Physician was shed and made the patient's remedy."

VER. 25. **For ye were straying like sheep.**—The Apostle adds how and from what state they came to this healing. For ye were straying like sheep. A sheep is a stupid animal: so is the sinner, repelling salvation and straying in the ways of corruption. Sheep, as Aristotle observes, are subject to as many diseases as man. Stray sheep, separated from the shepherd and the flock, lack food and care, are exposed to many dangers, may become a prey to the wolf or fall into some abyss. The expression is taken from Is. liii., and the figure is of frequent occurrence in the Old Testament, Numb. xxvii. 17; 1 Kings xxii. 17; Ps. cxix. 176; Ezek. xxxiv. 5. 11, and in the New, Luke xv. 4, etc.; Jno. x. 15 etc.; Matt. ix. 36. It may have been particularly appropriate to the case of slaves of the dispersion who often changed masters and their place of domicile. Straying and sickness are often conjoined. "The figure of stray sheep alludes to original union with God and represents straying as alienation from God in consequence of sin." Jno. x. 12. Wiesinger.

But ye are now brought back (from the wilderness of sin, error and death) **to the Shepherd and Bishop of your souls.**—ἐπεστράφητε, ye have been converted and have suffered yourselves to be converted. By faith you have laid hold of the atonement made for all and have returned from your wanderings. Christ is the arch-Shepherd, the true, the good Shepherd, promised already in the Old Testament, Is. xl. 11; Ezek. xxxiv. 23; xxxvii. 24; Ps. xxiii. 1; cf. Jno. x. 11; Heb. xiii. 20; 1 Pet. v. 4. He even gives His life for the sheep, Jno. x. 12. The Apostle turns to that side of the pastoral relation of Christ which exhibits Him as the Bishop and Guardian of souls.—ἐπίσκοπος is used of God in the LXX. version of Job xx. 29; the phrase is however more probably taken from Ezek. xxxiv. 11. 12, where we read: "For thus saith the Lord God, Behold I, *even* I, will both search my sheep and seek them out (ἐπισκέψομαι). As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." He is ever careful of the salvation of His sheep and seeks to protect them from destruction. He is the Shepherd and Guardian of souls.—ψυχῶν not without special significance as it relates to slaves, and servants who are so often treated, as if they had no immortal soul, and who may therefore so much the more readily forget that they have a soul which they may lose, and that with the soul lost, all else is lost.

DOCTRINAL AND ETHICAL.

1. The Divine origin of Christianity may also be demonstrated by the fact that it enters into and hallows every relation of life and descends to the most degraded of men and to the lowest conditions of society.

2. The glory of the Christian vocation is peculiarly manifested by endurance of wrong and indefatigable well-doing under it.

3. Plato anticipated the ideal of such a righteous man in the following passage of his second book on the State: "Without doing any wrong, he must have the greatest appearance of unrighteousness in order to be thoroughly approved in righteousness, since even slander and its consequences cannot move him, and although all his life-long considered unrighteous, he is yet righteous. The righteous, thus minded will be bound, scourged, tortured, blinded in both eyes and finally, having endured every possible evil, he will be hung." Plato's ideal and conception find their strongest fulfilment and reality in Christianity.

4. The exhortation that we should copy in ourselves, the pattern which Christ has left us in His life and death is enclosed forwards and backwards, ver. 21 and v. 24, by the recollection that He was crucified for us. This is the impelling motive which at once enables us to imitate Christ and to do it cheerfully.

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5. The vicarious sacrificial death of Jesus, based on Is. liii., is here affirmed with so much clearness that even rationalistic adversaries are unable to resist it, cf. Wegschneider, *Instit.* p. 407. 6th ed. How we are healed by the wounds of Jesus, is a mystery which reason cannot fully solve, and to which we have to submit by faith in the clear testimony of Holy Writ. "Jesus, who by His blood has effected our reconciliation, is Himself the Physician who heals our souls." Even Dr. Baur is constrained to admit that the idea of substitution cannot be denied in such passages of the New Testament as Rom. iv. 25; Gal. i. 4; Rom. viii. 3; 1 Cor. xv. 3; 2 Cor. v. 19, that the preposition ὑπέρ denotes both the idea of substitution and what takes place for the benefit of man; that these two points are passing the one into the other, so as to interpenetrate each other, but that the latter is decidedly predominant; that according to the Apostle's doctrine the justice of God had to be satisfied by an actual atonement for the punishment of sin; that viewing the death of Jesus from the stand-point of Divine justice, is only the outer side of the event and its merely judicial aspect, but that the inmost ground of the Divinely-made institution is the grace of God, Rom. iii. 24, 2 Cor. v. 19, and a point so much more extensive than the other as to constrain us to regard only as an emanation of Divine *grace* whatever Divine *justice* may claim of the death of Jesus; that it was grace that God would not allow men to be punished in their own persons, but in their substitute. See Baur, *Lehrbegriff des Ap. Paulus* p. 541. This is certainly a wonderful testimony from the lips of an unbeliever.

6. The medicine has been prepared by His wounds, the balsam has been cleared under the press of the cross.—"The blood of Jesus is the most precious balsam with which Jesus washes and heals our wounds, as the good Samaritan poured oil and wine in the wounds of the bleeding and half-dead man to lessen their smart and to heal them. There is vital strength in this crimson oil whereby we are fully healed." Steinhofer, *Evang. Glaubensgrund*, p. 434.

7. Observe the important distinction between the atonement as the objective act of God in Christ in virtue of which salvation has been acquired for and is offered to sinners, and the subjective appropriation of salvation by means of conversion. The words of Paul: "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God," 1 Cor. vi. 11, apply only to those who have sought Christ in penitence and faith and laid hold of His merits.

HOMILETICAL AND PRACTICAL.

How may the much-lamented difficulties relating to domestics be remedied? 1. By the return of the fear of God into the houses and hearts of men; 2. By masters and servants entering upon the imitation of Christ.—The secret of partaking more and more of the grace of God.—The Christian call, 1. To a state of grace, in order to be and live in it; 2. To suffer innocently and patiently; 3. To persevere in well-doing. — The Christian's consolation in innocent suffering.—Righteousness of life must flow from righteousness by faith.—The sufferings of Christ *for* us and *before* us.—The power of Christ's example. —The great change in conversion.—Man a stray sheep, while excluded from the calling of God in Christ.

STARKE:—God ordains, that one should rule and another serve.—Bad masters are for the trial and perhaps also for the chastisement of servants. —Masters are often decried as whimsical for desiring propriety and right in things spiritual and temporal. Servants, be ashamed and do not slander your godly masters, but learn to be wise and to do all things right after the will of God and their mind —Many masters may deal ill with their people, but if they endure wrong patiently, attend to their service in the fear of God, pray diligently for their masters, they are God's people and God will be their helper and reward, Gen. xxxi. 12.—As it is the shame of servants to be punished for ill-doing, so it is their veritable honour and glory before God and man if they endure wrong innocently and patiently, ch. iv. 15. 16.—Christians are not called to voluptuousness and good days but to the cross, ch. ii. 21.—We should often look at ourselves in the sufferings of Christ, as if they were a mirror, that we may be glorified into the same image, Heb. xii. 3.—Christ is our Gift and Pattern, our Mediator and Head, our Shepherd and Light. What is our duty? To believe and to obey (follow) Jno. viii. 12.—The words, the ways and the works of Christ are, as it were, living letters and footprints for us to copy and follow, Heb. xii. 6.—If you have a just cause and yet are oppressed, be still and persevere, God will maintain your cause, Ps. xciv. 15.—Away with foolish sacrifices for the living or the dead! The one sacrifice of our High-priest Jesus Christ on the cross is sufficient for the reconciliation of the whole world, Heb. ix. 12. 26; x. 11. 12.—The exaltation and glory of Christians blossom forth from the cross.—Sin was sacrificed and slain by Christ that it should also be dead in us. Where it lives, the virtue of the death of Christ is as yet unfelt, Rom. vi. 6.—Sin is like a maze: whoso enters the same cannot easily find his way out.—Whoso remains in the wilderness out of Christ (*extra*) must at last fall into the abyss of hell and eternally despair, Acts iv. 12; Ps. cxix. 176.

AUGUSTINE:—"We must not cease to hope for the wicked, but rather pray for them the more diligently, that they may become good, because the number of saints has at all times been increased by the number of the ungodly. Those who are goats to-day, may be sheep to-morrow, those who are weeds to-day, to-morrow may be wheat."

KAPFF:—What is necessary in conversion? 1. That we should be healed by the wounds of Jesus. 2. That we should die to sin and live to righteousness.

[LEIGHTON:—VER. 18. It is a thing of much concernment, the right ordering of families; for all other societies, civil and religious are made up of these. Villages and cities and churches and commonwealths and kingdoms, are but a collection of families: and therefore such as these are, for the most part, such must the whole societies predominantly be. One particular house is but a very small part of a kingdom, yet the wickedness

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and lewdness of that house, be it but the meanest in it, as of servants one or more; and though it seem but a small thing, yet goes in to make up that heap of sin that provokes the wrath of God and draws on public calamity.—Servants. 1. Their duty (be subject); 2. Its extent (to the froward); 3. Its principle (for conscience toward God).—The eagle may fly high and yet have its eye down upon some carrion on earth; even so a man may be standing on the earth and on some low part of it, and yet have his eye upon heaven and be contemplating it. That which one man cannot at all see in another, is the very thing that is most considerable in their action, namely, the *principle* whence they flow and the *end* to which they tend. This is the form and life of actions, that by which they are earthly or heavenly. Whatsoever be the matter of them, the spiritual mind hath that alchymy indeed, of burning base metals unto gold, earthly employments into heavenly.—V. 21. The particular things that Christians are here said to be called to, are *suffering*, as their lot, and *patience*, as their duty, even under the most unjust and undeserved sufferings.—He that aims high, shoots the higher for it, though he shoot not so high as he aims. This is that which ennobles the spirit of a Christian, the propounding of this our high pattern, the example of Jesus Christ.—V. 24. The eye of a godly man is not fixed on the false sparkling of the world's pomp, honour and wealth. It is dead to them, being quite dazzled with a greater beauty. The grass looks fine in the morning, when it is set with those liquid pearls, the drops of dew that shine upon it; but if you can look but a little while on the body of the sun, and then look down again, the eye is as it were dead; it is not that faint shining on the earth that it thought so gay before: and as the eye is blinded and dies to it, so within a few hours that gayety quite vanishes and dies itself. —Faith looks so steadfastly on its suffering Saviour, that, as they say (*Intellectus fit illud quod intelligit*), it makes the soul like Him, assimilates and conforms it to His death, as the Apostle speaks. That which Papists fabulously say of some of their saints, that they received the impression of the wounds of Christ in their body, is true in a spiritual sense of the soul of every one that is indeed a saint and a believer; it takes the very print of His death by beholding Him and *dies to sin*, and then takes that of His rising again, and *lives to righteousness;* as it applies it to *justify*, so to *mortify*, drawing virtue from it. Thus said one, "Christ aimed at this in all those sufferings that with so much love He went through; and shall I disappoint Him and not serve His end?"—M.]

[On the duties of Christian servants see Bp. Fleetwood's "Sermons on relative duties."—M.]

[Jortin:—Ver. 18. "The law of nature knows no such thing as slavery, for by nature all men are free and equal; but by the civil laws, and by the practice of nations, it was established, and still continues among those who know not the Gospel; and the more is the shame and the pity, it is to be found in some places where Christianity is professed. The religion of Christ, when it first made its progress in the world, left the civil laws of nations, in a great measure, as it found them, lest by altering or repealing them, it should bring confusion and disturbance into human society; but, as by its own genius and tendency, it leads men gently back to the precepts of nature and equity, to kindness and to mercy, it put an end by degrees, in most civilized nations, to that excessive distance and difference between masters and slaves, which owed its origin to outrage and war, to violence and calamity; so that in Christian countries the service which is performed is usually, as it ought to be, voluntary and by agreement. But what the writers of the New Testament have said concerning slaves, holds true concerning hired servants and all those who are employed in other denominations under a master, that they discharge their office modestly, diligently and willingly, and act with faithfulness and integrity in every thing that is committed to them."—M.]

[Macknight:—"In this verse the Apostle establishes one of the most noble and important principles of morality, namely, that our obligation to relative duties does not depend, either on the character of the persons to whom they are to be performed, or on their performance of the duties which they owe to us, but on the unalterable relations of things established by God."—M.]

[Bp. Horne:—Ver. 21. "Our Lord was 'both a sacrifice for sin, and also an example of godly life.' (Collect for second Sunday after Easter.) By His sacrifice He procured us grace to follow His example, which otherwise would have been proposed to us in vain; by His example He showed us how to make a right use of that grace, which, unless we do, it is given in vain. So that if he who regards Him as an example, and not as a Redeemer, will be lost, because he cannot follow Him; he who takes Him for a Redeemer, and not for an example, will be lost, because he does not follow Him, since redemption was in order to holiness; and although it be most certain that without Christ no man can attain unto holiness, yet it is no less certain that "without holiness no man shall see the Lord." He only is fully and effectually redeemed, and has evidence to assure him of it, who bears stamped on his soul the image and superscription of his Saviour." —M.]

[Dean Stanhope:—Vv. 24. 25. "A consideration of the purpose for which our Saviour suffered should be a matter of great consolation to us, when we meditate upon His sufferings, and cause us to mingle tears of joy with those of grief. The latter we should be insensible not to pay to the excruciating agonies of our beloved Master; the former we should be unthankful and cruel to ourselves not to give to the happy effects of the misery which He so graciously condescended to undergo for us. But, to make both effectual, let us, inflamed with zeal and gratitude and love unfeigned, endeavour for our own particular, and most devoutly beg for the rest, as the best of Churches teaches us, that the innumerable benefits of this precious blood-shedding may have their full extent and free course; that "we and the whole Church of Christ may receive remission of sins" and all the other blessed effects of His passion; that He, who "hath made a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," would cause His way to be known, and show His

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saving health to the yet dark and unbelieving nations; and that all, who do already know it, may walk worthy of their knowledge and of the high vocation wherewith they are called. And O! that the death tasted by our Redeemer for every man may be effectual to the saving of every man! Even so, blessed Jesus, "by thine agony and bloody sweat, by thy cross and passion, good Lord, deliver us."—M.]

CHAPTER III. 1–7.

Analysis:—Exhortations addressed to married people, enjoining duties affecting their mutual relations, from a Christian point of view.

1 Likewise, ye wives,[1] *be* in subjection to your own husbands; that, if[2] any obey not the word,[3] they also may without the word[4] be won by the conversation of the wives;
2, 3 While they behold[5] your chaste conversation *coupled* with fear.[6] Whose[7] adorning, let it not be that outward *adorning* of plaiting the hair,[8] and of wearing of gold,[9] or
4 of putting on of apparel; But *let it be* the hidden man of the heart, in that which is not corruptible,[10] *even the ornament* of a meek and quiet spirit,[11] which is in the
5 sight of God of great price. For after this manner in the old time[12] the holy women also, who trusted[13] in God, adorned themselves, being in subjection unto their
6 own husbands: Even[14] as Sarah obeyed Abraham, calling him lord: whose daughters
7 ye are,[15] as long as[16] ye do well, and are not afraid with any amazement.[17] [18]Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Verse 1. [1 Cod., A. B. and Sinait. omit αἱ. ὁμοίως goes back to ch. ii. 13 —M.]
[2 καὶ εἰ, even if; the force of καὶ εἰ is, "put the worst case, even if your husbands are positively disobedient to the word, your duty is clear."—M.]
[3 κερδηθήσονται; another reading is κερδηθήσωνται. Rec. Cod. Sin.—On ἵνα with a Fut. Indic. see Winer, 6th ed. p. 258, and cf. Rev. xxii. 14; translate "that they shall be won."—M.]
[4 ἄνευ λόγου, without word. Translate the whole verse: "Likewise, wives, be in subjection to your own husbands, that even if any obey not the word, they shall be won without word by means of the conversation of the wives."—M.]
Verse 2. [5 ἐποπτεύσαντες—having beheld, when they behold.—M.]
[6 The German renders "your conversation chaste in fear."—M.]
Verse 3. [7 ὧν—of whom, *i. e.*, *your* adornment.—M.]
[8 ἐμπλοκῆς τριχῶν—braiding of hair, cf. 1 Tim. ii. 9.—M.]
[9 περιθέσεως—putting round (the head, the arm, the ankle or the finger). Translate the verse: "Your adornment let it be not the outward of braiding of hair, and putting round golden *ornaments*, or of putting on of dresses."—M.]
Verse 4. [10 ἐν τῷ ἀφθάρτῳ—in the incorruptible *ornament* of.—M.]
[11 τοῦ πρᾳέος καὶ ἡσυχίου πνεύματος—the meek and quiet spirit, which, etc.—M.]
Verse 5. [12 ποτὲ καὶ—formerly also.—M.]
[13 ἐλπίζουσαι (Part. of Imperfect, according to Winer, 6th ed., p. 306)—who hoped.—M.]
Verse 6. [14 No necessity for "even"; the Greek has simply ὡς.—M.]
[15 ἧς ἐγενήθητε τέκνα—of whom ye have become children.—M.]
[16 ἀγαθοποιοῦσαι states the condition on which they have become Sarah's children; render, therefore, "if," instead of "as long as."—M.]
[17 καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν—and are not afraid of any sudden fear. πτόησιν—fear from without, some external cause of terror. See additional observations under "Exegetical and Critical."—M.]
Verse 7. [18 This verse needs entire recasting; the E. V. is involved. We translate, closely following the original: "Ye husbands, in like manner, (refers to πάντας τιμήσατε, ch. ii. 17) dwelling, according to knowledge with the feminine, as with the weaker vessel, giving honour as to those who are also fellow-inheritors of the grace of life, in order that your prayers be not hindered. So Alford. The Cod. Sin. reads συνομιλοῦντες, "companying with," for συνοικοῦντες, and supplies ποικίλης, manifold before χάριτος.—M.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Likewise, wives, be in subjection to your own husbands.**—The Apostle now passes on to conjugal duty, intending to make ὁμοίως convey the idea that the obedience of wives to their husbands is as sacred an obligation as that of servants to their masters. What may be the reason of his not noticing the duties of believing masters to their servants, to which Paul, in Eph. vi. 9; Col. iii. 25, has special reference? It is probably to be found in the circumstance that in the Churches to which he wrote this Epistle were only few believing masters, or none that had slaves. Estius sees in this circumstance an additional reason that this Epistle was addressed to the *Jews* of the dispersion, among whom were many slaves, but few masters. —*αἱ γυναῖκες*, address as in ch. ii. 18; iii. 7; Eph. v. 22. 25.—*ὑποτασσόμεναι*, Participle, as ch. ii. 18, governed by the principle, ch. ii. 17, "Fear God," etc., cf. Col. iii. 18; Gen. iii. 16.

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To your own husbands.—Cf. 1 Cor. xiv. 35; vii. 2; Eph. v. 21. 25. 28. 33. *ἴδιος* is not without emphasis; it adverts to an antithesis; it is to remind the wives, as Calvin rightly observes, of the duty of chastity, and warn them of all suspicious obedience to strange men. Believing wives married to unbelieving or pagan husbands might, even apart from the then prevalent demoralization of the conjugal estate, be tempted to seek close intercourse with enlightened men, strong in faith, and to be led by them; such a course might easily shake the confidence of the conjugal relation; hence the Apostle's delicate caution. The Apostle takes it for granted that the greater number of husbands of believing wives are also believers in the publicly preached word; but even if (*καὶ εἰ*) this should not be the case, the wives must persevere in self-sacrificing, self-denying obedience, and thus seek to win their husbands, not by talking and arguing, but by the powerful preaching of a quiet conversation.—*ἄνευ λόγου*, without open preaching and peculiar arts of speech on the part of the wives. —*διὰ τῆς ἀναστροφῆς*, by means of their behaviour and obedience; this is their principal task.—*κερδηθήσωνται*, cf. 1 Cor. ix. 19–22; vii. 17. To gain for Christ, for the Gospel, for the kingdom of heaven, for themselves=*σώζειν*. Calov remarks that the expression alludes to the great value of the soul, and to the holy joy in their conversion. The greatest gain is that of the converted themselves, Phil. iii. 8. [Leighton observes: "A soul converted is gained to itself, gained to the pastor, or friend, or wife, or husband who sought it, and gained to Jesus Christ: added to His treasury, who thought not His own precious blood too dear to lay out for this gain." —M.]—Grotius cites the language of the heathen orator Libanius, which shows how primitive Christian wives followed these exhortations. He exclaims: "What wives have these Christians!"

VER. 2. **When they behold your conversation, chaste in fear.**—*ἐποπτεύσαντες*, cf. ch. ii. 12, an insight flowing from close observation. —*τὴν ἐν φόβῳ ἁγνήν*.—The allusion is probably (with reference to ch. ii. 17) to the fear of God, not to the fear of the husband, as in Eph. v. 33. —*ἁγνήν* not=chaste in its restricted sense, but because of its close connection with *φόβῳ* and with the sequel, denotes chaste in a wider sense, =pure, holy, cf. Jas. iii. 17.—So Calov, not only with reference to conjugal fidelity and cleanness of the body.

VER. 3. **Your adornment let it not be the outward** (adornment) **of braiding the hair, and putting round golden ornaments, or of putting on of dresses.**—This verse is closely connected with the foregoing. This holy conversation in the fear of God is described first negatively: "In contrast with the means used by wordly-minded women to attach their husbands, the Apostle specifies the means whereby a Christian wife may hope to win even a resisting husband."—*ὧν ἔστω* sc. *ὁ κόσμος*, cf. 1 Tim. ii. 9.—The Genitives are those of nearer definition, and describe the act of adorning, not the objects of adornment.—*ἐμπλοκή*, the artificial braiding of hair; female vanity is inexhaustible in the invention of new styles and fashions. Calov cites a passage from Jerome's Epistle to Demetrius, in which he adverts to this subject, and quotes Cyprian's sharp censure of women on this score. The views, which even the more serious heathen held concerning such trifles, have been collected by Steiger from Plato, Sophocles and Plutarch. —*ἢ ἐνδύσεως ἱματίων*.—Peter, of course, adverts simply to the *costliness* of dresses. [But does not *ἐνδύσεως* allude rather to putting them on in an unbecoming and *indecent* manner? Alford says that 'within the limits of propriety and decorum, the common usage is the rule.' True, but where are those limits? Are they observed in the 'full dress' of the best society of either hemisphere? Is 'full dress' not a misnomer, and ought not our Christian matrons to use their influence in having full dress made more *dress?*—M.] Calov:—"Peter forbids not any and every adornment, but a modest and seemly adorning of the body, conformably to their several stations, is allowed," cf. 1 Cor. xii. 23.

VER. 4. **But** let it be **the hidden man of the heart—price.**—*κρυπτὸς ἄνθρωπος*=*ἔσω ἄνθρωπος*, Rom. vii. 22; 2 Cor. iv. 16; Eph. iii. 16. This hidden man is not, as Steiger holds, =*καρδία*, but that which the Spirit of God forms and develops in the secret workshop of the heart, namely, the new way of thinking, feeling and willing, the new spiritual life, the new nature, the inmost kernel of man's religion, in as far as he has within him something flowing from the life of Jesus. [In other words the inner man is the Christian, the regenerated, daily-renewed man, adorned with the beauty of holiness with his (heart) affections centred in God.—M.].—*ἐν τῷ ἀφθάρτῳ*. Contrasted with those perishable, worthless trifles, v. 3. A neuter adjective is used for an abstract noun (v. Winer, p. 266). Beza: =*sinceritas, incorruptio*. *πραΰς*= עָנִי mild, gentle, meek, Matt. xxi. 5; 1 Cor. xiii. 4, etc.; Eph. iv. 2; Col. iii. 12; Mtt. xi. 29; Jas. i. 20; iii. 13; 1 Cor. iv. 21; Gal. vi. 1; 2 Tim. ii. 24. The contrary of self-will, pride, presumption, obstinacy, hardness, anger and envy.—*ἡσυχίου*, calm, tranquil, without passionate excitement. Bengel:—*mansuetus, qui non turbat, tranquillus, qui turbas aliorum placide fert.*—*πνεύματος* relates not to the Holy Spirit, but to the spiritual life, infused into believers by the Holy Ghost.—*ὅ ἐστιν* may be connected either with *πνεύματος* or with *ἀφθάρτῳ*. *Bengel* connects it with the latter, as being the principal subject. [but "the meek and quiet spirit" seems to be the main thing desired.—M.].—*πολυτελής*=*πολύτιμος* ch. i. 19.—[cf. Mk. xiv. 3; 1 Tim. ii. 9; Pro. i. 18.—M.].—*ἐνώπιον τοῦ Θεοῦ*, "*coram Deo, qui interna, non externa, spectat, cui placere curant pii.*" Bengel.

VER. 5. **For after this manner formerly also the holy women, who hoped in God, adorned themselves**, etc.—*οὕτω* refers to what immediately precedes. The proof of it [the meek and quiet spirit.—M.] is their obedience.—*ἅγιαι γυναῖκες*, Luke i. 70; Acts iii. 21; Eph. iii. 5; 2 Pet. i. 21; those women of blessed memory and singled out in the history of salvation; their personality is defined by their hope in God. If God is all in all in a man's heart, it has renounced the idol 'vanity' and expelled passionate excitement, cf. 1 Tim. v. 5. Tertullian:—"Be clothed with the silk of honesty, the byssus of holiness

and the purple of chastity: thus adorned, God will be your friend." Bengel:—"*vera sanctitas, spes in Deum: est hoc epitheton pars subjecti.*"

VER. 6. **As Sarah obeyed Abraham, calling him Lord.**—This obedience is illustrated by the example of Sarah, whom the Rabbis also were wont to set up as a pattern. She showed her obedience first in leaving with her husband the land of her nativity in reliance upon the promises of God, secondly in regarding Abraham as her Lord and calling him so, Gen. xviii. 12, notwithstanding they were both descended from a common earthly parent, Gen. xx. 12.—*ὑπήκουεν* denotes the continuance of her obedience, which was rewarded by Abraham in his turn obeying her, Gen. xvi. 2; xxi. 12.—Grotius remarks that when the corruption of morals had become general at Rome, wives were called mistresses [of course in a good sense.—M.]

Of whom ye have become children.—*ἧς ἐγενήθητε τέκνα.* This is one of the Apostle's frequent allusions to Isaiah; cf. ch. li. 1. 2. "Look upon the rock whence ye are hewn (Abraham) and to the hole of the pit (or well) whence ye are digged (Sarah)." Sarah is here mentioned as the first mother of the people of Israel.—It is not *ἐστὲ* but *ἐγενήθητε*, because the expression 'children of Sarah' has not only a carnal but also a spiritual import. Steiger argues from this passage that the Apostle was addressing Gentile Christians as he would hardly have said to Jewesses, "ye have become Sarah's children" without adding some such explanation as this; "You have now become Sarah's children *indeed* or after a *spiritual manner;*" but the opposite conclusion seems more in place. Did our Lord make such a qualification when He said to Zaccheus, the Jewish publican-in-chief, "He also is a son of Abraham"? Luke xix. 9. Did He do it in the case of the infirm woman of whom He said that she was a daughter of Abraham? Lke. xiii. 16; Jno. viii. 39. Even John the Baptist destroyed the delusion that those are Abraham's children who are descended from him after the flesh, Matt. iii. 9. Believing Jewesses would have no difficulty in understanding what was meant; while to Christian Gentile women it would hardly have been equally intelligible and applicable. Weiss remarks, "To be called the daughters of Sarah was no particular distinction conferred upon Gentile women, but to be designated as the children of their venerated ancestress and that in the highest sense (*i. e.*, of similarity of disposition), was the loftiest praise bestowed upon Jewesses." This conclusion is corroborated by the quotation from Is. li.

If ye do good and are not afraid of any sudden fear.—*ἀγαθοποιοῦσαι*, not *in that* - - - or *because* - - - -, or *if* - - - -, but: *as those who* - - - - [so German.—M.]. You evidence your relationship to Sarah by doing good. Grotius recalls the amiable reception which Sarah accorded to the stranger guests and the readiness with which she obeyed Abraham on that occasion, Gen. xviii. 6; and in connection with the sequel refers to Gen. xx. But the sense is probably more general and the reference is rather to zeal in well-doing, as in ch. ii. 15. 20.—*μὴ φοβούμεναι* may be a quotation from Prov. iii. 25: "*οὐ μὴ φοβηθήσῃ πτόησιν ἐπελθοῦσαν οὐδὲ ὁρμὰς ἀσεβῶν ἐπερχομένας.*—*πτόησις*, terror caused by something external. As those who are so full of trust in God, that they are not tenderly moved by any evil or by menaces similar to those Sarah had to pass through at the court of Pharaoh and Abimelech, cf. Heb. xi 11. The sentence contains also an exhortation to strive more and more for the courage and manly fortitude of their ancestress, cf. ch. iii. 14. [Estius says on *πτόησιν*: *quod dum facitis, non est quod metuatis quidquam mali: velut, ne maritis vestris displiceatis, si minus corruptæ inceditis: aut ne serviliter vos tractent, si faciles ad obsequium vos præbeatis, ut solet sexus muliebris vanis pavoribus esse obnoxius. Sed et si forte nacti estis maritos iniquiores, silentio potius ac patientia, quam multis verbis studete eorum animos lenire.*" cf. Lke. xxi. 9; xxiv. 37.—M.]

VER. 7. **Ye husbands, in like manner, dwelling according to knowledge with the feminine, as with the weaker vessel.**—*Ὁμοίως* refers back to ch. ii. 17 as in v. 1. Weiss wrongly maintains that the exhortation to Christian husbands is out of place in this connection because it does not coincide with the point of view indicated at ch. ii. 11. 12. But why should it not coincide, if the Apostle addresses in turn the different conditions and classes of Christians, and shows to each how they should walk worthily among the Gentiles, honour all men and fear God? It would rather have been a grave omission, had he not reminded husbands of *their* duties; the exhortation was indeed peculiarly needed in order to avoid all misunderstanding and abuse of the obedience of women.—His first precept to husbands relates to *συνοικεῖν* =to dwell together, to have intercourse in general and then, as some of the ancients understand the word, with particular reference to conjugal intercourse. It should take place *κατὰ γνῶσιν*, according to knowledge—derived from reason and from the Gospel in respect of their peculiar relations and wants.—*ὡς ἀσθενεστέρῳ σκεύει* should be joined to *συνοικοῦντες*; otherwise *συνοικεῖν* would have no object, *ἀπονέμοντες* would have two *ὡς*.—*σκεῦος* is widely used of vessels, clothes and things in general, Deut. xxii. 5; Lke. xvii. 31; then of men with reference to their dependence and frailty and their destination for some particular purpose. We are like vessels in the potter's hand, Jer. xviii. 6; Is. xxix. 16; xlv. 9; lxiv. 8. He can break or preserve, reject or prefer them to honour, Jer. xix. 11; xxii. 28; xlviii. 38; Hos. viii. 6; Ps. ii. 9; Rev. ii. 27; Rom. ix. 21. 22; 2 Tim. ii. 20. In particular, the body is called the vessel containing the soul, 1 Thess. iv. 4. 5. Here *σκεῦος* applies equally to husband and wife as is evident from the comparative *ἀσθενεστέρῳ*; it designates both as the handiwork of God, organized and designed for each other. The husband should be particularly moved to a considerate, loving and careful treatment of his wife by the thought:—"God himself has thus appointed and made the nature of woman."—*ἀσθενεστέρῳ*. Calov:—"Women are weak in point of sex, the constitution of their body, mind and judgment, art, aptitude and wisdom in the conduct of affairs." [Rather a sweeping judgment of woman, and as ungenerous as untrue. Woman is physically man's inferior, but it is doubtful whether she is so mentally. This is not in the writer's opinion a question of superiority or inferiority,

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but one of diversity. There are mental qualities in which woman excels man and others in which he excels her. They seem to be well balanced under equal advantages afforded to each. His experience in schools constrains him to admit that up to the age of sixteen, girls are decidedly brighter and better students than boys. If they do not progress after that period in an equal ratio, the fault belongs to vicious social habits and to the superficial and fanciful ideas as to the maximum attainments of females, but not to the natural endowment of their mind. It came forth from the Creator's hand perfect after its kind, everyway adapted to man's mind and the two equally and healthily developed, working together in one direction, supply each other's defects and strengthen each other's powers. United, this natural diversity blends in harmony. An excellent discussion of this subject may be found in Adolphe Monod's "*La Femme*," Paris. 1860.—M.] Luther:—"Woman is weaker in body, more timid and less courageous than man, hence your treatment of her should be accordingly." But as woman's weakness is relative, man also being a weak, frail vessel, he, mindful of his own weakness, ought the more readily to sympathize with the weaker, *τῷ γυναικείῳ σκεύει.*

Giving honour as to those who are also fellow-inheritors of the grace of life, in order that your prayers be not hindered. —The second precept is: *ἀπονέμοντες τιμήν*: to accord *τὸ νόμιμον*, what is due; *τιμήν* with reference to ch. ii. 17. The honour due to them, honourable treatment which implies also care for their bodily wants.—The reason of this esteem: they also are fellow-heirs of the grace of life; this is a higher reason than the former, flowing from the natural relation of the sexes. Woman becomes man's equal in virtue of the gift of the grace of life accorded to and hoped for by both. —*συγκληρονόμοις*. Griesbach and others read *συγκληρονόμοι*, masculine; this reading gives the same sense, but the former is preferable, for they are destined with other believers to inherit the kingdom of heaven. *καί* denotes the participation, cf. ch. i. 4. 10. 13; Rom. viii. 17; Eph. iii. 6; Heb. xi. 9. The hypothesis is that both husband and wife are believers, or if either part be as yet unbelieving, it may become believing.—*χάριτος ζωῆς*; *χάρις* =*χάρισμα*, the gracious gift of life, of eternal life beginning here and consummated above, ci. Gal. iii. 28. Others explain: grace communicating life, or life given out of grace, *i. e.*, flowing from it.—*εἰς τὸ μὴ ἐκκόπτεσθαι.* (Griesbach and others read *ἐγκόπτεσθαι* = עָקַר to be interrupted, lamed). This expression is used of the pruning, cutting down and tearing up of trees, hence to cut off [to cut off *occasion*.—M.], to hinder, render ineffectual. Common and private prayer, its power and effect are hindered, where such esteem is wanting, for prayer, in order to be effectual, exacts a reconciled mind, Matt. v. 23; vi. 14; 1 Tim. ii. 8; 1 Jno. iii. 21. ["*Cum vir et uxor non sunt bene concordes, minus possunt oratione vacare et eorum orationes sunt minus exaudibiles.*" Lyra.—M.]. Roos: "There is no room for prayer that may be answered where the husband despises and tyrannizes his wife and where a marriage is marred by discord." Grotius: "Harsh treatment leads to insult and strife, which hinder the power and efficacy of prayer." Mtt. xviii. 19; Sir. xxv. 1. Wiesinger: "The consciousness of having sinned against the hope of salvation forces itself as an obstruction between God and him who prays, and thus bars the way of prayer."

DOCTRINAL AND ETHICAL.

1. The conjugal state is not a human-Divine *κτίσις*, like the secular rule, ch. ii. 13, but instituted by God Himself, Gen. ii. 18. 24; Matt. xix. 5; it is a relation of life adapted even to the royal priesthood, to the holy people of God's possession, in which they are to show forth the praises (virtues) of Him who has called us out of darkness into His marvellous light, ch. ii. 9. On the other hand, we ought not to deny the existence of a pure celibacy; so Thiersch.

2. Although the necessity of the wife obeying the husband is recognized outside of Christianity, the equality of husband and wife, in virtue of Divine appointment and grace, were altogether unknown; hence there is every where (*i. e.*, outside of Christendom) a great degradation of the female sex. "Christianity," observes Steiger, "is equi-distant from the moral degradation of the female sex, which the Mohammedans and Rabbis would almost deprive of immortality, and from the secular exaltation and deification, which, especially since the middle ages, has been defended as Christian by those who confounded Germanism with Christianity, while it secured to woman anything but happiness.

3. Peter, defining prayer as the centre and support of conjugal life, takes as lofty a conception of the matrimonial covenant as Paul, although the Pauline idea that the marriage of Christians is a figure of the relation of Christ to His Church does not occur in Peter (cf. Eph. 5).

4. True love in the conjugal state depends upon and is rooted in mutual esteem; where this is wanting, the conjugal state is shaken at its very foundation; but it is not only esteem of the personal qualities and excellencies of either part, but also, and chiefly, the appreciation flowing from the thought: Thy partner, like thyself, is a child of God, purchased with the same precious blood of Christ, and called, like thyself, to be an inheritor of the kingdom of heaven.

HOMILETICAL AND PRACTICAL.

There must be some special reason why wives are reminded of their duties before the husbands, and charged with obedience as their principal and foremost task.—Christian wives need not ask, which husbands must we obey? The direction is unmistakable: your own husbands; consequently, also unbelieving, harsh, and wayward husbands.—Noble art!—to be silent with the mouth, and to speak in the life. Augustine tells of Monica, his mother, that she spoke of Christ to her husband by her feminine virtues, and that, after having borne his violence without a murmur or complaint, she gained him at the close of his life to Christ, without deploring in the believer what she had suffered at his hands as an

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unbeliever.—VER. 2. There is often a veil before the eyes of a hard husband; doubt not that it can be removed, so that he may admiringly look upon the mystery of a profoundly-Christian mind, and with melted heart fall down at the feet of Jesus.—Fondness of rule and dress is a bad propensity, which is sometimes found even in Christian wives.—The proud daughters of Eve may see themselves reflected, as in a mirror, in Isaiah iii.—What is the heavenly bridal array of the believing daughters of Sarah?—Where hope in God is firmly established, no evil can terrify us.—It is the greatest calamity of wedded life to see prayer hindered and room given to Asmodeus [the devil matrimonial or disturber of married life.—M.].—How do husband and wife walk in the light of Divine truth?—It is the greatest folly if husbands act the part of tyrants to their wives.

STARKE:—Although wives should mainly fear God that they may shun evil and do good, yet ought they to fear their husbands also, that is, not only to give them no cause for suspicion and jealousy by unseemly speech, behaviour or works, Prov. vii. 10, but they should also make it their study to please them.—Holy women, influenced by the Holy Spirit, will observe the proper medium in dress, cf. Est. ii. 16; Gen. xxiv. 22; Rom. xii. 2.—Are you astonished to see persons covered with gold and pearls, with jewels and similar vanities? Rest assured that a believing soul, resplendent in virtues, is far more glorious and pleasant to God and His angels, Ps. xlv. 14. 15.—The most respectable dress! Is it to be this? You say, it does not suit me, it is old, and makes no show. Well, that depends upon whom you want to please: God?—if so, it should be glorious, but inward; or the devil, the prince of this world?—then you need not care for Peter or Christ, dress after your own fashion, Prov. vii. 10.—As the Old and the New Testaments have only one Messiah, one faith, one hope and one charity, so they have only one inward soul-ornament, Acts xv. 11; Is. lxi. 10.—Wives may lessen or increase the cares of their husbands, Prov. xxxi. 12.—If a husband and wife do not live after God's ordinance, their prayers and worship are utter vanity and loss, 1 Tim. ii. 8.

[LEIGHTON:—VER. 1. "The common spring of all mutual duties on both sides is supposed to be *love:* that peculiar conjugal love that makes them one, will infuse such sweetness into the authority of the husband and obedience of the wife, as will make their lives harmonious, like the sound of a well-tuned instrument; whereas without that, having such an universal interest in all their affairs, they cannot escape frequent contests and discords, which is a sound more unpleasant than the jarring of untuned strings to an exact ear."—M.]

[PUBLIUS SYRUS:—*Casta ad virum matrona parendo imperat.* The submissive wife rules by obedience.—M.]

[JAY:—VER. 2. Chaste conversation implies "diffidence, the blushings of reserve, the tremulous retiring of modesty, the sensation that comes from the union of innocence and danger, the prudence which keeps far from the limits of permission, the instinctive vigilance which discerns danger afar off, the caution which never allows the enemy to approach near enough even to reconnoitre."—M.]

[LEIGHTON:—*With fear.*—"Fearing the least stain of chastity, or the very least appearance of any thing not suiting with it. It is delicate, timorous grace, afraid of the least air, or shadow of any thing that hath but a resemblance of wronging it, in carriage, or speech, or apparel, as follows in the 3d and 4th verses."—M.]

[PLUTARCH:—VER. 3. *Conjug. Præcep.* c. 26. "An *ornament*, as Crates said, is that which *adorns*. The proper ornament of a woman is that which becomes her best. This is neither gold, nor pearls, nor scarlet, but those things which are an evident proof of gravity, regularity and modesty." The wife of Phocion, a celebrated Athenian general, receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls, took occasion to call the attention of her guest to the elegance and costliness of her dress; "My ornament," said the wife of Phocion, "is my husband, now for the twentieth year general of the Athenians." PLUTARCH in *Vit. Phoc.*—PLATO *De Repub.*:—"Behaviour and not gold is the ornament of a woman. To courtesans, these things, jewels and ornaments, are advantageous to their catching more admirers; but for a woman who wishes to enjoy the favour of one man, good behaviour is the proper ornament, and not dresses. And you should have the blush upon your countenance, which is the sign of modesty, instead of paint; and worth and sobriety, instead of gold and emeralds."

The sense of antiquity on this subject was very strong. CLEMENS ALEX. *Pædag.* Lib. 8, cap. 4, says: "The women that wear gold, plait their hair, paint their faces, have not the image of God in the inward man, but in lieu of it, a fornicating and adulterous soul." The *Apostolical Constitutions*, Lib. 1, cap. 8, 8, forbid women to wear exquisite garments fitted to deceive, or gold rings upon their fingers, because all these things are signs of whoredom. JAMBLICHUS in *Vita Pythag.*, Lib. 1, cap. 31, p. 165, maintains "that no free women wore gold, but whores only."—An inquiry into the sources from which false hair, now so generally worn by women, is procured, might possibly abolish this vicious and unchristian fashion.—M.]

[LEIGHTON:—Vv. 3. 4. "The soul fallen from God hath lost its true worth and beauty, and therefore it basely descends to these mean things, to serve and dress the body, and take share with it of its unworthy borrowed ornaments, while it has lost and forgotten God, and seeks not after Him, knows not that He alone is the beauty and ornament of the soul, Jer. ii. 32, and His Spirit and the grace of it, its rich attire, here particularly specified in one excellent grace; and it holds true in the rest."—M.]

[PHILIP HENRY:—"Besides this" (secret prayer) "he and his wife constantly prayed together morning and evening, and never, if they were together at home or abroad, was it intermitted; and, from his own experience of the benefit of this practice, he would take all opportunities to recommend it to those in that relation, as conducing very much to the comfort of it, and

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their furtherance in that which he would often say is the great duty of yoke-fellows, and that is 'to do all they can to help one another to heaven.' He would say that this duty of husbands and wives praying together is intimated in that of the Apostle, 1 Pet. iii. 7, where they are exhorted to live as heirs of the grace of life, that their prayers (especially their prayers together) be not hindered; that nothing may be done to hinder them *from* praying together, nor to hinder them *in* it, nor to spoil the success of their prayers. This sanctifies the relation, and fetches in a blessing on it, makes the comforts of it more sweet, and the cares and crosses of it more easy, and is an excellent means of preserving and increasing love in the relation. Many to whom he had recommended the practice of this duty have blessed God for him, and for his advice concerning it."—*An Account of the Life and Death of Mr. Philip Henry, by his Son*, p. 58, Lond., 1712, quoted by Brown.—M.]

[Gataker (quoted by Brown):—"Let such married persons as God hath blessed in this kind" (by their being equally yoked in the best sense) "learn what cause they have to be thankful to God, either for other. Let the jars and discord that they see between other men and women mismatched, and the cross and cursed carriage of them, either toward other, together with the manifold annoyances and grievous mischiefs and inconveniences that ensue ordinarily thereupon, be a means to put them in mind of God's great mercy and goodness toward them, and to make them more thankful to Him for the same. And since they have received either other from God, let them therein show their thankfulness to God by endeavouring to bring either other nearer unto God, by helping either other forward in the good ways of God. Do either with other as Anna did with her son Samuel: as she had him of God, so she bestowed him on God again: return each other again to God, and labour to return them better than they received them. The better they shall make each other, and the nearer they shall bring each other to God, the more good, through God's goodness, shall they have either of other. The more man and wife profit in the fear of God, the more comfortably and contentedly shall they live together, the better shall it be for them both." From "*A Good Wife Indeed*." The same author has also sermons entitled, "*A Good Wife, God's Gift*", "*Marriage Prayer*", and "*Marriage Duties*", which are well worth consulting.—Fordyce's *Sermons to Young Women*, in 2 vols., London, 1794 (*rare*) are also very valuable.—M.]

[Bp. Jeremy Taylor: — (*Marriage Ring*): "Marriage was ordained by God, instituted in paradise; the relief of a natural necessity, and the first blessing from the Lord. Marriage is a school and exercise of virtue. Here is the proper scene of piety and patience, of the duty of parents and the charity of relatives; here kindness is spread abroad, and love is united and made firm, as a centre. Marriage is the nursery of heaven, fills up the numbers of the elect, and hath in it the labours of love and the delicacies of friendship, the blessing of society and the union of hands and hearts. Marriage is the mother of the world, and preserves kingdoms, and fills cities, and churches, and heaven itself. Like the useful bee, marriage builds a house, and gathers sweetness from every flower, and labours, and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys their king, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things to which God hath designed the present constitution of the world."—M.]

CHAPTER III. 8–17.

Analysis:—Exhortations of Christians in general, irrespective of their civil and domestic relations, to godly behaviour before an ungodly and hostile world.

8 Finally, *be ye*[1] all of one mind, having compassion one of another;[2] love as breth-
9 ren,[3] *be* pitiful,[4] *be* courteous:[5] Not rendering evil for evil, or railing:[6] but contrariwise[7] blessing;[8] knowing that ye are thereunto called, that ye should inherit a bless-
10 ing.[9] For he that will[10] love life, and see good days, let him refrain his tongue from
11 evil, and his lips that they speak no guile:[11] Let him eschew evil,[12] and do good; let
12 him seek peace, and ensue it.[13] For[14] the eyes of the Lord *are* over[15] the righteous, and his ears *are open* unto their prayers:[16] but the face of the Lord *is* against[17] them
13 that do evil. And who *is* he that will harm you, if ye be followers[18] of that which is
14 good? But and if[19] ye suffer for righteousness' sake, happy[20] *are ye:* and be not
15 afraid of their terror,[21] neither[22] be troubled; But[23] sanctify the Lord God[24] in your hearts: and *be* ready always to *give* an answer[25] to every man that asketh you a rea-
16 son of[26] the hope that is in you, with meekness and fear: Having a good conscience; that, whereas[27] they speak evil of you,[28] as of evil doers, they may be ashamed that
17 falsely accuse your good conversation in Christ.[29] For *it is* better, if the will of God be so, that ye suffer for well doing than for evil doing.[30]

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Verse 8. [1 It is better to retain in English the adjectival construction of the original, substituting *being*, in Italics. instead of *be ye*.—M.]

[2 συμπαθεῖς=sympathizing in grief and joy.—M.]

[3 φιλάδελφοι=loving the brethren.—M.]

[4 εὔσπλαγχνοι, literally of "strong bowels," *i. e.*, of great courage; compassionate, "*misericordes erga afflictos*."—M.]

[5 ταπεινοφρόνες=humble-minded. The *Textus Rec.* has φιλόφρονες for ταπεινόφρονες; but Griesbach, Tischendorf, A. B. C., and many other Codd. read the latter, which forms a proper transition to the next verse. The German reads the former, which gives also a good sense. Quite a number of Codd. have both. The Cod. Sinait. has ταπινόφρονες.—M.]

Verse 9. [6 "*Non malum pro malo in factis injuriosis, nec maledictum pro maledicto in verbis contentiosis.*" Lyra.—M.]

[7 τοὐναντίον δὲ=nay rather on the contrary; δὲ renders the contrast more emphatic than ἀλλά.—M.]

[εὐλογοῦντες=blessing the evil doer and railer.—M.]

[8 εἰδότες is wanting in A. B. C. K., and many other Codd.—It is also omitted in Cod. Sin.—Lachmann, Tischendorf and Alford reject it. Omitting εἰδότες, render: "Because to this end (namely, ἵνα εὐλογίαν κληρονομήσητε) ye were called."—M.]

[9 Blessing in general, not a specific one; omit, therefore, the indefinite article. "*Qui cœleste regnum aliquando hereditare debent, illi sunt benedicti ac filii benedictionis, non solum passive sed etiam active, benedictionem spiritualem a Deo per fidem recipientes et vicissim aliis ex caritate benedicentes.*" Gerhard.—M.]

Verse 10. [10 Θέλων=he who desires; *will* is ambiguous.—M.]

[11 δόλον=fraud, deceit. Alford lays stress on the force of the Aorists as referring to single occasions, or better, perhaps, to the whole life considered as one fact.—M.]

Verse 11. [12 ἐκκλινάτω δὲ ἀπὸ κακοῦ=let him turn away from evil, and so avoid it.—M.]

[13 διωξάτω=pursue; "*inquirat pacem ut rem absconditam et persequatur eam ut rem fugitivam.*" *Glossa interlinearis*, quoted by Alford.—M.]

Verse 12. [14 ὅτι=because.—M.]

[15 ἐπὶ=upon (directed upon); so German, Van Ess and Alford.—M.]

[16 δέησιν=prayer, singular.—M.]

[17 ἐπὶ=upon (in wrath).—M.]

Verse 13. [18 ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε=if ye be emulous of (or zealous for) that which is good? —M.]

Verse 14. [19 ἀλλ' εἰ καὶ=but if even, cf. v. 1.—M.]

[20 μακάριοι, not happy, but blessed.—M.]

[21 φοβηθῆτε φόβον=be not terrified by or with their terror, viz.: the terror with which they would fain fill you. "*Sicut summum malorum, quæ lex minatur est cor pavidum et formidine plenum*, Lev. xxvi. 36; Deut. xxviii. 65, *ita maximum bonorum quæ Christus nobis promeruit inque Evangelio offert, est cor de gratia Dei certum ac proinde in omnibus adversis et periculis tranquillum.*" Gerhard.—M.]

[22 Second μὴ=nor.—M.]

Verse 15. [23 δὲ=may rather, cf. ch. ii. 23; Heb. ii. 6.—M.]

[24 A. B. C., Cod. Sinait., Lachmann, Tischendorf and Alford read χριστὸν for Θεόν.—M.]

[25 ἕτοιμοι ἀεὶ πρὸς=ready always for.—M.]

[26 περὶ=concerning. Translate the whole verse: "Nay, rather sanctify Christ the Lord in your hearts, being ready always for an answer to every man that asketh of you a reason concerning the hope in you, but with meekness and fear."—M.]

Verse 16. [27 ἐν ᾧ=in the matter in which, cf. ch. ii. 12.—M.]

[28 A. C. K., Sinait. and others read καταλαλοῦσιν; Tischendorf and Alford, with B. and other minor MSS., καταλαλεῖσθε with the omission of ὑμῶν ὡς κακοποιῶν.—M.]

[29 Adopting the former reading, translate the whole verse: "Having a good conscience, that in the matter in which they speak against you as evil doers, they who slander your good conversation in Christ may be ashamed."—M.]

Verse 17. [30 Translate, with greater conformity to the original, like the German: "For it is better to suffer for doing well, if the will of God should will it so, than for doing ill." A. B. C. K. L. and other Codd., with Tischendorf and Alford, read θέλοι for θέλει, in Rec. and others.—M.]

EXEGETICAL AND CRITICAL.

[On the whole section.]—The Apostle hastens to conclude the Epistle, but not without laying down precepts for the conduct of Christians in general—irrespective of their social position—in their dealings with an ungodly world; he substantiates these general exhortations by indicating the feelings they ought to cherish beforehand the one toward the other.

Ver. 8. **Finally, all being of one mind, sympathizing, loving the brethren, compassionate, courteous** (kind).—τὸ δὲ τέλος, adverbial Accusative, introduces the third main division, and conclusion of the Epistle.—[Oecumenius supplies the following connection: τί χρὴ ἰδιολογεῖσθαι; ἁπλῶς πᾶσι φημί. τοῦτο γὰρ τέλος καὶ πρὸς τοῦτο πᾶσιν ὁ σκόπος ἀφορᾷ τῆς σωτηρίας, καί τοῦτο νόμος πᾶσιν ἀγάπης.—M.]—ὁμόφρων =ὁμόνοος from φρήν, of one mind, agreeing in manner of thinking, so as to pursue one end, and to make choice of one way, cf. 2 Cor. xiii. 11; Phil. ii. 2.

[Robert Hall:—"Could we indulge the hope that such a state of things (*i. e.*, oneness of mind) was likely soon to establish itself, we should hail the dawn of a brighter day, and consider it as a nearer approach to the ultimate triumph of the Church than the annals of time have yet recorded. In the accomplishment of our Lord's prayer, that all His people may be one, men would behold a demonstration of the Divinity of His mission, which the most impious could not resist, and behold in the Church a peaceful haven inviting them to retire from the tossings and perils of this unquiet ocean, to a sacred enclosure, a sequestered spot, which the storms and tempests of the world were not permitted to invade."—M.]

συμπαθεῖς, the disposition which enters into another's weal or woe, joys with the joying, and weeps with the weeping, Rom. xii. 15; 1 Cor. xii. 25; Heb. xiii. 3. Always to see in the sufferings of others only a judicial or pædagogical element, is contrary to the mind of Christ. [Christian sympathy refutes also La Rochefaucoult's slander of human nature, that man always sees in the sufferings of others something not altogether displeasing.—M.]

φιλάδελφοι, cf. ch. i. 22; iv. 8; v. 9; Rom. xii. 10.—εὔσπλαγχνος, brave, courageous, then also tender-hearted, compassionate, as here. This quality, like that which follows, has already a bearing on our conduct in relation to the world.—φιλόφρων, kind in thought and deed, benevolent to every body.

[Leighton: — This courteousness which the

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Apostle recommends is not satisfied with what goes no deeper than words or gestures. That is sometimes the upper garment of malice, saluting him aloud in the morning whom they are undermining all the day, and sometimes, though more innocent, it may be troublesome merely by the vain affectation and excess of it; and even this becomes not a wise man, much less a Christian; an over-studying or acting of this is a token of emptiness, and is below a solid mind. Nor is it that graver and wiser way of external, plausible deportment, which fully answers this word. That is the outer half, indeed, but the thing itself is a radical sweetness in the temper of the mind, that spreads itself into a man's words and actions; and this not merely natural (a gentle, kind disposition, which is, indeed, a natural advantage which some have), but spiritual, from a new nature descended from heaven, and so in its original nature it far excels the others, supplies it where it is not, and doth not only increase it where it is, but elevates it above itself, renews it, and sets a more excellent stamp upon it. See note in Appar. Crit., above.—M.]

Ver. 9. **Not rendering evil for evil, or railing for railing, nay, rather on the contrary, blessing, because ye know that to this end ye were called.**—The Apostle, by recommending abstinence from every kind of revenge, and the love of our enemies, follows the express declarations of the Saviour; this is also evident from the reason on which he grounds the exhortation, Matt. v. 39, etc.; Lke. vi. 27, etc.; cf. Rom. xii. 17; 1 Thess. v. 15; 1 Pet. ii. 23; Lke. vi. 28.—εὐλογεῖν, the direct contrast of rendering evil for evil and railing for railing. To bless, to desire good, and to show it in word and deed, even as the blessing of God is a reality. The word implies, according to Calov, every kind of temporal and eternal benefits, especially the latter. [See note in Appar. Crit., above.—M.]—εἰς τοῦτο, viz.: to blessing, do not join to ἵνα, cf. ch. ii. 12. [On the other hand, see note in Appar. Crit., above.—M.]—ἐκλήθητε, as disciples of Jesus, and children of God, you are destined to be the light and the salt of the world, and to exert a beneficent influence on it, Matt. v. 13. 14.

That ye should inherit blessing.—The idea implied in these words is: as ye sow, so ye shall reap, as ye work, so shall be the recompense, Matt. vii. 2; v. 7; x. 32; Lke. vi. 38. [See note in Appar. Crit., above.—M.]—κληρονομήσητε refers, however, to the free grace in the distribution of the recompense, that it is a reward of grace, then to the title of the Sonship, and constant possession, Matt. xxv. 34. Chrysostom:—"Fire is not extinguished with fire, but with water; likewise wrong and hatred, not with retaliation, but with gentleness, humility and kindness."—Gerhard:—"Believers, if they are offended, should recollect that God has not covered them with His curse, although they deserve it just as much as others, but has blessed them with all heavenly blessing."—Weller:—"Your lot is better than that of the ungodly. God has called you to the inheritance of heaven, that you might be the children of God, and joint heirs with Christ, and become the sharers of the Divine nature. On the other hand, the ungodly are rejected from the presence of God, and excluded from that heavenly inheritance." [Christian revenge is to forgive and forget injuries, and to bury them in love.

> The sandal tree perfumes, when riven,
> The axe that laid it low.
> Let him that hopes to be forgiven
> Forgive and bless his foe.

Cf. Prov. xxv. 22; Rom. xii. 20.—M.]

Ver. 10. **For he who desireth to love life—that they speak no guile.**—The exhortation to humble conduct, and the love of enemies is now substantiated by citations from the Old Testament. These embody the truth that such conduct assures us of the protection, the gracious regard and blessing of God. The Apostle quotes, without any material change, from Psalm xxxiv. v. 13 to v. 18, the second person being changed into the third in verses 13–15. Only v. 13 varies somewhat from the LXX., which reads: ὁ θέλων ζωήν, ἀγαπῶν ἡμέρας ἰδεῖν, while here we have: ὁ θέλων ζωὴν ἀγαπᾷν καὶ ἰδεῖν ἡμέρας. Bengel says, "that the Apostle adds new salt, saying: Who really and truly loves life, who is so thoroughly in earnest about this love that he fulfils its demands." It seems better, however, to put a comma after ζωήν, as in the LXX. "Whoso desireth to live, and to love and see good days." The alteration may have been made with reference to those sayings of Christ which advert to a false love of life, Matt. x. 39; xvi. 25; Mark viii. 35; Lke. xvii. 33; Jno. xii. 25.—ἰδεῖν= רָאָה, of experience and enjoyment.—παύειν=to make an end of, to allay, to stop, hinder, keep back from a thing. "The expression pre-supposes the natural unruliness of the tongue and its wild, natural impulse to evil." Wiesinger. ["Calvin:—"*Primum notat, quæ lingua vitia cavenda sint, nempe ne contumeliosi ac petulantes simus: deinde ne fraudulenti ac duplices. Hinc ad facta descendit, ne quem laedamus, vel ne cui inferamus damnum.*"—M.]—χείλη αὐτοῦ. (Lachmann and Tischendorf omit αὐτοῦ).—τοῦ μὴ λαλῆσαι is governed by ἀπό. Winer, p. 278.—δόλος denotes acting the deceiver or hypocrite; מִרְמָה, cf. Jas. i. 26. David, in this verse, refers primarily to temporal life and experience, so does Peter.

Ver. 11. **Let him turn away from evil—and pursue it.**—ἐκκλίνειν=to bend out or from, turn away from, shun, avoid, decline, Rom. iii. 12; xvi. 17; Is. i. 16. 17; Rom. xii. 9.—ζητεῖν= διώκειν elsewhere, 1 Thess. v. 15; Rom. xii. 18. [See note in Appar. Crit.—M.]

Ver. 12. **Because the eyes of the Lord are upon the righteous,** etc.—The reason is now given why those who act upon the preceding exhortation may cherish the hope of life and good days, and the contrary is stated.—ὀφθαλμοί and πρόσωπον are here in antithesis, the one denoting the gracious regarding of God, the other His look in anger.—κύριος= יְהוָה not Christ but the Father, cf. Jas. v. 4.—ἐπί not=against, as it has not this meaning. Understand: are directed. "We are wont to look with a severe eye on those with whom we are angry." Bengel:—"Anger excites the entire human countenance, love brightens the eyes." cf. 2 Sam. xxii. 28; Lev. xvii. 10 xx. 5; Ps. lxviii. 8.

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VER. 13. **And who is he that—if ye be emulous of that which is good?**—Inference drawn from the gracious regard of God directed upon the righteous. *τίς κακώσων*, who will be *able* to harm you, who will be suffered to injure you? cf. Is. l. 9; Rom. viii. 33. The sense is not: Nobody will have any mind to harm you. Peter, at least, knew the world differently and his Master had foretold differently, ch. ii. 12. 15. 18; iii. 9; Matt. x. 24; Mk. x. 44; Jno. xiii. 16. The passage supplies therefore no new reason for peaceableness and holiness.—*μιμηταὶ τοῦ ἀγαθοῦ*. (Lachmann, Tischendorf [and Alford with A. B. C. and others.—M.], read *ζηλωταί*; that is the more difficult reading. Fronmüller) [*ζηλωταὶ* is better sustained and yields a better sense than *μιμηταί*, which later reading Alford supposes to have come in from 3 Jno. 11.—M.]. *μιμηταὶ* is elsewhere only applied to persons, here it is applied to the abstract *τὸ ἀγαθόν*, because *the good* as personified in Christ is the point of reference, cf. Tit. ii. 14; 3 Jno. 11.

VER. 14. **But if even ye suffer—be not terrified with their terror nor be troubled.** —But although God should not prevent your suffering, as indeed some of you have been already visited with suffering, ch. iv. 12. 17. 19; v. 9. 10, ye are nevertheless blessed if ye suffer on account of righteousness, as Christ says, Matt. v. 10.—*εἰ* with the Optative denotes *subjective* possibility, without any reference to definite time. Winer, p. 309. [Augustine: *martyram facit non pœna sed causa*.—M.].—*δικαιοσύνην*; cf. ch. ii. 24, not only the confession of the truth, but right and holy thinking and living, well-doing in general, cf. v. 11. 13. 17; ii. 20; Matt. v. 20; vi. 33. There is no reason for seeking here the Pauline idea of *δικαιοσύνη*.—*μακάριοι* sc. *ἐστὲ* cf. ch. i. 9; iv. 13; Job v. 17. [Bengel: "*Ne hoc quidem vitam beatam vobis aufert, immo potius auget.*"—M.].—*τὸν δὲ φόβον αὐτῶν* sc. of evil-doers, v. 12. This is a citation from Is. viii. 12. 13. *φόβον* may be taken actively of the terror which they cause, cf. Job iii. 25; Ps. xci. 5, or passively of the fear with which they are seized. In Is. viii. 12. 13, the word seems to have a passive sense, here an active one. Be not afraid of the terror which they inspire, and do not suffer yourself to be disconcerted. [But see note in Appar. Crit. above.—M.]. *ταραχθῆτε*, a climax, to become confused, disconcerted, troubled.

VER. 15. **Nay, rather sanctify God the Lord in your hearts.**—*κύριον δὲ τὸν Θεὸν ἁγιάσατε* = הִקְדִּישׁ, to adore God as the Holy One, to acknowledge His holiness in thought, word and deed. Mtt. vi. 9. Calvin:—"If we are convinced from the depth of our soul that the promised help of God is all-sufficient, we shall be most effectually armed against all fear." Confession, being the outer sanctification, must be united to the inner sanctification; hence the exhortation which follows cf. Rom. x. 10; Matt. x. 32. [I have adopted in Appar. Crit. the reading *κύριον δὲ τὸν χριστόν*. —M.]

Being ready always for an answer—hope in you.—*ἕτοιμοι δὲ* (Lachmann omits *δέ*; then *ἕτοιμοι* would define the sanctification). But forget not that freedom from the fear of man does not exclude but include responsibility. The Christian, says Steiger, is not bound to account for his faith to any scoffer or such like (Matt. vi. 7), but to every man asking reasons. cf. ch. iv. 5; Rom. xiv. 12; Heb. xiii. 17; Acts xxiv. 14 etc.; xxvi. 6 etc.—*ἀπολογία*, a defence, an apology, no learned theories but a brief account of the Person in whom we believe, of the testimony on which, and the reasons why we believe, and of the hope which this belief warrants us to cherish. Cornelius:—"Peter demands an answer, not a disputation."—Join *παντί* to *ἀπολογίαν*.—*περὶ τῆς ἐν ὑμῖν ἐλπίδος*. We have already seen, especially in the opening of the Epistle, ch. i. 3; cf. i. 13, that hope, in the Apostle's view, is the real centre of the Christian life. It is the end of regeneration, the sum-total of all the blessings of salvation, the kernel of the whole of salvation. The primitive Christians were often persecuted for their hope in the salvation of the Messiah. Every believer should become thoroughly assured of the reasons for this hope. Christian faith and the hope founded on it, must attain such vital strength in our inmost heart (*ἐν ὑμῖν*) as to be able to become a counterpoise to the lust and fear of the world. [Luther:—"*In persecutione oportet nos habere spem: si ratio spei exigitur, oportet nos habere verbum.*" Bengel:—"*Spes Christianorum sæpe commovit alios ad percontandum.*" Didymus says: "Here is a caution to those who imagine that it is enough for us to lead what is called a *moral life*, without a sound foundation of *Christian faith;* and here is a special admonition to the Clergy, to be able to solve doubts and remove difficulties which may perplex their people, and to stop the mouths of gainsayers (Tit. i. 11) and render a satisfactory *reason* of whatever they *do*, or *teach*."—M.]

VER. 16. **With meekness and fear, having a good conscience.**—[The German version, following the Vulgate, begins v. 16 with *but with meekness, etc.*—M.]. *μετὰ πραΰτητος*. (Lachmann, Tischendorf [and Alford, following A. B. C. and many others.—M.], insert *ἀλλά* before *μετα*); the sense being—"provided" [or as Alford explains "ready, but not over ready."—M.], cf. ch. iii. 4, free from haughtiness, scorn and bitterness in the consciousness of truth and with the desire to convince.—*φόβου* in respect of God, whose cause we should not prejudice. [Alford defines *φόβου* "proper respect for man and humble reverence of God."—M.]. Luther:—"Then must ye not answer with proud words and state your cause with a defiance and with violence, as if you would tear up trees, but with such fear and humility as if ye stood before the judgment-seat of God,—so shouldest thou stand in fear, and not rely on thy own strength, but on the word and promise of Christ." Matt. x. 19; 1 Cor. ii. 3.—*συνείδησιν ἔχοντες* not coördinated with, but subordinated to *ἕτοιμοι*. Harless:—"Only he is able to defend his Christian hope with full assurance, who has kept in a good conscience, as in a good vessel, the grace he has received." cf. ch. ii. 19. A good conversation is the most telling apology before slanderers. [Calvin:—"*quia parum auctoritatis habet sermo absque vita, ideo fidei professioni bonam conscientiam adjungit.*—M.]

That in the matter in which they speak against you as evil-doers, they who slander your good conversation in Christ, may be ashamed.—*ἵνα ἐν ᾧ*.—You were not only

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called to bless your enemies, but to become a blessing to them in putting them to shame, and if possible, to win them. cf. ch. ii. 12. 19. ἐπηρεάζειν, to use hard words, abusive and haughty conduct in order to terrify and so to coerce any one. It denotes greater hostility than καταλαλέω, ch. ii. 12.—τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν, see ch. ii. 12; i. 15. Join ἐν Χριστῷ to ἀναστροφήν not to ἀγαθὴν. A conversation led in communion with Christ, looking up to Him, in His strength and with His help. They slander your good conversation, *i. e.*, you on account of your good conversation. This is to give prominence to the folly of their detraction, which sooner or later must become manifest to themselves.

Ver. 17. **For it is better to suffer for doing well, if the will of God should will it so, than for doing ill.**—κρεῖττον γάρ. In no event will you escape suffering. Peter now meets, as Gerhard observes, the objection: "I should not take it so hard, if I had merited it." He says: Is it not better to suffer for doing well than for doing ill?—κρεῖττον denotes that which is more advantageous, deserves the preference; cf. ch. ii. 19. Grotius:—"This is what Socrates said to his wife without being instructed, as we Christians are, respecting the right way and whither it leads."—εἰ θέλοι (The *textus rec.* reads θέλει; but Tischendorf [following A. B. C. K. L. and others. —M.] prefers the Optative.), cf. ch. iii. 14, if and as often as it may be His will. cf. Mtt. xviii. 14; xxvi. 39. 42; 1 Cor. iv. 19; Jas. iv. 15; 1 Peter i. 6; iv. 19.—[εἰ θέλοι τὸ θέλημα τοῦ θεοῦ *si placuerit voluntati divinæ*, θέλημα meaning the will itself, and θέλειν the operation of the will (like the *stream streams*,—the river flows, etc.,) cf. Jas. iii. 4, see Winer, p. 627.—M.].—Θέλημα, this will is known from what happens to us. [Luther:—"Go on in faith and love; if the cross comes, take it; if it comes not, do not seek it."—M.]

DOCTRINAL AND ETHICAL.

1. The above warnings against self-revenge and exhortations to love our enemies are not peculiar to Christianity. They are already found in the Old Testament, and Christianity simply enforces them by new and stronger motives. Steiger:—"The frequent warnings against self-revenge found in this Epistle, seem to have also an individual origin in the vehemence peculiar to Peter and in his holy dread of actions similar to that in the case of Malchus."

2. The exhortation to fear God, which occurs repeatedly in this Epistle, is characteristic of the Petrine doctrine. This enforcing of fear, although more peculiar to the economy of the Law than to that of the Gospel, is equally necessary under the dispensation of the New Testament, and few Christians will be found who are past it. "As the difference of tropes (German, "*Lehrtropen*") has always a providential signification for different individualities and degrees of development of the Christian life, so it is the case here." Weiss.

3. The manner in which Peter refers to the sufferings of his contemporary fellow-believers supplies us with hints as to the date of this Epistle.

4. To draw from v. 14 the inference that in the opinion of Peter it is possible to acquire and merit heaven on account of righteousness, would be a great mistake; no, only the assurance of salvation and the degree of glory depend upon suffering for Christ's sake and suffering with Him

HOMILETICAL AND PRACTICAL.

Beams of the glory of God which shine forth from the character of believers.—The blessing attitude of Christians in a hostile world.—The dignity and blessing of the cherished cross.—Are we permitted to love life and to desire good days?—Of true and false peace.—The flaming eye of God upon evil-doers.—The Christian's watchword; nobody is hurt but by himself (Chrysostom has written a work on this subject).—The secret of being blessed in suffering—a good conscience, the shield and protection of believers.

Starke:—Try thyself—whether thou art of such a mind, v. 8. Mich. vi. 8.—All the members of the body are ready by sympathy to lighten the sufferings of the suffering members.—Canst thou requite evil with good? Try thyself; if thou art able, thou art a child of God, if not, it is idle conceit, Matt. v. 45.—There is no member of the body with which man is more likely and more ready to sin than with the tongue; hence we should carefully reflect upon what we speak and how we speak, Jas. iii. 5. 6; Prov. xvi. 26; xvii. 27; Sir. xxii. 33.—Peace is rare game, in the diligent pursuit of which every Christian ought to be a quick huntsman, Prov. xv. 18; xxv. 15; 2 Cor. xiii. 12. —Nothing is more likely to move us to a holy conversation than the constant and lively recollection that the eyes and ears of God are ever around us. If this cannot fill a man with holy dread, he denies God in deed, though he confess Him in words, Deut. vi. 18.—Although the godly do not cry with their mouth, they cry to God with their heart, Ps. xxxiv. 16–18. The world is enraged, Satan shows his teeth, it rains enemies: should this make thee alarmed, thou who lovest God? Hast thou not a Father who is almighty, and a King who is the Conqueror of all His enemies? Shall men, vile dust and ashes as they are, or hell itself then be able to hurt a hair of thy head unless He permit it? Be therefore courageous! the Lord be with thee; come hither, sword of the Lord and Gideon, Ps. lvi. 12.—The ungodly who persecutes the saints runs against a wall of iron and breaks his head, Jer. xx. 11. —The strength and joyfulness of faith in heavy sufferings and persecutions differs altogether from self-made stoical insensibility and hard-heartedness.—The heart is a timid thing; at the least stirring of a cross-wind [so the German.—M.] it begins to tremble as the leaves of trees. But do right, and fear not the devil, Heb. xi. 27.—The ornament of Christ's true bride is within, Ps. xlv. 10; Lke. xvii. 20.—A judicious physician makes great allowance for a delirious patient—do thou the same for those who err, Gal. vi. 1.—Silence is sometimes better than speaking, Matt. xxvii. 12. 14; Col. iv. 5. 6; Prov. xxvi. 4. 5.—Nobody should cause his own sufferings; but those which God imposes every body should bear with patience, Lam. iii. 26. 28.—To suffer innocently is the honour, but to suffer for sin is the shame of Christians, Ch. iv. 15; Matt. v. 11.

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LISCO:—Christian feeling in evil times.—The all-conquering power of faith and love of the sharers of Christ's kingdom.—The art of providing good days for one's self.

STIER:—Good days without sorrow and tribulation from without are not good for us, but would be the greatest misfortune to our souls.

STAUDT:—Direction for good days; 1. How we should live inwardly; 2. How we should live outwardly; 3. How we should live upwardly.

V. HERBERGER:—1. What is following Christ? 2. What reasons have we to do it cheerfully and readily?

[LEIGHTON: VER. 8.—Men having so many disputes about religion in their heads, and no life of religion in their hearts, fall into a conceit that all is but juggling, and the easiest way is, to believe nothing; and these agree with any or rather with none. Sometimes it is from a profane supercilious disdain of all these things, and many there be of these, of Gallio's temper, that care for none of these things and that account all questions in religion, as he did, but matter of words and names. And by this all religions may agree together; but it were not a natural union by the active heat of the spirit, but a confusion rather, by the want of it: not a knitting together, but a freezing together, as cold congregates all bodies how heterogeneous soever, sticks, stones and water; but heat makes first a separation of different things and then unites those that are of the same nature.—Beware of two extremes that often cause divisions, 1. Captivity to custom; 2. Affectation of novelty.—The scales of Leviathan, as Luther expresses it, are linked together; shall not the Lord's followers be one in Him? They unite to undermine the peace of the Church, shall not the godly join their prayers to countermine them?—Says one: "Nothing truly shows a spiritual man so much, as the dealing with another man's sin."—Sin broke all to pieces, man from God and one from another. Christ's work in the world was *union*.—The friendships of the world, the best of them, are but tied with chains of glass, but this fraternal love of Christians is a golden chain, both more precious, and more strong and lasting; the others are worthless and brittle.—The roots of plants are hid under ground, so that themselves are not seen, but they appear in their branches and flowers and fruits, which argue there is a root and life in them; thus the graces of the Spirit, planted in the soul, though themselves invisible, yet discover their being and life in the tract of a Christian's life, his words and actions, and the frame of his carriage. . . Faith worketh by love, so then where this root is, these roots will spring from it and discover it, pity and courtesy.—He whom the Lord loads most with his richest gifts, stoops lowest, as pressed down with the weight of them; the free love of God humbles the heart most to which it is most manifested.

VER. 9. One man's sin cannot procure privilege to another to sin in that or the like kind. If another has broken the bonds of allegiance to God and charity to thee, yet thou art not the less tied by the same bonds still.

VER. 11. We may pursue peace among men and not overtake it; we may use all good means and fall short; but pursue it up as far as the throne of grace; seek it by prayer and that will overtake it; that will be sure to find it in God's hand, "who stilleth the waves of the sea and the tumults of the people." "If He give quietness, who can give trouble?"

VER. 14. It is a confirmed observation by the experience of all ages, that when the Church flourished most in outward peace and wealth, it abated most of its spiritual lustre (*opibus major, virtutibus minor*) which is its genuine and true beauty: and when it seemed most miserable by persecutions and sufferings, it was most happy in sincerity and zeal and vigour of grace. When the moon shines brightest towards the earth, it is dark heavenwards, and on the contrary when it appears not, is nearest the sun and clear towards heaven."—M.]

VER. 15. Beware of an external, superficial, sanctifying of God, for He takes it not so; He will interpret that a profaning of Him and His name. Be not deceived, He is not mocked; He looks through all visages and appearances, in upon the heart, sees how it entertains Him, and stands affected to Him, if it be possessed with reverence and love more than either thy tongue or carriage can express; and if it be not so, all thy seeming worship is but injury, and thy speaking of Him is but babbling, be thy discourse ever so excellent; yea, the more thou hast seemed to sanctify God while thy heart has not been chief in the business, thou shalt not by such service have the less, but the more fear and trouble in the day of trouble, when it comes upon thee.

[VER. 8. The following passage from Polybius quoted by Raphelius, *Obs*. Vol. II. p. 760, beautifully illustrates συμπαθεῖς: "Certainly, if Scipio was peculiarly fitted by nature for any thing, it was for this, that he should inspire confidence in the minds of men, καὶ συμπαθεῖς ποιῆσαι τοὺς παρακαλουμένους; *i. e.*, make those whom he addressed have the same feelings."—M.]

[VER. 10. "A certain person travelling through the city, continued to call out, *Who wants the elixir of life?* The daughter of Rabbi Joda heard him and told her father. He said, Call the man in. When he came in, the Rabbi said, What is that elixir of life thou sellest? He answered, Is it not written, What man is he that loveth life and desireth to see good days, let him refrain his tongue from evil and his lips from speaking guile? This is the elixir of life and is found in the mouth of man." Quoted by Rosenmüller from the *Book of Mussar*, ch. I.—M.]

[VER. 15. POPE:—

> Hope springs eternal in the human breast,—
> Man never is, but always to be, blest.—M.]

[BENTLEY:—"It is certain there is no hope, without some antecedent belief, that the thing hoped for may come to pass; and the strength and stedfastness of our hope is ever proportioned to the measure of our faith."—M.]

[VINET:—"We are debtors of religious truth to our brethren, as soon as we ourselves become possessed of it;" "We are debtors in the strictest sense of the term, for, properly speaking, the truth is not the exclusive property of any one. Every good, which may be communicated by its possessor without impoverishing himself, cannot remain exclusively his own. If this proposition be not true, morality falls to the ground. How much more does this hold good of a blessing

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which is multiplied by division of a spring which becomes more abundant as it pours out its waters!"

"The truth is not to be scattered at random like contemptible dust; it is a pearl that must not be exposed to be trodden under foot by the profane. To protect it by an *expressive silence* is sometimes the only way we can testify our own respect for it, or conciliate that of others. He who cannot be silent respecting it, under certain circumstances, does not sufficiently respect it. Silence is on some occasions the only homage truth expects from us. This silence has nothing in common with dissimulation; it involves no connivance with the enemies of truth: it has no other object than to protect it from needless outrage. This silence, in a majority of instances, is a language; and when in the conduct of those who maintain it, every thing is consistent with it, the truth loses nothing by being suppressed; or to speak more correctly, it is not suppressed; it is vividly, though silently pointed out; its dignity and importance are placed in relief; and the respect which occasioned this silence, itself imposes silence on the witnesses of its exhibition."—M.]

[Bp. Hall:—"The proper meaning of the Apostle's direction and its connection, with the preceding advice, may be thus stated: give ye unto God in your hearts that honour, which is due unto Him, in trusting to His promises, and reposing upon His providence, by a stedfast confidence and reliance; and since ye live among heathens and professed enemies of the Gospel, be not ye daunted with their oppositions and persecutions; but be ready, when ye are thereunto duly called, to make profession of that true faith and religion which ye have received: but let not this be done in a turbulent and seditious manner, but with all meekness of spirit and reverence to that authority, whereby ye are called thereunto."—M.]

[Chrysostom:—Ver. 14. "Should the empress determine to banish me, let her banish me; 'The earth is the Lord's and the fulness thereof.' If she will cast me into the sea, let her cast me into the sea; I will remember Jonah. If she will throw me into a burning, fiery furnace, the three children were there before me. If she will throw me to the wild beasts, I will remember that Daniel was in the den of lions. If she will condemn me to be stoned, I shall be the associate of Stephen, the proto-martyr. If she will have me beheaded, the Baptist has submitted to the same punishment. If she will take away my substance, 'naked came I out of my mother's womb, and naked shall I return to it.'" *Ep. ad Cyriacum.*—M.]

CHAPTER III. 18–22.

Analysis:—Further exhortation to readiness of suffering in consideration of a deeper motive. Only thus do we attain to resembling Christ, who suffered for our sins, whose sufferings had every where, even in the world of the dead, salutary effects, and led to the most blessed issue.

18 For[1] Christ also hath once suffered for sins,[2] the just for the unjust,[3] that he might
19 bring us to God, being put to death[4] in the flesh, but quickened[5] by the Spirit:[6] By[7]
20 which also he went and preached unto the spirits in prison; Which sometime[8] were disobedient, when once the longsuffering of God waited in the days of Noah, while the
21 ark was a preparing,[9] wherein few,[10] that is, eight souls were saved by water. The like figure[11] whereunto *even* baptism doth also now save us,[12] (not the putting away of the filth of the flesh,[13] but the answer[14] of a good conscience toward God,) by[15] the resur-
22 rection of Jesus Christ: Who is gone into heaven, and is on the right hand of God;[16] angels and authorities and powers being made subject unto him.[17]

Verse 18. [1 ὅτι, because, German '*dieweil*,' better than for; it is not, as Alford puts it, *a* reason, but *the* reason, why Christian suffering for well-doing is blessed.—M.]
[2 καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, translate: "Christ also suffered for sins once."—M.]
[3 δίκαιος ὑπὲρ ἀδίκων—*a* just person for unjust persons.—M.]
[4 θανατωθεὶς, Aor. put to death.—M.]
[5 ζωοποιηθεὶς, Aor. made alive.—M.]
[6 Both σαρκί and πνεύματι, are in the Dative without any preposition: the change of prepositions in the English version is peculiarly unhappy, as obscuring the sense; σαρκί and πνεύματι, are put in antithesis by the regular μὲν and δὲ; translate: "put to death indeed in the flesh, but made alive in the spirit." The German has "after the flesh" and "after the spirit."—τῷ before πνεύματι is omitted in A. B. C. K. L. and Cod. Sin.—M.]

Verse 19. [7 ἐν ᾧ—not *by* but IN WHICH, so German.—M.]

Verse 20. [8 ποτὲ ὅτε; translate: "Which were disobedient once (ποτὲ) when (ὅτε) the long-suffering of God, etc."—M.]
[9 κατασκευαζομένης κιβωτοῦ—the ark was being prepared.—M.]
[10 εἰς ἣν ὀλίγαι—in which a few persons. The construction of εἰς ἣν is pregnant, the few being saved *in* it after having entered *into* it. A. B. sustain ὀλίγοι; so does Cod. Sin.—M.]

Verse 21. [11, 12 ὃ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα. Translate: "Which (the water), as the antitype (de Wette) or 'in the antitype' (Germ. Polygl.) is now saving us even (*as* or *in*) baptism." ἡμᾶς, Rec. C. K. L. Sinait. ὑμᾶς, A. B. with many versions. σώζει, Present, the action not yet completed.—M.]

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[13 "Not putting-away (subst.) the filth of the flesh."—M.]
[14 "But ἐπερώτημα, inquiry (Vulgate, de Wette, Alford) of a good conscience after God." See note below, in *Exeg.* and *Critic.*—M.]
[15 διὰ, by means of.—M.]
Verse 22. [16 Translate: "Who is on the right hand of God, having gone into heaven." The Vulgate adds after Θεοῦ *deglutiens mortem, ut vitæ æternæ hæredes efficeremur.*—M.]
[17 ὑποταγέντων—being subjected.—M.]

EXEGETICAL AND CRITICAL.

VER. 18. **Because Christ also suffered.**—If, according to our ideas, any one ought to have been spared the cup of suffering, it was Christ; but He also suffered on account of sins and for their atonement.

Once, cf. Rom. vi. 10; Heb. vii. 27; ix. 7.—It requires not to be repeated and as compared with eternity, it is a short suffering, being compressed into the space of several years and days. It probably relates to the exhortation which follows that we also should once for all die unto sin, ch. iv. 1. (Lachmann reads: περὶ ἁμαρτιῶν ἡμῶν ἀπέθανεν.).—περὶ ἁμαρτιῶν, on account of sins, cf. ch. ii. 24; Rom. viii. 3. Sins were the originating cause of His sufferings and their blotting out His aim.

A just person for (in the stead of) unjust persons.—δίκαιος ὑπὲρ ἀδίκων. Although ὑπέρ *per se* may be rendered "for the benefit of," yet both the circumstance that the context opposes one innocent person to many guilty persons and the word προσάγειν clearly express the idea of vicarious suffering; for προσάγειν relates to Christ's office of High-priest. Defilement by sin under the Old Testament barred all approach to God; the Priest had the privilege to draw near to God and to mediate the people's approach to Him. This is rendered in the LXX. by προσάγειν. *Vide* Weiss, cf. προσέρχεσθαι ii. 4.—The word ἅπαξ confirms this view, cf. Heb. ix. 27. 28.—The repeated reference to the sufferings of Christ shows in the opinion of Gerhard, that the Apostle cannot weary to make mention of His sufferings, hence he calls himself ch. v. 1, a witness of the sufferings of Christ.

Put to death indeed in the flesh, but made alive in the spirit.—θανατωθείς is best joined to προσάγειν. The restoration of men to the lost communion with God is conditioned by the sacrificial death of Christ, by His resurrection and royal power.—ζωοποιεῖν not = ἐγείρειν, cf. Jno. v. 21; Rom. viii. 11; 1 Cor. xv. 22.—σαρκί, πνεύματι; the two Datives denote the sphere to which the predicate must be supposed to be limited, cf. Winer, § 41, 8. *a*. The Datives are evidently parallel and must be taken in the same sense. The sense of the first is clear: He was put to death as to His outward, sensuous nature. If this is established, it is impossible to interpret the second member as follows: He was made alive by the spirit that had been given to Him, by the higher divine part of His nature. Weiss:—The parallelism indicated by μέν and δέ, rather requires us to render, "as to His Spirit He was made alive," (animated.). Death hardly affected the spirit and soul of Christ, but both at the moment of Christ's dying were for a short time put into a state of unconsciousness. But hardly had Christ surrendered His spirit into the hands of the Father, when the Divine Spirit filled and penetrated Him with a new Divine life. Flacius already observes: "the antithesis clearly shows that Christ was put to death as to one part of His nature, but made alive as to another. It is a *modus loquendi* taken from or alluding to the universal lot of the godly, cf. Gen. xlv. 27; 1 Thess. iii. 8. Roos:—"His soul, for its great refreshing, was endued with and penetrated by heavenly strength." Others take the view that His death ensued in virtue of the weakness inherent in the flesh, His reänimation in virtue of the strength peculiar to the Spirit, cf. 2 Cor. xiii. 4. But θανατωθείς does not well suit this interpretation, which is somewhat forced. [Luther: "This is the meaning, that Christ by His sufferings was taken from the life which is flesh and blood, as a man on earth, living, walking and standing in flesh and blood . . . and He is now placed in another life, and made alive according to the spirit, has passed into a spiritual and supernatural life, which includes in itself the whole life which Christ now has in soul and body, so that He has no longer a fleshly but a spiritual body." Hoffman, *Schriftbeweiss* 2, 337, says: "It is the same who dies and the same who is again made alive, both times the whole man Jesus, in body and soul. He ceases to live in that *that*, which is to His Personality the medium of action, falls under death; and He begins again to live, in that He receives back this same for a medium of His action again. The life which fell under death was a fleshly life, that is, such a life as has its determination to the present condition of man's nature, to the externality of its mundane connection. The life which was won back is a spiritual life, that is, such a life as has its determination from the Spirit, in which consists our inner connection with God."—M.] [Wordsworth: "St. Peter thus guards his readers against the heresy of *Simon Magus*, and the *Docetæ*, who said that Christ's flesh was a phantom; and against that of the *Cerinthians*, and other false teachers, whose errors were propagated in Asia, who alleged that the *Christ* was only an Aeon or Emanation, which descended on the *Man Jesus*, at His Baptism, but departed from Him before His Passion."—M.]

VER. 19. **In which also He went and preached unto the spirits in prison.**—Ἐν ᾧ is evidently to be joined with πνεύματι, not = διὰ πνεύματος, but really in the condition of a spirit separated from the body. Bengel:—"Christ dealt with the living in the body, with the spirits in the spirit."—καὶ τοῖς ἐν φυλακῇ.—καί = even to the spirits in prison He did preach; so great was His condescension and so far reached the consequences of His voluntary, vicarious sufferings. As Paul the Apostle, Eph. iv. 9. 10, adverts to the descent of Christ to the lowest parts of the earth, doubtless in close connection with the exhortation, cf. v. 2, and with the evident meaning that the example of Christ should move believers to descend to the weakest and most abandoned persons, of whose salvation none entertained any hope, so here the descent of Christ to the world of departed spirits occurs in con-

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nection with the preceding exhortations to perseverance in well-doing and suffering.—*ἐν φυλακῇ* not=in the realms of death, for the word always denotes a custody, a place of confinement, a prison, Rev. xx. 7; Matt. v. 25; xiv. 3; xviii. 30; xxv. 36; Mk. vi. 17. 27; Lke. ii. 8; xii. 58; xxi. 12; xxiii. 19; Jno. iii. 24; Acts v. 19; viii. 8; 2 Cor. vi. 5; Heb. xi. 36; consequently it has not the abstract sense of being bound. But this prison must be in the realms of death, cf. 2 Pet. ii. 4; Jude 6; Matt. v. 25. 26. This evidently follows also from the comparison with 1 Pet. iv. 6. That it is not a mere condition, but a locality in Hades, is manifest both from *πορευθείς*, for one does not go, *i. e.*, travel into a condition, and from the parallel *πορευθεὶς εἰς οὐρανόν* of v. 22. As heaven is a definite locality, so is the netherworld (Hades).—The power of the death and life of Christ operates in two directions, downwards to the realms of death, and upward to the higher regions of heaven.—*ἐκήρυξε*. Gerhard takes it not so much of verbal as of real preaching, as in Heb. xii. 24, not in order to liberate them or to give them time for repentance, but in order to show His glorious victory to the spirits of the damned. But the *usus loquendi* of *κηρύττειν*, and ch. iv. 6, which should be connected with the passage under notice, militate against his view. The word occurs joined with *τὸ εὐαγγέλιον* in Matt. iv. 23; ix. 35; Mk. i. 14; xvi. 15. Where it is found alone, it is understood that the chief burden of His preaching was: The time is fulfilled, and the kingdom of God has come nigh, repent and believe the Gospel, Mk. i. 38. 15; Matt. iii. 1; iv. 17; ix. 35. It was just this kind of testimony which was to constitute the sum and substance of Apostolical preaching, Matt. x. 7; xxiv. 14; Mk. iii. 14; vi. 12; xiii. 10; Lke. ix. 2; Acts ix. 20; x. 42. 43; 1 Cor. i. 23; Phil. i. 15: 2 Tim. iv. 2. It is never used of judicial preaching. It is, therefore, by no means so indefinite an expression as Bengel supposes, but one which has a very definite meaning; further light, moreover, is shed on it by *εὐηγγελίσθη* of ch. iv. 6. The unequivocal sense is: Jesus proclaimed to those spirits in the prisons of Hades the beginning of a new epoch of grace, the appearance of the kingdom of God, and repentance and faith as the means of entering into the same.

Ver. 20. Now follows a further definition. They are men, who once were unbelivers, in the time of Noah. Their having repented on seeing the flood break in, or during the long interval until the coming of Christ, is a gratuitous and arbitrary conjecture. Their unbelief was practical, exhibited by their disobedience, for so Peter invariably takes *ἀπειθεῖν*, cf. ch. ii. 7. They ridiculed the prediction of the coming flood, and despised the exhortation to repent.

When the long-suffering of God waited in the days of Noah, while the ark was being prepared, in which a few persons, that is eight souls, were saved by water. —*Ἀπεξεδέχετο* (The Text. Rec. had *ἅπαξ ἐξεδέχετο*, but our reading is doubtless correct.), the goodness of God, exhibited as *μακροθυμία*, in the long postponement of punishment and judgment, and the waiting for amendment; *ποτε* cannot be separated without violence from the following *ἐν ἡμέραις Νῶε*. It waited 120 years for repentance, Gen. vi. 3.—Since Noah was a preacher of righteousness in word and deed to his contemporaries, 2 Pet. ii. 5, and since the difficult building of his floating house, covering so long a space of time, ought to have excited their serious consideration, their unbelief appears so much the more culpable. — *κιβωτός* = תֵּבָה, the well-known name of the ark, cf. Matt. xxiv. 38; Lke. xvii. 27; Heb. xi. 7.—*κατασκευαζομένης* denotes the difficulty and long duration of the building which was progressing in their sight.—*εἰς ἥν ὀλίγαι*, into which a few souls fled, and were saved, through, and by means of, the water. *διά* suggests both ideas in connection with the comparison with baptism which follows.

A few persons, put designedly, not only because, as Steiger remarks, this narrative shows *per se* the relation of believers and unbelievers, but also because the fact itself supplies the strongest motive for Christ's descent into the realms of death, as an act demanded by the grace of God. Only eight souls were saved in the deluge—many thousands and thousands, who were very diverse as to their moral condition, perished; how conclusive, therefore, the inference that that event took place in the world of spirits, which Peter, however, knew, not from inferences he had drawn, but doubtless in consequence of a special revelation. As the time of Noah was elsewhere viewed as an important type of after-times, cf. 2 Pet. ii. 5; iii. 6. 7; Matt. xxiv. 37, etc., so here also it ought to be taken in a typical sense, while the activity of Jesus ought not to be considered as being limited to the generation of Noah. By the example of Noah's family, Peter was taught the dealings of God with all men, who, without any fault of theirs, have not known the salvation in Christ. This passage of Christ's descent into Hades belongs to those which have suffered most from the treatment of commentators. Some distorted the preaching of Christ into mediate preaching by Noah or the Apostles, others into preaching, which, although having taken place immediately in the realms of death, was yet confined to the godly only. Steiger has enumerated their vagaries; they carry their confutation within themselves, and rest, one and all, on dogmatical embarrassment. Our explanation is supported by many passages, *e. g.*, Acts ii. 27. 31; Ps. xvi. 10; Eph. iv. 8; Acts xiii. 35–37; ii. 24; Lke. xxiii. 46; Mk. xv. 37–39; Phil. ii. 10; Lke. xvi. 19. Cf. Koenig, *Christ's Descent into Hell;* Güder, *Doctrine of Christ's Appearing among the Dead;* Zezschwiz, *Petri ap. de Christi ad inferos descensu sententia;* Herzog, *Real-Encyclopædie*, Art. *Hades;* [and the *Excursus* on the *Descensus ad Inferos* at the end of this section.—M.]

[Wordsworth:—"St. Peter's Epistle was probably written in the East (see v. 13). There the belief in *two opposite principles*, (dualism), a Good and Evil, was widely disseminated by the religion of Zoroaster, and by the Magi of Persia (see Ps. xlv. 3–7). There also the Ark rested after the waters of the Flood.

The author of this Epistle, written in the East, may have heard the objection raised, on the history of the Flood, against the Divine Benevolence and the Unity of the Godhead, and he appears to

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be answering such objections as those, and to be vindicating that history. He shows the harmony of God's dispensations, Patriarchal and Evangelical. He teaches us to behold in the Ark a type of the Church, and in the Flood a type of Baptism. He thus refutes the Manichæan heresy. He says that God was merciful, even to that generation. He speaks of God's *long-suffering, waiting for them while* the Ark was preparing. He states boldly the *objection*, that *few, only eight souls*, were saved in the Ark, and contrasts the condition of those who were drowned in the Flood with the condition of those who have now offers of salvation in Baptism. He says that the rest disobeyed while the Ark was preparing. He uses the Aorist tense (ἀπειθήσασι). He does *not* say, when the Ark had been *prepared*, and when the Ark was *shut*, and when the Flood came, and it was too late for them to reach it, they all remained impenitent. Perhaps some were penitent at the eleventh hour, like the thief on the cross. Every one will be justly dealt with by God. There are *degrees of punishment*, as there are of *reward* (see Matt. x. 15; Lke. xii. 48). God does not quench the smoking flax (Matt. xii. 20). And St. Peter, by saying that they did *not* hearken *formerly*, while the Ark was preparing, almost seems to suggest the inference that they *did* hearken *now*, when One greater than Noah came in His human spirit into the abysses of the deep of the lower world, and that a happy change was wrought in the condition of some among them by His coming."—M.]

VER. 21. **Which, in the antitype, is now saving us.**—ὃ καὶ ἡμᾶς (The Textus. Rec. reads ᾧ, an easier reading. Lachmann reads ὑμᾶς instead of ἡμᾶς; so also Tischendorf;) resumes v. 18, after the Apostle's manner of returning after a parenthesis, to what had gone before, and by making it the subject of further elucidation, cf. ch. ii. 24. 21. The thoughts now mentioned are by no means accidental, and such as might have been omitted, but the προσάγειν of v. 18 remained to be explained, as to the manner how it was effected, viz.: by baptism, whereof that saving water was a type.—ὃ relates to ὕδωρ. καί, similar to the members of Noah's family.—ἀντίτυπον, antitypal, in the antitype, that is, as baptism. Two appositions to ὕδωρ. The water of the flood is here viewed only in the light of having been saving to Noah and his family, inasmuch as it carried the ark.—σώζει, the Present is used because the saving has only begun and is not yet completed.

Not putting-away the filth of the flesh, but inquiry of a good conscience after God, by the resurrection of Jesus Christ.—Now follows a more particular account of the nature of baptism, first, negatively, then, positively. The end contemplated is not, as in the case of Jewish lustrations, purification from the filth of the body. Steiger cites Justin Martyr, *Tryph.* p. 331, "Of what avail is that baptism, (that of the Jewish lustrations) which cleanses the flesh and the body only?" It is rather an ἐπερώτημα συνειδήσεως ἀγαθῆς. In explaining this dark passage, it is necessary to begin with the more lucid points. The antithesis of the putting-away of the filth of the flesh suggests a reference to the moral import of baptism, to inward, spiritual cleansing. Hence the Apostle names this ἀγαθὴ συνείδησις as the end contemplated in baptism. With this we have to connect the apposition εἰς Θεόν, for a good conscience toward God, which is much more than a good conscience toward men (1 Cor. iv. 4), is just what we need. Connecting, with the majority of commentators, εἰς Θεόν with ἐπερώτημα, as indicating the end of ἐπερώτημα, would yield a very harsh expression, which cannot be illustrated by 2 Sam. xi. 7, besides, the apposition would then appear to be superfluous. But since the Genitive ἀγαθῆς συνειδήσεως corresponds with ῥύπου σαρκός, it must be like the latter, the *Genit. objecti*, not the *Genit. subjecti.* As to the matter itself, the good conscience cannot be supposed to be existing at baptism and preceding it, for the Apostle elsewhere regards a good conscience as something received at, and effected by, baptism, Acts ii. 38. If the good conscience were anterior to baptism, it would be difficult to see how salvation, by means of baptism, could be necessary. What, then, is the meaning of ἐπερώτημα, which occurs only once, and that in this passage, in the New Testament? We should expect a word signifying the cleansing of the conscience: but ἐπερώτημα is never used in such a sense; nor does it signify promise or pledge, as Grotius explains the word from the usage of Roman law, nor address, confidence, open approach, but simply asking, inquiry. This gives quite a good sense: baptism is the inquiry for a good conscience before God, the desire and longing for it. This would define the subjective side of baptism, with reference to the circumstance that from the earliest time certain questions relating to the state of his conscience were proposed to the candidate for baptism. Lutz approaches the right explanation: "Baptism is the request for a good conscience, for admittance to the state of reconciliation on the part of such as have a good conscience toward God, a petition for the pardon of sin, which is obtained by the merits of Christ." Similar are the views of Wiesinger and Weiss, except that they erroneously join εἰς Θεόν and ἐπερώτημα. Adhering to the idea of asking, the thing asked may be conceived, as follows: How shall I rid myself of an evil conscience? Wilt Thou, most holy God, again accept me, a sinner? Wilt Thou, Lord Jesus, grant me the communion of Thy death and life? Wilt Thou, O Holy Ghost, assure me of grace and adoption, and dwell in my heart? To these questions the Triune Jehovah answers in baptism, *Yea.* Now is laid the solid foundation for a good conscience. The conscience is not only purified from its guilt, but it receives new vital power by means of the resurrection of Jesus Christ.

δι' ἀναστάσεως is better joined with συνειδήσεως ἀγαθῆς than with σώζει, from which it is too far separated. In ch. i. 3, the living hope is based on the resurrection of Jesus Christ, here, the good conscience. The mediating features of προσάγειν τῷ Θεῷ and of σώζειν have now been indicated. [Most commentators connect δι' ἀναστάσεως with σώζει, treating the intervening sentence as a parenthesis.—M.]

[Wordsworth:—From the *Book of Common Prayer:* "Baptism represents to us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him, that as He died and rose again for us, so we who are

baptized and buried with Christ in His death, should be dead to sin and live unto righteousness," "continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living," in order that we who are "baptized into His death may pass through the grave and gate of death to our joyful Resurrection, through His merits who died, and was buried, and rose again for us, Jesus Christ, our Lord."

Waterland, *On Justification*, p. 440:—"St. Peter assures us that Baptism saves; that is, it gives a just *title* to salvation, which is the same as to say that it conveys *justification*. But then it must be understood, not of the *outward washing*, but of the *inward lively faith stipulated* in it and by it. Baptism concurs with Faith, and Faith with Baptism, and the *Holy Spirit* with both; and so the merits of Christ are savingly applied. Faith *alone* will not ordinarily serve in this case, but it must be a *contracting* faith on *man's part*, contracting in form corresponding to the federal promises and engagements on *God's part;* therefore, Tertullian rightly styles Baptism *obsignatio fidei, testatio fidei, sponsio salutis, fidei pactio*, and the like."

Baptismal interrogatories were used in the primitive, even in the Apostolical Church, and Peter seems to refer to them here. See Acts viii. 37; Heb. vi. 1. 2; cf. Rom. x. 10. Justin Martyr, *Apol.* 1, c. 61; Tertullian, *de Spect.*, c. 4; *de Coronâ Mil.*, c. 3, and *de Resurrect. Carnis*, c. 48. "ANIMA NON LAVATIONE SED *responsione* SANCITUR." Cf. Cyprian, *Ep.* 70, 76, 85; Hippolytus, *Theophan.*, c. 10; Origen, *Exhortatio ad Martyr*, c. 12; Vales in Euseb. 7, 8, and Euseb. 7, 9, where Dionysius, Bp. of Alexandria, in the third century, speaks of a person who was present at the baptism of some who were lately baptized, and heard the *questions* and *answers*, *τῶν ἐπερωτήσεων καὶ ἀποκρίσεων*. See more in Wordsworth.—M.]

VER. 22. **Who is on the right hand of God, having gone into heaven, angels and authorities and powers being subjected unto him.**—Now follows, as the further consequence of the sufferings of Christ, His ascension into heaven, and exaltation to the right hand of God. A former sufferer is now exalted to the highest dignity of heaven. Thus this verse beautifully connects with the exhortation to willingness of suffering, cf. vv. 17. 18, and paves the way for ch. iv. 1, etc.—*ὅς ἐστιν ἐν δεξιᾷ*; cf. Ps. cx. 1; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3; Phil. iii. 20. He has been received as sharer of the Divine government. He is not only King of His Church, but of the whole world.—*πορευθεὶς εἰς οὐρανόν*=having gone into heaven. It is incorrect that this designates, not a locality of the universe, but a relation to the world. Wiesinger.—*ὑποταγέντων*, cf. Heb. i. 4; Eph. i. 21; Col. ii. 10. The spirits, in their various gradations, are now subjected to Him who has suffered so much and so deeply. We do not pretend to determine whether they can be distinguished, with Hoffmann, as *ἄγγελοι*, inasmuch as they are the executors of the Divine will, as *ἐξουσίαι*, inasmuch as they sway authority in this world, and *δυνάμεις*, because they bring about the alternations of this world, cf. Matt. xxviii. 18; Lke. xxiv. 49; Acts ii. 32–35; iii. 21. 26; iv. 10–12; x. 40–42.

DOCTRINAL AND ETHICAL.

1. The fact that the Apostles do not separate the vicarious element of the sufferings of Christ from its typical element suggests an important hint to preachers as to the treatment of the atonement of Jesus.

2. The restoration of the lost communion of sinners with God is, according to v. 18, one of the main ends of the sufferings of Christ; but His resurrection is also a co-operating factor in this great work, v. 21.

3. There are no stronger motives for perseverance in well-doing, even where it involves the endurance of great suffering, than those taken from the innocent and vicarious sufferings and death of Jesus. As His sufferings and death conducted Him to life and to a greatly blessed sphere of work, so we are warranted to believe, if through suffering for righteousness we are made like Him, that suffering and death itself will also conduct us, and others by us, to life and blessedness. That which has affected the Head will also in different degrees affect the members, cf. Eph. ii. 5–7.

4. Christ's descent into hell, or rather into Hades, which transpired, not after, but before His resurrection (cf. Acts ii. 27. 31), is by no means a subordinate point in the Apostle's creed that may be surrendered to unbelief, but a fundamental article. But doubtless it is not founded, as Weiss assumes, on a conclusion reached by the Apostle's reasoning, as if he had inferred the necessity of Christ's preaching among the dead, both from the exclusiveness of the salvation wrought by Christ only, and from the justice of God, but rather on an illumination of the Holy Ghost, whose organs the Apostles were. The justice and love of God now appear to us in glorious light, and withhold the definite sentence of condemnation until all men have decided with full consciousness concerning Christ and His Gospel. He is set as the rock of salvation or stone of stumbling for all the world, ch. ii. 6, etc.

5. Hades is not the final, absolute place and state of punishment; this is evident from Rev. xx. 14. 10; the lake of fire and brimstone, the fiery pit, *γέεννα*, is that final place. There are in Hades two provinces or regions, separated from one another by a gulf. The one is a place of repose, comfort and refreshing, Abraham's bosom, Lke. xvi. 22, probably that paradise to which before His resurrection and ascension (Jno. xx. 17) Jesus went with the thief, Lke. xxiii. 43; lower paradise, as contrasted with the upper, to which Paul was transported, 2 Cor. xii. 2. 4; cf. Rev. ii. 7. Another part of the lower world contains the different prisons of human souls, who in their bodily existence had despised the word of God, acted against the light of conscience, and died in guilty unbelief. Here Jesus, as a spirit, appeared to fallen spirits, to some as Conqueror and Judge, to others, who still stretched out to Him the hand of faith, as a Saviour. We may, therefore, suppose with König that the preaching of Christ begun in the realms of departed spir-

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its is continued there in a manner adapted to the relation of the world of the dead, and analogous to the manner in which such provision has been made adapted to our earthly relations (cf. 1 Tim. ii. 4; 2 Pet. iii. 9), so that those who here on earth did not hear at all, or not in the right way, the good news of salvation through Jesus Christ, shall hear it there. If this truth had always been sufficiently recognized, the anti-scriptural opinion of universal recovery would hardly have found such extensive circulation. [But see the *Excursus*, below.—M.]

6. Baptism is here taken as a means of grace, although not described from every point of view, but only according to its subjective condition, the desire for a good conscience, which coincides with μετάνοια and according to its saving power which is mediated by the resurrection of Jesus Christ.

7. This passage in connection with Acts v. 32 contains a testimony for the visible ascension of Christ, which has recently been questioned, and, alas! occasionally also by professedly believing teachers.

8. "The doctrine of this section has," as Richter says, "nothing in common with the heresies of purgatory and universal recovery. But it affords a lucid example that the atonement once made (v. 18) is of universal import for all men and for all times. It affects even the dead, and the decision of their eternal destiny depends upon their relation to the announcement of the death and resurrection of Christ."

HOMILETICAL AND PRACTICAL.

Suffer gladly for Christ's sake, because He also has suffered for you and for all. Look at the glory into which your Head has entered through suffering.—Consider that suffering happens to us only once in the flesh, v. 18, and that it has manifold blessings for us and for others.—The universal sin-offering of Jesus, the fulfilment of all the typical offerings.—The atonement having been made for all men, must also be preached to all men.—It was part of the reward of the perfect obedience of Christ that He should receive the keys of hell and death. Hence He was able to enter the realms of death and remove thence as many as He chose without the ruler of those prisons being able to prevent it.—There are in the prisons of the unhappy realms of death, in which unconverted souls are detained unto judgment, differences and degrees of which some are more supportable and others more fearful and insupportable, Matt. x. 15; xi. 22.—The descent of Christ into the dark and horrible regions of the world of the dead exhibits the stupendous power of His commiserating love.—Christ appearing to them as Conqueror and Judge, did not proclaim to them the sentence of condemnation but announced to them the only way of salvation from their long, more than two thousand years' imprisonment.—Let nobody die with the false consolation of hearing the Gospel hereafter in the world of death.—As here, so beyond the grave, there are not wanting witnesses of Christ and preachers of the Gospel.—The success of Christ's preaching in those prisons is not recorded; Peter may intend to give a hint on the subject in mentioning the few who escaped the flood.—A threefold fruit of the sufferings of Christ: 1. He *has* brought us to God by reconciling us to God through His blood and becoming our peace, Rom. v. 10; Eph. ii. 13; Col. i. 20. 2. He *brings* us daily to God, for through Him we have access to the Father by faith, Rom. v. 2; Eph. ii. 18, and by His Spirit He renews us day by day. 3. He *will* bring us to God in the end, when it shall appear what we shall be.

BESSER:—"It is infinitely better to suffer once with Christ than to suffer eternally without Christ."

BEDE:—"The ark was lifted up with Noah and his family: so we are carried upward and made citizens of the kingdom of heaven by baptism. As the water of itself did not save Noah, but only by means of the ark, so the water of baptism saves us not as water only but as water with the true ark which is Christ. All the power of baptism flows from the sufferings of Christ, from the wood of the cross." Despair not, little flock; look through the mist of thy tribulation upward to the Prince of glory, to thy King, before whom every thing lies prostrate.—To what manifold and rich glory do sufferings lead!—How will it fare with those who cause tribulation to believers?—Do not abuse the long-suffering of God, believe that the punishment of God comes irresistibly and with more fearful weight, if His grace has been neglected.

STARKE:—Away, popish mass! We need no more offering for sin. The one offering of Christ is mighty and valid for eternity, Heb. x. 12.—O, the riches of the love of God and of Christ! For a righteous man one will perhaps suffer a little, but Christ has suffered every thing for sinners, Rom. v. 7. 8. 10.—The vengeance of God comes slowly but it strikes hard. Long spared, fearfully punished; such has been the experience of thousands who lived after the first world, 1 Cor. x. 6, etc.—Our baptism should continually remind us not to act against the dictates of our conscience or to sin against God, Rom. vi. 4.—There are orders among the holy angels, although we do not understand their nature and condition, Col. i. 16.

LISCO:—The glory of the grace of Christ.—The duty of Christians to make a good confession in word and deed.—The history of the victory of Jesus Christ, the Head of the kingdom.

[As FRONMUELLER's views on this passage, ch. iii. 19. 20 and iv. 6 are rather onesided and the doctrinal inferences drawn from them laid down rather too dogmatically, it is but fair that the question in all its bearings should be laid before the readers of this Commentary, which is done in the subjoined excursus, taken from an article prepared by me for the *Evangelical Review*. January 1866.—M.]

EXCURSUS ON THE DESCENSUS AD INFEROS.

[*The object of our Lord's descent to Hades.*—The passage, 1 Peter iii. 19, stands in the context from ver. 18–20, in a literal and grammatical translation, as follows: "Because Christ also suffered for sins once, a just person on behalf of unjust, in order that He might present us to God; put to death indeed in the flesh, but made alive

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in the spirit, in which also He went and preached to the spirits in prison, which were disobedient formerly, when the long suffering of God was waiting in the days of Noah while the ark was preparing," etc. The reasons for this translation appear from the exegesis, to which we now proceed.

ὅτι, v. 18, gives the reason why suffering for well-doing is better than suffering for evil-doing; because it establishes the conformity of Christians to Christ their Head. *He* suffered for sins once, that is, He voluntarily underwent suffering for *our* sins: He made Himself our sin-offering, He suffered *in our stead*, and His sufferings were the means of *everlasting blessedness to others* and of eternal glory to Himself; so we also suffer, and for sins, not indeed for the sins of others, but for our own, and by parity of reasoning it follows that the sufferings of Christians not only conform them to Christ (with reverence be it spoken), but are the means of everlasting blessedness to themselves and of eternal glory to Christ. This applies not to *all* suffering, but only to suffering for *well-doing*. This "beam of comforting light falls on the sufferings of Christians from this ἅπαξ through καί," BESSER. καί indicates the analogy and shows that ἅπαξ belongs to Christ and His followers. He suffered once and once only, once for all. So it will be with us. Our suffering is only once, limited to a short space of time; it is only for a season, and our present suffering is not worthy to be compared with the glory that shall be revealed in us. The way to glory lies through the valley of humiliation. *Christ* suffered as a just person on behalf of unjust; of course the comparison is only relative, for although we are called δίκαιοι in v. 12, and suffer as ἄδικοι, yet is our δικαιοσύνη infinitely inferior to that of Christ, and our suffering not vicarious like *His*, for we suffer not ὑπὲρ ἀδίκων, but περὶ ἁμαρτιῶν ἡμῶν. The end of our Lord's suffering is stated in the words ἵνα ἡμᾶς προσαγάγῃ τῷ θεῷ, "that He might bring us near to God." "This is the fruit of our Lord's passion, that He brings the wanderers back to the Father, and the lost to the homes of blessedness;"* or, in the words of BENGEL: "That going Himself to the Father, He might bring in, who had been alienated, *but now* justified, together with Him into heaven, v. 22, by the selfsame steps of humiliation and exaltation, which He Himself had trodden. From this verse onward to ch. iv. 6, Peter thoroughly links together the course of progress of Christ and believers (wherein He Himself followed the Lord according to His prediction, John xiii. 36), in conjunction with the unbelief and punishment of the many."† The Apostle next proceeds to specify the manner how Christ opened the way of our being brought to God. We have here a double antithesis θανατωθείς and ζωοποιηθείς, and σαρκί and πνεύματι; the two nouns have been variously explained. OECUM., THEOPH., GERHARD, CLARIUS, CALOV, HORNEIUS, CAPELLUS makes them erroneously to denote the *human* and the *divine* natures of Christ; CASTELLIO (also CORN. A LAP., FLACIUS, ESTIUS, BENGEL) interprets: *Corpore necatus, animo in vitam revocatus;* GROTIUS paraphrases σαρκί by "*quod attinet ad vitam hanc fragilem et caducam*," and explains πνεύματι by *that divine power*. There are many other variations; without entering upon their discussion, we hold with ALFORD that the two nouns have adverbial force and that this construction removes the difficulties which otherwise spring up. The fact is that *quod ad carnem*, Christ was put to death, *quod ad spiritum*, He was brought to life. "His flesh was the subject, recipient, vehicle of inflicted death; His spirit was the subject, recipient, vehicle of restored life. But let us beware, and proceed cautiously. What is asserted is not that the *flesh died* and the spirit was *made alive*, but that "*quoad*" the flesh the Lord died, "*quoad*" the spirit, He was made alive. He, the God-man, Christ Jesus, body and soul, ceased to live in the flesh, began to live in the *spirit;* ceased to live a fleshly mortal life, began to live a spiritual resurrection-life. His own spirit never died, as the next verse shows us." ALFORD.—"This is the meaning, that Christ by His sufferings was taken from the life which is flesh and blood, as a man on earth, living, walking and standing in flesh and blood, * * * and He is now placed in another life, and made alive according to the spirit, has passed into a spiritual and supernatural life, which includes in itself the whole life which Christ now has in soul and body, so that He has no longer a fleshly but a spiritual body." LUTHER.—"It is the same who dies and the same who is again made alive, both times the whole man, Jesus, in body and soul. He ceases to live, in that *that*, which is to His personality the medium of action, falls under death; and He begins to live, in that He receives back this same for a medium of His action again. The life which fell under death was a fleshly life, that is, such a life as has its determination to the present condition of man's nature, to the externality of its mundane connection. The life which was won back is a spiritual life, that is, such a life as has its determination from the Spirit, in which consists our inner connection with God." HOFMANN, *Schriftbeweiss*, 2, 336.

ἐν ᾧ. v. 19, clearly refers to πνεύματι and must be rendered "*in* which," not *by* which as in E. V. καί may be connected with the whole period and rendered "in which He also went, etc."—(ALFORD), or with τοῖς ἐν φυλακῇ πνεύμασι, and translated "in which He went and preached *also* (or *even*) to the spirits in prison," STEIGER. The latter construction seems preferable, for it not only avoids the awkwardness of subordinating the whole period to what precedes, but also gives prominence to the new idea that the activity of Christ reached even to the spirits in prison. On τοῖς ἐν φυλακῇ πνεύμασι see below, πορευθείς denotes the actual presence of the Spirit of Christ in the place of departed spirits, for πορευθεὶς εἰς οὐρανόν in v. 22 clearly shows that the participle must refer to local transference. Ἐκήρυξεν is = almost εὐηγγελίσατο (from cf. ch. iv. 6, whose εὐηγγελίσθη is used with reference to the dead); our verb in connection with τὸ εὐαγγέλιον is found

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* BULLINGER:—*Hic est fructus passionis dominicæ, quod fugitivos reducit ad Patrem, et perditos in ædes beatas.*

† "*Ut nos qui abalienati fueramus. ipse abiens ad Patrem secum una, justificatos, adduceret in cœlum,* v. 22, *per eosdem gradus, quos ipse emensus est, exinanitionis et exaltationis. Ex hoc verbo Petrus, usque ad c.* iv. 6, *penitus connectit Christi et fidelium iter sive processum (quo etiam ipse sequebatur Dominum ex ejus prædictione,* John xiii. 36) *infidelitatem multorum et pœnam innectens.*"

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in Matt. iv. 23; ix. 35; Mark i. 14; xvi. 15; it implies the preaching of the gospel in Mark i. 38. 15; Matt. iii. 1; iv. 17; ix. 35; it has this meaning in the following passages: Matt. x. 7; xxiv. 14; Mark iii. 14; vi. 12; xiii. 10; Luke ix. 2; Acts ix. 20; x. 42, 43; 1 Cor. i. 23; Phil. i. 15; 2 Tim. iv. 2; it is never used in the sense of judicial announcement and N. T. usage clothes it with the meaning "to preach the gospel."

Ver. 20 describes the character of the spirits in prison; they were still disobedient (ἀπειθήσασιν), *i. e.*, exhibited unbelief in disobedience. They derided the prediction of the coming flood, and despised the exhortation to repentance, ποτέ ὅτε distinctly marks the period of their unbelief, viz., the time during which the ark was preparing. The long suffering of God gave them one hundred and twenty years' time for repentance. In ἀπεξεδέχετο, which is doubtless the true reading (A. B. C. K. Z.) the full time during which the exercise of the Divine long-suffering took place, is brought out, just as κατασκευαζομένης intimates the difficulty and protracted duration of the building of the ark.

Sound exegesis clearly establishes the Apostolic declaration, that our Lord Jesus Christ, after His crucifixion, went in spirit to the place of departed spirits (*Hades, Sheol* as in Syriac) and there preached to those spirits, who, in the days of Noah, during the building of the ark, persisted in unbelief and disobedience. Why, what and with what effect he preached there, is not revealed. The Apostle's declaration, however clearly established, has been felt from the earliest times to present many and great difficulties, and occasioned an almost endless variety of interpretations, the main features of which will appear in the following classification. Making the κήρυγμα of our Lord the starting point, we have the following survey (given by STEIGER):

CHRIST PREACHED. I. *Mediately:* 1, by Noah, 2, by the Apostles. II. *Immediately, in the realms of the dead:* 1. to the good; 2. to the good and the wicked; 3. to the wicked.

I. 1. *Christ preached mediately by Noah.* AUGUSTINE, BEDE, THOMAS AQUINAS, LYRA, HAMMOND, BEZA, SCALIGER, LEIGHTON, HORNEIUS, GERHARD, ELSNER, BENSON, *al.*, and among more recent authors JOHN CLAUSEN, and HOFMANN, (*Schriftbeweiss* II. 335—341) hold that Christ preached by Noah to his contemporaries, that preacher of righteousness not preaching of himself, but in obedience to the prompting of the spirit of Christ; so that while Noah was the instrument, Christ was virtually preaching by him. In illustration of this view we quote AUGUSTINE (Ep. 99 *ad Euodiam;* cf. also Ep. 164): "*Spiritus in carcere conclusi sunt increduli qui vixerunt temporibus Noe, quorum spiritus, i. e., animæ erant in carne et ignorantiæ tenebris velut in carcere conclusæ; Christus iis non in carne, qui nondum erat incarnatus, sed in spiritu, i. e., secundum divinitatem prædicavit;* and BEZA: "Christ, says he (the Apostle), whom I have already said to be vivified by the power of the Godhead, *formerly* in the days of Noah, when the ark was preparing, going forth or coming . . . . not in a bodily form (which He had not yet assumed) but by the self-same power through which He afterwards rose from the dead, and by inspiration whereof the prophets spoke, preached to those spirits who *now suffer deserved punishment in prison*, as having *formerly* refused to listen to the admonitions of Noah?"

This kind of interpretation, notwithstanding the respectable authorities who advocate it, will be rejected by candid scholars as arbitrary and ungrammatical. As arbitrary, because the Apostle neither intimates any such figurative preaching of the spirit of Christ in Noah, nor that Noah preached at all; as ungrammatical, because

a. The subject of discourse is not the Logos but the God-Man (CALOV), and the means by which He preached is not the Holy Spirit, but the spirit of Christ ἐν ᾧ sc, πνεύματι).

b. The object (πνεύματα) designates not *living* men, but departed spirits (cf. Luke xxiv. 37; Heb. xii. 23; Rev. xxii. 6).

c. The metaphorical φυλακή of AUGUSTINE "*caro et ignorantiæ tenebræ*" and the "*qui nunc in carcere meritas dant pœnas*" of BEZA are inadmissible, the former because it destroys all local reference and thus spiritualizes away the historical value of the Apostle's declaration, the second because it takes an unjustifiable liberty with that declaration in transferring to the *present* what manifestly belongs to the past: ἔπαθεν, θανατωθείς, ζωοποιηθείς, and πορευθεὶς ἐκήρυξεν set forth historical events in chronological order, and the τοῖς ἐν φυλακῇ πνεύμασιν "describes the local condition of the πνεύματα *as the time when the preaching took place,*" (Alford).

d. ἀπειθήσασιν ποτέ interrupts the chronological order, and plainly separates the time of Christ's preaching from the time of their disobedience. BENGEL says: "*Si sermo esset de præconio per Noe, τὸ aliquando aut plane omitteretur, aut cum prædicavit jungeretur;*" and FLACIUS, as he disjoins the kind of preaching from the disobedience of those spirits, so on the other hand, he conjoins it with their imprisonment or captivity.

e. πορευθείς, as compared with v. 22, cannot be resolved into a pleonasm; giving to the words their common meaning πορευθεὶς ἐκήρυξε must mean, "he went away and preached." (HENSLER).

I. 2. *Christ preached mediately by the Apostles.* This is the view advocated by SOCINUS, VORST, GROTIUS, SCHÖTTGEN, SCHLICHTING and HENSLER. It is distinguished, like I, 1, by the metaphorical interpretation of τοῖς ἐν φυλακῇ πνεύμασιν; ἐν φυλακῇ=the prison of the body (GROTIUS) or=the prison of sin (SOCINUS, SCHLICHTING, HENSLER;) and the πνεύματα either=the Jews (*sub jugo legis existentes,*) or=the Jews and Gentiles (*sub potestate diaboli jacentes*). ποτέ is explained in the sense that those to whom Christ preached have *now* ceased to be unbelievers; HENSLER, who gives this explanation, is constrained to read in the next clause ὅτι. But it is a purely arbitrary assumption, unwarranted by the facts of the case that all have believed. πορευθεὶς ἐκήρυξεν, according to the advocates of this view, refers to the efficacy of Christ through the Apostles, but it requires an uncommonly fertile imagination to bring this out. The supposed analogy in Eph iv. 21; ii. 17, cannot be pressed into the service of these expositors, for the context is too plain to admit of a similar construction; the αὐτον ἠκούσατε of Eph. iv. 21 is=ἐμάθετε τόν χριστόν, v. 20, and ἐν αὐτῷ ἐδιδάχθητε, v. 21, while ἐλθὼν εὐηγγελίσατο εἰρήνην, in Eph. ii. 17, clearly refers

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back to αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, v. 14, and denotes His coming to the earth in person to make known the covenants of peace, sealed with His atoning sacrifice. On grammatical grounds this view is altogether untenable, and its advocates are constrained to wave grammatical considerations. Although HUTHER justly remarks, "How this interpretation heaps caprice on caprice, need not be shown," the following objections to it may be found useful:—

a. The πνεῦμα in which Christ preached, according to this view, must be the Holy Spirit; but this is, 1. forbidden by the context, for ἐν ᾧ refers to the πνεύματι immediately preceding it. 2. Gives a double meaning to πνεῦμα, for πνεύμασι must signify the souls of men.

b. Christ preached by the Apostles not during His bodily death, v. 18, but after His exaltation, v. 22. STEIGER.

c. πορευθείς in point of time immediately follows θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι and denotes an actual going away. These considerations abundantly refute explanations like that of GROTIUS, which we give as a sample of theological finessing: "*Adjungere voluit Petrus similitudinem a temporibus Noe, ut ostendat quanto res nunc melius per Christum quam tunc per Noen processerit.*"

We now pass on to the second class of interpretations, viz.:

II. *Christ preached immediately in the realms of the dead.*

I. *To the good.* MARCION (IRENÆUS I. 24. 27, cf. WALCH, *Hist., d. Ketzer.* I. 512; NEANDER, *Ch. Hist.* I. p. 799), held that Christ then set at liberty those whom the Old Testament describes as ungodly, but whom he (MARCION) maintained to be better than the believers of the Old Covenant, who had to stay behind in hell. The Apocryphal gospel of NICODEMUS asserts the same concerning the *truly* good (see BIRCH's *Auctarium*, p. 109–147, cf. MATTHÆI, p. 200, and EUSEB. H. E. I.). IRENÆUS (IV. 27, 2; V. 31, 1), taught that Christ announced to the pious (the patriarchs and others), the redemption He had purchased, in order to bring them into the heavenly kingdom, (cf. JUST. MART. *Dial c. Tryph.* p. 298). This is substantially the view of TERTULLIAN (*de Anima.* 7, 55), HIPPOLYTUS (*de Antichr.* c. 26), ISIDORUS (*Sent.* I. 16, 15) GREGORY THE GREAT and the GREEK CHURCH, PETR. MOGILAE, *Conf. Eccl. Gr. Orth.* I. 49, etc.; JOH. DAMASC., *de Orth. fide* III. 26), the Schoolmen (ANSELM, ALBERTUS, THOM. AQUIN.), ZWINGLE and CALVIN, ZWINGLE (*Fidei Chr. Expos. art. de. Chr.* VII.) says: "It is to be believed that He (Christ) departed from among men to be numbered with the *inferi*, and that the virtue of His redemption reached also to them, which St. Peter intimates, when he says that to the dead, *i. e.*, to those in the nether world, who, after the example of Noah, from the commencement of the world, have believed upon God, while the wicked despised His admonitions, the gospel was preached." On doctrinal ground he defends his view by the position that no one could come to heaven before Christ (Jno. iii. 13) because He must have in all things pre-eminence (Col. i. 18). (*De vera et f. rel. art. de baptismo*, p. 214, 29). CALVIN interprets φυλακή by "*specula sive ipse excubandi actus*," and describes the spirits in φυλακή as "*pias animas in spem salutis promissæ intentas, quasi eminus eam considerarent.*" Perceiving a difficulty in ἀπειθήσασί ποτε κ. τ. λ. he explains: "*Quum increduli fuissent olim; quo significat, nihil nocuisse sanctis patribus, quod impiorum multitudine pæne obruti fuerint;*" that as those believers sustained no injury to their souls from the multitude of believers that surrounded them, so also now believers are, through baptism, delivered from the world. The way in which he justifies his interpretation, sets forth views to which many, that now call themselves after the Genevan Reformer, are hardly prepared to subscribe: "*Discrepat fateor, ab hoc sensu Græca syntaxis; debuerat enim Petrus, si hoc vellet, genitivum absolutum ponere. Sed quia apostolis novum non est liberius casum unum ponere alterius loco, et videmus Petrum hic confuse multas res simul coacervare, nec vero aliter aptus sensus elici poterat; non dubitavi ita resolvere orationem implicitam, quo intelligerent lectores, alios vocari incredulos, quam quibus prædicatum fuisse evangelium dixit.*" To this class of interpreters BP. BROWNE also belongs, who makes ἐκήρυξεν to signify *proclaimed*, and explains that Christ proclaimed to the patriarchs that their redemption had been fully effected, that Satan had been conquered, that the great sacrifice had been offered up, and asks, If angels joy over one sinner that repenteth, may we not suppose Paradise filled with rapture when the soul of Jesus came among the souls of redeemed, Himself the Herald (κήρυξ) of His own victory; BROWNE's view is that of HORSLEY (Vol. I. Serm. 20), who favours, however, in language more decided than BROWNE's, the view that Christ virtually preached to those "who had once been disobedient in the days of Noah." The difficulty of ἀπειθήσασιν BROWNE supposes to be met by the consideration that many who died in the flood were, nevertheless, saved from final damnation, which he thinks highly probable. The real difficulty, in his opinion, "consists in the fact that the proclamation of the finishing of the great work of salvation, is represented by St. Peter as having been addressed to these antediluvian penitents, and as mention is made of the penitents of later ages, who are equally interested in the tidings." We have already shown that ἐκήρυξεν cannot be diluted into a mere proclaiming or heralding forth, and we shall show, by and by, that the antediluvian *sinners*, not penitents, appear to be singled out because of the enormity of their wickedness, and that the fact of their being made the objects of Christ's tender solicitude, seems to shed the light of heaven on one of the most bewildering subjects in irreligion.

The objections to this whole view, in its different modifications, are—

a. The text says nothing whatever of the *good*, but refers explicitly to the disobedient. All interpretations which ignore this distinct and explicit reference, are arbitrary, and substitute speculation for the language of inspiration.

b. The text says nothing whatever of the *repentance* of the contemporaries of Noah, nor does any other passage of Scripture give us any information to that effect. We must, therefore, conclude that the expedient which makes those antediluvians to have repented at the breaking in of the flood, however ingenious, amounts to

simple assumption. (The last view is held by SUAREZ, ESTIUS, BELLARMINE, LUTHER on *Hos.* 4, 2, A. D. 1545, as quoted by Bengel, PETER MARTYR, OSIANDER, QUISTORP, HUTTER, GESSNER and BENGEL. The latter says: "*Probabile est nonnullos ex tanta multitudine, veniente pluvia, resipuisse: cumque non credidissent dum expectaret Deus, postea cum arca structa esset et pœna ingrueret, credere cœpisse: quibus postea Christus, eorumque similibus, se præconem gratiæ praestiterit.*" BROWNE also shares this view.)

II. 2. *Christ preached in the realms of the dead to the good and the wicked.* This is maintained by ATHANASIUS, AMBROSE, ERASMUS, CALVIN, *Instit.* 2, 16, 9. Christ's preaching to the good is described as a "*prædicatio evangelica ad consolationem,*" to the wicked as a "*prædicatio legalis, exprobatoria, damnatoria ad terrorem.*" BOLTON quotes the language of Abraham to Dives (Luke 16. 23 *sq.*) in support of this view, which is however, open to the same objections as II. 1. viz.: that Scripture is silent concerning the good.

II. 3. *Christ preached in the realms of the dead to the wicked.* LUTHER (*Werke, Leipz.* Vol. XII. p. 285) appears to favour this view when he says "that one could not reject this opinion, because that which St. Peter clearly affirms, etc." Even under this head we have divergent opinions in connection with the question whether Christ manifested himself to the disobedient as Redeemer or as Judge.

FLACIUS, CALOV, BUDDEUS, WOLF, ARETIUS, *al.*, make the burden of Christ's preaching an announcement of condemnation. HOLLAZ (quoted by HUTHER) says: "*Fuit prædicatio Christi in inferno non evangelica quæ hominibus tantum in regno gratiæ annunciatur, sed legalis, elenchtica, terribilis, eaque tum verbalis, qua ipsos æterna supplicia promeritos esse convincit, tum realis immanem terrorem iis incussit.*" Against this view, it may be said—

a. That κηρύσσειν, as already stated, used of Christ and the Apostles, does not admit of such a sense, but uniformly signifies to preach the Gospel;

b. That such damnatory preaching, besides being utterly superfluous in the case of spirits already reserved to condemnation (ALFORD) is derogatory to the character of the Redeemer; Christian consciousness revolts from the thought that the holy Jesus, whose dying words were words of forgiveness and love, should have visited the realms of the dead and exulted over the misery of the damned, and publishing His triumph, have intensified their torments and made hell more of hell to them;

c. That the context forbids such a view, "As if Peter would console the faithful with the arguments, that Christ, even when dead, underwent suffering on behalf of those unbelievers" (CALVIN); for it must be borne in mind that the whole passage, of which these much controverted verses form part, is designed to show how the sufferings of Christ minister to the consolation of believers, (cf. WIESINGER, p. 241.)

We come now to the only remaining view, according to which Christ visited the realms of the dead and preached there the Gospel to the dead. This is the explicit declaration of the Apostle, who says nothing, however, of the effect of His preaching, whether many, few, or any, were converted by it. It is necessary to start with this caution, because the disregard of it has led many expositors, especially among the fathers, to unwarranted conclusions. *E. g.*, CLEMENT of Alexandria, says: "Wherefore, that He might bring them to repentance, the Lord preached also to those in Hades. But what, do not the Scriptures declare, that the Lord has preached to those that perished in the deluge, and not to these only, but to all that are in chains, and that are kept in the ward and prison-house of Hades;" adding, that while Christ preached only to those of the Old Testament, the Apostles, after His example, must have preached there, and that also to the heathen, but both only to the good, "to those that lived in the righteousness which was agreeable to the law and philosophy, yet still were not perfect, but passed through life under many short-comings." ORIGEN (on 1 Kings xxviii. *Hom.* 2) adds to this, that the prophets had also been there, in order to announce beforehand the arrival of Christ, but confines the number of the delivered also to those who, before death, had been prepared for it. This view seems to have generally spread through the Eastern Church. (See STEIGER, p. 225.) These, and similar opinions, cannot be taken as interpretations, for they superadd inferences which are not warranted by the language of St. Peter, who declares that Christ preached the Gospel in Hades to the unbelieving contemporaries of Noah; nothing more, nothing less.

It has been shown above that *Hades* denotes the place of the departed, and consists of two separate regions, kept asunder by an impassable gulf. As we know from our Lord's promise to the penitent thief, that He went on the day of His crucifixion to Paradise, so we learn from St. Peter that He preached to the spirits in prison, and that these disembodied prisoners were those of men who were disobedient in the days of Noah, while the ark was preparing.

The word φυλακή cannot be rendered otherwise than *prison.* Cf. Matt. v. 25; Luke xiv. 3; xviii. 30; xxv. 36, 39, 43, 44; Mark vi. 17, 27; Luke iii. 20; xii. 58; xxi. 12; xxii. 33; xxiii. 19; John iii. 24; Acts v. 19; xii. 4 and in 13 other places; 2 Cor. vi. 5; xi. 23; Heb. xi. 36; Rev. ii. 10; xxii. 33.

The word ἐκήρυξεν has been shown to signify "preached the gospel." It has this sense in the following passages: Matt. iii. 1; iv. 17; x. 7, 27; xi. 1; Mark i. 7, 38, 39; iii. 14; v. 20; xvi. 20; Luke iv. 44; Rom. x. 14; 1 Cor. ix. 27; xv. 11; and was thus understood by IRENÆUS (4, 37, 2, p. 347, *ed Grabe.*) "*Dominum in ea quæ sunt sub terra descendisse evangelizantem adventum suum.*" (CLEMENS ALEX. *Strom.* 6, 6, ὁ κύριος δὶ οὐδὲν ἕτερον εἰς ᾅδου κατῆλθεν, ἢ διὰ τὸ εὐαγγελίσασθαι. So CYRIL ALEX. on John xvi. 16, and in *Hom. Pasch.* 20.)

In concluding this Excursus, it is important to observe that the Apostle teaches nothing that bears any resemblance to the Popish notion of purgatory, since *hades* and *purgatory* are two distinct conceptions, the one being the abode of all the departed, the other a supposed place of purification for a particular class of Christians; nor does he teach universal recovery; nor does he intimate any thing in favour of a second probation after death. In addition to this caution, the reader is referred to the capital note of Rev. Dr. Schaff on Matthew XII. 32, pp. 228, 229.

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CHAPTER IV. 1–6.

Analysis:—Exhortation to being armed with the mind of the sufferings of Christ, and to killing the flesh in order to make room for the life of the spirit.

1 Forasmuch then[1] as Christ hath suffered for us[2] in the flesh, arm yourselves[3] likewise with the same mind: for[4] he that hath suffered in the flesh[5] hath ceased[6] from
2 sin; That he[7] no longer should live the rest of *his* time in the flesh to the lusts of men,
3 but to the will of God.[8] For the time past of *our* life may suffice[9] us to have wrought the will of the Gentiles, when[10] we walked in[11] lasciviousness, lusts, excess of wine, rev-
4 ellings, banquetings, and abominable[12] idolatries: Wherein[13] they think it strange that
5 ye run not with *them* to the same excess of riot,[14] speaking evil of *you:* Who shall give
6 account to him that is ready to judge the quick and the dead. For, for this cause[15] was the gospel preached also to them that are dead,[16] that they might be judged[17] according to men in the flesh, but live according to God in the spirit.

Verse 1. [[1] οὖν—then, better than forasmuch; render, "Christ then having suffered."—M.]
[[2] ὑπὲρ ἡμῶν inserted in Text. Rec., A. K. L., omitted in B. C. and by Lachmann and Tischendorf. Cod. Sin. reads ὑπὲρ ὑμῶν.—M.]
[[3] καὶ ὑμεῖς ὁπλίσασθε—"Do you also arm yourself with," strongly emphatic.—M.]
[[4] ὅτι—because, gives a reason for τὴν αὐτὴν ἔννοιαν ὁπλίσασθε.—M.]
[[5] σαρκί. Text. Rec. inserts ἐν before second σαρκὶ with K., Vulgate and others; A. B. C. L., Cod. Sin., Alford omit it. σαρκί, used adverbially—*quod ad carnem*.—M.]
[[6] πέπαυται, Pass.,—is made to cease; he has rest from sin. Winer § 39, 3, p. 277.—M.]
Verse 2. [[7] εἰς τὸ μηκέτι—"with a view, to the end that"; depends on ὁπλίσασθε. The Greek has no pronoun, but the construction and sense require the continuance of the 2 p. Plural. The 3 p. Sing. of the English version is singularly unhappy, and obscures the sense.—M.]
[[8] Render, either with Alford, "With a view no longer (μηκέτι *subjective*) by the lusts of men, but by the will of God, to live the rest of your time in the flesh"; or to avoid the awkwardness of that rendering: "To the end that, as for the rest of your time in the flesh, ye should live no longer to (as conforming to) the lusts of men but to the will of God."—M.]
Verse 3. [[9] ἀρκετὸς γὰρ ἡμῖν, Text. Rec., with C. K. L.; Lachmann, Tischendorf, Alford, with A. B. omit ἡμῖν, Cod. Sin. has ὑμῖν. τοῦ βίου after χρόνος inserted in Text. Rec. with K. L., omitted in A. B. C., Alford, Lachmann and Tischendorf. Translate: "For sufficient is the past time (*or* the time past of your life)."—M]
[[10] Cod. Sin. has πορευόμενους, but read with Receptus, πεπορευμένους, and translate, "walking as you have done", so Alford.—M.]
[[11] ἀσελγείαις, Plural.—M.]
[[12] ἀθεμίτοις—lawless, godless, nefarious.—M.]
Verse 4. [[13] ἐν ᾧ—at which.—M.]
[[14] τῆς ἀσωτίας ἀνάχυσιν—slough or puddle of profligacy.—M.]
Verse 5. [[15] εἰς τοῦτο γὰρ—for to this end.—M.]
Verse 6. [[16] καὶ νεκροῖς—even to dead men.—M.]
[[17] Translate: "That they might indeed be judged according to men as to the flesh (see note 5 under v. 1), but that they might (continue tc) live (present tense) according to God, as to the spirit."—M.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Christ then, having suffered for us—do you also arm yourselves with the same mind.**—*οὖν* takes up again ch. iii. 18, and shows that the subject developed in ch. iii. 19–22 is governed by the reference to the sufferings of Christ.—*ὑπὲρ ἡμῶν*, for our benefit and in our stead, cf. ch. iii. 18.—*σαρκί*; Roos rightly remarks that Peter never uses *σάρξ* in the bad sense in which Paul has used it several times, but only as denoting the weak, mortal nature belonging to our earthly condition.—*ἔννοια*; Wiesinger [and Calvin, Beza, Gerhard, Bengel and Erasm.-Schmidt.—M.] render it "thought," but it denotes as much as *mens*, mind, intent, resolution, as appears from a passage from Isocrates, cited by Riemer. [*οὐ γὰρ* [*οἱ Θεοὶ*] *αὐτόχειρες οὔτε τῶν ἀγαθῶν οὔτε τῶν κακῶν γίγνονται τῶν συμβαινόντων αὐτοῖς,* [*τοῖς ἀνθρώποις*], *ἀλλ' ἑκάστοις τοιαύτην ἔννοιαν ἐμποιοῦσιν, ὥστε δι ἀλλήλων ἡμῖν ἑκάτερα παραγίγνεσθαι τούτων*; see also Eur. Hel. 1026; Diodor. Sic. II. 80.—M.] Exhibit a manly, constant readiness (intent) to suffer innocently for the sins of others and for their benefit (yet not vicariously) with the purpose, as much as you are able, to remove sin and to conduct souls to God.—*ὁπλίσασθε*, cf. Rom. xiii. 12; 2 Cor. x. 4; Eph. vi. 11; use this purpose as a shield against temptation to sin.

[Arming oneself with a thought, without the *intent* or *resolution* of using it as a piece of armour for defensive warfare, conveys no very clear idea. The aforesaid commentators, who render *ἔννοιαν*, *thought*, and *ὅτι*, *that*, are clearly embarrassed about *καὶ ὑμεῖς* and *τὴν αὐτήν*, which are decisive for the interpretation given in the text. "Do *ye also* arm *yourselves* (*καὶ ὑμεῖς*) with *the same* (*τὴν αὐτήν*) mind, viz.: put on the purpose to suffer in the flesh, as Christ did, as a piece of armour." This strikes us as being far more to the point than the paraphrase of Amyraut: "*Mais encore nous nous devons armer de cette bonne pensée contre toutes sortes de tentations au mal, que celui qui a souffert en cette nature humaine, n'a desormais plus de commerce avec le péché;*" or the interpretation of Gerhard: "*ὅτι rectius accipitur expositive, exponit enim Apostolus illam cogitationem ἔννοιαν qua nos vult armari: hæc cogitatio erit vobis uistar firmissimi scuti et munimenti contra peccatum.*" It is, moreover, difficult to make good sense of

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these interpretations, unless the *thought* be clothed with intent.—M.]

ὅτι must not be joined with ἔννοια, as specifying the substance of this thought, this would require ταύτην instead of τὴν αὐτήν,—but it defines the exhortation more closely. [Rendering ὅτι because, as Alford does, makes his paraphrase very forcible, "and ye will need this arming, because the course of suffering according to the flesh which ye have to undergo ending in an entire freedom from sin, your warfare with sin must be begun and carried on from this time forward."—M.]

Because He that hath suffered as to the flesh hath rest from sin.—ὁ παθὼν ἐν σαρκί, it appears to me, is best applied to Christ Himself; the expression then connects closely with that which precedes, and defines it. For He who has once suffered as to the flesh, which suffering includes His death, as in ch. iii. 18, has now rest from sin, He is fortified against all its assaults. [πάσχειν σαρκί means to suffer according to the flesh. Winer, p. 431. The Dative, relating to things, denotes that in reference to which an action is done, or a state exists. Winer, p. 228.—M.] He has died unto sin once, as Paul expresses it in Rom. vi. 10. 7. Hence, he who puts on His mind, and is in communion with Him, henceforth must serve sin no more. The Aorist παθών denotes an action once existing, but having now absolutely passed away. All other explanations are liable to many grammatical and psychological objections. Weiss: "He that suffers on account of sin, because of opposition to sin, thereby breaks with sin, and testifies that he will no longer obey the will of the world." But the Aorist παθών, not the Present πάσχων is used; again, many experiences might contradict the general statement, and the exhortation which follows would seem to be superfluous.—Others are compelled to have recourse to arbitrary supplements. So Steiger: "Christ suffering bodily freed us from sin, and we, participating by faith in the sufferings of Christ, die unto sin." Grotius and others, contrary to all grammatical usage, understand the passage of the crucifying and the mortification of fleshly lusts.

VER. 2. **To the end that . . . . ye should not.**—Join εἰς τὸ μηκέτι with ὁπλίσασθε, not with πέπαυται, which concludes the parenthesis. Acquire the mind which has done with sin, so that your relation to sin may be that of one who has died and is risen again, as that of Christ after His exaltation, ch. iii. 21. 22.

To the lusts of men, not to be taken as = fleshly, worldly lusts in general (κοσμικαί, σαρκικαὶ ἐπιθυμίαι, Tit. ii. 12; Rom. xii. 2), not as in ch. i. 14; ii. 11, but in a narrower sense with reference to v. 4, denoting the desire of worldly-minded men, that believers also ought to live as they do, and that they ought not to single themselves out at the world's disposition to coerce them also to serve its idols. The will of God alone ought to be our pole-star. The Dative is the *dativus commodi*, to live to some one=to devote to him one's life, to place oneself at his service, cf. ch. ii. 24; Gal. ii. 19.

The rest of your time in the flesh,=the time of our pilgrimage, as in ch. i. 17. This is to indicate that our earthly life constitutes only a small part of our existence, and that to individual Christians, after their conversion, only a brief term of grace is allotted. But there is also a reference to what follows.

VER. 3. **For sufficient is the past time—to have wrought the will of the Gentiles.**—ἀρκετὸς γὰρ ἡμῖν sc. ἐστιν.—The following Infinitive depends on these words; the time past is sufficient to have wrought the will of the Gentiles. Here is an implied irony. If you believe that you are debtors to the flesh (Rom. viii. 12), and obliged to serve sin, surely you have done enough, and more than enough of it, you have abundantly done your duty in the service of sin. Grotius quotes a passage from Martial: "*Lusistis, satis est*—" you have played, it is enough. This lessens the severity of the reproach. Otherwise Bengel, who avers that penitents are seized with a loathing of sin.

τὸ βούλημα τῶν ἐθνῶν.—(The Text. Rec. has θέλημα). On the demands made upon them by the heathen, among whom they were obliged to live, cf. v. 2. Suppose that the readers of Peter's Epistle had been formerly heathens, his reproaching them with having formerly done the will of the Gentiles would surely be singular. This passage, therefore, renders it highly probable that he was addressing Jewish Christians, who, belonging to the chosen people of God, and having received extraordinary revelations, ought so much the less have placed themselves on a level with the heathen. Paul also reproaches the Jews with their heathenish, vicious life, Rom. ii. Only the expression ἀθέμιτοι εἰδωλολατρεῖαι might militate against our view.—Ἀθεμίτοις=things forbidden by, wrong and wicked before laws human and divine, especially opposed to the law of the Old Covenant, Acts x. 28. It is asked, Where is the evidence of such open participating on the part of the Jews of that time in such heathen iniquities? Weiss replies that the expression is susceptible of a wider meaning, that the use of the Plural intimates an enlarged application of the term, cf. Eph. v. 5; Col. iii. 5; Phil. iii. 19, and that ἀθεμίτοις relates to persons on whom the law of the Old Covenant was obligatory. Grotius calls attention to their participation in the common meals of heathen communities. Those who are not satisfied with these explanations may reflect that individual former heathen may have joined those Jewish Christian congregations. [On the other hand, the strong expressions used by the Apostle seem to contemplate a great deal more than isolated participation in heathen wickedness and abomination. There is absolutely no evidence that the Jews ever went so far as the language employed indicates. Moreover, there is nothing absurd, or even strange, in the Apostle's reproach, if addressed to Gentile Christians; they had doubtless intimate relations with their friends in heathenism, and the danger of relapsing into their abominations must have been ever present, at all events, it was as great as that of modern Christians, from intercourse with worldly and ungodly people, of relapsing into the ways of an ungodly world.—M.]—κατειργάσθαι alludes to sexual sins.

Walking (as ye have done) **in — idol**

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atries.—πεπορευμένους like περιπατεῖν ἐν= הָלַךְ: Lke. i. 6; Acts ix. 31; 2 Pet. ii. 10. Calov: "Not only because life is compared to a journey, but also in order to denote the eagerness with which they go on from sin to sin."—ἀσέλγειαι, licentious practices, the outbreaks of intemperance, and excesses of every kind, while ἐπιθυμίαι denote hidden sins of voluptuousness, inward unchastity and lewdness, where the power to indulge in outward acts is wanting.—οἰνοφλυγίαι; φλύω to bubble up, overflow like boiling water, intoxication.—κῶμοι, cf. Rom. xiii. 13; Gal. v. 21, festive processions on days sacred to Bacchus, characterized by wild revelling, licentious songs and jests, and folly in general. Then banqueting, convivial carousing, terminating, as Eustathius remarks, in deep sleep.—πότος, particularly drinking in common, drinking-bouts.

VER. 4. **At which—speaking evil of you.**—ἐν ᾧ relates to ἀρκετός. Suffering it to suffice, and giving up your former course, seems strange, and is altogether inexplicable to them. The fuller meaning is brought out by μὴ συντρεχόντων ὑμῶν, because you no longer join them and run with them.—εἰς τὴν αὐτὴν—ἀνάχυσιν, probably a place reached by the sea at the flood-tide, the flowed-out water forming a pool or puddle.—ἀσωτία from ἄσωτος, without salvation, past redemption, hence extravagant, voluptuous, profligate manner of life, Eph. v. 18; Tit. i. 6; Lke. xv. 13; εἰς τὴν αὐτὴν into which formerly they had thrown themselves, and dragged you.

[Wordsworth:—A strong and expressive metaphor, especially in countries where after violent rain the gutters are suddenly swollen and pour their contents together with violence into a common sewer. Such is the Apostolic figure of vicious companies rushing together in a filthy conference for reckless indulgence and effusion in sin, cf. Juvenal, 3, 63, "*Jam pridem Syrus in Tiberim* DEFLUXIT *Orontes*," etc., and G. Dyer's *Description of the Ruins of Rome*, vv. 62–66.—M.]

βλασφημοῦντες.—Grotius:—Of Christians as those who leave civil society; Calov:—Of the Christian religion, because it leads to a different manner of life. The two ideas may be combined.

VER. 5. **Who shall give account—dead.**—Let not their evil speaking confuse you, they will have to render account.—τῷ ἑτοίμως ἔχοντι. He is fully prepared, all the means and necessary conditions are already in His hand, as described in Ps. vii. 12–14.—ζῶντας καὶ νεκρούς, cf. Acts x. 42. None can escape the judgment, it comprehends all, no matter whether at the appearing of the Judge one is alive or dead; and it may come at any moment. "Where the Apostles did not treat expressly of the time of Christ's advent, they were wont to describe it as immediately impending."

VER. 6. **For to this end was the Gospel preached even to them that are dead.**—This evidently goes back to the important passage, ch. iii. 19. 20. The Apostle meets the objection: Can the dead also be judged? Yes, and for this very purpose Christ, as aforesaid, preached the Gospel in Hades to the dead. This is the most natural connection. Bengel takes it in conjunction with ἑτοίμως ἔχοντι, the Judge is ready, for the end must come after the Gospel has been preached. Steiger: "The verse is to prove not the reality, but the moral possibility, the justice of a judgment even on the dead, since the Gospel was preached to them also for the purpose of giving them the means of being delivered from the wrath of God." So Weiss and Wiesinger.—νεκροῖς in our exposition is not to be taken generally, as v. 5, but as applying to those spirits in prison; these are adduced by way of example, from which we may draw a conclusion affecting all other dead men, who before Christ were surely as yet more or less in prison.—κηρύττειν ch. iii. 19, explains εὐηγγελίσθη; cf. Matt. xi. 5; Rom. x. 15. The above-mentioned example is therefore simply to prove the universality of the judgment as extending also to the dead; that it is just, is a secondary point. But what is the object of that preaching which was vouchsafed to the dead and particularly to the dead of the deluge?

That they might indeed be judged—as to the spirit.—Various expositions, arising from dogmatical prejudices, have been set up with regard to this passage, which we do not refute in this place. The right exposition depends on the correct meaning of κριθῶσι. The tense is designedly different from ζῶσι in the corresponding secondary sentence. The Aorist as contrasted with the Present points to some past action; it is used of past actions, see Winer.—ἵνα after εὐηγγελίσθη refers to something subsequent to the preaching of the Gospel. This apparent contradiction is solved, if κρίνεσθαι is taken to denote a judicial sentence, as such decisions are made by human tribunals (κατὰ ἀνθρώπους). On Christ's appearing in the realms of death and preaching to them repentance and faith, the declaration that was to be published to them was as it were thus: "You have merited death both as to the body and to the soul, because of your disobedience you perished in the flood and were brought to this subterranean place of confinement; but a way of salvation has now been opened for you, so that you may live in the spirit as to God, according to the will of God." This declaration, on the one hand, must have produced a painful impression upon them, but on the other, encouraged them to accept the offered salvation. However we are not informed whether few or many [or any.—M.] did thereby attain unto spiritual life. The apposition beginning with ἵνα relates not to v. 5, but to ch. iii. 19, thereby shedding more light on the latter passage. How forced, as contrasted with this exposition, is that of Hofmann, that salvation was published to the dead in order that they might secure a life surviving the judgment of death which they have incurred and must continue to incur, or that of Wiesinger, that the Gospel was preached to the dead for the purpose of shaping their condition so that, while on the one hand they are judged according to the flesh (the state of death viewed as a continuing judgment according to the flesh), on the other they might be able through the judgment (Aorist) to attain, in God's way, to the immortal life of the spirit. Nor is the view of König more admissible, that in the resurrection their judgment in the body should consist in their receiving a less perfect resurrection-body. For other expositions consult Steiger

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and Wiesinger. [See also the Excursus on the Descensus ad Inferos at the end of the preceding section.—M.]

DOCTRINAL AND ETHICAL.

1. The common view, which is shared also by Gerlach, sees in v. 1, the leading idea, that to the Christian, in virtue of the communion of his heart and life with Christ, suffering in the flesh is the dying of sin. So early an expositor as Justin says: "Suffering and temptation, like a medicine, render man more free from his evil intent, and make him more sound." Tauler: "What the fire is to iron, what the crucible is to cold, such is temptation to the righteous." But this is introducing the Pauline doctrine of the communion of suffering with Christ, although the original contains no allusion to it; besides the circumstance is lost sight of, that the original says "who hath suffered," not "who is suffering." According to the exposition given above, it should be the aim of believers not to let the sins of others find a point of support in themselves in order that not sinning after the example of Christ may become their second nature.

2. The abuse which the ungodly cast on the former companions of their sin has its final reason in the circumstance that they feel themselves reproved, opposed and judged by their conversion.

3. Holy Scripture nowhere teaches the eternal damnation of those who died as heathens or non-Christians; it rather intimates in many passages that forgiveness may be possible beyond the grave, and refers the final decision not to death, but to the day of Christ, Acts xvii. 31; 2 Tim. i. 12; iv. 8; 1 Jno. iv. 17. But in our passage, as in ch. iii. 19. 20, Peter by Divine illumination clearly affirms that the ways of God's salvation do not terminate with earthly life, and that the Gospel is preached beyond the grave to those who have departed from this life without a knowledge of the same. But this proves neither the doctrine of universal recovery, even that of Satan, the devils and the ungodly, nor the doctrine of purgatory to the cleansing of which the Romish Church affirms subjected all who reach the other world without being wholly purified, and further maintains, that the stay in it may be shortened by the performance of many good works in this life and even after death by the performance of good works and prayers for the dead on the part of survivors. Gerlach cites a passage from John Damasc., in which the doctrine of the ancient Church on the subject of Christ's descent into hell is summed up as follows: "His glorified soul descends into Hades in order that like as the Sun of righteousness did rise to men on earth, so in like manner He might shine on those who under the earth sit in darkness and in the shadow of death; in order that as He did publish peace to men on earth, gave deliverance to the captives and sight to the blind, and became the Cause of eternal salvation to believers, while He convicted the disobedient of unbelief, so in like manner He might deal with the inhabitants of Hades, so that to Him every knee should bow of those who are in heaven, on earth and under the earth, and that having thus loosed the chains of those long-confined prisoners, He might return from the dead and prepare to us the way of the resurrection." The divine truths contained in this passage may be abused against the cause of missions and the necessity of a holy life; but abuse does not cancel the right use.

HOMILETICAL AND PRACTICAL.

The Christian's best armour against the assaults of suffering is the believing, obedient and submissive mind of suffering in which Christ accepted His suffering as a cup tendered by the paternal hand of God.—God's chief design in sending suffering is to withdraw us from sin and the lusts of men up to Himself.—Sufferings under persecution and abuse are a means of purifying and refining.—Which are the dangers against which we ought to be especially armed under persecutions for righteousness' sake?—Consider the comforting fact that Christ has suffered in the flesh for you. Look, 1. at His person; 2. at the greatness of His suffering in the flesh; 3. at His suffering for you; 4. at the result of it.—Preservatives against relapsing into heathenish ways: 1. the communion with and conformity to Christ; 2. frequent reflection on your former sinful condition; 3. the abuse of unbelievers; 4. the nearness of the impending account to be rendered; 5. prayer; 6. continuance in the communion of love with the brethren; 7. the founding of all your actions on the word and strength of God.—The unhappy consistency in the service of sin.—Will you continue in the service of sin, although Christ came to save you?—The appearing of Christ among the dead is both the last degree of His condescension and the turning-point of His exaltation.—The mercy of God extends even to the judgment-prison of the realms of death.—Who will preach to the untold thousands, who after Christ's descent into Hades have been born and have died without a knowledge of the Gospel?—Why should that fact not check, but rather strengthen missionary zeal?

STARKE:—Shall the disciple be greater than his master, and the servant greater than his Lord? Be content, if in the world it fares with you as with your Saviour, it is enough that you shall be like Him in heaven. Matt. x. 24. 25.—Will you fret at sufferings and tribulations? If you knew the wholesomeness of this cup, you would joyfully empty it, Ezek. ii. 6.—The beloved cross is like strong salt: as the latter prevents corruption, so does the cross prevent the corruption of the flesh, Ps. cxix. 71.—Sin at a standstill is the well-being of sinners, continuance in sin the strongest barrier against grace, the best repentance is never to sin.—Christianity renders the best service to the commonwealth, in that it most earnestly forbids the vices which are most dangerous to it.—The children of the world grieve most at your separating from their communion; by that they consider themselves put to shame and despised. Haughtiness and venomous malice are the sources of their abuse.—The remembrance of the last day and its judgment ought to be to us a constant sermon on repentance, Eccl. xii. 13. 14; 2 Cor. v. 10.

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LISCO:—The blessed effect of suffering.—The Lord's miracles of grace in His kingdom. The sufferings of Christ present us with a strong motive to arm ourselves with His mind.

[PYTHAGORAS:—VER. 1. *Summa religionis imitari quem colis.*—M.]

[LEIGHTON:—Love desires nothing more than likeness, and shares willingly in all with the party loved; and above all love, this Divine love is purest and highest and works most strongly that way, takes pleasure in that pain, and is a voluntary death, as Plato calls love.—M.]

[ATTERBURY:—"Forasmuch then as Christ hath suffered for us in the flesh, let us arm ourselves with the same mind," with a resolution to imitate Him in His perfect submission and resignation of Himself to the Divine will and pleasure; in His contempt of all the enjoyments of sense, of all the vanities of this world, its allurements and terrors; in His practice of religious severities; in His love of religious retirement; in making it His meat and drink, His only study and delight, "to work the work of Him that sent Him"; in His choosing for that end, when that end could not otherwise be obtained, want before abundance, shame before honour, pain before pleasure, death before life; and in His preferring always a laborious uninterrupted practice of virtue to a life of rest and ease and indolence.—M.]

[BENGEL:—VER. 2. "βιῶσαι. *Aptum verbum; non dicitur de brutis.*"—M.]

[AUGUSTINE:—*Perdit quod vivit, qui te Deum non diligit; qui curat vivere, non propter te, Domine, nihil est et pro nihilo est; qui tibi vivere recusat mortuus est; qui tibi non sapit, desipit.*—M.]

[LEIGHTON:—Politic men have observed, that in states, if alterations must be, it is better to alter many things than a few. And physicians have the same remark for one's habit and custom for bodily health upon the same ground, because things do so relate one to another, that except they be adapted and suited together in the change, it avails not; yea, it sometimes proves the worse in the whole, though a few things in particular seem to be bettered. Thus, half reformations in a Christian, turn to his prejudice; it is only best to be thoroughly reformed, and to give up with all idols; not to live one half to himself and the world and, as it were, another half to God; for that is but falsely so and in reality it cannot be. The only way is to make a heap of all, to have all sacrificed together, and to live to no lust, but altogether and only to God.—M.]

[Illustration of verses 3 and 4. The poet says of the orgies of Bacchus:—

> "*Turba ruunt; mixtæque viris, matresque nurusque*
> *Vulgusque, proceresque ignota ad sacra feruntur*
> *Quis furor—*
> *Femineæ voces, et mota insania vino*
> *Obscenique greges, et inania tympana.*"
>
> OVID, Met. 3, 529, etc.—M.]

CHAPTER IV. 7–11.

ANALYSIS:—Exhortation, in contemplation of the approaching end of all things, to watch and pray, to love and to do, to serve others with the gifts they have received, and in a word to seek in everything the glory of God.

7 But the end of all things is at hand: [1]be ye therefore sober, and watch unto
8 prayer.[2] And above all things have fervent charity among [3]yourselves: for charity
9 shall cover[4] the multitude of sins. Use hospitality[5] one to another[6] without grudging.
10 [7]As every man hath received the gift, *even so* minister the same one to another, as good
11 stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability[8] which God giveth; that God in all things may be glorified through Jesus Christ: to whom be [9]praise and dominion for ever and ever. Amen.[10]

Verse 7. [1 σωφρονήσατε=be temperate, of a temperate mind; νήψατε=be sober.—M.]
[2 εἰς τὰς προσευχάς; (τάς is omitted in A. B. and by Lachmann;) also in Cod. Sin.—M.]

Verse 8. [3 Translate: "Above all things having love intense towards one another;" on ἐκτενῆ see ch. i. 22.—M.]
[4 καλύπτει, A. B. K. Lachmann and Tischendorf, also Alford: καλύψει L. Receptus, is the more difficult reading.—ἀγάπη=love.—M.]

Verse 9. [5 φιλόξενοι=hospitable.—M.]
[6 ἄνευ γογγυσμοῦ, A. B., Cod. Sinait., Lachm., Tisch., Alford. γογγυσμῶν, Rec. K. L. Translate: "without murmuring," so German.—M.]

Verse 10. [7 Translate: "Each man, as he has received a gift of grace."—M.]

Verse 11. [8 ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός="as out of the power which God bestoweth," so German, Van Ess, Allioli and others.—M.]
[9 ἐστιν=*is*, not *be*.—M.]
10 Translate: "To whom is the glory and the power (or might) to the ages of the ages. Amen."—M.]

EXEGETICAL AND CRITICAL.

VER. 7. The connection is with ver. 5; the Apostle takes up and further enforces the thought that the Lord is ready to judge the living and the dead; here begins also a new series of exhortations closely connected with the thought of the end of all things. It has been shown that Peter in common with the other Apostles, Jas. v. 7. 8. 9; Jude 18; 1 Jno. ii. 18; Rev. i. 8; xxii. 10; 1 Thess. iv. 17; Rom. xiii. 11. 12; 1 Cor. xv

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51; 2 Cor. v. 2; Phil. iv. 5, expected that the second advent of Christ and the end of the whole present dispensation were nearly impending, cf. ch. i. 5; iv. 5. 17. 18; i. 7; v. 4; 2 Pet. iii. 10. 11; Mtt. xxiv. 6. This may be accounted for by the fact that the coming of Christ in the flesh is the beginning of the world's last period, during which no further revelation of grace is to be expected; and that according to the mind of Jesus, His disciples ought to consider His second coming as always close at hand, and to be prepared for it. "It ought to be the chief concern of believers to fix their minds fully on His second advent." Calvin. "We live in the latter half of the world's period, which will quickly flow on. Although we may not live to see it, after death we shall realize that we are near it." Roos. It is however to be remembered that nothing but the long-suffering of God is arresting the judgment, and that He is counting by the measure of eternity, according to which a thousand years are as one day (2 Pet. iii. 8; Ps. xc. 4). [The emphasis of πάντων is noteworthy. Bengel; "*Finis adeoque etiam petulantiæ malorum et passionum piorum.*"—M.]

Be temperate therefore and sober unto prayers.—As our Lord in contemplation of His day exhorts the disciples, Lke. xxi. 34, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life," so the Apostle here exhorts us to σωφρονεῖν=to act wisely, to be temperate and modest. It primarily denotes bodily temperance, then mental discretion and watchfulness, cf. ch. v. 8; Rom. xii. 3; 2 Cor. v. 13; Tit. ii. 6.—νήφειν=to live soberly, moderately both bodily and mentally as in ch. i. 13. "Temperance facilitates vigilance, and both aid prayer." Bengel.—εἰς τὰς προσευχάς, the Plural, because, as Huss remarks, there are different kinds of prayer and because prayer ought to be without ceasing. The reference is probably to fixed, regular prayers of the Church.

Ver. 8. Then follows the still more important exhortation to brotherly love according to its real nature, cf. on ἐκτενῆ ch. i. 22; 1 Cor. xiii. 1, etc.; xiv. 1. It is the mother of all the duties to our neighbour. Where love is wanting, prayer is hindered.

Because love covereth a multitude of sins.—καλύψει πλῆθος ἁμαρτιῶν. The words are cited from the Hebrew not from the LXX. of Prov. x. 12, cf. ch. xvii. 9, but the former passage reads: "Hatred stirreth up strifes, but love covereth all sins"; and the latter: "He that covereth transgression, seeketh love." In both instances the reference is to human love which is to consign to oblivion the sins of others. Some see in כָּסָה a reference to Gen. ix. 23, and consider it an easy thing; so Cæsarius of Arles says: "There is nothing more easy than covering oneself or others with clothes." But forgiveness is hardly so easy a task. It is better to explain it of the unsightliness of sin which forgiveness covers up. The old Protestant expositors understand it therefore rightly of human love pardoning the sin of our neighbour. "The covering up relates to man not to God. Nothing can cover thy sin before God except faith. But my love covers my neighbour's sin, and just as God covers my sin if I believe, so ought I also to cover the sin of my neighbour." Luther. So also Steiger, Hoffman, Lechler, Wiesinger and Weiss. Even Estius, the Romish expositor, admits that the quotation sustains the Protestant exposition. But many Romanist and rationalistic expositors explain the passage of merit and atoning virtue, which they ascribe to the love of our neighbour. Some quote Matt. vi. 14. 15, but that passage simply affirms that forgiveness is made possible, not that it is positively effected. Others, with reference to Jas. v. 20, suggest an activity tending to improvement [that of others, —M.], but this is foreign to our passage. ὅτι seems however to conflict with our exposition, but its design is to give the reason for the ἐκτένεια of love. "The Apostle takes for granted that Christians love one another, still he recommends them to expand and increase in the brotherly love which they have, because true love forgives a multitude of sins." 1 Cor. xiii. 4–7; Matt. xviii. 22. Steiger. According to Beza the connection is: "Love one another, because love, as the Scripture says, removes the substance of strife." Calov remarks on this covering of sin, that it does not do away with the correcting of our neighbour, Matt. xviii. 15, and that it is necessary to distinguish public and private sins, between known and concealed sins. [Alford thinks that the meaning is the hiding of offences both from one another and in God's sight, by mutual forbearance and forgiveness. He advocates to take the passage in its widest sense, "understanding it primarily of forgiveness but then also of that prevention of sin by kindliness of word and deed, and also that intercession for sin in prayer, which are the constant fruits of fervent love. It is a truth from which we need not shrink, that every sin which love hides from man's sight is hidden in God's sight also. There is but One efficient cause of the hiding of sin: but mutual love *applies* that cause: *draws the universal cover over the particular sin.* This meaning, as long as it is not perverted into the thought that love towards others covers a man's own sin '*ex promerito*' need not and should not be excluded."—M.]

[Wordsworth: "St. Peter had spoken of love, *stretching itself* out without interruption; and the passage James v. 20, considered together with the context here, where St. Peter is presenting Christ as their Example, may suggest a belief, that he is comparing the act of Love to that of the Cherubim *stretching out* their wings on the Mercy Seat, and forming a part of the Mercy Seat (Ex. xxv. 18–20), the emblem of Christ's propitiatory *covering of sins.*"—M.]

Ver. 9. **Be hospitable towards one another without murmuring.**—Cf. Rom. xii. 13; Heb. xiii. 2; 3 Jno. 5; 1 Tim. v. 10; Tit. i. 8. "Peter remembers to have heard this saying from the lips of Christ, Matt. xxv. 35; he does not mean pompous hospitality, Lke. xiv. 12, but that Christian, holy hospitality which readily welcomes by the promptings of pure love needy strangers, especially such as are exiled on account of their confession of the true religion, gives them gentle and loving treatment, and cares for them as members of Christ and fellow-citi-

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zens of the Church." Gerhard. "Let us take heed lest, having been hard and careless in entertaining strangers, the shelter of the just may be denied us after this life." Ambrose.—ἄνευ γογγυσμῶν, without expressions of murmuring by which one secretly gives vent to his displeasure or reproaches another with the benefits he has received. The opposite is a cheerful, pure and unselfish spirit, Rom. xii. 8; 2 Cor. ix. 7. [Neander *Ch. Hist.* I. pp. 347. 348, referring to Tertullian, *ad uxorem*, II. 1. 8.; *de jejunio*, c. XII: "The care of providing for the support and maintenance of strangers, of the poor, the sick, the old, of widows and orphans, and of those in prison on account of their faith, devolved on the whole Church. This was one of the main purposes for which the collection of voluntary contributions, in the assemblies convened for public worship, was instituted; and the charity of individuals, moreover, led them to emulate each other in the same good work. In particular, it was considered as belonging to the office of the Christian matron to provide for the poor, for the brethren languishing in prison, and to show hospitality to strangers. The hindrance occasioned to this kind of Christian activity, is reckoned by Tertullian among the disadvantages of a mixed marriage. 'What heathen,' says he, 'will suffer his wife to go about from one street to another, to the house of strangers, to the meanest hovels indeed, for the purpose of visiting the brethren? What heathen will allow her to steal away into the dungeon, to kiss the chain of the martyr? If a brother arrive from abroad, what reception will he meet in the house of *the stranger?* If an alms is to be bestowed, storehouse and cellar are shut fast!' On the other hand, he counts it among the felicities of a marriage contracted between Christians, that the wife is at liberty to visit the sick and relieve the needy, and is never straitened or perplexed in the bestowment of her charities. Nor did the active brotherly love of each community confine itself to what transpired in its own immediate circle, but extended itself also to the wants of Christian communities in distant lands. On urgent occasions of this kind, the bishops made arrangements for special collections. They appointed fasts; so that what was saved, even by the poorest of the flock, from their daily food, might help to supply the common wants."—M.]

VER. 10. **Each man, as he received a gift of grace.**—Grotius rightly expounds this not only of the miraculous gifts of the Spirit, 1 Cor. xii. 4, etc., but also of gifts of the body and estate. These are as well gifts of grace as those. Natural endowments also are included in the expression. The Apostle does not refer to specific official duties and the qualifications necessary to their discharge; he is unwilling to exact too much from and to impose too much on believers.

Even so minister to one another as good stewards of the manifold grace of God.—αὐτὸ διακονοῦντες, cf. ch. i. 12, to offer something as a servant. The term comprises the different duties of the Church which are not specifically committed to the pastoral office as such, and which are the outgoings of voluntary activity.

As good stewards.—ὡς denotes not only mere resemblance, but, as frequently, the generally known reason [as is becoming, fit in good stewards.—M.]. Christians are not owners, but only stewards of their goods and gifts, 1 Cor. iv. 2; Matt. xxv. 14; Tit. i. 7.—**Manifold,** because exhibited in various gifts of grace [cf. 1 Cor. xii. 4; Matt. xxv. 15. Lke. xix. 13.—M.]. "We are liberal not with our own goods, but with that of another." Gerhard.

VER. 11. **If any man speak - - as of the power which God bestoweth.**—Peter specifies two kinds of gifts, gifts relating to speaking and gifts relating to doing, gifts of teaching and exhorting, and gifts of outward service.—These gifts they were to use with humility and fidelity. λαλεῖν here denotes every kind of speaking and exhortation in the Lord's name, Rom. xii. 6-8; 1 Cor. xii. 8. 10.—λόγια properly signifies Divine utterances, oracles, but here the revealed word of God, 1 Cor. ii. 7; Acts vii. 38; Heb. v. 12; Rom. iii. 2. Let him speak with the conviction and reverence, with the earnestness and humility which flow from the consciousness: it is God's holy word to which, as a mean instrument, I lend my mouth, 1 Cor. xii. 3; 2 Cor. ii. 17; 1 Thess. ii. 13.—διακονεῖ applies here to the manifold offices belonging to the single or married estate, Acts vi. 1, 2. [But see Rom. xii. 8; 1 Cor. xii. 28. —M.] ἰσχύς the act springs from the power of God [as from a fountain.—M.] which He supplies. The term relates to powers of the body as well as to those of the mind. χορηγεῖν=παρέχειν, διδόναι. [The primary sense and origin of the word is Classical, and denotes "to defray the cost of bringing out a chorus", thence to furnish supply in general.—M.]. "Let each man apply to his neighbour all the good in his power with the utmost humility, knowing that of himself [*i e.*, without God's supplying.—M.] he cannot have any thing to apply." [Wordsworth: This precept of St. Peter deserves the consideration of those who claim to be his successors, and profess great reverence for his authority, and yet derogate from the dignity of the *oracles of God*, and set up oracles of their own, in place of the Scriptures and against them. See 2 Tim. iv. 3. Rev. xi. 3-10.—M.]. Bede.

That God in all things—to the ages of the ages.—ἵνα, the aim and end of all the Apostle's exhortations.—ἐν πᾶσι may mean, in all of you or in all your doings; the latter is preferable. "As through Christ all benefits descend upon us from God, so also ought we in humble gratitude to refer all things through Christ to the glory of God." Gerhard. δοξάζηται, the honour should be ascribed to Him for whatever is done in the Church, He should be praised for it, cf. Heb. xiii. 15. Everything is mediated through Christ, through whom we receive all the power we have.—ᾧ ἐστὶν ἡ δόξα; ᾧ refers to ὁ Θεός as in ch. v. 11, because God has already been named as the subject of adoration, and because Peter elsewhere calls Jesus κύριος=Jehovah, but not absolutely God.—On δόξα see ch. i. 7.—κράτος goes back to ἰσχύς. All power among men is the emanation of His power, cf. ch. v. 11.—εἰς τοὺς αἰῶνας τῶν αἰώνων, cf. Phil. iv. 20.—ἀμήν, not a note of conclusion, but an expression of assurance of heart.

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DOCTRINAL AND ETHICAL.

1. The doctrine of the consummation of all things on the coming of Christ, which is peculiarly prominent in the writings of Peter, contains the most powerful reasons for our encouragement and consolation. They make no mention of the distinction between the first and still impending coming for the establishment of the kingdom of glory and the judgment of a corrupt Christendom and the coming for the final judgment: that distinction was reserved for special revelations made to St. John.

2. The love covering sins, which is here so emphatically recommended, is widely removed from the laxity, weakness and want of principle with which it is frequently confounded. The latter, says Wiesinger, ignores the sacred earnestness of love and fancies to do some great thing by putting some deceptive boards over graves full of mouldering decay and crying, Peace, peace! Hatred which unsparingly uncovers in its effects is preferable to love which thus covers up. The love here insisted upon has these characteristics, it is not put to anger by insults, it does not discover needlessly the sins of others and does not by revenge or passionate reproaches drag them forth into the light of rebuke.

3. The opinion that the love of our neighbour covers our sins before God conflicts with the fundamental principles of the Gospel; it is not the cause, but only one of the conditions on which we are made partakers of Divine forgiveness, Mtt. vi. 14.

4. With respect to God, we are stewards of goods committed to our keeping, with respect to our neighbour only we are owners.

HOMILETICAL AND PRACTICAL.

The end of all things, how it should minister to, 1, encouragement, 2, warning, 3, consolation. —Whatsoever thou takest in hand, remember the end, Sir. vii. 36.—If Peter more than eighteen centuries ago was permitted to say the end of all things was at hand, how much more ought we to be prepared, to watch and pray. We should ever consider the great day of Christ to be near at hand. Believers wait for it as a bridegroom waits for his bride. The end of the way and the nearness of home is sweet and comforting to strangers and pilgrims.—Communion with God, the most precious enjoyment of earth, is only possible to those who are temperate and sober. —He that ministers to sensuality cannot soar in thought to God.—Love should be like fire which spreads its flame afar, and like a cloak which covers much. "That godly father would not shut his door to any poor guest, for I am afraid, said he, lest the Lord Himself might some day come, in the guise of a poor man, to test my liberality: how could I ever justify my having suffered Him sadly to depart from me?"

BESSER: There is none so poor as to be unable to serve his neighbour with some gift.—God distributes His gifts unequally, Mtt. xxv. 15. Moses has five talents, Aaron two, Jethro only one. Let each use his gifts to the glory of God, and he will stand before God and men.

HERBERGER: The Christian's motto: Faithful and only faithful!—A Christian's any and every work, should be a Divine service and conduce to the glory of God.

STARKE: Men, beware of confidence! be ready that you may be able to stand worthily before the Son of Man, 2 Pet. iii. 11.—Love has the first place among all virtues and is the first mark of the disciples of Christ, 1 Cor. xiii. 13; Jno. xiii. 35.—To give unwillingly and regretfully is to sin more than to do good, 2 Cor. ix. 7.—As among flowers the form and beauty of each differ from those of others, so among the children of God is seen the manifold goodness of God.—God has given to one something, but not everything, that we might serve one another, and that none should bury his talent, Gal. v. 13.—Are graces and gifts thine own? Who has granted them to thee? God. To what end? To parade them off? By no means, but to serve Him and thy neighbour with them. Love makes thee thy neighbour's servant. The more thou hast received, the more thou hast to communicate in counsel and in deed, 1 Cor. ix. 19.—If thou hast nothing wherewith to serve thy neighbour, thou surely canst pray for him. Discharge this service of love with hearty cheerfulness; it is, if not better than, at least as good as pieces of gold, Rom. x. 1; Acts iii. 6. [But prayer—instead of ministering to the wants of the needy—where the ability is present and the occasion requires it —is sheer hypocrisy.—M.]. The glory of God should be the end and aim of all our works, otherwise they are good for nothing, 1 Cor. x. 31.

LISCO: What does qualify us to receive the gifts of the Holy Ghost?—The conditions of real prayer.

HERBERGER: How should a good Christian, who desires to go to heaven acquit himself, 1, towards God, 2, towards his neighbour, 3, with respect to his own conscience, soul and office?

STIER: How Christians ought to prepare for the end of all things, or how we must live here in time in order that we may stand in the last judgment?

KAPFF: Spiritual ascension, 1, By whom and how it is accomplished, 2, What are its effects on our earthly life?

STAUDT: Christian mutual readiness to oblige, 1, its ability, 2, its opportunities, 3, the condition necessary for its discharge.

[LEIGHTON:—VER. 7. It is reported of one that, hearing the 5th of Genesis read *so long lived*, and yet the burden still, *they died;* Enos lived 905 and he died, Seth 912 and he died, Methusaleh 969 and he died, he took so deep the thought of death and eternity, that it changed his whole frame and set him from a voluptuous to a most strict and pious course of life.

VER. 8. Love is witty in finding out the fairest construction of things doubtful.—Where the thing is so plainly a sin, that this way of covering it can have no place, yet then will love consider what will lessen it most.—All private reproofs and where conscience requires public delation and censure, even these will be sweetened in that compassion that flows from love.—If thou be interested in the offence, even by unfeigned free forgiveness, so far as thy concern goes, let it be as if it had not been.

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VER. 9. Now for supply of our brethren's necessities, one good help is, the retrenching of our superfluities. Turn the stream into that channel, where it will refresh thy brethren and enrich thyself, and let it not run into the dead sea.—As the disease of the youth of the world, was the *abounding of lust*, Gen. vi, so of its age, *decay of love:* and as that heat called for a total deluge of waters, to this coldness for fire, to the kindling an universal fire, that shall make an end of it and the world together. (*Aqua propter ardorem libidinis, ignis propter teporem charitatis.*)

VER. 10. *Manifold grace.*—There is such an admirable beauty in this variety, such a symmetry and contemperature of different, yea of contrary qualities, as speaks His riches, that so divers gifts are from the same Spirit. A kind of embroidering of many colours (see Ps. cxxxix. 15) happily mixed, as the word ποικίλλειν signifies; as it is in the frame of the natural body of man as the lesser world, and in the composure of the greater world: thus in the Church of God, the mystical body of Jesus Christ exceeding both the former in excellence and beauty.—Be not discouraged, to have little in the account shall be no prejudice. The approbation runs not, *thou hadst much*, but on the contrary, *thou hast been faithful in little;* great faithfulness in the use of small gifts hath great acceptance, and a great and sure reward.

VER. 11. Ministers must speak faithfully, holily and wisely.—Faith's great work is to renounce self-power and to bring in the power of God to be ours . . . When I am weak, then am I strong, 2 Cor. xii. 10.—This is the Christian's aim, to have nothing in himself, nor in anything but in this tenure: all for the glory of my God, my estate, family, abilities, my whole self, all I have and am. And as the love of God grows in the heart, this purpose grows; the higher the flame rises, the purer it is; the eye is daily more upon it; it is oftener in the mind in all actions than before. In common things, the very works of our calling, our very refreshments, to eat and drink and sleep, all are for this end and with a particular aim at it as much as may be; even the thought of it often renewed throughout the day, and at times generally applied to all our ways and employments. It is that elixir that turns thy ordinary works into gold, into sacrifices, by a touch of it.—M.]

CHAPTER IV. 12–19.

ANALYSIS:—Further exhortation to readiness of suffering and becoming conduct in suffering. They are to consider suffering as inseparable from following Christ, as necessary to their trial, and instrumental toward their future glory, as rendering them partakers of the power of the Spirit, and as delivering them from the last judgment. But they should never lose sight of maintaining their difference from unbelievers.

12 Beloved, [1] think it not strange concerning [2] the fiery trial which is to try you, [3] as
13 though some strange thing [4] happened unto you: But rejoice, [5] inasmuch as ye are partakers[6] of Christ's sufferings; [7] that when his glory shall be revealed, ye may be glad
14 also [8] with exceeding joy. [9] If ye be reproached for [10] the name of Christ, happy[11] *are ye;* [12] for the Spirit of glory and[13] of God resteth upon you: [14] on their part he is
15 evil spoken of, but on your part he is glorified. [15] But let none of you suffer as a mur-
16 derer, or *as* a thief, or *as* an evil doer, or as a [16] busybody in other men's matters. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God
17 [17] on this behalf. [18] For the time *is come* that judgment must begin at the house of God: [19] and if *it* first *begin* at us, what shall the end *be* of them that obey not the gos-
18 pel of God? And if the righteous [20] scarcely be saved[21], where shall the ungodly and
19 the sinner appear? Wherefore, [22] let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, [23] as unto a faithful Creator.[24]

Verse 12. [[1] μὴ ξενίζεσθε, Pass., see v. 4, "be not astonished at." On the construction of this Verb with the Dative, see Winer, p. 222.—M.]
[[2] πύρωσις, literally, *burning*, figuratively, *trial by fire;* the rendering of E. V. must be regarded as very felicitous. πρὸς πειρασμὸν ὑμῖν γινομένῃ=which is taking place among you (or as Alford renders, "in your case") for a trial to you.—M.]
[[3] ὡς=as if.—M.]
[[4] ξένου συμβαίνοντος ὑμῖν="some strange thing were happening to you.—M.]

Verse 13. [[5] καθὸ is supported by A. B. K. L., Rec. and many others; καθὼς, a less authentic reading; translate "in as far as," (Alford) or "in the degree to which" (German); cf. Rom. viii. 26; 2 Cor. viii. 12.—M.]
[[6] κοινωνεῖτε τοῖς κ. τ. λ.="ye are partakers with the sufferings of Christ."—M.]
[[7] Translate, "In order that ye may also at (=in) the revelation of his glory rejoice."—M.]
[[8] ἀγαλλιώμενοι=exulting, Participle.—M.]

Verse 14. [[9] "If ye *are* reproached," εἰ with Indicative.—M.]
[[10] ἐν ὀνόματι=in the name of Christ, cf. Matt. v. 11; ch. iii. 14.—M.]
[[11] μακάριοι=blessed are ye.—M.]
[[12] ὅτι=because, it gives the reason why they are blessed.—M.]

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[[13] On the Article with attributives, see Winer, p. 144. Translate: "the Spirit of glory, and that of God"—"the Spirit of Glory, who is none else than God's Spirit Himself." For classical illustrations, see Winer.—M.]
[A. (Griesbach, Scholz and Lachmann insert after δόξης, καὶ δυνάμεως); so Sinait.; but (Tischendorf rejects the addition).—M.]
[[14] κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. This clause stands in Recept., K. L. and others,] but is wanting in A. B., Sinaitic. and many MSS. Lachmann and Tischendorf, also Alford reject it. [It is in all probability a gloss.—M.]

Verse 15. [[15] γὰρ=for.—M.]
[[16] ἀλλοτριοεπίσκοπος, a ἅπαξ λεγόμενον, denoting "overseeing other people's affairs, prying into them." Alford: "Pryer into other men's matters." De Wette: "an impertinent;" but see note below.—M.]

Verse 16. [[17] ἐν τῷ ὀνόματι τουτῷ. Rec. reads μέρει instead of ὀνόματι, with K. L.; but the former reading has more weighty authorities, and is sustained by Lachmann, Tischendorf and Alford. Translate: "in this name," *i. e.*, the name of χριστιανός.—M.]

Verse 17. [[18] ὅτι ὁ καιρὸς=because it is the season, Alford; (because) it is time, German.—M.]
[[19] Translate: "of the judgment beginning at the house of God, but if (it begin) first at us, what (will be) the end of them that are disobedient to the Gospel of God?"—M.]

Verse 18. [[20] μόλις=with difficulty, hardly (German).—M.]
[[21] σώζεται=is saved. Translate, to bring out the force of the Greek: "the ungodly and the sinner where shall he appear?" Alford.—M.]

Verse 19. [[22] ὥστε καὶ κ. τ. λ.=wherefore let also them who suffer, etc.—M.]
[23] Tischendorf reads ἀγαθοποιΐᾳ, a more authentic reading than ἀγαθοποιΐαις.
[24] ὡς is omitted in A. B., Sinait., and by Lachmann [and Alford; it is inserted in Rec., with K. L. and others.—M.]

EXEGETICAL AND CRITICAL.

The exhortations to readiness of suffering are repeated, but urged on different grounds.

Ver. 12. **Beloved.**—This address, as in ch. ii. 11, denotes the Apostle's heart-felt sympathy with them in the sufferings concerning which he is consoling them.

Be not astonished at.—"If the heathen think the behaviour of Christians strange, Christians need not be surprised if unbelievers persecute them on that account," ch. i. 7, Steiger.—τῇ ἐν ὑμῖν πυρώσει. πύρωσις=burning, ignition, kindling, fire while burning, from πυροῦμαι, 2 Pet. iii. 12; Rev. xviii. 9; Prov. xxvii. 21; LXX. Zech. xiii. 9. It is a simile of great tribulations, which burn like fire, but conduce to proof.—[Cf. also Ps. lxvi. 10 in LXX. Oecumenius says, πύρωσιν τὰς θλίψεις εἰπών, ἐνέφηνεν ὡς διὰ δοκιμασίαν αὐτοῖς αὗται,—M.] 'εν ὑμῖν may mean "which you feel within yourselves," better, "which is among you."—"As the potter or the goldsmith adjusts the furnace to the earthen vessel or to the gold, so that it be neither too hot nor too cold, so God adjusts temptation (trial) to the strength of man and to the grace which He grants him, and suffers him not to be tempted beyond his ability to bear." Ephrem.—πρὸς πειρασμόν, cf. ch. i. 7; Jas. i. 2. Not unto perdition, but unto salvation. Even this moderates the pain of the heat.—ὡς ξένου.—Perhaps you consider the suffering accidental, interfering with God's purpose concerning you, and putting you back in your Christianity, but know that it has been decreed from all eternity, it has been repeatedly foretold in the Scriptures, it has been the common experience of all believers from the beginning, and it is absolutely necessary for the mortification of the old man. That cannot be displeasing which is dealt by the hand of a friend." Gerhard.

Ver. 13. **In as far as ye are partakers with the sufferings of Christ.**—καθὸ κοινωνεῖτε.—It is a great consolation that the believer is permitted to consider his sufferings as a partaking with the sufferings of Christ; but it is a greater consolation that he is permitted to infer his communion with the glory of Christ from his communion with His sufferings. καθὸ denotes, at once the reason and the measure of the sufferings.

The sufferings of Christ, as in ch. i. 11; cf. ch. ii. 21; iii. 18, not such as affect Him in His members, but such as He Himself endured in the days of His incarnation. Christians partake with them, if, for the sake of truth and righteousness, their experience of the world's sin is similar to that of Christ. They are in Christ, and the hatred shown to them is really shown to Him, cf. Rom. viii. 17. 29; 2 Tim. ii. 11.

That ye may also at the revelation of His glory rejoice, exulting.—ἵνα καί, otherwise the day of the revelation of Christ would be to you a day of terror.—καί, as you now rejoice already in hope.—τῆς δόξης, in contrast with the darkness of suffering, ch. i. 5. 7. 11.—χαρῆτε ἀγαλλιώμενοι, cf. ch. i. 8. "The joy of the saints will be inward and outward, bodily and spiritual." Huss. The connection is, as given by Weiss: Only he who suffers with Christ and for His cause, is a true disciple of Christ. Such an one may cherish the expectation of the heavenly reward of partaking with His glory, even as Christ has promised again and again, Matt. x. 38. 39; xvi. 24. 25; Lke. ix. 23. 24; xiv. 27; Jno. xii. 26; xiv. 3; xvii. 24; Matt. v. 12; Lke. vi. 22. 23. The real life-communion with Christ, as we find it described in the writings of Paul, is not affirmed here.

Ver. 14. **If ye are reproached in** (German, *for*) **the name of Christ.**—ἐν ὀνόματι. ὄνομα, often like שֵׁם =revealed being (revelation of the being, *i. e.*, nature and existence). Jno. xvii. 6. 26; i. 12; Acts iii. 16; iv. 12; Heb. ii. 12, also=order, command. Here in its proper sense =the name and whatever it involves. Mk. ix. 41 contains the best key to the exposition. The passage reads: "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." As the benefactions of others may be the result of their belonging to Christ, so it may be with their hatred. They reproach you because you confess, call upon and bear the name of Christ, which they hate, cf. v. 16. ὡς χριστιανός, and Matt. v. 11; Lke. vi. 22. Christ is to the world a hateful name; if one preaches it, he must suffer. The reproaches cast at their persons and conversation probably proceeded from unbelieving Jews, who blasphemed the name of Christ, Jas. ii. 7.

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Blessed are ye—resteth upon you.—*μακάριοι*, cf. ch. iii. 14. Their state of bliss is inferred from the glory already existing, although invisible to ordinary eyes. *τὸ τῆς δόξης*—Spirit of glory denotes the Holy Spirit, because, as Calov explains it, He brings glory and seals it in suffering. This Spirit being given to you with the communion of Christ, you are even now, by faith and hope, partakers of future glory, you anticipate it in the Spirit, and therefore you are blessed, cf. ch. i. 8. Hence Paul, in the further development of this thought, called the Spirit the earnest of the inheritance, Eph. i. 14.—*καὶ τὸ τοῦ Θεοῦ*, this second predicate is added by way of explanation. It is not the spirit of Elijah, or of an angel, but the Spirit of God. "This is to the Apostle so great and so blessed a thing, that though the world is against them, God is for them, as their shield and exceeding great reward." Wiesinger. *ἐφ' ὑμᾶς ἀναπαύεται.*—The reference appears to be to Is. xi. 2; cf. 2 Kings ii. 15. Lke. x. 6. *ἐπί*, with the Accus., denotes the descent of the Spirit on them.—*ἀναπαύεσθαι*, according to Olshausen, contains the idea of an abiding that cannot be overthrown, even by doubts and temptations. It is cognizable to those whose spiritual vision has been rendered acute, and is evinced chiefly in a meek spirit of suffering.

[Wordsworth:—"The *glory* and *happiness* of *suffering* for God in the *fire* of *persecution* might also well occur to his mind at *Babylon*, where he is writing, and where he would be cheered by a remembrance of the three faithful children walking unhurt in *the fiery furnace* with the Son of God. (Dan. iii. 1-25.)"—M.]

On their part—glorified.—[See note 14 in Appar. Critic.—M.] With and among them, the children of the world, as is their nature and wont, He is evil spoken of; they traduce the spirit of suffering as a degrading and slavish spirit, and humility as cowardice. These invectives fall back on the Spirit Himself.—Others connect *βλασφημεῖται* with *ὄνομα χριστοῦ*, which is rather a forced construction. Among you it is glorified by the consolations, the quietness and peace which it brings to you; thus it evinces its Divine power, and excites your praise and gratitude. The passage gives a good sense, and it would be a pity if it were spurious [as the authorities declare it to be.—M.]

Ver. 15. **For let none of you—pryer into other men's matters.**—Here the Apostle takes up the preceding blessedness (*μακάριοι*, v. 14), and in the form of exhortation emphatically declares that the value of such patient suffering depends on the condition that those who endure it must be innocent sufferers, ch. ii. 20; iii. 17. This is expressed first negatively, then positively. Here is an evident allusion to Matt. v. 11, "if they say all manner of evil against you falsely (lying)."—*ὡς φονεύς*.—The reference is not to real accusations which had been brought against them, but to the possibility that such offences might occur among them, as Paul warns the Ephesians against stealing, Eph. iv. 28.—*κακοποιός*, cf. ch. ii. 12. 14; iii. 16. 17, in a general, moral sense, not as denoting political offences, as if this had been the official description of Christians, according to Suetonius, *Vita Neronis*, c. 16, which cannot be proved. See Weiss, p. 367.—*ἀλλοτριοεπίσκοπος*, a term unknown to the Greeks. It denotes one arrogating to himself the oversight of matters with which he has no concern. Such indiscreet zeal is not uncommon, as Hottinger remarks, among new religious communities. This may have been a frequent temptation to the primitive Christians, owing to their consciousness of more enlightened views. It is more than *περιεργάζεσθαι*, 2 Thess. iii. 11. Cyprian: *alienas curas agens*, cf. 1 Tim. v. 13; 1 Thess. iv. 11; Lke. xii. 14. [*ὁ ἐπισκεπτόμενος τὰ ἀλλότρια. Hanc explicationem probat* 1, *ipsa vocis compositio* 2, *veterum expositio, Tert. Cypr. Aug.* 3, *temporis et loci circumstantia. Procul dubio quidam Christiani, ex incogitantia, temeritate et levitate, in actiones infidelium utpote vicinorum suorum curiosius inquirebant, eas propria arbitrio redarguebant ac judices eorum esse volebant, quod non pertinebat ad eorum vocationem.* Gerhard.—M.]

Ver. 16. **But if** (he suffer) **as a Christian.**—The name *Christian* appears at that time to have been adopted by believers, Acts xi. 26; xxvi. 28. In the opinion of their enemies, the name was infamous, and so we must understand it here, cf. v. 14. With the Jews it was tantamount to sectary, renegade and rebel; with the heathen it was equal to atheist.

Let him not be ashamed.—Cf. Rom. i. 16: 2 Tim. i. 8. 12. Such sufferings conduce not to shame, but to honour; "they are precious jewels in the sight of God." Calov. Acts v. 41.

But let him glorify God in this part.—"On account of the antithesis, Peter might have said: Let him rather glory; but he teaches that the glory must be ascribed to God." Bengel. Let him glorify God by patience, by good courage, confessing the faith, and by joyful praises and thanksgiving.—*ἐν τῷ μέρει τούτῳ*.—(Lachmann and Tischendorf read *ὀνόματι* at because of the name of Christ. Others render, less aptly; matter, case). [See Appar. Crit., v. 16, note 17. M.]—Steiger:—"In this lot which falls to him." It is difficult to prove this use of *μέρος*. It is rather to be taken as ch. iii. 16. *ἐν ᾧ καταλαλῶσιν*, they were to glorify God in the very thing for which they were slandered, viz.: their faith in Christ.

Ver. 17 introduces a new ground why Christians should gladly suffer for Christ's sake. Possessed of such a mind (the mind of suffering gladly for Christ's sake), they will be delivered from the near and inevitable judgment of God which is about to burst on unbelievers, but begins at the Church of God in the persecutions that are coming on her. The former will feel the whole weight of the judgment, the latter its first beginnings only, whereby they are saved.

It is time.—As it is the inflexible purpose of God that we must through much tribulation enter the kingdom of God, and as it is a well-known law of the Divine kingdom that judgment must begin at the city and house of God, Jer. xxv. 29; x. 18; xiv. 18, 19; xlix. 12; Amos iii. 14; Ezek. ix. 6; xxi. 4; Heb. xii. 6, as manifested in the troubles of Israel in Egypt and in the wilderness, so now is the season of the judgment, for the end of all things is at hand, v. 7.

The judgment.—To believers it is a paternal chastisement, contemplating their deliverance from unknown and unrepented sins, in or-

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der that they may not be condemned with the world, 1 Cor. xi. 28. 31; it is to them a judgment of mercy, but to unbelievers a judgment of wrath, revealing the punitive justice of God. The one leads to salvation, the other to perdition, cf. Lke. xxiii. 30; Matt. xxv. 41; Rev. vi. 15–17; xx. 11–15; Rom. ii. 5; 2 Thess. i. 6.

At the house of God.—Cf. ch. ii. 5; 1 Tim. iii. 15. The Church of the Lord. Steiger has several quotations from the Rabbis stating that the judgment will begin with the righteous.

What will be the end of them?—What will be their final state? "If the sons are chastised, what have the most malicious slaves to expect? How will it fare with the unrighteous before Thee, if Thou dost not even spare Thy believing children, in order to exercise and instruct them?" Augustine.—Cf. Lke. xxiii. 31; Jer. xlix. 12; Ps. i. 6.—*τῶν ἀπειθούντων*.—Cf. ch. ii. 8; iii. 20; Jno. xvi. 8. 9. [Bengel:—"*Judicium, initio tolerabilius, sensim ingravescit. Pii sua parte perfuncti cum immunitate spectant miserias impiorum: impii dum pios affligunt, suam mensuram implent et discunt quæ sua ipsorum portio futura sit: sed id melius sciunt pii, quare patientes sunt.*"—M.].

Ver. 18. **If the righteous hardly is saved.**—The thought of v. 17 is verified and strengthened by the verbatim quotation of Prov. xi. 31 in the LXX. The Apostle may also have remembered the accounts which Christ Himself gave of the great perils of the last temptations, Matt. xxiv. 12. 13. 22. 24.—*μόλις*, with difficulty, with hard pains and not without suffering.—*ποῦ φανεῖται*, Ps. i. 4. 5, describes the ungodly as chaff which the wind scattereth away.—*Δίκαιος=πιστεύων*, one who as a believer leads a life well-pleasing and acceptable to God, is justified and follows after righteousness. The opposite, *ἀπειθῶν* and *ἀσεβής*.—*σώζεται* sc., unto life eternal. The opposite, to be lost, to fall hopelessly into perdition.

Ver. 19. **Wherefore—well-doings.**—General conclusion from the entire exhortation. If suffering according to the purpose of God is so necessary, if it contemplates such glorious ends, we ought patiently to submit to this Divine necessity (German:—*göttlichem Muss*), ch. i. 6; v. 9, commit our soul to Him, on whom we have a firm and sacred hold, and never lose sight of the equal necessity that we continue in well-doing.—*καὶ οἱ πάσχοντες*—Some take it as in ch. iii. 14; others join it with *ὥστε*, although it is never used to strengthen *ὥστε*. Better follow Wiesinger: "The end and aim of every thing should be the glory of God, v. 11, hence also suffering." Those also who do not suffer are to commit their souls to the faithful Creator.

According to the will of God.—Ch. iii. 17; iv. 17. This contains a consolation and a reason for the following exhortation.—*ὡς πιστῷ κτίστῃ*.—He has not only created our souls originally, but also created them anew in Christ. Inasmuch as He is faithful, it is His blessed will to finish the good work He has begun, and to make good all His promises. As our Creator, He has the first claim upon us, Acts iv. 24. [Oecumenius:—*ἀσφαλὴς καὶ ἀψευδὴς κατὰ τὰς ἐπαγγελίας αὐτοῦ*.—M.]—*παρατιθέσθωσαν*.—As Christ's dying words were: "Father, into thy hands I commit my spirit," Lke. xxiii. 46; cf. 1 Pet. i. 9.—He is the most trusty Guardian of our souls, Ps. xxxi 6; Eccl. xii. 7, and our bodies also are in the hands of God. Without His will, not a hair of His children can be hurt. "As the most faithful, He *will* preserve them, as the most mighty He *can* do it." Gerhard.—*ἐν ἀγαθοποιΐαις*.—In well-doings. The apposition goes back to v. 15 and v. 16. Trust in God and well-doing must be indissolubly united. "Only inasmuch as faith restores the primal spiritual relation of Creator and creature, man is warranted to rejoice over this faithfulness of the Creator." Steiger. Cf. Matt. x. 28: 1 Cor. x. 13; 2 Pet. ii. 9; Ps. cxxxviii. 8; ciii. 14.

DOCTRINAL AND ETHICAL.

1. There is no reward attached to suffering as such; it is only the patience and constancy with which, for Christ's sake, suffering is borne, to which reward is mercifully promised.

2. The Holy Ghost who rests upon saints, protects them, shines forth from them, is called the Spirit of Glory because, says Roos, He is holy, and causes His holiness to radiate, and because He is worthy of being glorified by men and all other creatures.

3. "The fire of trial belongs to Christianity, it is the rule, not the exception." Richter.

4. Why does judgment begin at the house of God? 1. There is one law for the Church as a whole, and for the individual members of it. Whom the Lord loveth He chasteneth, Heb. xii. 6. A father, if he is earnestly opposed to evil, chastises first his children, afterward his household. He is first severe to the former, afterward also to the latter. Since cleansing from sin is the end contemplated, enlightened believers recognize a merciful provision in being judged now that they may be saved hereafter. Hence it is one of the prerogatives of the house of God that it is destined to pass through the judgment of grace in time, in order that it may be saved from the future judgment of wrath. 2. Because thereby the accuser of our souls and censurer of God's ways, and his followers, are silenced and deprived of all objections against the justice of God.

5. Verse 17 is not in conflict with Jno. iii. 18. "He that believeth on him is not condemned: but he that believeth not is condemned already;" all that is necessary is to distinguish the judgment of grace from the judgment of wrath, and temporal punishment from eternal.

6. The words, "It is time that judgment should begin"—supply a hint concerning the date of this Epistle. The destruction of Jerusalem could not have taken place when the author wrote this passage.

HOMILETICAL AND PRACTICAL.

The cross, the fire-proof of faith.—Why ought we not to be astonished at the heat of tribulation? *a.* It comes from God. *b.* It is designed to put us to the test. *c.* It is meet that the flesh should suffer and that sinners should have trouble. *d.* The way of Christ goes through sufferings to glory. *e.* Suffering with Christ is a token of the

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state of grace and an earnest of future glory. *f.* Sufferings are no disgrace but an honour. *g.* They are attended by a sense of blessedness in the foretaste of expected glory. *h.* The patience which we exhibit saves us from the judgment of wrath, which overtakes the ungodly. *i.* Not even the smallest injury can befall believers without the will of God, and all things must conduce to their salvation.—What is suffering with Christ? *a.* Not to do any wrong that renders us liable to just punishment. *b.* To suffer innocently for righteousness' sake. *c.* To suffer for Christ's sake, and in communion with Him.

Zeller: "Like as our secular princes distinguish faithful and constant servants and victorious generals with the badge of some order, so the Lord of lords distinguishes His faithful servants and victors with crosses of suffering in order to prepare them a joy, as with a cross of honour and a token and assured expectation of the great honour that, as those, who with Christ continue patient in suffering, they shall be blessed hereafter with joy and gladness when at His second and even at His third coming, He shall reveal the glory of His power, and raise them to participation in the glory of His kingdom."

Besser: As our Lord at His first coming began with the purifying of the Temple, so it is the token of the commencement of His second coming that He refines His house as with a refiner's fire. Mal. iii. 2.

Starke: Little pain, great refreshing. Both with Christ, how glorious! What is taken from thee, for which thou dost not receive a millionfold reward? What boots then, thy complaining and weeping? Let us look upon the future and sweeten therewith the present. Marks [German '*Moles*' Maalzeichen.—M.] of Christ are tokens of honour. Disgrace before the world is exaltation before God and His angels.—Peter had made experience both of being astonished at the heat of tribulation, Matt. xvi. 22, and of rejoicing in suffering with Christ, Acts v. 41.—Partners in the fight, partners in the coronation. As surely as thou art suffering for Christ's sake, so surely thou wilt be eternally clothed with joy and glory.—Art thou faint-hearted and timid in the state of temptation, observe where thou art suffering for Christ's sake, and rejoice, for this is to thee an infallible token that thou art the Lord's, Jno. xv. 19. Thou sayest: I have to suffer much; examine thyself, if it is not thine own fault; if it is, do not complain, but repent and amend. Lam. iii. 39.—If a Christian, who is neither in the magistracy nor the ministry, is unable to do anything towards the improvement of much that is disorderly, it is enough for him to sigh, to desire and to commit it to God, Ezek. ix. 4.—They call thee, and thou art a Christian; then remember thy Head from whom thou hast thy name, thy anointing which thou hast received from Him, 1 Jno. ii. 27, and thy duty, to follow Him, Matt. x. 38.—The wrath of God is no jest. Fear, whosoever thou art, for sin which cannot stand before the judgment seat, cleaves to thee, Job xxxiv. 11.—Many sorrows shall be to the wicked, Ps. xxxii. 10, while the godly simply hold and taste the cup of God, the ungodly have to drink the very dregs, Ps. lxxv. 9.—Unbelief is the greatest sin and the real cause of the temporal and eternal judgments of God, Mk. xvi. 16.—Let none envy the prosperity of the wicked: alas! it will fare ill with them in eternity, unless they repent, Ps. lxxiii. 12.—A true Christian ought neither to cause his own sufferings, nor wish for them, but commit everything to the will of God, 1 Sam. iii. 18.—Whoso committeth his soul to God must be in a state of grace and holiness, otherwise all his committing is lost and in vain, Job xvi. 17.—The soul, if we die a happy death, will surely go to God, who will preserve it as an immortal spirit, and the more so because it has been saved by Christ and sanctified by the Holy Spirit, Jno. v. 24.

Roos: God decrees punishment on the righteous on account of their probable indolence, on account of their abuse of His grace and means of grace, or also on account of other disorders and failures, which, unless they are checked, might lead us to positive falling away from grace.—The word of God announces loving severity and wholesome strictness; God is very exact with His family.

Lisco: Blessed are innocent sufferers.—The hidden glory of the sharers of Christ reign. The different import of sufferings, *a*, in the house of God; *b*, in sinners.

Stier: How Christians ought to submit to suffering.

Kapff: The school of the cross, the school of heaven; 1, There is no way to heaven without the cross; 2, Heaven is opened in the cross; 3, The crown of the cross is in heaven.

[Leighton:—Ver. 12. In these fires, as faith is tried, the word on which faith relies is tried, and is found *all gold*, most precious, no refuse in it. The truth and sweetness of the promises are much confirmed in the Christian's heart upon his experiment of them in his sufferings; his God is found to be as good as His word, being with him when he goes through the fire, Is. xliii. 2, preserving him that he loses nothing except dross, which is a gainful loss, leaving only his corruption behind him.

Ver. 13. I remember what that pious duke is said to have declared at Jerusalem, when they offered to crown him king there, "*Nolo auream, ubi Christus spineam.*"

Ver. 14. Here what the Apostle had said, concerning suffering in general, he specifies in the particular case of suffering reproaches; but this expression seems not to come up to the height of that which he has used before; he spoke of *fiery trial*, but this of reproach seems rather fit to be called an *airy trial*, the blast of vanquishing words. Yet upon trial it will be found to be (as it is here accounted) a very sharp, a *fiery trial*, cf. Jas. iii. 6.—M.]

[Macknight:—Ver. 12. The metaphor is old but noble: it represents the Christians at Pontus as having *fire* cast upon them, for trying of their faith, as *gold* is tried by fire, ch. i. 7, to which the Apostle alludes.—M.]

[Ver. 17. In *Bava Kama*, fol. 60. 1. the following passage occurs: "God never punishes the world but because of the wicked, but He always begins with the righteous first. The destroyer makes no difference between the just and the unjust: only he begins first with the righteous."—M.]

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CHAPTER V. 1–4.

ANALYSIS: Elders are exhorted in sufferings also to tend the flock of Christ aright and to be patterns to them.

1 [1]The elders [2]which are among you I exhort, who am also an elder[3], and a witness of
2 the sufferings of Christ, and also a partaker of the glory that shall be revealed:[4] [5]Feed
the flock of God which is among you,[6] taking the oversight *thereof*, not by constraint,[7]
3 but willingly; not[8] for filthy lucre,[9] but of a ready mind;[10] Neither as being lords[11]
4 over *God's* heritage,[12] but being[13] ensamples[14] to the flock. And when the chief Shepherd shall appear,[15] ye shall receive[16] a crown of glory that fadeth not away.

Verse 1. [[1] πρεσβυτέρους without the article, simply *elders*.—M.]
[[2] Receptus omits οὖν after πρεσβυτέρους but supplies τοὺς so K. L. (and Lachmann); on the other hand the important Codd. A. B. insert οὖν, so Alford; also Sinait.—M.]
[[3] ὁ συμπρεσβυτέρος—the fellow-elder.—M.]
[[4] μελλούσης ἀποκαλύπτεσθαι δόξης—the glory which is about to be revealed. Translate the whole verse; "Elders therefore among you I, a fellow-elder and witness of the sufferings of Christ, also a partaker of the glory which is about to be revealed, exhort."—M.]
Verse 2. [[5] ποιμάνατε—tend, pasture better than feed which only expresses one office of a shepherd; the Greek denotes all his duties, and it is impossible to convey in English the force of ποιμάνατε τὸ ποίμνιον.—M.]
[[6] ἐπισκοποῦντες, omitted in B. and Sinait.,—overseeing it. Those who remove this word do it perhaps "for ecclesiastical reasons, for fear πρεσβύτεροι should be supposed to be as they really were, ἐπίσκοποι." (Alford). "*Ipsum episcopatus nomen et officium exprimere voluit.*" (Calvin).—M.]
[[7] ἀναγκαστῶς—constrainedly.—M.]
[[8] μηδὲ—nor yet, stronger than not; "it brings in a climax each time." (Alford).—M.]
[[9] αἰσχροκερδῶς—for the sake of sordid gain.—M.]
[[10] προθύμως—zealously, eagerly.—M.]
Verse 3. [[11] κατακυριεύοντες—lording it over; see note below.
[[12] τῶν κλήρων, κλῆρος—lot, portion. Simply the lots or portions committed to their care; that is, of the universal flock of Christ, subdivisions such as dioceses, parishes, etc. Erasmus: "*Cleros autem vocat non Diaconos aut Presbyteros, sed gregem qui cuique forte contigit gubernandus.*" Estius: "*Gregis Dominici portiones, quæ singulis episcopis pascendæ et regandæ velut sortito, obtigerunt.*" So Bengel, Wiesinger, de Wette, Alford, and others.—M.]
[[13] γινόμενοι—becoming.—M.]
[[14] τύποι—patterns.—M.]
Verse 4. [[15] φανερωθέντος—when (the Chief Shepherd) is manifested.—M.]
[[16] τὸν ἀμαράντινον στέφανον—the amaranthine crown, not—ἀμάραντος, but the adjective derived from it; the crown made of everlasting flowers. The literal translation might be retained with advantage: the expression is poetical and very beautiful and used by Pope and Cowper.

The only *amaranthine* flower on earth
Is virtue; the only lasting treasure, truth.—*Cowper.*——M.]

EXEGETICAL AND CRITICAL.

The final exhortation bears on the outward differences of position in the Church.

VER. 1. **Elders among you.**—זְקֵנִים. The word occurs for the first time in Ex. iii. 16. 18. They were in Israel the heads of the twelve tribes, the chiefs or princes of the tribe, cf. Numb. ii. In the place of this primitive arrangement, at the instance of Jethro, representative elders were chosen, Ex. xviii. 13, "able men, such as fear God, men of truth, hating covetousness;" and from their number a select committee (as we should say) of seventy elders was taken, Ex. xxiv. 9; Numb. xi. 16. Elders are also mentioned in connection with particular communities, Ruth iv. 2; 1 Sam. xi. 3; Josh. xx. 4. Christianity received these institutions as they existed; they were retained in Jewish-Christian Churches, and introduced into Gentile-Christian Churches. We find them at Antioch, Acts xi. 30, in the Church at Jerusalem, ch. xv. 2. 4; xxi. 18; Jas. v. 14, and thus in our passage. They were not always (yet doubtless often) those oldest in years, but rather the most experienced and matured among the converted members of the Church. They are also called bishops=overseers, Acts xx. 17. 28; Tit. i. 5. 7; Phil. i. 1; 1 Tim. iii. 1. 8. They were chosen by the Apostles, with the concurrence of the Churches, Acts xiv. 23; Tit. i. 5; their functions were to oversee, to administer order and direct discipline, to watch over pure doctrine and even to teach, although the last was not their exclusive function, 1 Cor. xii. 28; Eph. iv. 11; Rom. xii. 7. After the Apostolic age, the office of bishop and elder were gradually separated. During the life-time of the Apostles, the supreme direction of the Churches was wielded by them, but they put themselves on a level with the elders, hence Peter calls himself συμπρεσβύτερος, and John describes himself as πρεσβύτερος, 2 Jno. 1; 3 Jno. 1. "So," says Grotius, "the Roman generals were wont to call their soldiers, comrades, *commilitones*." But the sense is different. The antithesis in v. 5 shows that πρεσβυτέρους refers also to age.—τοὺς ἐν ὑμιν.—τοὺς, as Steiger supposes, has no particular significance as rendering ἐν ὑμῖν more emphatic.

I——**exhort.**—Gerhard says that Peter advances three grounds taken from his own person, on which he bases his exhortation. First, he calls himself a fellow-elder, as a brother in office rightly exhorts his brethren; he calls himself a witness of the sufferings of Christ, not only because he has preached the death and cross of Christ, but also because he had borne witness to Christ in very deed, in having endured various sufferings for Christ's sake. But it is necessary to add the remark of Grotius, that "Peter had

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seen Him bound, and probably had been a distant spectator of the crucifixion." The second ground is his Apostolical vocation, sealed by sufferings, cf. 1 Cor. i. 23; Col. i. 24. 25; Gal. vi. 17. The *καί* evidently indicates that *μάρτυς* denotes also his actual testimony, cf. Heb. xii. 1; Acts xxii. 20; Rev. ii. 13. He is also partaker of the future glory, because he was himself partaker of the sufferings of Christ. The readers of this Epistle were to look forward to the future glory with the same assurance in which he was expecting it. This is the third ground of his exhortation. [But compare Jno. xiii. 36, to which the Apostle not improbably alludes.—M.]. Gerhard:—"The heavenly glory, the reward of fidelity, will be common to you and me, if you also will manifest due zeal in the discharge of your duty." *μελλούσης δόξης*, cf. ch. i. 5. 7; iv. 13. 14.

VER. 2. **Tend the flock.**—*ποιμαίνω*, as distinguished from *ἐπισκοπέω*, denotes: Lead it to the wholesome pasture of the Divine word, guard it from the poisonous weeds of false doctrine, and go before it by your own example in well-doing, ch. iv. 19; cf. Jno. xxi. 17; Jer. iii. 15; xxiii. 1–4; Ezek. xxxiv. 2; Jno. x. 12; Acts xx. 28; Ps. xxiii. 1. Bernard:—"Tend (pasture) it with thy mind, with thy mouth, with thy work, tend it with prayer, with exhortation, and the exhibition of thy example." Let the Chief Shepherd be your pattern, Jno. x. 11.

The flock of God which is among you.—Know that it belongs not to you, but to God, to whom you will have to render account.—*τὸ ἐν ὑμῖν*, not, as Erasmus: "as far as in you lieth" [*quantum in vobis est*], but: the flock which is among you, with you, in your immediate region [in your parish, as we would say,—M.], the section of the one Church which is committed to your charge, cf. ch. i. 18–21; Acts xx. 28; Jno. x. 15; 1 Pet. ii. 25; Lke. xii. 32. Do not imagine that the flock is yours, you are only servants. Of like import are the words of Jesus to Peter, Jno. xxi. 15. 16. [Gerhard says: "*qui vobiscum est, videlicet cum quo unum corpus, una ecclesia estis.*"—M.].

Overseeing it—but zealously.—*ἐπισκοποῦντες* (Lachmann and Tischendorf, sustained by many authorities, retain this word) defines *ποιμάνατε*, and denotes, looking after, overseeing, watching with great care something for some one, Heb. xii. 15; Acts xx. 28; 1 Tim. iv. 16; Tit. i. 9; Hebr. xiii. 17. Take heed that no wolves come to devour the sheep, avert, in general, all dangers from them, and watch with great care over every thing that belongs to their welfare.—How must the flock be tended (pastured)? Peter cautions them against three sins of the pastoral office, and exhorts them to the practice of the opposite virtues.—*μὴ ἀναγκαστῶς* refers not to the flock, but to the shepherds, and respects at once the acceptance and the conduct of their office. In those days, persuasion, bordering on constraint, was probably necessary in order to induce one to accept or continue in the office of a presbyter. Gregory the Great confesses that he would never compel any one to accept the Episcopate. Steiger expounds: not only because it belongs to our office, but of free will, as God demands it. (Lachmann adds *κατὰ Θεόν*). "Those pastors are not without censure who, could they do as they would like to do, would rather be any thing than pastors." Bengel. [*Coacte pascit gregem Dei, qui propter rerum temporalium penuriam non habet unde vivat, idcirco prædicat Evangelium ut de Evangelio vivere possit.* Bede. "*Dum agimus ac necessitatis præscriptum, lente et frigide in opere progredimur.*" Calvin.—M.].

Willingly.—Cf. 1 Cor. ix. 17; Ps. liv. 8; Ex. xxxvi. 2. This willing spirit flows from the love we cherish for the Chief Shepherd and the flock, Jno. x. 12; xxi. 15–17.

Nor yet for the sake of sordid gain.—Some turned religion into a trade, 1 Tim. vi. 5; the Apostle cautions against that sin. Cf. Tit. i. 7; 1 Tim. iii. 8; 2 Pet. ii. 13; Is. lvi. 11; Jer. vi. 13; viii. 10; Micah iii. 11. 5; Ezek. xiii. 19. "Where the love of gain reigns, the shepherds are apt to become hirelings, yea, even wolves."—"Those who pamper their body—seek the milk and wool of the sheep." Luther.—*προθύμως* denotes inward delight and zeal in the salvation and guidance of souls, in opposition to selfish motives. [Bede illustrates the word by the children of Israel, among whom even the workmen gave their services eagerly and gratuitously in the building of the tabernacle.—M.].

VER. 3. **Nor yet as lording it over** (the cure committed to them).—[So the German.—M.].—*κατακυριεύειν*, Matt. xx. 25; Mk. x. 42; Acts xx. 29; cf. Jas. ii. 6; Rom. xv. 16. It denotes more than *κυριεύειν*, Lke. xxii. 25; 2 Cor. i. 24, for *κατά* carries the idea of hostility and pride.—*τῶν κλήρων*; *κλῆρος*=lot, portion of inheritance, heritage, Acts xxvi. 18; Col. i. 12; cf. Deut. iv. 20; ix. 29. So the people of Israel are called the heritage of God. In the New Testament the word was applied to those portions of the Christian Church which were assigned to individual elders as their lot. So Gerhard, Calov and others. It is altogether erroneous to expound *κλῆρος* as denoting the clergy in its orders, for it answers to *ποιμνίον*, cf. Acts xvii. 4; 1 Cor. vii. 35; 2 Cor. ii. 10.

[1. *κλῆρος*, in the sense of portion, is the meaning attached to this word, besides the Commentators already cited, by Erasmus ("*gregem qui cuique forte contigit gubernandus*"), Estius ("*gregis Dominici portiones, quæ singulis episcopis pascendæ et regendæ velut sortito, obtigerunt*"), Bengel, Wolf, Steiger, de Wette, Huther, Wiesinger, Alford; 2. *κλῆρος*, in the sense of *heritage of God*, is the meaning given by Cyril (on Is. iii. 2), Calvin ("*quum universum ecclesiæ corpus hæreditas sit domini, todidem sunt veluti prædia, quorum culturam singulis presbyteris assignat.*"), Beza, E. V., Grotius, Benson, al. The objections to this view are, according to Alford, that *κλῆροι* could not be taken for portions of *κλῆρος*, and that *Θεοῦ* could in this case hardly be wanting; 3. *κλῆρος*, in the sense of *the clergy*, is the anachronistical meaning attached to the word chiefly by Roman Catholic Commentators; so even Oecumenius, Jerome, à Lapide ("*jubet ergo S. Petrus Episcopis et Pastoribus, ne inferioribus clericis imperiose dominari velint*"), Fenardentius, al.; 4. Bodwell arbitrarily explains the word of *Church-goods*, and is refuted by Wolf, *Curæ h. l.*—The correctness of the meaning of the text, namely, the first as given

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above, is evident from τοῦ ποιμνίου, the flock, which corresponds to τῶν κλήρων.—M.]

But (becoming) patterns.—ἀλλὰ τύποι.—Cornelius correctly remarks that Peter opposes this pattern to their lording. They must rule by example, not by ordering. Athanasius:—"The life should command, and the tongue persuade."

[Wordsworth:—"St. Peter happily uses the plural, κλῆροι; for in Christian times, it is not *one* nation, as it had been of old, which is the chosen people and heritage of God, but *all national Churches, all congregations* of Pastors and People are *heritages* of the Lord; each "Church and each congregation", which every Pastor serves, is, in a mystical sense, as the English Ordinal declares, "The Spouse and Body of Christ." By the word κλῆροι, therefore, we may understand here the faithful people of Christ, distributed in regular order into various dioceses, parishes, churches, and congregations, like the companies to which our Lord distributed the loaves and fishes by the hands of His Apostles."

"Here is another caution from St. Peter's mouth, which may be commended to the consideration of those who call themselves his successors. 'The Apostle forbiddeth *dominari in cleris*.' But they who claim to be his successors are not afraid to 'teach that their own judgments are infallible, and to make their definitions an universal Rule of Faith, and to require subjection to their laws and persons, as of necessity to salvation, and to be called '*Dominus Deus noster Papa*,' (Gloss, in *Extrav. Papæ*; Johann. 22, Tit. xiv. 4), etc., all which and much more is professed by the Popes and in their behalf. No modest man can deny that this amounts to as much as St. Peter's *dominari in cleris*, even to the exercising of such lordship over the Lord's heritage, the Christian Church, as will become none but the Lord Himself, whose heritage it is." Bp. Sanderson, 3, p. 283. Apposite are also the following quotations from Bernard: ("*Monstrosa res est gradus summus et animus infimus, sedes prima et vita ima, lingua magniloqua et vita otiosa, sermo multus et functus nullus*"), Gregory, ("*Informis est vita pastoris, qui modo calicem Dei signat, modo talos agitat: qui in avibus cœli ludit, canes instigat etc.*"), and Gerhard ("*Pastor ante oves vadit*").—M.]

VER. 4. **And when—amaranthine crown of glory.**—"Instead of sordid gain, and the empty honour of ruling, the Apostle shows to them noble gain and a true crown of honour." Besser. Cf. Dan. xii. 3; Matt. xxiv. 45; xxv. 21; 2 Tim. iv. 8.—ἀρχιποίμενος, ch. ii. 25; Heb. xiii. 20; cf. Ezek. xxxiv. 15. 23; Ps. xxiii.; Jno. x. 11.—καί=then also.—φανερωθέντος, like ἀποκαλύπτεσθαι, relates to the visible return of Christ, ch. i. 5. 7; cf. Col. iii. 4; 1 Jno. ii. 28; iii. 2.—κομίζεσθαι, see i. 9.—ἀμαράντινος=ἀμάραντος, ch. i. 4.—τὸν τῆς δόξης στέφανον.—The crowns (wreaths) with which warriors and the successful competitors in the games used to be adorned were made of flowers, herbs, ivy, laurel leaves, and olive branches. Holy Scripture speaks of a crown of righteousness, 2 Tim. iv. 8, a crown of life, Jas. i. 12; Rev. ii. 10, and here of a crown of glory. Instead of a crown of thorns, the Christian victor shall hereafter be adorned with a living, heavenly crown. Whether there is a difference between these crowns, or whether they are all one and the same crown, will only be disclosed in eternity. Besser explains it as a token of the royal dignity of believers, of which Zech. vi. 13 may be regarded the type, cf. 1 Cor. ix. 25. Hugo, Thomas Aquinas, Salmero understand by it a higher stage of eternal life.—δόξης must not be diluted into "the wreath which is glory"—or a very glorious crown, but the crown which reflects the glory of God, cf. ch. i. 7; v. 10. [The glory of Christ is probably this amaranthine crown, cf. 1 Pet. v. 1; iv. 13; i. 7, and v. 10 below; also 1 Jno. iii. 2, etc.—M.]

DOCTRINAL AND ETHICAL.

1. The title of Chief Shepherd which is here ascribed to Christ in relation to the under-shepherds, His servants, involves the Divine origin of the pastoral office. It describes Christ not only as superior in dignity to the other shepherds, but as their superior in power, in whose name and in whose stead they hold the pastoral office, to whom belong both the sheep and the shepherds, because He has given His life for them, Jno. x. 11; Acts xx. 28, to whom the shepherds are consequently responsible, and from whom they have to expect the reward or the punishment of the conduct of their office, 1 Cor. iv. 5; so Calvin, Calov and others.

2. To give, as Schwegler does, v. 4, a polemical reference to then existing hierarchical tendencies, and thence to argue against the genuineness of the Epistle, is a decided perversion of the right stand point.

3. The institution of the presbyterate is not stated explicitly, but it was already in existence before the death of the elder James, and before Paul's first missionary journey to Jerusalem, Acts xi. 30. It appears, says Weiss, to have everywhere originated with the founding and more independent establishment and organization of the Christian Church, especially in Jewish-Christian congregations, which followed the precedent of their mother Church. Paul on his first missionary journey ordained elders everywhere, Acts xiv. 23.

4. This Epistle does not yet refer to different offices in the Church. We have before us the most simple form of Church-constitution, under which all other offices were as yet included in the Apostolate and the Presbyterate. As in ch. ii. 25, the Lord is called the Shepherd and Bishop (overseer) of the Church, so the elders were to continue under Him these His functions, that is, on the one hand to teach and exhort, and to arrange Divine worship, and on the other to take care that all things should be done honestly and orderly, to administer the discipline and to provide for the support of the poor.

5. Peter considers self-sacrificing love and self-abasing humility the most essential qualifications of true spiritual pastors.

6. The declarations of Holy Scripture concerning the glory of the life to come, and its crowns of honour, ought to be dealt with as having more reality than common theology is wont to do. "The full import of these crowns we shall never understand in our bodily life. But from their very names, we may conclude that

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they constitute a great glory, and indicate a title to live with Christ after death and royally to reign with Him after suffering, 2 Tim. ii. 12; Rev. xxii. 5." Roos.

7. [The Commentators justly observe that if Peter had been the prince or chief of the Apostles, as the Papists affirm, he would in this place and in the inscription of his two Epistles, have assumed to himself that high prerogative.—Macknight.—M.]

HOMILETICAL AND PRACTICAL.

The pastoral office a gift of God to the Churches. 1. The extent of its duties; 2. the mind in which it must be administered.—Preachers should give testimony drawn from their own experience.—How to avoid the three capital faults of unfaithful pastors. Look through shame and death to the crown of honour and the crown of life prepared for those who overcome.

STARKE:—A lofty saying: Who would gladly neglect the flock and sheep of Christ? 1 Cor. iv. 2.—We may be fully assured of our salvation: witnesses and testimonies of it abound, Rom. viii. 16.—Rich cross-bearers! which are the riches, and where are they? They are more than those of earth, and well secured in heaven. Believe, hope and desire, and you will know it, 1 Jno. iii. 2.—A minister must lead his flock as a shepherd to wholesome pasture, rule it with the rod of his mouth, Is. xi. 4, with the staves beauty and bands, Zech. xi. 7 (German, "gentleness and pain"), and in all respects be watchful, that they suffer no injury whatsoever, Is. lxii. 6.—Hearers should possess the characteristics of good sheep to acquire the mind of Christ their Chief Shepherd and to hear His voice and that of faithful under-shepherds with ready obedience.—No rule whatsoever belongs to the office of a preacher; preachers are servants, not rulers, Matt. xx. 25. 26.—Teacher, thou oughtest not only to teach rightly, but also to live rightly, lest thou do not build up with one hand and tear down with the other, 1 Thess. ii. 10. If all believers are indiscriminately a royal priesthood, this distinction is especially true of faithful teachers whose dignity is indicated by the crown, and although they possess this dignity already in the new man, it will increasingly appear at the revelation of Jesus Christ.

ROOS:—"Let us belong only to those who, leading an honest life, may indulge the hope of receiving such crowns, although as yet we do not understand their nature."

LISCO:—The Christian pastoral office: 1. Its duties; 2. Its motives; 3. Its reward.

RICHTER:—"Christian teachers and preachers must not rule by authority, but guide and direct by the power of truth and love and the force of example. Let no pastor be a pope." The pastors of a Church should seek their preëminence in that they first keep the commandments of Christ, and thus incite others to emulation, Phil. iii. 17; 2 Thess. iii. 9; 1 Tim. iv. 12; Tit. ii. 7.

[LEIGHTON:—VER. 1. The blessing of a faithful pastor. "*Satius solem non lucere quam Chrysostomum non docere.*" VER. 2. Had I, says Bernard, some of that blood poured forth on the cross, how carefully would I carry it, and ought I not to be as careful of those souls that it was shed for?—All believers are God's clergy (κλῆρος).—M.]

CHAPTER V. 5–11.

ANALYSIS:—Exhortation, addressed especially to the younger, to subjection, and to all, to continued humility, to submissiveness to the hand of God, to faithfulness and vigilance, and thus to resist the devil. God Himself will then perfect and strengthen them.

5 Likewise, ye younger, [1]submit yourselves unto the elder. Yea, all *of you* be subject[2] one to another, and be clothed[3] with humility: [4] for God resisteth[5] the proud and 6 [6]giveth grace to the humble. Humble yourselves therefore under the mighty hand 7 of God, that he may exalt you in due time[7]: Casting[8] all your care upon him; for he 8 careth for you. Be sober, be vigilant; because[9] your adversary the devil, as a roar- 9 ing lion, walketh about, seeking whom he may devour.[10] Whom resist steadfast[11] in the faith, knowing that the same afflictions[12] are accomplished[13] in your brethren[14] 10 that are in the world.[15] But the God of all grace, who hath called us[16] unto his eternal glory by[17] Christ Jesus, after that ye have suffered a while,[18] make you perfect, 11 stablish,[19] strengthen, settle[20] *you*. To him *be* glory[21] and dominion for ever and ever.[22] Amen.

Verse 5. [[1] ὑποτάγητε—be subject.—M.]

[[2] Rec. after ἀλλήλοις inserts ὑποτασσόμενοι, with K. L.; A. B., Sinait. and many versions omit it.—M.] So also Lachmann and Tischendorf; in that case, translate, "yea, all gird on humility to one another."

[[3] ἐγκομβώσασθε, to bind a thing on oneself, wear it constantly; the sense is, wear humility as a garment, and retaining the translation of E. V., render: "clothe yourselves with humility." For the etymology of the word, see note below.—M.]

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[4 ὅτι—because.—M.]
[5 ἀντιτάσσεται—setteth himself in opposition to, *i. e.*, opposeth himself to.—M.]
[6 δὲ—*but*, not '*and*.'—M.]
Verse 6. [7 ἐν καιρῷ—in His time (Germ.), in the time appointed. καιρός, an anarthrous concrete, Winer, p. 130. —M.]
Verse 7. [8 πᾶσαν τὴν μέριμναν—all your care, that is, in its entireness, once for all, so as to render the recurrence of it impossible.—M.]
Verse 8. [9 Rec., with L., inserts ὅτι before ἀντίδικος.—M.]
[10 K. L. and others have τίνα καταπιεῖν; Sin. καταπῖν.—M.]
Verse 9. [11 στερεοί—firm, better than stedfast.—M.]
[12 τὰ αὐτὰ τῶν παθημάτων—the self-same sufferings; this construction occurs no where else in the New Testament.—M.]
[13 ἐπιτελεῖσθαι—are being accomplished, in course of accomplishment.—M.]
[14 ἀδελφότητι—brotherhood.—M.]
[15 Translate the whole verse: "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom (to whom offer resistance) resist, firm in the faith, knowing that the self-same sufferings are being accomplished by your brotherhood in the world."—M.]
Verse 10. [16 Rec., with K. and several versions, reads ἡμᾶς, but A. B. L. and others have ὑμᾶς; so also Sinait.—M.]
[17 ἐν Χριστῷ Ἰησοῦ—*in* (not *by*) Christ Jesus.—M.]
[18 ὀλίγον παθόντας—when ye have suffered a little while.—M.]
[19 Rec., with K. L., inserts ὑμᾶς after καταρτίσει; A. B. and others omit it. στηρίξει—to confirm, establish.—M.]
[20 θεμελιώσει—ground you, fix you on a foundation.—M.]
Verse 11. [21 Translate: "To Him *is* glory," preferable to the Subjunctive. Rec., with K. L., etc., reads ἡ δόξα καὶ before τὸ κράτος.—M.]
[22 εἰς τοὺς αἰῶνας τῶν αἰώνων—unto the ages of the ages. B. omits the last words.—M.]

EXEGETICAL AND CRITICAL.

VER. 5. **Likewise ye younger - - the elder.**—ὁμοίως, as in ch. iii. 7, leads to the corresponding duty of the younger members of the Church in general. These are not laymen, but the younger members of the Church in general. The antithesis would seem to warrant taking πρεσβύτεροι as describing the aged members of the Church, but this would involve understanding πρεσβύτεροι in a sense different from v. 1; moreover ὁμοίως would conflict with such an interpretation. They are accordingly elders in office, who were, as we have already shown, generally also elders in years. At the same time, it may be assumed that all the elder persons were to take a voluntary part in some, though not in all the functions of presbyters. πρεσβύτεροι and νεώτεροι denote, therefore, the contrast between those who were either bound to lead, or might voluntarily do it, and those who were led and obeying. The view of Weiss, who understands by νεώτεροι or νεανίσκοι, Acts v. 6. 10, of young persons who were to assist the elders in outward ministrations, is hardly tenable, at least on the ground on which he puts it. πάντες δὲ in what follows, embraces πρεσβύτεροι and νεώτεροι, and is not antithetical to the latter. Could a small portion of the Church only be exhorted to be subject to the presbyters? This would, at all events, necessitate the idea of official subordination in a narrowed sense. Such an observance in other Churches is also doubtful. [Alford, who takes a similar view, expresses it with more clearness and logical force. He says: "As the name πρεσβύτεροι had an official sense, viz.: superintendents, of the Church, so νεώτεροι likewise describes those who were the ruled, the disciples of the πρεσβύτεροι. Thus taken, it will mean here, the rest of the Church as opposed to πρεσβύτεροι.—M.]—ὑποτάγητε, cf. ch. ii. 13. 18; iii. 1. Calvin:—"Nothing is more repugnant to the mind of man (in his fallen state) than to be subject."

Yea all.—πάντες δὲ, inferiors are to subject themselves to superiors, wives to their husbands, children to their parents, slaves to their masters, yea, in a certain sense, all to all, cf. Phil. ii. 3; Eph. v. 21; Rom. xii. 10. This subordination, which is insisted upon as a principal point in the order of the Christian commonwealth, must be founded on humble submission to God, cf. Matt. xx. 27; xxiii. 12; Lke. xiv. 11; xviii. 14.

And clothe yourselves with humility.—τὴν ταπεινοφροσύνην, lowliness of mind, which to the heathen was vile, brokenness of a proud heart, the opposite of ὑψηλὰ φρονεῖν, Rom. xii. 16; cf. Phil. ii. 8; Eph. iv. 2; Col. iii. 12.—ἐγκομβοῦσθαι from κόμβος, a string or band to tie something with, to fasten it, a knot, or from ἐγκόμβωμα, explained by Pollux, according to Riemer, of a white apron or frock worn over the clothes to keep them clean, like the dusters used by coachmen and travellers. It was a garment usually worn by slaves. Calvin and others consider it to denote a show-dress, but this cannot be proved. Calov combines the two ideas: "We are to put on humility as a garment (cf. Col. iii. 12) and have it fastened tight to us." [His language, literally translated, is somewhat ludicrous: "We should be buttoned up tight in it." —M.]—We should be thoroughly surrounded by it, have it fit close all round, and suffer nobody to tear it away from us (cf. Jno. xiii. 5, etc.,), even if it should be regarded as a servile garment. [Alford renders ἐγκομβώσασθε, gird on, from ἐγκόμβωμα, used for a kind of girdle by Longus, *Pastoralia*, 2, 33, and Pollux, 4, 119. See in Wetstein.—M.]

Because God opposeth Himself to the proud, but giveth grace to the humble.—The Apostle gives the reason for his exhortation in a citation from Prov. iii. 34, in the LXX., the only variation being the substitution of ὁ Θεός for κύριος, cf. Jas. v. 6; Prov. xxix. 23; Job xxii. 29.—ὑπερηφάνοις, Heb. לֵצִים, scorners, haughty, insolent men, unmindful of God, and proudly looking down upon others, Lke. i. 51; Rom. i. 30; 2 Tim. iii. 2. "They assault, as it were, the honour of God in seizing that which belongs to God. Other sins fly from God, pride only opposes itself to God; other sins crush men, pride only raises them against God. Hence God also, in His turn, opposes Himself to the proud." Gerhard. [Alford quotes the saying of Artabamus to Xerxes, Herod., vii. 10, ὁρᾷς τὰ ὑπερέχοντα ζῶα ὡς κεραυνοῖ ὁ Θεός, οὐδὲ ἐᾷ φαντάζεσθαι, τὰ

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δὲ σμικρὰ οὐδὲν μιν κνίζει; . . . φιλέει γὰρ ὁ Θεὸς τὰ ὑπερέχοντα πάντα κολούειν.—M.].—*ἀντιτάσσεται*, He opposes Himself to them as with an army. This sentiment was known to some extent to the better among the heathen, because the history of the world proves it. See Steiger, cf. Dan. iv. 34.—ταπεινοῖς = עָנִי, the lowly, those who acknowledge their vileness, and consider themselves mean and low.—δίδωσι χάριν = חֵן, His good pleasure rests upon them, and He gives them proofs of it, cf. Gen. vi. 8; xviii. 3; Lke. i. 30; ii. 52; Acts ii. 47.—"The proud who persist in offering Him armed resistance, are struck down by His mighty hand." Gerhard. "There are, as it were, two hands of God under which we must humble ourselves, the one abases the proud, the other exalts the humble." Augustine. ["*Humilitas est vas gratiarum.*" ibid.—M.]

VER. 6. **Humble yourselves therefore.**—A new inference drawn from the citation from the Old Testament and the concluding exhortation. The Apostle once more reverts to suffering and causes, says Besser, the light of the citation to shine on the darkness of suffering of the Church. —ταπεινώθητε = bow yourselves in humility, recognize your impotence and the might of God; submit yourselves to Him quietly and willingly.

Under the mighty hand of God.—An allusion to ch. iv. 17, to the impending judgments. He can put down and exalt, kill and make alive, wound and heal, Acts iv. 28, 30; Deut. xxxii. 39; 1 Sam. ii. 6; 2 Kings v. 7; Deut. iii. 24; Ex. xiv. 31; iii. 19; xxxii. 11; Lke. i. 51. He reveals His chastising hand also to believers in the sufferings which He sends for their refining and trial.

That He may exalt you in His time.—ἵνα ὑμᾶς, in order that in you may be fulfilled that law of the kingdom of God, "he that shall humble himself, shall be exalted," Matt. xxiii. 12.—ὑψοῦν = to raise from the dust, to comfort and help, to advance to honour from disgrace, to joy from grief, ch. i. 6. 7; cf. Jas. iv. 7. 10.—ἐν καιρῷ (Lachmann adds ἐπισκοπῆς [A and many versions.—M.], probably a later addition from ch. ii. 12) in the time appointed, the right time, here on earth or hereafter without any reference to our time.

VER. 7. **Casting all your care upon Him.**—Holy freedom from all anxious care is essential to submission to God. "The mighty hand of God is in the service of a Father's heart for He careth for you." Besser:—ἐπιῤῥίψαντες from Ps. lv. 23. ἐπιῤῥίπτω = גָּלַל and שָׁלַךְ to roll a burden, cf. Ps. xxii. 11; xxxvii. 5; Matt. vi. 25–34; Phil. iv. 6, to cast upon, to, over, Lke. xix. 25; xii. 22.—"We cast our cares upon God in believing prayer and tell Him the need which excites our care, as children are wont to confide their grief to their father. We implore His help, remembering His mercy and His mighty hand. And He is not implored in vain." Roos:—"Hence we must not struggle long with the burden of our cares but ease ourselves at once by earnest heart-yearning and fervent sighing." Calov: "μέριμνα from μέρος, μερίζω, care, as it were, divides the heart into different parts, drawing it hither and thither.—πᾶσαν τήν, anxiety in its entireness, the whole of it, undivided and without any reserve whatsoever; great cares and small ones, cares seen or hidden, pour them out before Him.

Because He careth for you.—μέλει, because He has you at heart, He has taken it upon Himself to care for you; not a hair of your head shall perish without His will, Lke. xxi. 18; Mtt. x. 30.—[περὶ ὑμῶν. περί after verbs of caring denotes *about*. As to the distinction between περί and ὑπέρ, Weber, *Demosth.* p. 280, says: "περί *solam mentis circumspectionem vel respectum rei*, ὑπέρ *simul animi propensionem etc. significat.*" See Winer p. 390.—M.]. "Believers daily ascend Mount Moriah with Abraham, appropriating as their motto, the words, 'God will provide,' Gen. xxii. 8. The Lord will provide on that mountain, that is on the mountain of Divine Providence, whence cometh our help, Ps. cxxi." Gerhard.

VER. 8. **Be sober, be vigilant.**—That freedom from care must not degenerate into apathy, for we are still in the Church militant, not yet in the Church triumphant. To the care which troubles from within must be added the temptations which come from the kingdom of darkness. Hence the Apostle exhorts them anew to sobriety and vigilance, ch. iv. 8, i. 13. "Let this be your care." Bengel.—νήψατε, γρηγορήσατε, go inseparably together, hence no copulative. γρηγορήσατε cf. Lke. xxi. 34. 36. This watching consists, says Calov, in the prudence by which we avoid the lying in wait of Satan, in the shunning of false security and of sins and in the throwing out of sentinels, Eph. vi. 11; Matt. xxiv. 42; xxv. 13; 1 Cor. xvi. 13. The exhortation based upon the words of our Lord, springs simultaneously from the Apostle's own experience, Matt. xxvi. 40. 41; Luke xxii. 45; cf. 1 Thess. v. 6. [Augustine: "*Corde vigila, fide vigila, spe vigila, caritate vigila, operibus vigila.*"—M.]

Your adversary.—The exposition which sees in "adversary" human slanderers, (Hensler and others) needs no refutation. Satan is called absolutely the adversary of believers, who stands up as the champion of law when he opposes them, their enemy, Matt. xiii. 39; John viii. 44; Rev. xii. 10; the prince of this world, Eph. ii. 2; 2 Cor. iv. 4; John xvi. 11; xii. 31; xiv. 30; Acts xxvi. 18; 2 Thess. ii. 9; 1 John iii. 8. He is the declared opponent, both of Christ and of His members. He is the accuser of the brethren, Rev. xii. 10; cf. Job i. 6, etc.

Walketh about.—As in Job i. 7, he is said to go to and fro in the earth, so here he is said to walk about, which applies not to visible appearings, but to his operations by his instruments. Scripture indeed teaches that the evil spirits are confined in hell, 2 Peter ii. 4; Jude 6; Luke viii. 31; but they are bound only in respect of their visible appearing, while they rule invisibly in the regions of the air, Eph. ii. 2; vi. 12; in darkness, they roam over desert places, Matt. xii. 43. 44; Luke xi. 24; and influence man mediately and immediately, Luke xxii. 23; John xiii. 27.

As a roaring lion.—The lion, according to Pliny, roars most violently, when he is hungry. Elsewhere Satan is compared with a serpent, on account of his cunning, 2 Cor. xi. 3; Rev. xii. 9; xx. 2; here, with a lion on account of his cruelty

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and boldness, his power and strength, and his lust of injury. "When furious Jews and mad heathens began a persecution of the Christians, or attacked individual Christians, or simply threatened them, it was the devil's work, who then showed himself as a roaring lion. But since such things happened here and there, he is described as a roaring lion who walketh about. His object is to terrify and to tear, but especially to tear. His terrifying consisted of old in menacings, threatening edicts and anathemas, his tearing in executions."—Roos. [Gerhard: "*Comparatur diabolus leoni famelico et præ impatientia famis rugienti, quia perniciem nostram inexplebiliter appetit, nec ulla præda ei sufficit.*"—M.]

Seeking whom he may devour.—Cf. Matt. xxiii. 34; 1 Cor. xv. 32; Heb. xi. 36. The comparison relates to both.—*καταπίνειν*, to drink greedily, to gulp or swallow down. He cannot devour every body, move them to fall away from Christ into sin, but only those who are not sober and vigilant. "The enemy and opponent of the Church despises those who are already in his power, whom he has estranged from the Church and led away captive and conquered. He passes them over, and continues to tempt those of whom he knows that Christ dwells in them."—Cyprian.

Ver. 9. **Whom resist firm in the faith.**—How shall we offer resistance to this powerful enemy? 1. In firm faith. 2. In the thought that such suffering is not peculiar, but the universal lot of Christians.—*ἀντίστητε*. James iv. 7, cites the same passage; Prov. iii. 34, has the same exhortation, "Submit yourselves therefore to God;" cf. ver. 10, and the charge: "Resist the devil, and he will flee from you." This circumstance renders the reference of the one Epistle to the other very probable.—"Resist him, in order to drive him back when he attacks us. The Lion of the tribe of Judah is more mighty by far than the lion of hell. His victory and His might become our own through faith." Calov. Eph. iii. 16; John xv. 4; 1 Cor. vi. 17.—"Unbelievers fear the devil as a lion, the strong in faith despise him as a worm." Isidor. "Victory over Satan lies in faith, because faith unites us to Christ, the victor. By faith the devil is driven to flight as is the lion by fire." Gerhard.—*στερεοί*, firm, immovable in faith, in faithful cleaving to Christ and His word; cf. Acts xvi. 5; Rom. iv. 20; Col. ii. 5. 7; Eph. vi. 16; iv. 14.

Knowing that the self-same sufferings—in the world.—*εἰδότες*, cf. ch. i. 18; iii. 9.—*τὰ αὐτὰ*, the same kind of sufferings of trial. The thought that these sufferings are common to all the brethren, is designed to warn against the conceit that they are rejected by God and man, that they are either extraordinary sinners or uncommon saints; cf. 1 Cor. x. 13.—*ἀδελφότητι*, ch. ii. 13.—*ἐν κόσμῳ*, to indicate the reason of their sufferings. You live in an imperfect world, among transitory things, and with the children of unbelief, John ix. 5.—*ἐπιτελεῖσθαι*, used of the payment and discharge of taxes and debts; of the discharge and completion of some business or combat. The ideas of payment of debt and completion may be combined; they are endured by your brethren with a view to their completion (perfecting, so *German*) by the appointment of God.—*τῇ ἀδελφότητι* for *ὑπὸ τῆς ἀδελφότητος*. De Wette and others take it as the Dative of the more remote object [*i. e.*, the Dative of reference.—M.] as in *γίνεσθαι ὑμῖν*, ch. iv. 12; so Wiesinger. "They not only are partakers of our sufferings, but our confederates in prayer and in combating the enemy."—Calov.

Ver. 10. **But the God of all grace.**—A final promise full of rich consolation. *χάρις* denotes here, as in ch. iv. 10, a Divine gift of grace, *πάσης* involving a plurality of gifts, cf. ch. iii. 7; Jas. i. 17; 1 Cor. xii. 6; Heb. iv. 16; 2 Cor. v. 18; i. 3; Rom. xv. 5. "He is the source of all grace and of all goods." Gerhard. "With the idea of Him [*i. e.*, God.—M.] there is indissolubly united whatsoever is called grace." Steiger.

Who hath called you, *ὁ καλέσας ἡμᾶς* (Lachmann and Tischendorf read *ὑμας*, which is the more authentic reading). His call discloses to us His gracious disposition. He will complete that which He has begun, cf. ch. i. 15.

Unto his eternal glory in Christ Jesus.—The Divine act of calling us to that glory contains the earnest, that every thing will so come to pass as to take us forward to the end [*τέλος*, —M.] of the calling. *καλέσας* belongs to *ἐν χριστῷ Ἰησοῦ* not to *ὀλίγον παθόντας*.—*αἰώνιον δόξαν*, ch. v. 1; iv. 13; i. 11. 5.—*ἐν χριστῷ*. In His power, for His sake and by His word, Eph. i. 3; iii. 11; 2 Tim. i. 9, as the calling also takes place with reference to Him, cf. Gal. i. 6; 1 Thess. ii. 12; 2 Thess. ii. 14.

When ye have suffered a little while.—*ὀλίγον παθόντας* are rightly connected by Steiger with what has gone before in the sense: which glory will come to pass in the natural order, after we have suffered a little, or on condition that we have suffered a little, ch. iii. 14; Rom. viii. 18. So Wiesinger, cf. Phil. i. 6.—*ὀλίγον*, time as contrasted with infinite eternity, ch. i. 6. Gerhard: "The Apostle shows that from the same fountain of grace proceed both the first calling to heavenly glory and the ultimate consummation of this benefit."

Himself will perfect you.—(The Fut. Indic. of this and the following verbs is preferable to the Optat.). *καταρτίσει* from *ἄρτιος*, complete, perfect of its kind, ready. He will perfect your deficiencies, make you ready in every sense, "so that no defect remain in you." Bengel. Cf. Heb. xiii. 21; 1 Thess. iii. 10; 2 Cor. xiii. 11.

Confirm, *στηρίζειν*=to prop, make fast, to give firm stay and support to what is tottering, Luke xxii. 32: Rom. i. 11; 1 Thess. iii. 2; 2 Pet. i. 12; Jas. v. 8. "Nothing shall cause you to shake." Bengel.

Strengthen, *σθενώσει* from *σθένος*, might, bodily strength, hence to impart spiritual might, to strengthen spiritually. Gerhard thinks of the figure of a castle which is fortified, cf. v. 9.

Ground, *θεμελιώσει* (Lachmann omits *ὑμᾶς* and *θεμελιώσει*. Tischendorf also omits the former), *θεμελιόω*, to found, fasten in the ground (fix as on a foundation), render strong, Mtt. vii. 25; Lke. vi. 48; Heb. i. 10; figuratively, Eph. iii. 17; Col. i. 23; 1 Cor. xv. 58; 1 Pet. ii. 4; 2 Tim. ii. 19. Take note of the intrinsic development and rise of these verbs.

To Him is the glory and the might.—*αὐτῷ ἡ δοξά*. Expression of gratitude for these exhibitions of grace; men dare not take any

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share of the credit to themselves.—κράτος, the might, the rule, the authority which He employs in our preparation, Eph. iii. 20; 1 Tim. vi. 16; Heb. xiii. 21. The glory of God is the ultimate purpose of all.

DOCTRINAL AND ETHICAL.

1. Classical antiquity holds along with the recognition of the truth that God opposes Himself to the proud, the error which the prince of darkness threw into the heart of our parents, that the Deity is an envious Being, who, from jealousy, is impatient of any exaltation (Germ. *Höhe*) alongside His own. So in Herodotus, Lucanus. Many productions of modern literature, and many opinions of degraded men, exhibit just such suspicious thoughts.

2. Mute resignation, as found among fatalists, is infinitely different from that believing submission to the appointments of God, which Holy Scripture requires.

3. The teaching of Peter concerning the influence of Satan, decidedly annihilates the distortion of the truth, which here and there is advanced in our time, that the power of Satan ceased with the advent of Christ. Satan asks, says Calvin, nothing better than to be able to attack and capture us unawares. How could he better gain his end than by deceiving us into the belief of his non-existence, so as to deprive us of all fear of him.

HOMILETICAL AND PRACTICAL.

Humility is like Jacob's ladder, which leads from earth to heaven. 1. Its ground; 2. Its manifestation.—The Christian's art of casting his care upon God. "Oh, he that can thoroughly learn this casting will experience the truth of Peter's assertions. But he that does not learn this casting remains a cast-away, a broken and subjugated man, an outcast and cast off." Luther.—Grace is a river which flows downwards.—Humility, the most precious attire.—The mighty hand of the wrath and grace of God.—The Christian's way leads from the crowd to open space, from the depth to the height.—As the devil tempts men especially to unbelief, so he can only be resisted with firm faith.—The most powerful consolation is in the cross.

Starke:—Humility, the most lowly virtue, is the highest in value, for it brings grace; rain moistens the deep valleys; lowly violets are fragrant. Pride, the portrait of Satan, and an abomination to God; a poison which mars and corrupts whatever is good. Flee, soul, from this serpent, which has bitten many saints, and, as it were, cast them out of heaven.—Art thou high, God is higher: strong, God is stronger; mighty, God is more mighty; eminent, God is majestic. Thou art under (less than) God, humble thyself under Him. Sir. iii. 20.—We must suffer before we can come to honour, and God tests our humility by suffering, to see whether it be worthy of honour, Prov. xv. 33.—Humility is not a meritorious cause of exaltation, but a way to it, Col. iii. 8. 4.—We must cast our care upon God not only in things temporal but also in things spiritual, especially in what belongs to the state of grace Then we may feel assured that in God's might, through faith, we shall be preserved unto salvation, ch. i. 5.—Man is like a pilgrim passing through a forest inhabited by bears and lions, and lodging at a place which is the home of robbers and murderers. Satan, holding unbelievers already in his power and in his claws, directs his most earnest endeavours against the godly.—Burdening oneself with eating and drinking, cares of living, and fleshly security, opens the gate and the door to the devil, that he may catch and ruin men.—Satan is strongly armed, but vincible. Faith is the best weapon, arm thyself with it for offensive and defensive warfare, Eph. vi. 16.—Nobody suffers anything new, singular or strange. Others before you also have made experience of it; the devil does not remit it to any.—Believers must always be combating, if not with men, yet with the devil and his angels. Earthly weapons are of no avail, but faith conduces to victory, Job vii. 1; Heb. xi. 30, etc.—High calling of men! not to a royal wedding, not to the receiving of a transitory heritage but to the eternal glory of God. O what riches! what honour and grace! 1 Thess. ii. 12.—Thou thinkest that thou hast to suffer a long time: vain conceit! Is not thy whole life short, how then can thy suffering be long? 2 Cor. iv. 17.—Everything with God, from God, to God! Is. xl. 29.—He who always talks of his human weakness as presenting a barrier to earnestness in the Christian life is virtually denying the God of all grace. Rev. xxi. 8.

Roos:—Confirming is opposed to being overpowered by outward sufferings and inward temptations; strengthening to weakness, timidity and want of courage exhibited in the confession of the name of Christ, and in doing His will. Grounding is an exhibition of grace, whereby Christ and the Gospel preached by the Apostles, are made so clear to the soul, that it always knows why it does or suffers anything.

Herberger:—1. What should be our deportment in adversity, and in evil days? 2. What should be our deportment in prosperity and in good days? 3. What we ought to say, if fortune smiles or frowns on us?

Stier:—The way in which we must persevere, after having come to Christ, and the great perils of this way. These are: 1. The pride of our own heart; 2. the temptation and seduction in the world around us.

Kapff:—The great blessing of humility. 1. It finds favour with God and with men; 2. it is a power against Satan; 3. it imparts strength in suffering.

Staudt:—How one resists the adversary: 1. By humility; 2. by freedom from care; 3. by sobriety; 4. with a firm faith; 5. with the remembrance of these sufferings of the brethren, of the calling to glory and of the faithful and mighty God.

[Leighton:—Ver. 5. The hoary head is indeed a crown; but when? when found in the way of righteousness, Prov. xvi. 31. There it shines and has a kind of royalty over youth: otherwise a graceless old age is a most despicable and lamentable sight. What gains an unholy old man or woman, by their scores of years, but

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the more scores of guiltiness and misery? And their white hairs speak nothing but whiteness for wrath.

Humility.—That the Christian put on *that* (the thing itself), not the appearance of it, to act in as a stage-garment, but the truth of it, as their constant habit, be clothed with humility. It must appear in your outward carriage. . . . It is seen as a modest man's or woman's apparel, which they wear not for that end, that it may be seen, and do not gaudily flaunt and delight in dressing; though there is a decency as well as necessity, which they do and may have respect to, yet that in so neat and unaffected a way, that they are a good example, even in that point. Thus humility in carriage and words is as the decorum of this clothing, but the main end is the real usefulness of it.—Rebecca's beauty and jewels were covered with a veil; but when they did appear, the veil set them off and commended them, though at a distance it hid them.—O humility! the virtue of Christ, (that which He so peculiarly espoused) how dost thou confound the vanity of our pride!—One says well, "that he who carries other graces without humility, carries a precious powder in wind without a cover."

But He giveth grace.—Pours it out plentifully upon humble hearts. His sweet dews and showers of grace slide off the mountains of pride and fall on the low valleys of humble hearts and make them pleasant and fertile.

Ver. 6. His gracious design is to make much room for grace by much humbling. . . . . It is necessary time and pains that is given to the unballasting of a ship, casting out the earth and sand, when it is to be laden with spices. We must be emptied more, if we would have of that fulness and riches which we are longing for.

Ver. 7. The whole golden mines of all spiritual comfort and good are His, the spirit itself. Then will He not furnish what is fit for thee, if thou humbly attend on Him and lay the care of providing for thee upon His wisdom and love? This were the sure way to honour Him with what we have, and to obtain much of what we have not; for certainly He deals best with those that do most absolutely refer all to Him.

Vv. 8. 9. That we may *watch*, it concerns us to be sober. The instruction is military, and a drunken soldier is not fit to be on the watch.

Ver. 10. As the first, *perfect*, implies more clearly than the rest, their advancement in victory over their remaining corruptions and infirmities and their progress towards perfection. *Stablish* has more express reference to both the inward lightness and inconstancy than is natural to us, the counter-blasts of persecutions and temptatations and to outward oppositions, and imports the curing of the one and support against the other. *Strengthen*, the growth of other graces, especially gaining of further measures of those graces wherein they are weakest and lowest. And *settle*, though it seems the same, and in substance is the same with the other word *stablish*, yet it adds somewhat to it very considerably; for it signifies to found or fix upon a sure foundation, and so indeed may have an aspect to Him who is the *foundation* and strength of believers, on whom they build by faith, even Jesus Christ, in whom we have all both victory over sin and increase of grace, establishment of spirit, and power to persevere against all difficulties and assaults, Is. xxviii. 16; Matt. vii. 24–29.—M.]

[Ver. 5. Beware of the pride of humility. Ver. 7. Most of our cares are either imaginary or about unnecessaries. Faith and trust in God, the infallible remedy for them.—Ver. 8. Our enemy is expert in the variation of his tactics; defeated, he is even more dangerous than victorious. *οὐ δίδωσιν ἀνάπαυσιν, οὐδὲ νικῶν, οὐδὲ νικώμενος*. Plato in *Vita Marcel*.—Ver. 9. The motives to resistance are thus strongly put by Tertullian, *Lib. ad Martyr*, 8: "*Stat conflictus conspector et victoriæ, Agonothetes, Deus vivus: Xystarches, Spiritus Sanctus: Epistates, Christus Jesus: Corona, æternitatis brabium, angelicæ in cœlis substantiæ politia, gloria in secula seculorum.*"—Ver. 10. The God of all grace.—Mohammed heads every surat or chapter (with the exception of one) of the Korân with the words *Bismillahi, arrahmani arraheemi*, signifying, "In the name of the most merciful God," or, as some prefer, "In the name of the God of all grace." Savary says: "This formula is expressly recommended in the Korân. The Mohammedans pronounce it whenever they slaughter an animal, at the commencement of their reading and of all important actions. It is with them that which the sign of the cross is with Christians. Gidab, one of their celebrated authors, says, that when these words were sent down from heaven, the clouds fled on the side of the east, the winds were lulled, the sea was moved, the animals erected their ears to listen, the devils were precipitated from the celestial spheres," etc.—M.]

[Ver. 5. Parkhurst: The original word, here rendered "be clothed," is very beautiful and expressive. It signifies to clothe properly with an outer ornamental garment tied loosely upon the wearer with knots. And it implies, that the humility of Christians, which is one of the most ornamental graces of their profession, should constantly appear in all their conversation, so as to strike the eye of every beholder, and that this amiable grace should be so closely connected with their persons, that no occurrence, temptation or calamity should be able to strip them of it.—M.]

[Ver. 8. Stanhope: *Be sober;* the advice comprises not only a temperate use of the creatures appointed for our sustenance and refreshment, but the government of our passions and desires in general, with respect to any objects or events whatsoever, which in this present life are wont to provoke them to violence and excess.—M.]

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CHAPTER V. 12–14.

Analysis:—Remarks on the object of the Apostle's writing, salutations and benediction.

12 By Silvanus, a[1] faithful brother unto you,[2] as I suppose,[3] I have written briefly,[4] 13 exhorting, and testifying that this is the true grace of God wherein ye stand.[5] [6]The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Mar- 14 cus my son. Greet[7] ye one another with a kiss of charity.[8] Peace *be* with you all that are in Christ Jesus.[9] Amen.

The first of Peter.[10]

Verse 12. [1 τοῦ πιστοῦ ἀδελφοῦ.—*the* faithful brother.—M.]
[2 ὑμῖν, not as E. V., "a faithful brother unto you," but dependent on ἔγραψα, "By Silvanus, etc., I have written to you."—M.]
[3 Better retain the position of ὡς λογίζομαι in the original, and render, "By Silvanus, the faithful brother, as I reckon, etc."—M.]
[4 δι' ὀλίγων—in (by means of) few words.—M.]
[5 εἰς ἣν στῆτε. A. B. Cod. Colb. Cod. Sin., so Lachmann and Alford; εἰς ἣν ἑστήκατε—K.L., Tischendorf and others. The weight of authority is on the side of the first. We may render, with E. V., "in which ye stand," or, with Alford, "in which stand ye."—M.]
Verse 13. [6 ἡ ἐν Βαβυλῶνι συνεκλεκτή—"She that is elected together with you in Babylon;" so German. See note below.—M.]
Verse 14. [7 Better render ἀσπάσασθε as ἀσπάζεται, v. 13, "salute."—M.]
[8 A kiss of love.—M.]
[9 Rec. with K. L., and many versions inserts ἰησοῦ after χριστῷ.—M.]
[10 The subscription πετρου A. occurs in A. B.; Sin. του αγιου αποστολου πετρου καθολικη επιστολη α' L.—M.]

EXEGETICAL AND CRITICAL.

Ver. 12. **By Silvanus—in few words.**—Silvanus is very probably the same as Silas, Acts xv. 22. 27. 32. 34. 40; xvi. 19. 25. 29; xvii. 10. 14; xviii. 5; the companion of St. Paul (1 Thess. i. 1; 2 Thess. i. 1; 2 Cor. i. 9). He accompanied the Apostle on his second missionary journey, and was with him at Corinth in A. D. 53. Acts xviii. 5. The statements of Lachmann, that Silvanus and Silas are different persons, cannot be substantiated. See Weiss.—ὑμῖν is to be joined with ἔγραψα, not with τοῦ πιστοῦ, which would require: τοῦ ὑμῖν πιστοῦ. Grotius explains ἔγραψα of a lost Epistle, but this is quite arbitrary, cf. 2 Pet. iii. 1. I wrote by Silvanus, may mean, I have called in his assistance in writing; this exposition seems to be sustained by the tradition, that Peter was obliged to use an amanuensis; or rather, I send you this Epistle by the hand of Silvanus, so Acts xv. 23, and in the subscriptions of several of Paul's Epistles.—The apposition τοῦ πιστοῦ, of the brother faithful to Jesus and the Church, and worthy of all confidence, and the circumstance that v. 13 specifies no salutation from him, favour the latter view. But ὡς λογίζομαι, I reckon, I suppose, is decisive. Some connect it with δι' ὀλιγῶν: I have written in few words, it seems to me, as I think, considering the importance of the subject. But such an apposition would have been more appropriate in Heb. xiii. 22. Hence others join it with τοῦ πιστοῦ, saying that Peter did not know, from personal experience, the fidelity of Silvanus in his peculiar relation to those congregations. Still this would not fail to indicate a problematical opinion of this brother, even though ὡς λογίζομαι should be rendered, "as I am fully convinced concerning him," cf. Rom. iii. 28; vi. 11. Beza already remarks, that it is doubtful that Peter should have praised a man, who belonged to the ἡγουμένοις, Acts xv. 22, in such vague terms, particularly if he intended to recommend him as the bearer of the Epistle. The most natural exposition is obtained by connecting ὡς λογίζομαι with διὰ Σιλουανοῦ ἔγραψα, "I calculate that you will receive this Epistle by the hands of Silvanus," which was the less certain since it was designed to pass through the hands of several congregations. If this interpretation is correct, ἔγραψα διὰ refers decidedly to the transmission, and not to the composition of the Epistle. [But the above exposition of ὡς λογίζομαι as connected with τοῦ πιστοῦ, is hardly exhaustive. It seems to be the most natural connection, and indicates, says Alford, the Apostle's judgment concerning Silvanus, given, not in any disparagement of him, nor indicating, as De Wette and Bengel, that he was not known to St. Peter, but as fortifying him in his mission to the churches addressed, with the Apostle's recommendation, over and above the acquaintance which the readers may already have had with him.—M.]

[Wordsworth:—St. Peter avouches to his readers, that St. Paul's fellow-labourer among them, Silas, is "their faithful brother." He calls St. Mark his son, who had once faltered in the faith, but who had afterwards preached to them in Asia (See Col. iv. 10; Philem. 24), and whom St. Paul, writing from Rome to the churches of Phrygia, mentions as being there among his own tried and trusted friends, and calls him "Sister's son to Barnabas."

St. Paul, as well as St. Peter, now also, at the close of his career, writes to Timothy about the same time as the date of this Epistle of St. Peter, and bears witness that Mark "is *profitable to him* for the ministry," (2 Tim. iv. 11). And St. Peter here joins Mark with Silas, who had once been preferred in his room.

So may all wounds be healed, and all differences cease in the Church of Christ. So may all

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falterers be recovered, and Christian charity prevail, and God's glory be magnified in all persons and in all things, through Jesus Christ!—M.]

δι ὀλίγων, an expression of modesty, and an exhortation to use the little conscientiously.

Exhorting.—*παρακαλεῖν*, to cheer, encourage and console. This is the main design of the Epistle, and the fulfilment of the charge Christ gave him: "Strengthen thy brethren," Luke xxii. 32.

Testifying.—*ἐπιμαρτυρῶν.*—Bengel refers *ἐπὶ* to the testimony of Paul, which Peter intended to confirm. Without reason. It rather denotes the confirmation of the oral announcement they had received. The result, the substance of all, is contained in what follows.

That this is the true grace of God, viz.: that you have been made partakers of the grace of God truly, and not only imaginarily; that you stand on the right foundation, from which you must not suffer yourselves to be pushed away; see ch. i. 10. 20; ii. 4. By means of the preaching of the Gospel, they had been brought through faith to the possession and enjoyment of the grace of God. Therein they should stand firm and grow, cf. ch. i. 8. 21; ii. 7. 9. 10.—In two ways they might come to doubt if they were right and standing in the grace of God: first, by being surprised at their sufferings, second, by false teachers. "Jewish teachers of the law called in question, 'Whether the Galatians were standing in the true grace of God.' Afterwards other seducers, whom Peter denounces in his second Epistle, may have arisen in those countries, and tried to make those Christians believe that they were not standing in the true grace of God." Roos.

εἰς ἣν ἑστήκατε—in which ye have come to stand and still stand. [See note in Appar. Crit. Fronmüller considers *ἑστήκατε* as most authentic, but the probability is strong that it is a correction from Rom. v. 2; 1 Cor. xv. 2; see Alford. —M.]

VER. 13. **She that is elected together with you in Babylon saluteth you.**—"The design of the salutation which follows is to assure them that other believers have their perseverance in the faith and ultimate salvation greatly at heart."—*ἡ ἐν Βαβυλῶνι συνεκλεκτή.*—The most current exposition is that it denotes a congregation at Babylon, cf. ch. i. 1. So the ancient versions, the fathers and reformers down to the eighteenth century; see Weiss. The view of others, who explain it of Peter's wife or some noble lady at Babylon, has in its favour the circumstance that the names of individuals are mentioned immediately before and after this salutation; but it would be rather singular that Peter should describe his wife or another lady so periphrastically as she that is elected together with you in Babylon. This would require: my coelect (one) who is now in Babylon. 2 Jno. i. 13 probably refers to a congregation. Hofmann. Wiesinger.—Some expositors see in Babylon a reference to Rome, on account of its hostility to Christianity, cf. Rev. xiv. 8; xvii. 5. 18; xviii. 2. 10; others to Jerusalem, and others again to Babylon in Egypt, but which was only a Roman military post. We prefer, with Weiss, the exposition according to which the literal Babylon in Chaldea is meant, although we have no account of a journey of Peter to Babylon. The designation of Rome by the term Babylon seems only to fit a later period, and to be ill-suited to the style of the Epistle and the sending of salutations. According to Schöttgen, the Jews did not begin to call Rome Babylon until after the destruction of Jerusalem.

Marcus, my son.—Probably not his actual son, as we have no information on that head, but his spiritual son, Mark the Evangelist, cf. Acts xii. 12; Col. iv. 10; Phil. xxiv.; 2 Tim. iv. 11; 2 Tim. i. 2; 1 Cor. iv. 15; Gal. iv. 19; Matt. xii. 27. Papias reports him to have been Peter's interpreter, so Tertullian and Clement of Alexandria. But the statements of these fathers do not warrant the inference that the Epistle was written in Rome, as a spurious subscription in several manuscripts declares.

VER. 14. **Salute ye one another in a kiss of love.**—Cf. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; Rom. xvi. 16. The custom of a holy brotherly kiss was at that time universally observed among Christians. "It was designed to be the seal of His love in whose name they kissed one another, but also the seal of their own mutual love, for without taking its existence for granted such a charge could hardly have been given." Wiesinger. [For a full account of this custom, see Winer, *Real-Wörterbuch*, s. v. Kuss. —M.]

Peace—Amen.—*εἰρήνη*, see ch. i. 2; Rom. xvi. 24; Eph. vi. 23. 24; 3 Jno. 15. It is the peace flowing from grace. It is enjoyed only by those who are in Christ Jesus, but by *all* thus situated, 1 Cor. i. 3; Phil. i. 2; Col. i. 2.—*ἀμήν* is wanting in many manuscripts.

HOMILETICAL AND PRACTICAL.

Which are the infallible marks of the state of grace? "It is a great guilt to make those who stand in the true grace of God doubt their state of grace, or at least to endeavour to make them believe that they will always remain beginners in Christianity, because, forsooth, they are unwilling to castigate their bodies with some uncommonly hard discipline, to join some peculiar party, and to receive some uncommonly high and profound wisdom of which that party, without any warrant of Holy Writ, makes boast, cf. Gal. v. 10; i. 8. 9; 2. Pet. iii. 17, 18." Roos.

STARKE:—Believers stand ever in need both of instruction and exhortation to constancy under the cross in the course of Christianity, Prov. ix. 9.—Many a one may imagine himself to stand in grace, though he is under wrath and losing his hope. How much depends upon one's being found in the true grace of God, and of being vitally assured thereof both inwardly and outwardly, 2 Tim. iii. 5.—It was a custom of long duration that each sex, male and female separately, kissed, Lke. vii. 45. 46. Peace and Christ, the Prince of Peace, go together.—Whoso desireth peace, must be in Christ. Whoso is in Him has true peace with all the blessings of salvation forever and ever, Jno. xvi. 33.

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LISCO:—Do you stand in the grace of God?

[LEIGHTON:—To testify the true grace of God—the end of our preaching.—M.]

[NEANDER:—"The fraternal kiss with which every one, after being baptized, was received into the community, by the Christians into whose immediate fellowship he entered — which the members bestowed on each other just before the celebration of the Communion, and with which every Christian saluted his brother, though he never saw him before—was not an empty form, but the expression of Christian feelings, a token of the relation in which Christians conceived themselves to stand to each other. It was this, indeed, which, in a cold and selfish age, struck the Pagans with wonder: to behold men of different countries, ranks, stages of culture, so intimately bound together; to see the stranger who came into a city, and by his letter of recognition (his *Epistola formata*) made himself known to the Christians of the place as a brother beyond suspicion, finding at once among them to whom he was personally unknown all manner of brotherly sympathy and protection."—M.]

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THE

SECOND EPISTLE GENERAL OF PETER.

INTRODUCTION.

§ 1. OBJECT OF THE EPISTLE.

THIS Epistle is designed to be a hortatory memorial addressed to believers, standing and already established in the truth, as appears plainly from ch. i. 12. 15. The first Epistle deals with warnings against dangers and enemies from without; the second warns Christians against the more dangerous enemies from within, and exhorts them to vigilance and resistance to the deceivers and scoffers, who had gradually crept into the Christian churches. "Beware, lest ye also, being led away with the error of the wicked, fall from your own stedfastness," (ch. iii. 17).—"Use with all diligence the received gifts of grace to the furthering of your holiness," ch. i. 3, etc. The rich contents of the Epistle concentrate in this exhortation. The motives to a holy life are chiefly taken from the consideration of the nearness of the coming of Christ and the catastrophes connected with that event, ch. iii. 11, etc. The deceivers against whom Peter warns his readers, are described not so much intellectually as morally. They are men of the Sadducee cast of mind, libertines, antinomists, living in uncleanness, unrighteousness and covetousness, according to the promptings of their own lusts, ch. ii. 10. 3. 14, some of whom scoffed at the truth, and particularly at the coming of Christ, ch. iii. 3. 4, etc. They used great swelling words of vanity, spoke evil of dignities and the celestial powers, and derided the Lord that bought them, ch. ii. 1. 18. 10. Their wisdom consisted in lying, blaspheming, and the promise of unbridled licence, ch. ii. 19. Here we may discern the roots of the antinomistic Gnosis, which afterwards was maintained by Carpocrates, Epiphanes, Prodicus, the Simonians, the Antitactes, and others. Similar errors are referred to by Paul, 1 Tim. iv. 1; vi. 20; 2 Tim. iii. 1, etc.; cf. Rev. ii. 14. 15. 20. The author predicts their appearance, and prophetically sees them already extant, ch. ii. 1, etc.; 10, etc. Their false knowledge is opposed by the vital knowledge of Christ, on which great stress is laid in this Epistle, ch. i. 2. 3. 8; ii. 20.

§ 2. CONTENTS AND ANALYSIS OF THE EPISTLE.

The Epistle consists of two parts: the first, ch. i. 1–21; the second, from ch. ii. 1—iii. 18. Each of these parts are again divided into two sections. In the first section of the first part, ch. i. 2—11, the Apostle reminds his readers of the great and precious riches and promises which had been vouchsafed to them on the part of God, and exhorts them on their part to comply with the demand of the Divine Will, and to make their calling and election sure. In the second section, ch. i. 12–21, he specifies the motive which then constrained him to exhort them, viz., the near-

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ness of his decease; he then, v. 16, etc., confirms the truth of the doctrine in which they had been instructed: 1. By the fact that he and all the Apostles had been eye-witnesses of the works of Jesus; 2. By the testimony of prophecy. In the first section of the second part, he announces the speedy appearance of false prophets, gives a brief sketch of their character and conduct, and adverts, by way of warning, to three examples, to show that their wickedness would surely be punished, ch. ii. 1–10, the examples being, the case of the fallen angels, the case of those who perished in the waters of the flood, and the case of Sodom and Gomorrah. Then follows the more specific description of their thorough carnality, their presumptuousness, their spirit of rebellion and blasphemy, their brutal want of reason, their licentiousness, their perseverance in evil, their covetousness, their seductive arts, their vaunting with all their nothingness and emptiness, their perverseness, obduracy and perdition, v. 10–22. The fiery flow of prophetical utterance having found a point of rest, the Apostle, in the second section, resumes at ch. i. 15, states the design of his writing still more clearly than in ch. i. 15, to be the stirring up of their pure minds. He refers to a still more dangerous class of enemies of Christ, to mockers, who scoff at the coming of Christ and the events connected with it, and who in their Epicurean bias are on a level with the former, ch. iii. 1–5. He then refutes the vain reason they assign for their denial of the coming of Christ, by the fact of the flood (v. 5–7), followed by the instruction given to believers, that the heavens and the earth will be destroyed by fire in a fearful catastrophe, and that the apparent delay of judgment should be considered as an act of the long-suffering of God, v. 7–10. Then follows, for the edification of believers, the announcement of the Lord's coming, and of the mighty events connected with it, especially the establishment of new heavens and a new earth. With this is connected an earnest exhortation to holiness of life, v. 10–15. He strengthens the weight of his exhortations by a reference to the Epistles of Paul, with whom he professes himself thoroughly to agree, while those destroyers of the peace of the Churches probably maintained that Peter and Paul were at variance with each other, v. 15. 16. In conclusion, he exhorts them not to suffer themselves to be moved from their stedfastness by the error of wicked men, but to grow in grace and the knowledge of Jesus Christ, as a chief means for the conservation of the faith. Lastly, a doxology to Christ.

§ 3. GENUINENESS OF THE EPISTLE.

The authenticity of no writing of the New Testament has been so much denied and doubted in ancient and modern times, as that of this Epistle. Modern critics consider it proven, that a pseudo-Peter of a later period clumsily manufactured this Epistle from that of Jude. Misled by their confident assertions, even circumspect investigators have here and there assented to this result.

Beginning with the *external testimonies* of this Epistle, we have the fact that it was ecclesiastically acknowledged as part of the Canon in the fourth century, (Guerike, *Gesammtgeschichte des Neuen Testaments*, p. 477. 615). Going backwards from this fixed point of time, we find that Jerome considered it genuine, observing, however, that it was generally held to be spurious on account of the difference of its style from the First. Eusebius, it is well known, reckons it among the *Antilegomena*, describes it as not included in the then received Canon of the Church, although many considered it profitable, and used it along with the other Scriptures. Origen says: Peter has left an Epistle which is universally acknowledged; perhaps (ἔστω δὲ) also a second, for it is doubted—one is not agreed about it. He cites, however, the second Epistle as part of the Holy Scriptures in several passages, cf. Dietlein, p. 61, etc. The Syriac version, the Peschito, which originated at the latest in the third century, does not contain it; it is not known on what grounds. It is also wanting in the Muratorian Canon, which however does not mention the first Epistle and other Epistles of the New Testament. Tertullian and Cyprian do not mention it; Eusebius states that Clement of Alexandria wrote a commentary on it and other *Antilegomena*. Justin and Irenæus probably allude to 2 Peter iii. 8; the latter also to 2 Peter ii. 4–6, and the former also to 2 Peter ii. 1. Theophilus of Antioch seems to refer to 2 Peter i. 19. 21; iii. 3. The Epistle of Hermas, about the middle of the second century, contains almost undeniable references to 2 Pet. ii. 15. 20. 22; iii. 3; i. 5–8. In Barnabas, whose Epistle perhaps reaches down to the end

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of the first century, Dietlein perceives several allusions, the clearest of which is that to 2 Peter iii. 8, which is however not certain, because this saying occurs also in the Mishnah. In Clement of Rome, Dietlein discovers massive proofs, by which this author testifies in favour of our Epistle even before the destruction of Jerusalem. A certain affinity of language cannot be denied, but the citations of Dietlein, among which the expression of ἡ μεγαλοπρεπὴς δόξα is the most weighty, will hardly do more than carry conviction to the minds of those who are already sure of the genuineness of the Epistle. The same applies to the Epistle of Polycarp. Huther justly maintains that not a single sentence is cited literally from 2 Peter, as is the case with 1 Peter. Nor can Ignatius be proved to be dependent on 2 Peter, although there are several distant allusions. It follows, from the preceding data, that the Epistle was used about the middle of the second century; that the earliest fathers cannot be proved to have used it; that it gave rise to doubts in the third century, which however arose on *internal* grounds; and that its genuineness was established by the Church at the end of the fourth century. The supposition of Thiersch is altogether inadequate, that fears were entertained that too early a disclosure of the whole form of the evil, as given in the thunder-words of Peter, might have exerted a soliciting influence on the evil, and even on its manifestation in that time, which was shaken to all the depths of the spiritual world (that is, the time when the Canon of the *Homologoumena* was fixed). Now, since no certain result can be arrived at from external evidence, which however rather favours than disfavours the genuineness of our Epistle, we are so much the more dependent,

Secondly, on *internal evidence*, under which head we have to offer the following remarks:

1. We encounter in the Epistle a person concerning whom we feel that he stands in the grace and knowledge of Jesus Christ, that he loves truth above all things, ch. i. 3; iii. 18; i. 12; that he has received the forgiveness of sins, and along with it, a Divine vital energy, ch. i. 9. 10. 2; that he is thoroughly in earnest about Christianity, ch. i. 5, etc.; iii. 14. 17; that he has personal intercourse with Christ Jesus, ch. i. 14; that he looks stedfastly at His coming, and hastens to meet the coming of His day, ch. iii. 12; that he fears the judgments of eternity, ch. ii. 1, etc., and is penetrated with the sense of the superintending justice of God, ch. ii. 9; that he cultivates with all diligence a holy conversation and a godly life, and feels constrained to oppose fine-spun fables with the severity of truth, ch. ii. 16. This spirit, thus enlightened and animated with the earnestness of Christianity, calls himself Simon Peter, a Servant and an Apostle of Jesus Christ, ch. i. 1; iii. 2; he speaks in the spirit of prophecy, ch. ii. 1, etc.; iii. 3; he specifies details of his life, that he had been an eye-witness of Christ's transfiguration on the holy mount, ch. i. 16, etc., that Jesus had revealed to him the nearness of His death, ch. i. 14; he describes himself as the brother and colleague of the Apostle Paul, with whose Epistles he professes fully to agree, ch. iii. 15. 16, and considers it his duty to remind, strengthen and stir up the believers to whom he writes, ch. i. 12, etc.; iii. 1. 2. His doctrines, exhortations, confessions, testimonies and warnings are full of power and fire, full of firm assurance and glowing zeal for the honour of the Lord, full of emphasis and originality. If Peter is really the author of this Epistle, every thing is in glorious harmony; if he is not, we have before us an insoluble psychological riddle. Is it possible, we are constrained to ask, that a man, animated through and through with the spirit of Christianity, who expressly renounces all cunning fabrications, should have set up for the Apostle Peter, and have written this Epistle in his name? Intentional fraud and such illumination—who is able to reconcile them?

2. If, as many critics superficially assume, a deceiver did father this Epistle upon Peter, he must have done so with some evil intention. But where is there any thing in this Epistle that could possibly be construed into an error, or a moral impurity? On the supposition that the object was the mediation between the Apostles of the Jews and the Apostles of the Gentiles, the alleged antithesis unfortunately resolves itself into a fiction (see a citation from Clement of Rome, in Dietlein, p. 30. 31), and the contents of the Epistle, in that case, ought to be very different from what they are. An otherwise honest man would not have ventured to place the name of the Apostle at the head of his writing for the purpose of attacking false teachers (Olshausen, *Nachweis der Æchtheit, etc.*, p. 124).

3. A forger would not have omitted to designate with greater precision the readers for whom the Epistle was written, while the author with the utmost ingenuousness addresses those who

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have obtained the like precious faith, and expects to meet the same class of readers as in the first Epistle.

4. The second Epistle is an integrant part of the first, which deals with *external* enemies, while the second Epistle cautions against *internal* adversaries of the truth. The two cannot well be separated from each other.

5. The doctrinal contents of the second Epistle essentially agree with the first in the conception of Christianity as the fulfilment of Old Testament prophecy, ch. i. 19–21, and in the prominence given to the coming of Christ, as we have seen in the Apostle of hope in the first Epistle, ch. iii. 10, etc. The second Epistle is not inferior to the first in spirit, power, vivacity and glowing zeal against evil, in originality and wealth of thought, and no production of the second century can compare with it in this respect. Compare the Shepherd of Hermas with the second Epistle of Peter—what a contrast! How beautiful, in particular, is the opening of the Epistle, which introduces us at once into the whole plenitude of evangelical grace! The mode of representation in the two Epistles exhibits also many points of agreement, *e. g.*, the connection of sentences by means of participles and the choice of particular expressions. Thus, Guerike mentions the words *ἀναστροφή*, 1 Peter i. 15. 18; ii. 12; iii. 1. 2. 16; cf. 2 Peter ii. 7; iii. 11.— *ἀπόθεσις*, 1 Peter iii. 21; cf. 2 Peter i. 14.—*ἀρετή*, 1 Peter ii. 9; cf. 2 Peter i. 3.—*ἀλήθεια*, in a peculiar sense, 1 Peter i. 22; cf. 2 Peter i. 12.—*κομίζεσθαι*, 1 Peter i. 9; v. 4; cf. 2 Peter ii. 13.—*ἐποπτεύειν*, 1 Peter ii. 12; iii. 2; cf. 2 Peter i. 16.—*ἄσπιλος* and *ἄμωμος*, 1 Peter i. 19; cf. 2 Peter iii. 14.—On *πέπαυται ἁμαρτίας*, cf. 1 Peter iv. 1; cf. 2 Peter ii. 12.

6. The Epistle, if written by Peter, admirably fits in the history of the development of the Christian Church. This has been well brought out by Thiersch, who says: "Supposing the Epistle were not the production of Peter, it cannot, because of the sum-total of its contents, belong to any other period of history than to that of that great catastrophe, the mighty breaking forth of an unparalleled wicked Gentile Gnosis, which was posterior to the ministry of Paul, and anterior to that of John."

7. The objections raised on internal grounds *against* the Epistle, are not of great moment.

a. It is alleged that *ἐλπίς* is the leading idea of the first Epistle, while *ἐπίγνωσις* predominates in the latter. This is the natural consequence of the different tendencies of the two Epistles. Is it probable that both would move in the same fundamental ideas?

b. That the day of Christ's coming is expected in the first as about to take place immediately, while the author of the second Epistle adverts not so much to its *nearness* as to its *suddenness*. This may be accounted for by the comparatively early date of the composition of the first Epistle. See Introduction to 1 Peter.

c. That the idea of Christ's advent in the second Epistle is altogether kept in the back-ground of that of the final destruction of the world. This is quite correct, according to ch. iii. 10, and the second Epistle completes in this respect the discourses of the first.

d. That in the first Epistle the redemptive acts of the death and resurrection of Christ are described as the groundwork of the Christian life, whereas they are not mentioned in the second. Evidently because the caution against seducers is the tendency of the second Epistle, which presupposes those redemptive acts.

e. That the ideas of communion with the Divine nature, of the origin of the world out of water, and that of its destruction by fire, are peculiar to the second Epistle. But there is no reason why there should not be ideas peculiar to this Epistle.

f. That faith in the second Epistle stands in the back-ground, and knowledge in the foreground. This is the necessary adjunct of the controversy with the adherents of the false Gnosis, and said *ἐπίγνωσις* does not differ materially from *πίστις*.

g. De Wette says, that Κύριος is applied, ch. iii. 10, to God. But this is also occasionally the case in the first Epistle, 1 Peter iii. 12. 15.

h. That the heretical denial of the coming of Christ, and the view of the origin and destruction of the world, are surprising and, as Neander thinks, not in keeping with the practical, simple mind of Peter and the doctrinal development of the New Testament. But even Huther is constrained to pronounce this a purely subjective opinion.

i. The diversity of style in the two Epistles, which were already alleged in ancient times

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are not very important and counterbalanced by the aforementioned, obvious coincidences of language. Even if they were greater than they are, we might assume, with Jerome, that Peter used different amanuenses in the composition of the two Epistles. See Olshausen, p. 118.

k. That 2 Peter iii. 15, seems to assume that a collection of the Epistles of St. Paul was already circulating in the Church. But the reference here is not to a *complete* collection of his writings.

l. Neander raises the doubt, that the author assumes a different relation to his readers, in the second Epistle, from that which existed between them in the first, for according to the second Epistle they must have been personally instructed by the Apostle; but in the interval between the dates of the two Epistles, a closer personal relation between them may easily have sprung up.

Thus all these objections and doubts are not sufficiently weighty to upset the above argument for the genuineness of the Epistle.

[A very excellent digest of this section, with full citations of the authorities, may be seen in Alford's *Prolegomena*, Vol. IV., Part I.—M.]

§ 4. RELATION OF THIS EPISTLE TO THAT OF JUDE.

The second chapter of the present Epistle to the beginning of the third chapter, and the Epistle of Jude, exhibit so remarkable an agreement, that the dependence of the one Epistle on the other is undeniable, cf. Jude 4. 6–13. 16, with 2 Peter ii. 1. 4. 6. 10–13. 15. 17. 18; Jude 17. 18, with 2 Peter iii. 2. 3. The view which makes the Epistle of Jude the original that was used by the author of the second Epistle of Peter, stated by Herder, has become dominant in modern times. This is the view of De Wette, Guerike, Huther and Kurz, who allege that the language of Jude is more simple than that in 2 Peter, and that many passages in the latter cannot be thoroughly understood without the light derived from the Epistle of Jude. But that assumption is opposed on weighty grounds, by Hofmann (*Weissagung und Erfüllung*), Thiersch, Stier and Dietlein. It is rightly contended, that at the time of the composition of the Epistle of Jude, the false teachers had already *appeared*, whereas in the second Epistle of Peter their appearance is simply *predicted*, ch. ii. 1, etc.; and that the second Epistle of Peter is free from the apparently apocryphal elements contained in that of Jude. Dietlein attempts to prove the originality of the second Epistle of Peter in every respective passage; and although he has not always succeeded, we can hardly withhold our assent in some passages. Those who, like ourselves, are profoundly impressed with the authenticity of the second Epistle of Peter, deem it *a priori* highly improbable that Peter, the Prince of Apostles,—that illumined and highly-gifted man, who proves his originality in the first Epistle as well as in 2 Peter i. and iii.,—should have borrowed, in a part of his Epistle, the language, figures and examples of a man evidently less gifted than himself. Especially remarkable, moreover, would be his silence concerning Jude, seeing that he made mention of Paul and his Epistles. If we add to this the fact that the second Epistle is rich in peculiar expressions, that the three chapters contain more than twenty ἅπαξ λεγόμενα, that the Epistle of Jude expressly refers to the words of the Apostles, v. 17, and specifies that it was quickly composed to meet a particular emergency, v. 3, the hypothesis that Jude made use of the second Epistle of Peter, is more probable than that Peter made use of the Epistle of Jude. We call particular attention to the word ἐμπαῖκται, Jude 18; cf. 2 Peter iii. 3, which does not occur elsewhere in the New Testament.

[Those who wish to study this question in all its bearings, are referred to Brückner's Excursus on 2 Peter ii., in his edition of De Wette's *Handbuch*, Vol. I., Part III., pp. 163–170, who maintains the priority of St. Jude and St. Peter's acquaintance with his Epistle, but vindicates the independence of the latter; to Huther's Appendix to his Commentary on the Epistle, Davidson, Introduction, etc., Vol. III., pp. 399–408. Alford, in his *Prolegomena* to this Epistle, Section 3, pronounces for the priority of St. Jude. Wordsworth reaches the opposite conclusion, which is also the opinion of Oecumenius, Estius, Mill, Benson, Witsius, Dodwell, Lenfant, Beausobre, Hengstenberg and Heydenreich, besides the authors named by Fronmüller. For convenience' sake, I have given the most important parallel passages in the Introduction to St. Jude's Epistle, to which the reader is referred.—M.]

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§ 5. DATE OF THE EPISTLE.

Mayerhoff undertakes to prove that it was composed by a Jewish Christian at Alexandria, about the middle of the second century. Schwegler considers the end of the second century to be the earliest date of its origin. Huther ascribes it to the beginning of the second century. This disagreement among critics entirely ignores, first, that the intellectual strength which characterizes this Epistle, is not found elsewhere in the second century; and secondly, that the appearance of the seducers, against whom this Epistle is directed, coincides, according to the notices found in the Pastoral Epistles of St. Paul and in the Revelation of St. John, with the very period to which the Epistle, which must have been written shortly before his death, introduces us. "At the beginning of the second period of the Apostolical age, the Gentile Gnostic apostacy broke out with gigantic energy in the Churches of Asia. Paul had finished his work, but Peter was still destined to raise his warning voice before the end of his life." Thiersch.

§ 6. LITERATURE.

The same works specified in the Introduction to the first Epistle, viz.: those of GERHARD, CALOV, RIEGER, STARKE, DE WETTE, HUTHER, and particularly DIETLEIN, *Second Epistle of Peter*, 1851.

[*De argumento epist. Petri posterioris et Judæ Catholicarum*, in CRIT. SACR. *Thes. Nov.* II., 982.

BP. SHERLOCK: *The Authority of the Second Epistle of St. Peter*, Works, IV., 137.

SIMPSON: *Commentary on 2 Peter*. 4to. London, 1632.

ADAMS, THOMAS: *A Commentary on the Second Epistle of Peter*. London, 1633. Folio. Imp. 8vo., 1839.

SMITH, THOMAS: *A Commentary on the Second Epistle of Peter.*

LILLIE, JOHN, D.D.: *The Second Epistle of Peter, the Epistles of John and Judas, and the Revelation.* Translated from the Greek, with Notes. New York, 1854.

Separate treatises, expositions and sermons will be referred to in the Commentary.—M].

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COMMENTARY.

THE SECOND EPISTLE GENERAL OF PETER.[1]

CHAPTER I. 1–11.

ANALYSIS:—The brotherly salutation and prayer of blessing (v. 1. 2) are followed by the exhortation: Forasmuch as God richly furnishes you with whatever is necessary for your spiritual life, do ye also furnish whatever is agreeable to His will; then the entrance to His kingdom shall be opened to you.

1 Simon[1] Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through[2] the righteousness of God and our Saviour Jesus 2 Christ: Grace and peace be multiplied unto you through the knowledge of God, and 3 of Jesus[3] our Lord, According as his divine power hath given unto us all things[4] that *pertain* unto life and godliness, through the knowledge of him that hath called us to 4 glory and virtue:[5] Whereby are given unto us exceeding great and precious[6] promises; that by these ye might be partakers[7] of the divine nature, having escaped[8] the 5 corruption that is in the world through lust. And besides this,[9] giving all diligence, 6 add to your faith virtue; and to virtue, knowledge; And to knowledge, temperance; 7 and to temperance, patience; and to patience, godliness; And to godliness, brotherly 8 kindness; and to brotherly kindness, charity. For if these things be in you,[10] and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge 9 of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot 10 see afar off, and hath forgotten that he was purged from his old sins.[11] Wherefore the rather, brethren, give diligence[12] to make[13] your calling[14] and election sure: for 11 if ye do these things, ye shall never fall: For so an entrance[15] shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

TITLE. [[1] Steph. επιστολη πετρου χαθολιχη δευτερα: Elz: πετρ. του αποστ. επιστ. χαθ. δευτερα: επιστολη χαθολιχη δευτ.—του αγιου αποστολου πετρου. G. al.—πετρου επιστ. β'. C:—πετρου επιστ. δευτερα Cod. Mosq. πετρου β. A. B. Cod. Sin.—M.]

Verse 1. Lachmann, Tischend. Ed. 7, reads Συμεὼν with A. G. K. and the majority of Codd., cf. Luke iii. 30; vii. 40; Rev. vii. 7; Acts xv. 14; Heb. שִׁמְעוֹן.

[German: . . . . in the righteousness of our God, and of the Saviour Jesus Christ.—M.]
[[2] εἰς δικαιοσύνην τ. κυρίου. Cod. Sin.—M.]

Verse 2. [[3] ἰησοῦ χριστοῦ A. Cod. Sin. al.—M.] Tisch. omits τοῦ θεοῦ καὶ Ἰησοῦ.
[German: Grace and peace happen to you more and more richly, in the knowledge of God and of Jesus our Lord.
Translate: Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord.—M.]

Verse 3. [[4] τὰ πάντα A. Cod. Sin.—M.]
[[4a] πρὸς τὸν θεόν καὶ (** improb. τ. θ. κ., Tisch.) ζωὴν Cod. Sin.—M.]
[[5] ἰδίᾳ δόξῃ καὶ ἀρετῇ A. C. Cod. Sin.—M.] Lachm. Tisch.
[German: Forasmuch as His divine power hath given us all things which are necessary for life and godliness, through the knowledge of Him that called us by His glory and Divine virtue.
Translate: . . . . By His own glory and virtue.—M.]

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Verse 4. [6 τίμ. ἡμῖν καὶ μέγιστ. B. Cod. Sin. al. Rec. ἡμῖν before καὶ τίμια, with Cod. Mosq., Cod. Angel. Rom.; μέγ. καὶ τίμια ἡμῖν A. B. C.—M.]
[7 φύσεως κοινωνοὶ Cod. Sin.—M.]
[8 τὴν ἐν τῷ κόσμῳ ἐπιθυμίαν Cod. Sin.; τῷ before κόσμῳ A. B. Cod. Angel. Rom.; ἐπιθυμίαις καὶ C.—M.]
[German: Through which He hath given unto us the greatest and most precious promises, that by means of these ye might become partakers of the Divine nature, having escaped from the corruption in lust which is in the world.
Translate: . . . . the corruption which is in the world in lust.—M.]

Verse 5. [9 δὲ τοῦτο Cod. Sin.; αὐτὸ δὲ τοῦτο C**; αὐτοὶ δὲ A; καὶ αὐτὸ τοῦτο δὲ Rec.—M.]
[German: But for this very reason use all your diligence, and present in your faith manly courage, in courage discrimination.
Translate: . . . . giving on your side (Alford) all diligence, furnish in your faith virtue, and in your virtue knowledge.—M.]

Verse 6. [German: In discrimination, self-control, and in self-control, stedfastness. . . . .
Translate: . . . . in self-control endurance. . . . .—M.]

Verse 7. [German: In godliness brotherly love, and in brotherly love universal charity.—M.]

Verse 8. [10 ἡμῶν C.—M.]
[German: For where these things are found in you and abound, they will not let you be idle or unfruitful for the knowledge. . . . .
Translate: For these things being yours (Lillie) and multiplying, render you not idle nor yet unfruitful for (De Wette, Alford). . . . .—M.]

Verse 9. [11 ἁμαρτημάτων A. Cod. Sin. Cod. Mosq.—M.]
[German: For he to whom these things are not present, is blind, not seeing afar off, having placed in forgetfulness the purification of his former sins.
Translate: For he that lacketh these things is blind, short-sighted, having incurred forgetfulness (Alford). . . . .—M.]

Verse 10. [12 σπουδ. ἵνα διὰ τῶν καλῶν ἔργων Cod. Sin.; same addition with further ὑμῶν A. Vulg. Syr. al.—M.] ἵνα διὰ τῶν καλῶν ὑμῶν ἔργων βεβ. Lachmann.
[13 ποιεῖσθε A.—M.] ποιῆσθε, Lachmann.
[14 παράκλησιν A.—M.]
[German: . . . . ye shall never stumble.—M.]

Verse 11. [15 εἴσοδος without the Article.—M.]
[German: For thus shall be richly presented to you the entrance into the . . . .
Translate: . . . . richly furnished. . . . .—M.]

EXEGETICAL AND CRITICAL.

VER. 1. **Simon Peter.**—The opening of the first Epistle has only Peter. It seems that he uniformly bore the name of Simon only while he continued to accompany Jesus till after His ascension; at least Jesus always called him Simon, Matt. xvii. 25; Mark xiv. 37; Luke xxii. 31; John xxi. 15. 16. 17. The disciples also appear to have called him Simon, Luke xxiv. 34; Acts xv. 14. Afterwards they began to distinguish him from others of the same name by the honourable surname Peter, Acts x. 5. 18. The Evangelists call him more frequently Peter than Simon Peter; in the Pauline Epistles Peter is already the constant form; in the Gospels the two names are sometimes used alternately, John xiii. 36. 37; cf. Matt. iv. 18; x. 2; xvi. 16; xvii. 25.—It is improbable that the conjoining of both names denotes on the part of Peter the design of describing merely his natural and his new birth. There is more probability in Besser's suggestion, "that the full name, Simon Peter, has a kind of testamentary form," for he was near his life's end. [Simon, or rather *Simeon*, Συμεών, שִׁמְעוֹן, cf. Acts. xv. 14. The Aramaic form of Simon seems to favour the view, that this Epistle was addressed to *Jewish* Christians. Alford remarks, that the occurrence of this form is at all events a testimony in favour of the independence of the second Epistle. It was not *adapted* to the first: which, considering that it *refers* to the first, is a note, however slight, on the side of its genuineness.—M].

A Servant and Apostle of Jesus Christ.—The same designation is used by St. Paul, Rom. i. 1; Titus i. 1; and St. James also calls himself a servant of Christ, one of the highest titles of honour, ch. i. 1; cf. Gal. i. 10. The former denotes his relation of dependence; the latter, the dignity of his office.

To them that have obtained like precious faith with us: τοῖς λαχοῦσι sc. χαίρειν λέγει. λαγχάνω=I obtain by lot, by fortune, by Divine appointment, or by inheritance, cf. Luke i. 9; John xix. 24; Acts i. 17. The word excludes all personal agency and merit.—**Faith** may here be taken objectively or subjectively, either as a cycle of truths believed, or as a definite disposition of faith; the former agrees better with λαγχάνω and ἰσότιμος, and accords with παρούσῃ ἀληθείᾳ, v. 12, cf. Jude 3. Every faith and every construction of the truths of faith are not of equal value; there are inadequate and adequate, light and weighty representations of the Divine truths. But Peter here assures his readers that the faith, which in the dispensation of God was communicated to them, is equal in value and weight to that confessed by him and the other Apostles, cf. Acts xi. 17; xv. 9. 11. The consideration of these passages seems to convey the idea that Peter is here addressing Gentile Christians. — ἡμῖν, elliptically for τῇ ἡμῶν πίστει, Winer, 6 ed., p. 645, equal in value to our faith. [Hornejus: "*Dicitur fides æque pretiosa, non quod omnium credentium æque magna sit, sed quod per fidem illam eadem mysteria et eadem beneficia divina nobis proponantur.*" The references to *Acts* are hardly necessary; whoever they were, *Jewish* or *Gentile* Christians, their faith, says Peter, is equally precious in the sight of God with his (Peter's) faith and that of the other Apostles.—M].

In the righteousness of our God and Saviour Jesus Christ.—This clause also favours the objective construction of faith. Its centre and foundation are in the righteousness of God. Gerlach and Dietlein maintain that "our God and Saviour Jesus Christ" are here intimately connected, so that Jesus is called God. But seeing that the Petrine doctrine calls Jesus Lord, but in no other place except this, God, the former is more correctly applied to the Father. But what is the righteousness of God and that of the Saviour? We must here distinguish two sub-

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jects. So Huther, δικαιοσύνη derived by Aristotle from δίχα, διχάζειν, to divide in two equal parts, to appoint to each his own. δίκαιος, one who sustains a right relation to others, who is just what he ought to be. צַדִּיק applied to the judge or king who protects and administers justice, hence frequently used of the judicial acts of God as evidenced in the salvation and reward of the godly, and in the punishment of the ungodly. This is often expressed by the terms צְדָקָה, צֶדֶק, which sometimes denote truth and goodness. Here it is clearly not to be taken, as in Rom i. 17, in the sense of righteousness which comes from God and is valid before Him, *i. e.*, imputed righteousness; this, to say nothing of its being an essentially Pauline idea, is impossible on account of the following καὶ σωτῆρος. It is rather to be taken as an attribute of God, as it occurs in Rom. iii. 25. 26, descriptive of the judicial activity of God. The manner how Peter understood its manifestation in the centre of our faith, viz., in the work of redemption, is not further indicated in our passage. But we may doubtless infer from ch. ii. 1, where the term "to buy" is used, that his conception is the same as in Rom. iii. 25, that Jesus satisfied the justice of God, which demands the death of the sinner, by paying a sufficient ransom for all mankind. This required Jesus to be perfectly sinless and holy. This is the δικαιοσύνη σωτῆρος; so that the word bears a double sense, applicable to the righteousness of God and to the holiness of Jesus. That our passage is closely connected with the doctrine of Paul, seems almost unmistakable, and is not surprising in consideration of the passage ch. iii. 15. Huther takes δικαιοσύνη=the conduct corresponding to His holiness, which makes no difference between the one party and the other; de Wette incorrectly=grace and love. [Winer, p. 142, has fully shown that τοῦ Θεοῦ καὶ σωτῆρος I. X. may be grammatically rendered "*of our God and Saviour Jesus Christ*"; Bp. Middleton, p. 595, also asserts that "this passage is plainly and unequivocally to be understood as an assumption that Jesus Christ is our *God* and Saviour." The ostensible design of the Epistle to refute the errors of those who separated *Jesus* from *Christ*, and *denied the Lord that bought them*, and rejected the doctrine of His divinity, supports this construction. See more in Wordsworth.—M.]

VER. 2 contains the salutation of blessing, as 1 Pet. i. 1; but further specified by ἐν ἐπιγνώσει, a stronger expression than the simple γνῶσις, and of frequent occurrence in this Epistle, vv. 3. 8; ch. ii. 20. Paul often uses it, especially in the Epistle to the Colossians, ch. i. 9. 10; ii. 2; iii. 10; also Rom. i. 28: iii. 20; x. 3; Eph. i. 17; iv. 13; Phil. i. 9; 1 Tim. ii. 4; vi. 20; Tit. i. 1; Phil. 6; Heb. x. 26.—It deserves to be particularly noticed because of the tendency to false gnosis, which was then beginning to appear. The word denotes acknowledgment, a knowledge which enters into an object and takes affectionate cognizance thereof; which is not satisfied with a merely outward relation to it, but seeks to enter into and to lay hold of that object. The verb is also found in the Gospels; *e. g.*, Matt. vii. 16; xi. 27; xiv. 35; Mk. ii. 8; Luke i. 4. Calov defines it correctly as "practical, confiding knowledge=faith." He adds, that it contains a gentle caution against their forfeiting grace and peace by sins against their conscience or by apostasy. The gifts of God presuppose not only a vessel to receive them, but an advance on our part. ἐν ἐπιγνώσει, it is the medium and vehicle of the multiplication of grace. τοῦ Θεοῦ καὶ Ἰησοῦ; Ἰησοῦ does not require the Article, because the Father and the Son are one in Essence.

VER. 3. Here begins the Epistle proper, which, as Roos observes, may be compared to a stream which is wide and deep at its very source. In this it resembles the first Epistle. Vv. 3. 4, show what God does for believers, vv. 5–8, what they are expected to do. Gerlach: "The beginning of the Epistle is peculiarly full of fire and life, and translates us forthwith into the whole plenitude of Gospel grace."

Forasmuch as His Divine power hath given us all things; ὡς—δεδωρημένης. Grotius connects ὡς with the preceding, and explains that he did not value that knowledge so highly for nothing, forasmuch as it is the means whereby the Divine Power communicates all things to us; but it is better to connect ὡς with Calov with what follows. ὡς is not pleonastic, but denotes here, as frequently elsewhere, a well founded assurance; so De Wette, Dietlein, Huther. One might therefore translate: "Assured that the Divine Power has given us all things, strive," cf. 1 Cor. iv. 18; Acts xxvii. 30; Winer, p. 639.—δεδωρημένης, from the *Middle* δωρέομαι, not as if the *perf. passivi* were used instead of the *perf. activi.* Winer, p. 277. So LXX. Gen. xxx. 20. αὐτοῦ refers both to Θεοῦ and Ἰησοῦ.

His Divine Power.—The Holy Ghost is not any more referred to here than in Eph. i. 19, although the Holy Ghost is described as "power from on high," Lke. xxiv. 49; cf. Acts i. 5, and He is usually the medium whereby God bestows grace. **Which are** (*necessary*) **for the** (*true spiritual*) **life,** which is planted through regeneration, for the life emanating from God, **and for** the evidences of the same, for the exhibition **of godliness.** Gerlach: "The Divine Power has given us all things necessary for regeneration and holiness, so that the Christian has no excuse." Bengel: "Look, it is not only by piety that we attain life, the Divine glory brings life, the Divine power godliness, to the one is opposed destruction, to the other lust (v. 4.)"

Through the knowledge of Him that called us.—Here, as in v. 2, believing knowledge is the medium of the attainment of the Divine communications of life.

That called us, cf. 1 Pet. ii. 9; i. 15; 2 Pet. 1. 10. The calling of God is the *temporal* fulfilment of the PRE-*temporal* [eternal—M.] act of election. The end of the calling is not indicated here; where it is not mentioned, as in 1 Pet. ii. 21; iii. 9, we may supply it, as importing eternal salvation and glory, 1 Pet. 5. 10; cf. 1 Thess. ii. 12; 1 Tim. vi. 12; 2 Tim. i. 9; Heb. ix. 15.

By His glory and virtue.—διὰ δόξης καὶ ἀρετῆς. [The reading ἰδίᾳ δόξῃ καὶ ἀρετῇ given in *Appar. Crit.*, which see, is the most authentic. ἴδιος=*suus* is peculiar to Peter; cf. ii 22; iii. 3. 16. 17; 1 Pet. iii. 1. 5. Athanasius, *Dialog. de*

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Trin. i. 164, cites this passage as from "*The Catholic Epistles.*"—M.] Peter, who often uses the word glory, connects it elsewhere with κρατός, 1 Pet. iv. 11; v. 11, here with ἀρετή. So Paul also praises the glory of the grace of God, Eph. i. 6; cf. Acts vii. 2; Rom. i. 23; ii. 7; v. 2; ix. 4; xv. 7; 1 Cor. ii. 8; 2 Cor. iii. 18; viii. 23; Phil. i. 11; Col. i. 11. On *glory* see the note on 1 Pet. i. 7. δι' ὧν shows that δόξα and ἀρετή must not be reduced to one idea and rendered "glorious power." Respect being had to the above mentioned connection, and to the derivation of ἀρετή (from ἀνήρ or ἄρης, like *virtus* from *vir*), which denotes primarily manhood, strength, valour, we cannot, with Bengel, refer ἀρετή to the moral attributes of God, but rather adopt the exposition of Roos, that "God calls us by means of a glorious, great, rich and wonderful grace, which is worthy of His Divine Name, and by a mighty energy, because His call is powerful and also a drawing, which renders our coming to Christ possible, Jno. vi. 44; cf. 1 Pet. ii. 9."—δόξα; connect with the brightness with which God shines in the hearts of those whom He wakens, 2 Cor. iv. 6. Others refer δόξα and ἀρετή to the manifestation of the glory and moral perfection of God in the Person of Christ. Jno. i. 14; Acts ii. 22; x. 38. Huther refers δόξα to His Being, ἀρετή to His acts.

VER. 4. **Through which He hath given unto us the greatest and** (*most*) **precious promises.**—Through which, *i. e.*, His glory and Divine power.—ἐπαγγέλματα properly, promises, which, although they are gifts *per se*, are the more precious because their bestowal involves also the bestowal of part of the promised riches. Thus we read in Acts ii. 33, "having received from the Father the promise of the Holy Ghost," *i. e.*, the Holy Ghost who had been promised. Hence Gerhard understands it of the promised riches themselves, *i. e.*, redemption and atonement, adoption, union with God, the gift of righteousness and eternal life. Only it should be remembered that these are likewise the earnest of still greater riches to come.—δεδώρηται, again Middle, to be joined with καλέσας.

That by means of these ye might become partakers of the Divine nature.—It is incorrect to construe with Roos and *al.*: "The sum-total of what is contained in the great and precious promises of God, is that we may become partakers of the Divine nature." ἵνα rather intimates that the reference is to the end contemplated in those glorious attributes and promises of God.—διὰ τούτων refers both to δόξα and ἀρετή and to ἐπαγγέλματα. [But it is doubtful whether there is such a double reference; τούτων seems to point to ἐπαγγέλματα as the nearest noun. See Winer, p. 170. ἵνα is telic, and the end proposed in these promises is their becoming partakers of the Divine nature.—M.]

Partakers of the Divine nature; φύσις, the Being, the Essence proper, cf. Rom. xi. 24; Eph. ii. 3; Jas. iii. 7, from φύω, as it is with God from all eternity, and comprises all His perfections. "What is the Divine nature?" asks Luther. "Eternal truth, righteousness, eternal life, peace, joy, delight, and whatsoever good may be named. Hence he, who becomes a partaker of the Divine nature, is wise, righteous and omnipotent against the devil, sin and death." Calvin aptly compares the incarnation of Christ. As His human nature partook of the Divine, so believers are to become partakers of the Divine nature.—The reference, consequently, is not only to a moral resemblance, to an ideal communion, but to a veritable communion of being, which begins here below in our regeneration, 1 Jno. i. 3, but will be consummated hereafter. Cf. Rom. viii. 29; Jno. xvii. 21. This involves the glorification of the body, Phil. iii. 21, seeing God and sharing in His glory, 1 Cor. xiii. 12, and increasing resemblance to Him, 1 Jno. iii. 2. "When He shall appear we shall *resemble* (ὅμοιοι) Him." "This does not mean that the partakers of the Divine nature shall be exactly like (*i. e.*, equal to) God. God reserves to Himself His Person, although He shares with us His nature. As the sun reflects his image in a clear lake or a dew-drop and yet remains the sun, so also does God remain as He was and as He is, although He has made men partakers of His nature." Zeller's *Biblisches Wörterbuch.* [Origen, in *Levit. Hom.* 4, cites this passage as from a genuine writing of Peter, also Athanasius, *c. Arian. Orat.* 2. 1. 133. Wordsw. —M.]

Having escaped from the corruption, etc.—ἀποφυγόντες, not in a preceptive sense, as Calov takes it, "only ye shall escape," for it is immediately connected with the preceding clause and not with the following Imperative: it rather means after, on the supposition that, ye have escaped. The Aorist, which denotes an action merely as a past event (Winer, pp. 290. 291) forbids the rendering, "if ye escape forthwith." Bengel: "There is an antithesis between *partakers* and *escaping*, and also between *Divine nature* and *corruption in lust.* This escaping denotes not so much our duty as a Divine benefit which accompanies the communion with God."

τὴν φθοράν (cf. Rom. viii. 21; Gal. vi. 8; Col. ii. 22; 2 Pet. ii. 12. 19) not Active, but Passive, not only moral, but physical corruption. Here we meet again the antithesis between the perishable and the imperishable which is deeply rooted in the Apostle's soul. Cf. 1 Pet. i. 4. 7. 18. 23–25; 2 Pet. iii. 10, etc.—Corruption reigns in the world and penetrates it in all its parts; its source and strength lie in the anti-divine lust which excites the wrath of God and ruins human nature, in soul and body. Cf. Eph. iv. 22. Roos: "There lies a corruption in the lusts common to the world. The old man through lusts corrupts himself in error, so that he grows worse and worse. The carnal lusts war against the soul, which thereby is increasingly enfeebled and darkened. It grows in wickedness, becomes more like the devil, and inclines to hell. Through many of these lusts the naturally good condition of the body also is ruined." [Calvin: "*Hanc non in elementis quae nos circumstant, sed in corde nostro esse ostendit, quia illic regnant vitiosi et pravi affectus, quorum fontem vel radicem voce concupiscentiae notat. Ergo ita locatur in munda corruptio, ut scimus in nobis esse mundum.*"—M.]

VER. 5. **But for this very reason—knowledge.**—καὶ αὐτὸ τοῦτο δὲ begins the apodosis. αὐτὸ τοῦτο used adverbially, *it is just therefore—wherefore I exhort you, it is for this very reason, on this very account*, see Winer, p. 155.—καὶ as God

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does His part, so do ye yours. δὲ is added, because the positive side of their escape is now made prominent. [τοῦτο δὲ σπ. παρεισενέγκαντες stands parallel to ὡς πάντα . . δεδωρημένης, etc., and v. 4 is an explanatory relative clause to the words διὰ δόξης καὶ ἀρετῆς, so Winer.—M.]

All diligence.—Cf. vv. 10. 15; iii. 14. A very comprehensive term. Use with all earnestness the energies of faith which have been bestowed upon you for your holiness.—Luther:—"Ye have a goodly heritage and a good field, take care that you suffer no thistles and weeds to grow in it."—παρεισενέγκαντες (ἅπαξ λεγ.) denotes bringing in something along with one, quietly and without ostentatious display.—ἐπιχορηγεῖν, a word peculiar to Paul, 2 Cor. ix. 10; Gal. iii. 5; Col. ii. 19, to furnish, supply. Generally the reference to the chorus is entirely ignored. The word is often used of expenses that are incurred, and denotes here that we must be prepared to incur expenses in order to furnish this garland of virtues. The furnishing on our part corresponds to the furnishing on God's part, v. 10. "The gifts of God are followed by our diligence, our diligence is followed by the entrance into the kingdom." Dietlein gives the ungrammatical rendering: "leads in the dance."—ἐν τῇ πίστει. Faith, which leads the chorus, identical with the practical knowledge of vv. 2. 3, is the root of those virtues, love, its crown, ends it. Augustine: "Faith is the root and mother of all virtues." It appears here as a gift of grace, Jno. vi. 29; Eph. ii. 8. 9.—ἀρετήν, manly, decided conduct before the three enemies of our salvation, and readiness to good works. It corresponds to the ἀρετή of God, v. 4, which energetically repels all evil. De Wette and Huther are too general in rendering "moral fitness." Of the seven fruits on the tree of faith this is the first and the best, cf. Phil. iv. 8. It must be coupled with γνῶσις, which is different from ἐπίγνωσις, of which it is the fruit, cf. 1 Pet. iii. 7; Phil. i. 9; a wise demeanour with a ready perception of what is useful or harmful, of what is to be done and to be avoided, cf. Eccl. viii. 9. It preserves us from indiscreet zeal and exaggerations. Luther:—"Prudence is the eye of all virtues, without which virtue easily degenerates into faults." Calov:—"It leads and moderates all virtues, so that in the practice of it we err neither by doing too much nor too little, nor stray from the right goal."

Vv. 6. 7. **And in knowledge—love.**—ἐγκράτεια, abstinence from the lust of the world, self-control. "It abstains from the evil it knows to identify, and in Christian liberty steadily bridles the desires, 1 Pet. iv. 8; Gal. v. 22." Richter. ὑπομονή, endurance, perseverance under abuse, want, troubles, dangers and sufferings. "Self-government accustoms men to be hard to themselves, and thus to endure sufferings." Ph. M. Hahn.—τὴν εὐσέβειαν, the disposition in which the consideration of God controls the whole life, in which He is held in supreme honour, whereby His approval is sought, and the doing of which things constitutes its own happiness.—φιλαδελφία, 1 Pet. i. 22; Rom. xii. 10; 1 Thess. iv. 9; Heb. xiii. 1; Gal. vi. 10.—τὴν ἀγάπην, love in general, universal kindness toward all men. Bengel:—"Each of these several steps begets and facilitates the next; each next tempers and perfects the preceding."—Gerlach:—"The import of this scale of Christian graces may be still more appreciated by considering it in an inverted order, and by acquiring the conviction that each successive step necessarily presupposes the one which precedes it."

Ver. 8. **For if these things are in you,** etc.—ὑπάρχειν, to lie under, to be taken for granted, to be truly subsisting, to be at one's command, like a property. If these qualities have become your inward property, cf. Acts iii. 6.—πλεονάζοντα, and if by daily practice they multiply, Rom. v. 20; vi. 1; 2 Thess. i. 3, they will not suffer you to appear as unworkful [ἀργός =ἄεργος.—M.] and unfruitful; they will exhibit themselves in all manner of good works, and impel you to an ever-growing, profound, comprehensive and thorough knowledge of Jesus Christ. Thus there is an admirable fitness, in that the knowledge of Christ, which consists of different gradations, is first described as the source and afterwards as the fruit of those virtues. [Christ is the Author and Finisher of our faith.—M.]

Ver. 9. **For he to whom these things—not seeing afar off.**—Supply before γάρ the thought, 'strive so much the more earnestly after these things, for—otherwise you go in the direction of relapse and blindness.' Huther:—"A negative illustrative explanation of the preceding verse. He is blind while he thinks after the manner of those false teachers, that he has light; he knows neither himself, nor God, nor Christ; he is in the darkness, 1 Jno. ii. 9. 11; Rev. iii. 17; Prov iv. 19."—μυωπάζων from μύωψ, one who is near-sighted and obliged partly to shut his eyes in order to see objects at a distance. Such an one accordingly is blind both in regard of the present and of the future; he intentionally shuts the eyes of his spirit against the light, wherever it is disagreeable to him. Grotius, falsely:—"He is blind, or if not wholly blind, short-sighted." Huther:—"He only sees that which is near (earthly things), not that which is distant (heavenly things)." [Fronmüller's view is the reproduction of that of Suidas: "*Itaque* τυφλὸς μυωπάζων' *is dicitur qui ideo cæcus est, quia sponte claudit oculos, ut ne videat, aut qui videre se dissimulat, quod vel invitus cernit.*"—M.]

Having placed in forgetfulness the purification of his former sins.—This describes the way in which that getting blind is brought about. Bengel notes the fitness of the term λήθην λαβὼν as expressive of that which man willingly suffers, that which he wishes for, cf. Rom. v. 19. An example is found in the wicked servant, Matt. xviii. 28.—τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.—Winer inclines to the interpretation, "purification of sins=putting away of sins, removal of sins," p. 200. But one can hardly say: καθαρίζονται ἁμαρτίαι. Sins are purified=removed. Translate, rather, "the purification of their sins, *i. e.*, of their guilt, which takes place in justification," cf. Ps. li. 4; Ex. xxix. 36. 37; Heb. i. 3; ix. 22. 23; 1 Jno. i. 7. It emanates from the blood of Christ by means of faith, Rom. iii. 24. 25. [Oecumenius:—"καὶ γὰρ καὶ οὗτος ἐπιγνοὺς ἑαυτὸν διὰ τὸ καθαρθῆναι τῷ ἁγίῳ βαπτίσματι, ὅτι πλήθους ἁμαρτιῶν ἐξεπλύθη, δέον εἰδέναι ὅτι καθαρθεὶς καὶ ἁγιότητα ἔλαβε, νήφειν

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ἵνα διαπαντὸς τηρῇ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον, ὁ δὲ ἐπελάθετο."—M.]

VER. 10. **Wherefore the rather**, etc.—σπουδάσατε βεβαίαν.—Lachmann's reading (see Appar. Crit.) is only in apparent conflict with Paul, who also insists upon a faith evidenced by love and good works. "Peter desires that our calling and election should be also secure with us and not only with God, and that we should make it thus secure by good works." Luther.—Our calling becomes secure, sure and certain, if it leads to the issue which is desired.—**Brethren.**—This address is not found in the first Epistle; but we have its equivalent: *Beloved*, ch. ii. 11. [Bengel: *In priore epistola nunquam, in altera semel hanc appellationem Petrus adhibet: ex quo gravitas hujus loci apparet.*—M.]

Your calling and election sure.—The calling is placed first with reference to ourselves, who become first conscious of our calling, and afterwards of our election. ἐκλογή denotes not the worthiness and distinction conditioned by our our own doings, nor our entering here in *time* into communion with God, but as usual, the eternal purpose of God, cf. 1 Pet. i. 1; ii. 4. 6. 9; Acts ix. 15; Rom. ix. 11; xi. 5. 7. 28; 1 Thess. i. 4. Those who consider themselves elect are still liable to stumble and fall. Huther applies it to the separation of the called from the world and to their translation into the kingdom of God, in which their calling is instrumental.—Augustine:—"Even for perseverance in obedience you must hope in the Father of Light, and implore Him in daily prayers; but in doing so you must have the assurance that you are not excluded from the election of His people, because it is God Himself who enables you to do so."

For if ye do these things, if ye exhibit these qualities (v. 5, etc.), **ye shall never stumble.**—*οὐ μὴ πταίσητε.*—*πταίειν*, to strike the foot against a stone, to stumble, to fail, to come to grief. The figure is taken here, as in 1 Cor. ix. 24, from those who, at the games, run within the course. Tossan:—"James (iii. 2) says, indeed, that we all fail or stumble in various ways; but Peter here refers to a stumbling which denotes a man's keeping down, or his falling wholly away from the grace of God, or forfeiting it," cf. Heb. xii. 13.—The Intensive *οὐ μή* with the *Conj. Aor.* is used when something is to happen at an indefinite period, or very rapidly, see Winer, p. 528.

For thus shall be richly furnished to you, etc.—*Richly* corresponds to *πλεονάζειν*, v. 8, and is the antithesis to 1 Pet. iv. 18, "that ye may enter not as from shipwreck or a fire, but as it were in triumph." Bengel.—"But those who enter otherwise (although we ought not to despair of the weak) will not pass on thus joyously, the door will not be open as wide for them, but it will be narrow and hard to them, so that they struggle and would rather be weak all their life than die once." Luther.—Huther understands the rich fulness of future felicity.—*ἐπιχορηγηθήσεται* corresponds to v. 5. If ye richly contribute, furnish forth those virtues, God also will furnish you a richly opened entrance into His kingdom. Roos thinks that this entrance begins already here upon earth. "The state of grace builded upon the foundation of the calling and election of God becomes more and more immovable, so that the danger of losing it is continually lessening. One enters also further and further into the eternal kingdom of our Lord and Saviour Jesus Christ, so that one receives more and more richly the Spirit who rules all things therein, and through this Spirit one obtains more and more fully the knowledge of the Father and the Son and the capacity of acting in all cases more and more in conformity to the laws which are valid in that kingdom."—*βασιλείαν* is connected with the synoptical sayings of Christ, and is not found in the first Epistle, which describes eternal life by the figure of an inheritance, 1 Pet. i. 4; iii. 9, 7.

DOCTRINAL AND ETHICAL.

1. It is impossible to enter into the stream of truth, power and Apostolical majesty which we encounter at the opening of this Epistle without gaining the firm conviction that here speaks not an unknown personage of the second century, who falsely arrogates to himself the title of an Apostle and the name of the Prince of the Apostles, but that it is he himself, as he testifies in the Introduction to the Epistle.

2. As in Paul, so here, the atonement whereby the justice of God was satisfied, and justification by faith in the free grace of God in Christ, are represented as the centre of the Christian faith.

3. An essential moment of faith is knowledge, to which peculiar prominence is given in the second Epistle of Peter, doubtless, among other reasons, because the Apostle had to deal with an intellectual tendency which attached a very great value to knowledge, although it was only one-sided and theoretical. He, therefore, vindicates the claims of vital, practical knowledge, ch. i. 2. 3. 5. 6. 8; ii. 20; iii. 18; the beginning, progress and completion of which should be duly distinguished from one another, ch. i. 3. 8. "He opposes to the falsely celebrated knowledge of those false teachers the true knowledge." Besser. Cf. Rev. ii. 24; 1 Jno. ii. 23; Jno. xvii. 3.

4. The wakening of a sinner from spiritual death and the communication of a new life to him require on the part of God the same putting forth of power as the resurrection of Christ from the dead, Eph. i. 19. 20. Hence every thing is here referred back to the Divine Power. "In conversion, justification, and the first bestowal of grace, grace alone works for and in us sinners. But afterwards we are bound and able to coöperate, not in our own strength, but in the strength of God by grace." Richter. Our confessions teach rightly: "That as those who are physically dead cannot of themselves and of their own strength reanimate their dead bodies and restore them to life, so also those who are dead in sins cannot of their own strength achieve their spiritual and heavenly righteousness and spiritual life, unless the Son of God deliver them from the death of sins and quicken them," 2 Cor. iii. 5; 1 Cor. ii. 14; Jno. xv. 5; Phil. ii. 13; *Formula Concordiæ.* Müller, p. 590.—*Confess. Aug.*, Art. 2, 18.

5. How lofty the vocation of us poor, sinful men! The kingdom of God, communion with

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God, His glory and actually participation in His Nature are all held out to us. While pantheism dreams of a God, who as the universal Spirit of the world is ever engaged in an incessant alternation of ebb and flow, now distributing and again gathering Himself, now scattering in innumerable drops and again flowing back into an ocean, Holy Scripture makes us acquainted with the living, personal God, eternally exalted above His creatures, and yet so condescending to those who love Him as to make them partakers of His Being. The Triune God wills to dwell in His elect, to make them one spirit with Him, and yet to make them personally different from Him.

6. "Corruptible and perishable lust often commends itself as a thing permitted, and wicked men often turn and twist the commandments of God until they think that they have found a warrant for the gratification of that lust; because then this perverted dogma of Christian liberty constitutes the whole of their Gospel, which they are minded and ready to practise." Roos.

7. Doubts of one's calling and election to eternal life are best overcome by giving all diligence in furnishing those virtues (v. 5), and warring against the opposite sins. "Although all the rest (v. 5, etc.,) flows from faith in the grace of God in Christ, it attains only gradually the control of man's doing and not-doing through proof." Gerlach. "On the seven-fold tree of faith one part grows out of the other; the first contains the germ of the second, the second enables the third to come to a healthy growth, and all of them together are consummated in love." Besser.—Good works are indissolubly united to the true knowledge of Jesus Christ, so that knowledge also must be denied to the idle and unfruitful.

8. Those who forget the principal article of the forgiveness of sins through the blood of Jesus, lack the most efficient incentive to holiness, the Spirit, who teaches men to abhor sin as the greatest evil, takes flight, and relapse inevitably ensues.

9. The election of believers is forever objectively secure; but they must become more and more firmly established in it, so that nothing shall be able to upset their being sealed with the Holy Spirit.

10. "The seven-fold furnishing forth of virtue on the part of believers will encounter in the eternal kingdom of Jesus Christ, the riches of which are unfathomable, a seventy times seven-fold furnishing forth of glory. As on the arrival of a welcome guest with numerous attendants, we throw open the folding door of the house, so likewise a rich entrance into the hall of heaven awaits those who arrive there with the retinue of honest works of faith, Rev. xiv. 13." Besser.

HOMILETICAL AND PRACTICAL.

The highly-important knowledge that Jesus is my Lord.—The fountain of all godliness flows in the living knowledge of Christ.—Participation in the Divine Nature the highest aim of Christianity.—Ver. 7. Glorious fruits on the tree of faith.—The gifts of God and the fidelity of man must go hand in hand.—The cycle-life of Christianity which begins and ends with the knowledge of Jesus.—The straight way to the heavenly Zion.—The great blindness of those who forget the purification from their former sins.

Starke:—The Apostles have no privileges over other believers, either in salvation or the appointment of it, but they are all alike loved by God in Christ, and regarded, as it were, as one, Rom. iii. 29, 30; Gal. iii. 28; Eph. iv. 5.—The omnipotence and might of God is as evident in the kingdom of grace as in the work of creation and the kingdom of nature. The same power wakens, enlightens, quickens, cleanses, sanctifies, strengthens, confirms, and keeps the sinner unto salvation.—Nobody can be right in complaining of his inability to do good; is it not given to him of God? Piety is not impossible in the power of God. Use it with all diligence and earnestness, Phil. iv. 13.—To receive in faith according to the Gospel, and to give in love according to the law, must ever go together in the Christian life, so that receiving may truly promote giving, and the giving truly evidence the receiving.—False conceit, to hanker after sinful desires, and yet to imagine that one is the child of God! The two cannot exist together. If you desire the latter, you must let go the former, Eph. v. 1.—The regenerate must faithfully use all the powers of grace they have received, and be very diligent in good works, and thereby prove their new birth, Titus ii. 14.—The golden chain of virtue is man's most becoming ornament; let no one sever its links; who wants one, shall have them all, Jas. ii. 10.—Although godliness begins at once with faith, it does not truly evidence itself in its proofs until it endures; then it is not confined to good motions and resolutions, but the practice of good becomes a continual and blessed habit, Titus iii. 14.—How very different is genuine Christian love from merely natural love! Who knows this truly but those who are born of God?—The more a believer grows in holiness, the more vanish the obstacles to true enlightenment, and the clearer grows his knowledge of spiritual and heavenly things, Rom. xii. 2.—Those who have received gifts from God and do not use them faithfully, are worse off than if they had received nothing at all, for they only increase their condemnation, Luke xii. 47, 48.—Godliness does not merit eternal life, but it belongs to the order of salvation.—Shameful deceit, if thou leadest a godless life, and yet fanciest to be saved at last. Art thou sure that thou wilt be converted on thy dying bed? Depend not on the case of the dying thief; it may happen to one, but the most are lost, Sir. xviii. 22.—To live a truly godly life belongs to a happy, as well as to a joyful death. For although a joyful readiness to die is purely of God's grace, it can only happen to those who, because of an unblemishable life, have a good conscience, Prov. xiv. 32.

Lisco:—The heavenly possessions of the Christian.—The communion of faith of Christians: 1. Its foundation; 2. Its effect.—The most precious jewel of the members of the Kingdom.—The final aim of the members of the Kingdom.

Bek:—Of true enlightenment.—How faith evolves a whole garland of virtues.

Gerok:—The Divine garden of a Christian heart; 1. With its heavenly nurture; 2. Noble plants; 3. Its glorious prospects.

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W. HOFACKER:—The most necessary and important prayers.

SCHEFFER:—Man glorified into a Christian.

H. RIEGER:—If God sends rain and fruitful seasons from heaven, the husbandman also does not fail in diligence, and thus the expected harvest is attained. So, likewise, if God accords to us in various ways His Divine power, and man gives all diligence, that which is proposed in the heavenly calling is also attained.—The diligence we use, impels us more and more to the knowledge of our Lord Jesus Christ, to make a good use of all the treasures it contains on all occasions, and to overcome thereby remaining obstacles.—There is no want of occasions to stumble. Unless the heart increasingly enters into purity, and the eye into simplicity, we shall stop here and there to our hurt, take a wrong view of things, make not the proper use of the power contained in our heavenly calling against those things, and this occasions stumbling, inward uncertainty, entanglements in lust and complaisance, outward stumbling and laying hold of something which weakens the hope of our calling.

[VER. 1. The Divinity of Christ the beginning and end of this Epistle, cf. ch. iii. 18.

VERSES 5–8. Three figures suggested by the Apostle's language:

1. The chain or garland of Christian virtues.

2. Faith, the *foundation* of the Christian life, has been laid by God; on that foundation let Christians rear the superstructure, taking care that each succeeding virtue rests firmly in and on the one preceding it.

3. The tree of the Christian life bearing sevenfold fruit, of which the last kind, charity, is the most precious and perfect.—M.]

[VER. 9. Ungodliness the cause of spiritual blindness; godliness opens and perfects spiritual vision. (See Wordsworth).

VER. 11. "According to our *different degrees* of improvement of the *grace* of God here, will be our *different degrees* of participation in His everlasting *glory* hereafter."—Bp. Bull.

The Christian's *triumphal* entry into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

The things, not seen, are ETERNAL. Life there is everlasting. Luke x. 25; the *inheritance* is everlasting, Heb. ix. 15; the *house* and the *tabernacles* are everlasting, 2 Cor. v. 1; Luke xvi. 9; the *glory* is everlasting, 2 Tim. ii. 10; *salvation* is everlasting, Heb. v. 2; and so is the kingdom of the King eternal, 1 Tim. i. 17.—M.]

[Sermons on this Section:

VER. 1. SIMEON, C.: *Every thing needful provided for us.* Works, XX., 286.

VERSES 5–7. BEVERIDGE: *The Chain of Christian graces.* Works, VI., 274.

LENFANT: *Les engagements de la foi.* Sermons, I.

WARBURTON: *The edification of Gospel righteousness. Confirmation.* Works, IX., 163.

VER. 7. ZOLLIKOFFER: *Whether or not Christianity be favourable to patriotism?* Sermons on the Evils of the World, II., 243.

VER. 10. BP. HALL: *Good security; or, the Christian's assurance of heaven.* Works, V., 570.

VER. 11. BP. BULL: *The different degrees of bliss in heaven answer to the different degrees of grace here.* Works, I., 168.

JAY, W.: *Happiness in death.* Works, IX., 411.—M.]

CHAPTER I. 12–21.

ANALYSIS:—The Apostle enforces his exhortation to holiness by the consideration of the expected nearness of his departure, confirming the certainty of the doctrine in which his readers had been instructed, *a*, by the eye-witness of himself and all the Apostles; *b*, by the word of prophecy.

12 Wherefore I will not be negligent[1] to put you always in remembrance of these
13 things, though[2] ye know *them*,[3] and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remem-
14 brance;[4] Knowing that shortly[5] I must put off *this* my tabernacle, even as our Lord
15 Jesus Christ hath showed me. Moreover I will endeavour[6] that ye may be able after
16 my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming[7] of our
17 Lord Jesus Christ, but were[8] eye-witnesses of his majesty. For he received from God[9] the Father honour and glory, when there came[10] such a voice to him from the excel-
18 lent[11] glory, This is my beloved Son, in whom I am well pleased. And this voice
19 which came from heaven[12] we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day[13] dawn, and the daystar arise
20 in your hearts: Knowing this first, that no prophecy of the Scripture is of any private
21 interpretation. For the prophecy came not in old time by the will of man: but holy[14] men of God spake *as they were* moved by the Holy Ghost.

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Verse 12. [[1] διὸ μελλήσω ἀεὶ περ. τούτ. ὑπομ. ὑμᾶς Cod. Sin. ὑμᾶς before ἀεὶ Rec. A. διὸ μελλ. ἀεὶ ὑμᾶς ὑπομ. περ. τούτ. B. C. Lachmann, Tisch., Alf., al.—M.]

[Lachmann reads μελλήσω, therefore I shall always be about to, always be ready to remind you; so Tischendorf. The sense is the same.—M.]

[[2] καίπερ εἰδ— διεγείρ ὑμ. omitted in Cod. Sin.; but the omission is doubtful.—M.]

[[3] German "it."—M.]

[German: . . . . always to remind you of these things, although ye know it, and are established in the truth which is present in you.

Translate: . . . . present with you.—M.]

Verse 13. [[4] ἐν τῇ ὑπομνήσει A. Cod. Sin.—M.]

[German: But I think it right. . . . . to stir you up in such reminding.—M.]

Verse 14. [[5] German "*ploetzlich kommt*," "comes suddenly."—M.]

[Knowing that the putting off of my tabernacle comes suddenly, ...

Translate: . . . . tabernacle is swift. . . . .—M.]

Verse 15. [[6] σπουδάζω, Cod. Sin.; minusc.—M.]

[German: . . . . that after my departure ye may always be able to have these things in remembrance. . .

Translate: . . . . to call these things to mind.—M.]

Verse 16. [[7] παρουσίαν, German "Erscheinung," appearing.—M.]

[[8] So German; literally with Passive force "having been made or *admitted* eye-witnesses. The last preferable on account of the faint allusion to initiated admittance to the Eleusinian mysteries." See Exegetical and Critical.—M.]

[Translate: "For we had not . . . . when we made known . . . . but had been. . . Lillie. On the use of the Aorist for the Pluperfect see Buttmann, § 137. 3. 6; Winer, § 41. 5.—M.]

Verse 17. [[9] παρὰ τοῦ Θεοῦ Cod. Sin. C. minusc.—M.]

[[10] So German; more correctly Peile and Alford, "When a voice was borne to Him of such a kind," viz., as is stated in what follows.—M.]

[[11] ὑπὸ τῆς μεγ. δόξης. "*by* the sublime glory."—M.]

Verse 18. [[12] ἐκ τοῦ οὐρ. Cod. Sin. A.—M.]

[German: And this voice we heard coming from heaven, when : . . .

Translate: And this voice we heard borne from heaven, when. . . . .—M.]

Verse 19. [[13] ἡ ἡμέρα Cod. Sin. minusc.—M.]

[German: And we have the prophetic word as a more sure one . . . . until the day shall have dawned, and the morning star shall have arisen in your hearts.

Translate: And we have the prophetic word more sure. . . . . as unto a lamp. . . . . until the day dawn, etc.—M.]

Verse 20. [German: Knowing this first of all, that all prophecy of the Scripture is not matter of its own interpretation.—M.]

Verse 21. [[14] Rec. οἱ ἅγιοι; ἅγιοι τοῦ A. Cod. Sin. (ἀπὸ Θεοῦ without οἱ ἅγιοι) B. Tisch., Alf.—M.]

[German: For no prophecy was at any time brought forth out of the will of man, but holy men of God spake, being borne along by the Holy Ghost.

Translate: For prophecy was never brought by the will of man, but men spake from God, borne along by the Holy Ghost.—M.]

EXEGETICAL AND CRITICAL.

Ver. 12. **Wherefore.**—The connection is as follows: In order that this glorious consummation [of participation in the blessings and glories of Christ's Kingdom, Alf.—M.] may be yours, I will not fail to exhort you to the zealous cultivation of holiness, more particularly, because my departure is close at hand. Here we have the tendency of the whole Epistle. The Apostle's aim is neither dogmatical instruction nor the refutation of false teachers, but the strengthening and encouragement in the practice of good, the growth of a virtuous disposition and of a virtuous life on the part of those to whom he writes. He mentions first the vital knowledge of God and Christ as the chief means to that desirable end.

I will not be negligent, etc.—*οὐκ ἀμελήσω.* [See Appar. Crit.—M.] His anxious care for their encouragement and confirmation is made more intense by *ἀεί*. Bengel:—"I will always think of the one thing, that it is my duty to stir you up (admonish you)."—This was doubly necessary, because of the danger of their being seduced by false prophets, ch. ii. 1. 2. Luther:—"The Christian ministry is of two kinds, as says St. Paul in Rom. xii. 7. 8. Teaching is laying the foundation of faith, and preaching it to those who are ignorant of it. Exhorting, or, as St. Peter says, reminding, is preaching to those who know and have heard (the Gospel), admonishing and stirring them up to recollect what they know, to continue and increase therein."—*ὑπομιμνήσκειν*, cf. Jno. xiv. 26; 2 Tim. ii. 14; Tit. iii. 1; 3 Jno. 10; Jude 5. Paul uses the term *ἐπαναμιμνήσκειν*, Rom. xv. 15

Although ye know them and have been established.—*εἰδότας* sc. *ταῦτα.*—*ἐστηριγμένους*; *στηρίζω*, to set fast, establish. The truth was preached to you, 1 Pet. i. 12, confirmed by me, ch. v. 12, and you are fully convinced of it.—*ἐν τῇ παρούσῃ*, the truth has been brought near to you, yea it is present in your hearts. Similarly, Paul in Rom. x. 8. 6, "The word is nigh thee, even in thy mouth and in thy heart." [Calvin: "*Vos quidem, inquit, probe tenetis quænam sit evangelii veritas, neque vos quasi fluctuantes confirmo, sed in re tanta monitiones nunquam sunt supervacuæ, quare nunquam molestate esse debent. Simili excusatione utitur Paulus ad Rom.* xv. 14."—M.]

Ver. 13. **But I deem it right—reminding.**—*δὲ* is often used by way of explanation. *γάρ* might have been used, but on account of the preceding *εἰδότας* and *ἐστηριγμένους* we have an adversative conjunction. Winer, p. 474, 475.—*σκήνωμα* like *σκηνή*, *σκῆνος*, tent, tabernacle. Thus the Doric poets and Pythagorean philosophers call the body the *σκῆνος* of the soul. Plato calls *σῶμα* the *σῆμα* of the soul, its prison, or grave. Paul makes use of the phrase, "earthly house of tabernacle," 2 Cor. v. 1, with reference to the metaphor in Is. xxxviii. 12 and Wisd. ix. 15. Bengel:—"It denotes the immortality of the soul, the brevity of its stay in this mortal body, and the facility of its departure in faith." We may add that it also describes Christians as strangers and warriors, who use tents or huts instead of houses.—*διεγείρειν*. Intensive form of *ἐγείρειν*, thoroughly to arouse from sleep and sleepiness through every impediment.

Ver. 14. **Knowing that—hath declared me.**—Our Lord had announced to St. Peter the manner of his death, death upon the cross when

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he should have grown old, Jno. xxi. 18. 19. Old age had now set in, but he seems to have received another particular revelation respecting the nearness and suddenness of his death; this may also have been the case with St. Paul, 2 Tim. iv. 6. Grotius observes that similar revelations were made to Cyprian and Chrysostom.—ταχινή, suddenly and quickly, ἐν τάχει, as in Luke xviii. 8; Rev. i. 1. [Vulgate:—"*Certus quod velox est depositio tabernaculi mei.*" Bengel:—"*Repentina est. Præsens, qui diu ægrotant, possunt alios adhuc pascere. Crux id Petro non erat permissura. Ideo prius agit, quod agendum est.*"—M.]—ἀπόθεσις seems to apply to the figure of a garment, but suits also that of a tent, because this is laid aside after having served its purpose. In the following verse, the Apostle calls death an exodus (a going out), just as our Lord spoke of it as a going to the Father, Jno. xiv. 2, etc. A proof of the calmness with which the Master and the disciple contemplated the violent and painful death of the cross. [ἔξοδος in connection with σκήνωμα seems to be associated with the history of the Transfiguration, cf. Lke. ix. 31. 33, and contain incidental internal evidence of the genuineness of the Epistle, as such an association would hardly have occurred to any but an eye-witness of that memorable event.—M.]

VER. 15. **Moreover, I will endeavour**, etc.—σπουδάσω for the usual σπουδάσομαι, see Winer, p. 101. I will take pains, that ye may have, etc., similar to the Latin *studeo* with *Infin.*—ἑκάστοτε, every time, on every occasion of necessity or emergency.—ἔχειν μνήμην ποιεῖσθαι ἔχω with *Infin.*, as in the Classics, to be able to exercise the memory. As to the subject matter, it may relate to the present Epistle; but the conjecture of Richter "that the Apostle here holds out to them the hope of a fixed, written Gospel, the Gospel according to Mark being considered Peter's Gospel," may not be improbable. Cf. Lange on Mark, p. 6, etc. On this supposition only the true import of this verse is realized, for otherwise it would seem to be rather pleonastic. So Michaelis, Pott, and al. De Wette thinks that Peter here holds out the promise of other Epistles, but v. 14 renders this conjecture improbable.—μνήμην ποιεῖσθαι.—Romish interpreters discover here falsely an intimation of Peter's intercession in heaven, but such an interpretation is even grammatically impossible. [This is not all; the Papists not only twist this passage into the intercession of saints, but use it in support of their doctrine of the invocation of saints. As a sample of such perversion of Holy Writ take the interpretation of Corn.-a Lap.: "ἔχειν, *habere scilicet in mente et memoria mea ut crebro vestri sim memor apud Deum, cumque pro vobis orem, ut horum monitorum meorum memoriam vobis refricet. . . Hinc patet S. Petrum et Sanctos vita functos curare res mortalium, ideoque esse invocandos.*" See the judicious note of Alford.—M.]

VER. 16. **For we did not follow cunningly-devised fables**, etc.—μῦθοι, myths, legends, fictions, according to the exposition of the ancients: lying stories dressed up in the garb of truth. [Pott:—"*fabulæ ad decipiendos hominum animos artificiose excogitatæ atque exornatæ.*"—M.]—σοφίζω=to devise cunningly, invent artificially. Oecumenius mentions the fictions of the Valentinians, which belong, however, to the second century. Calov:—"They were perhaps Jewish and heathen fables, such as are found in Hesiod and Ovid, taken up by those false teachers," cf. ch. ii. 3.—ἐξακολουθήσαντες, to follow up, pursue with great care, ch. ii. 2. 15. [Bengel:—τὸ ἐξ *errorem notat. Talis error in hac re nullus.*—M.]

When we made known to you.—Where? Partly orally, partly in the first Epistle, cf. ch. i. 7. 18; ii. 4. 21; iii. 18, etc.; iv. 7. 13. The reference to St. Mark's Gospel is here out of the question. [But why any more here than in v. 15? Such a reference is far from improbable.—M.]

The power and appearing refer to the chief epochs of His life, as indicated in ch. iii. 18, etc. Not by *hendiadys*=the power visible at His appearing, but two different though closely connected ideas. δύναμις embraces the riches of His whole life and salvation, the whole treasure of the Divine power centred in Him, His wonderful works, His power over the hearts of men, His power as Teacher and Redeemer, His resurrection in power after His crucifixion in weakness, 2 Cor. xiii. 4, His descent to the realms of death, His ascension and His supreme dominion.—παρουσία, the presence, appearing, coming. It is used of Christ coming to judgment, Matt. xxiv. 3. 27. 37. 39; 1 Cor. xv. 23; 1 Thess. ii. 19; iii. 13; v. 23; iv. 15; 2 Thess. ii. 1. 8; Jas. v. 7; 2 Pet. iii. 4. 12; 1 Jno. ii. 28. In this sense it might be taken here (so Gerhard, Huther, de Wette); but seeing that παρουσία is used of the present in 1 Cor. 16. 17; 2 Cor. vii. 6. 7; x. 10; Phil. i. 26; ii. 26, that the present and the future interpenetrate each other in the previous passages, that, moreover, the sequel refers to the past, it is perhaps best to adopt the exposition of Hahn, who blends the two: "His manifestation in the flesh accompanied by miraculous power, and His expected future appearing in glory." We have here also an antithesis to the economy of the Old Testament, under which salvation and the Author of salvation were only promised, but had not yet appeared in reality, 1 Pet. i. 11; 2. Pet. i. 19. Calov:—"The Epistle is directed against those who denied the power and the first advent of Christ."

But were eye-witnesses of His majesty.—ἐπόπται, sometimes used of those who were admitted to the third and highest degree of initiation in the Eleusinian mysteries; the verb is also used in this sense. Peter, to whom the word is peculiar, 1 Pet. ii. 12; iii. 2, does not advert to its technical sense, but uses it in the sense of careful and close inspection and observation. Huther says that reference is made to the circumstance that the μεγαλειότης of Christ has a mystery concealed from the others.—μεγαλειότης=might and greatness, majesty, used of the mighty power of God, and exhibited in the miracles of Christ, Lke. ix. 43; of the admired greatness and splendour of Diana, Acts xix. 27. Similarly μεγαλωσύνη, Heb. i. 3; viii. 1.

VER. 17. **For He received from God the Father honour and glory.**—λαβὼν γάρ. An anacoluthon, to which ἐτύγχανε may be supplied. The construction is interrupted by the parenthesis. The sentence, "He was declared to be the Father's beloved Son." Winer, 368, 369. [But this construction, although possible, is not that

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recommended by Winer, who gives Fronmüller's in a note, but says in the text: "The structure is interrupted by the parenthetical clause *φωνῆς—εὐδόκησα*; and the Apostle continues in v. 18 with *καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν*, instead of saying *ἡμᾶς εἶχε ταύτην τὴν φωνὴν ἀκούσαντας*, or something similar." To give this in English render, "For having received from God the Father honour and glory, (when a voice was borne to Him—well pleased), and this voice ye heard, etc."—M.] The transfiguration of Jesus on the mount is produced as an example of the personal experience of the Apostle of the power and appearing of Christ, cf. Acts x. 39; v. 32, where Peter also refers to his having been an eye-witness.—*τιμὴν καὶ δόξαν*, see 1 Pet. i. 7; Rom. ii. 7. 10. The former may apply to His mission, the latter to His person. [Or perhaps, better, and less far fetched, *τιμήν* may refer to the voice which spoke to Him, and *δόξαν* to the light that shone from Him; so Alford. Burgon calls attention to the remarkable resemblance of this passage and Jno. i. 14 concerning the same event, of which St. Peter and St. John were eye-witnesses.—M.]

When there came to Him such a voice —well pleased.—*ἐνεχθείσης* indicates the manner how He received honour and glory: *φέρεται φωνή*= נְפַל, Is. ix. 8; Dan. iv. 28, elsewhere *γίγνεται*, Lke. ix. 35. 36, or *ἔρχεται*, Jno. xii. 30. 28, denotes the objective, unmistakable, important character of the voice. It was not a dream or an imaginary illusion, like many fables, but it was a voice sounding from on high. The word is repeated with emphasis in the next verse. According to Matthew xvii. 5, and Mark ix. 7, it came out of a bright cloud, but Peter carries us higher up to the *μεγαλοπρεπὴς δόξα*, of which the cloud was only the symbol. The last words seem to be a periphrasis of God Himself (so Gerhard, de Wette, Huther and al.), such as *δύναμις* is used in Matt. xxvi. 64; cf. Ps. civ. 2; 1 Tim. vi. 16.—*Οὗτός ἐστιν ὁ υἱός*; the same words occur in Matt., but with the addition: *αὐτοῦ ἀκούετε*, and *ἐν ᾧ* instead of *εἰς ὃν*; the latter occurs also at Matt. xii. 18.—*εἰς* indicates the direction of the Divine pleasure on Him from before the foundation of the world; according to Dietlein, the historical motion of the Divine plan of salvation with reference to Him. [Wordsworth:—The *originality* of the reading *εἰς ὃν εὐδόκησα* may be remarked as an argument for the *genuineness* of the Epistle. A forger would have *copied* the reading in St. Matthew, xvii. 5.—M.]

VER. 18. **And this voice we heard,** etc.—*ἡμεῖς* refers specifically to the three Apostles, Peter, James and John, while the plural number in v. 16 includes also the other Apostles. The celestial declaration was not reported to us by others, but we heard it, being with Him at the time, with our own ears.

On the holy mount.—Not on Mount Zion, as Grotius maintains, connecting it erroneously with the incident recorded in Jno. xii. 28. Calvin: "Wherever the Lord comes, He hallows (because He is the fountain of all holiness) everything by the fragrance of His presence." The mountain of transfiguration is generally identified with Mount Tabor, about two hours' distance from Nazareth, in the north-eastern part of the plain of Jezreel: but because Mount Tabor was fortified, and consequently not a solitary place, and because Jesus at that time had retired to the head-waters of the river Jordan, the mountain of transfiguration is placed by others in the neighbourhood of Hermon. See Zeller, *Biblisches Wörterbuch* II. 710. [The epithet "*holy,*" applied to that mount, affords evidence that the history of the transfiguration was well known at the time when Peter wrote this Epistle. The inference of de Wette, that it indicates a belief of the *miraculous*, is neither logically correct nor creditable to his estimate of Apostolical Christianity.—M.]

VER. 19.—Here follows the second testimony for the glory of Christ and the irrefragable certainty of his doctrine, viz.: the word of prophecy. The reference here is evidently to the prophecies of the Old Testament, which are taken as a connected whole, and not to the prophecies of the New Testament, as Griesbach alleges. Ch. ii. 1, etc., settles this point, which is further confirmed by other references of Peter to O. T. prophecies, cf. 1 Pet. i. 10; Acts iii. 18; x. 43. Bengel: "The words of Moses, Isaiah and all the prophets really constitute only one word (*sermo*) exhibiting a perfect agreement in all its parts."

And we have the prophetic word as more sure.—*ἔχομεν*. "We possess," not, "We hold it surer." *βεβαιότερον*, not "fast" or "very fast," as Luther and Beza. The force of the comparative must be brought out. Gerhard: "The testimony of the prophets is declared to be more sure than that of the Apostles concerning the voice of the Father in heaven and the transfiguration of Christ. Not more sure *per se* and absolutely, but in respect of the readers of the Epistle. Among these were converts from Judaism who paid the utmost reverence to the prophetical writings and did not set so high a value on the preaching of the Apostles." Cf. Acts xvii. 11. So (substantially) Augustine, Bede and *al.* But Peter was hardly prepared to subordinate the testimony of his eyes and ears to that of the prophets. The view of de Wette is forced, "the prophetic word is more sure to us now (that we have seen and heard these things, vv. 17. 18)." Nor can we approve of Huther's exposition, that in respect of the Christian's hope the word of prophecy is more sure and certain than the testimony of the transfiguration, which presented only the glory of Christ in the days of His flesh, but did not directly confirm His future coming in glory (this is the sense in which he takes the *παρουσία*), whereas the prophetic word does point to the future coming of Christ. Oecumenius gives the right sense, saying that the truth of the promise was confirmed by its fulfilment, and that this has made the prophetic word more sure and certain now than it was before. So Grotius, Bengel, Dietlein. "We possess *now* the prophecies of the Old Testament as more sure than they were before." Gerlach: "The fulfilment of the chief burden of the prophecies, viz., the manifestation of Jesus Christ, has now confirmed them altogether more fully to us than before." [But although Fronmüller endorses the view of Oecu-

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menius, Grotius, Bengel, Dietlein, as the right view, we have to object, that the Apostle has no such reference to *now* and *then;* but which is the right view? Alford seems to come nearest; he adheres to the grammatical force of the comparative, and renders "We have, *i. e.*, we possess, more sure," etc.; and explains the comparison of the word of prophecy and the incidents of the transfiguration. The Apostle calls the former more sure than the latter, because of its wider range, embracing not only a single testimony to Christ, as that Divine voice did, but τὰ εἰς χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας, 1 Pet. i. 11; as presenting a broader basis for the Christian's trust, and not only one fact, however important.—To this may be added the fact that the voice from heaven and the vision of the transfiguration were vouchsafed to the three Apostles only, but the testimony of the word of prophecy, as the concurrent testimony of many inspired persons in different ages, is vouchsafed to the whole Church and to every individual believer.—M.] Hence the increased responsibility of those who despise it.—Others refer the comparison to the myths, mentioned in v. 16, so Semler; but saying that the word of prophecy is more sure than those myths, would be saying very little indeed.

Whereunto ye do well—dark place.—ᾧ καλῶς ποιεῖτε προσέχοντες, to which ye do well that ye take heed. The Participle is used because they had already begun to do so (Winer, p. 46, 1). De Wette remarks that this seems to apply to Jewish Christians, but it applies still better to Gentile Christians, because it was self-evident in the case of the former.—προσέχοντες sc. νοῦν, to give attention, bend the mind, give heed to a thing, cf. Heb. ii. 1; Acts viii. 6. 10. 11; xvi. 14; 1 Tim. i. 4. ; iv. 1. 13; Tit. i. 14; Hebr. vii. 13.—ὡς λύχνῳ φαίνοντι; λύχνος, a light, a lantern, a candle used at night. Bengel takes φαίνοντι as the *Imperfect* on account of διαυγάσῃ; but better take it as a *Present.*—αὐχμηρὸς=dry, arid, rough, dusty, dirty, dim, dark, because filth and darkness are often found together. What is meant by this dark place cannot be determined until we have ascertained the sense of the words following.

Until the day shall have dawned.—ἕως οὗ belongs to προσέχοντες, not to φαίνοντι. Many commentators understand the day of the blissful eternity. So Calvin: "This darkness I extend to the whole course of earthly life, and interpret that that day shall dawn when we shall see face to face that which we now see only through a mirror and in a riddle. Christ indeed shines on us in the Gospel as the Sun of Righteousness, yet so that our spirit, in part at least, remains shrouded in the darkness of death until we shall enter heaven from this carnal prison-house. Then shall dawn the splendour of the day, when no mists and clouds of ignorance and error shall shut out from us the clear view of the Sun." Similarly Dietlein: "The moment of Christ's coming." τόπος αὐχμηρός would accordingly denote not only the whole pre-christian era, but also the whole of this present life, the world not yet illumined by the glorious coming of Christ, and the hearts of believers, as yet not seeing, but only longing for the glory of Christ. This gives a beautiful meaning, and we may certainly call even the time of the New Testament, night, as contrasted with the future era, in which the glory of God shall light the heavenly Jerusalem and the Lamb shall be the light thereof, Rom. xxi. 23. But Gerhard rightly objects to this interpretation, that if the day referred to were the day of a blissful eternity, ἡμέρα ought to have the article, and that such a description of the day of Christ's advent to glory, or of the last judgment is against all analogy. Others interpret the verse of the contrast between the time of the Old Testament and that of the New. But it is against this view that the time of the N. T. had already dawned in a general sense, while the *Conj. Aor.* points to something future and possible. The reference, as Calvin observes, is rather to the antithesis between the state of nature and the state of grace. The day dawns in the heart, when man awakes from his dream-life, when the light of the holiness and justice of God shines into his heart, and enables him clearly to perceive his sinfulness; the morning star arises, when thereupon he is profoundly and vitally moved by the mercy of God in Christ, and faithful to the leadings of grace, gradually attains to a knowledge of Christ and the Divine mysteries, which is continually growing, expanding and developing into greater clearness and perfection, cf. Rom. xiii. 12; 2 Cor. iv. 6; Eph. v. 14. The readers of this Epistle are indeed spoken of as knowing and established in the truth, v. 12, but immediately before it is also said that they stand in need of constant reminding. This involves not any more a contradiction than does the language of Paul in the Epistle to the Ephesians, where, at ch. i. 18, he prays that the eyes of their understanding might be enlightened, although he had said before that God had abounded toward them in all wisdom and prudence, ch. i. 8. 9. The majority of the readers of this Epistle we may consider to have stood only in the outer court of the sanctuary, at the beginning of true conversion; they believed the external evidences, held to the word of prophecy, separated themselves from the world, but had not yet attained a vital knowledge of Christ and entered into intimate communion with Him.—[This is substantially the view of Huther and Alford; see the latter, whose notes are very full on this passage.—M.]

And the morning star shall have arisen in your hearts.—φωσφόρος, light-bringing sc. ἀστήρ, the morning star. Hesych. understands by it the Sun. [This is a tradition among commentators, which has been set aside by Alford, who, instead of quoting from the commentators, quotes Hesych., who merely says: φωσφόρος, φωτοδότης, λαμπρὸς ἀστὴρ, light-bringer, light-giver, bright star.—M.], but the word is not used in this sense elsewhere, whereas Christ calls Himself the bright Morning Star, that heralds the eternal sunrise, Rev. xxii. 16. To him that overcometh he promises the Morning Star, *i. e.*, Himself and the brightness of His grace, Rev. ii. 28.—διαυγάζειν used of dawn. Huther quotes a passage from Polybius [ἅμα τῷ διαυγάζειν.—M.] ἐν ταῖς καρδίαις, in the hearts touched by grace, not in the world generally. Now we perceive clearly what is meant by the dark place (αὐχμηρῷ τόπῳ); it is, as Bengel explains it, our heart, which be-

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fore conversion, is unclean, dry and dark. But considering that the same state of heart is everywhere in the world, the world in general may be described as an arid, desert and dark place.—*ἕως οὗ* with *Aor. Conj.* denotes the duration of an action, until the *possible* event has actually taken place. Winer, p. 812. But this does not imply that the use of prophecy is superfluous after the illumination has taken place, cf. Matt. i. 25; v. 18, 26. This is evident from the examples of the Apostles themselves.

VER. 20. **Knowing this first of all.**—The Apostle having exhorted them to give heed to prophecy, now further reminds them of the origin of prophecy, and that it must be interpreted in the same spirit, out of which it proceeded.—*τοῦτο* belongs to what follows.—*πρῶτον*, not as Bengel, "before I say it" [*priusquam ego dico*], but first and foremost, 1 Tim. ii. 1, being conscious, bearing in mind, Jas. i. 3; Heb. x. 34, like *εἰδότες*, 1 Pet. i. 18.

That all prophecy of the Scripture is not matter of its own interpretation.—It is not necessary to understand here a Hebraism, Winer, p. 185. The preceding shows that the reference is to the prophecies contained in the Old Testament. The prophecy of the Scripture is opposed to the false prophets. Ch. ii. 1.—*οὐκ ἰδίας ἐπιλυσέως*, happens not as matter of its own interpretation. *ἐπιλύειν*, Mk. iv. 34, to interpret, to expound, to settle, to determine, to decide, Acts xix. 39.= פָּתַר Gen. xli. 12, xl. 8. The reference is to the origin, not to the interpretation of the prophecy, as is evident from v. 21. Even as to its origin it is not matter of its own interpreting. "The prophets, receiving the prophecies, were passive: a vision, a painting appeared before their mind, which they described to their hearers and readers as they saw it, without understanding all it signified, so that they themselves searched what or what manner of time the Spirit did signify, 1 Pet. i. 10–12."—"A prophecy only expresses that which God had communicated to the seer, and is consequently as much an object of search and deciphering to him as it is to us." Gerlach.—*Ἰδίας* is most simply construed with *θελήματι ἀνθρώπου*; that which depends on the exercise of the natural power and will of man. De Wette cites the following passage from Philo: "A prophet utters nothing of his own." Dietlein's interpretation is too full: "No prophecy occurs in the Scripture that could be regarded as already possessing its own interpretation; all prophecy has rather the significance and interpretation of history, and therefore must not be treated allegorically, but has its fulfilment in the facts of history and thence also its interpretation." Huther institutes a comparison with Joseph's interpretation of dreams, Gen. xl. 8. The words in which Joseph foretells the prisoners their fate constitute the *προφητεία*; this presupposes, on the part of Joseph, an *ἐπίλυσις*, an interpretation of those dreams; but Joseph ascribes that power to God, cf. Gen. xli. 15. 16. Better take those dreams as *προφητεία*, the interpretation of which was communicated to Joseph from on high. Bengel defines *ἐπίλυσις* as the interpretation in virtue of which the prophets were enabled to unlock to men things previously *locked* up.

[Alford shows that the reference here is to the prophets themselves, who were unable to *solve* or *interpret*. He quotes from Oecumenius; *τουτέστιν ὅτι λαμβάνουσι μὲν ἀπὸ θεοῦ οἱ προφῆται τὴν προφητείαν, ἀλλ' οὐχ ὡς ἐκεῖνοι βούλονται, ἀλλ' ὡς τὸ κινοῦν αὐτοὺς ἐνεργεῖ πνεῦμα. καὶ ᾔδεσαν μὲν καὶ συνίεσαν τὸν καταπεμπόμενον αὐτοῖς προφητικὸν λόγον, οὐ μέντοι καὶ τὴν ἐπίλυσιν αὐτοῦ ἐποιοῦντο. . . . . . καίπερ εἰδότες οὐ χρείαν εἶχον ἑρμηνεύειν τὰ ὑπ' αὐτῶν, ἀλλ' ἑτέροις διηκόνουν ταῦτα ἡμῖν γάρ.* De Wette adds that this is said to excuse the difficulty of the interpretation of prophecy, and to remove occasion of unbelief and scoffing (ch. iii. 3). Alford agrees with Huther that the last purpose is not only not indicated in the context, but is quite out of the question; the Apostle referring to prophecy not as difficult of interpretation, but as a candle shining in a dark place, nay, as being even more firm and secure than external proofs of the same truth. Huther's view arises from the consideration that *ἐπίλυσις* is not the subsequent interpretation of a prophecy already given, but the intelligent apprehension of the meaning of the prophecy out of which (but not *ἰδίας* on the part of those by whom it is sent), the prophecy itself springs. This Alford considers much confirmed by *γίνεται*, which with a Genitive, as here, is not=*ἐστιν*, but rather seems to denote *origin*. So that the sense will be, that prophecy *springs not out of human interpretation, i. e.*, is not a prognostication made by a man knowing what he means when he utters it; but, etc. This seems also to be the view of Bengel.—M.]

VER. 21. **For no prophecy—Holy Ghost.**—Further substantiation of the foregoing position negatively and positively.—*θελήματι*, Dative of the cause, cf. *ad rem* John i. 13. The pleasure, the arbitrary will of man as opposed to the Spirit of God.—The sense: The production of a true prophecy does not depend upon the exercise of man's own power, as it was attempted in the case of heathen divination —*ἠνέχθη* answers to *ἐνεχθείσης φωνῆς*, verses 17. 18, and denotes not the utterance (so De Wette), but the origin.—*φερόμενοι* corresponds to the classical terms *θεοφόρητος*, *θεοφορούμενος*. They were impelled, borne along by the Holy Ghost, like a ship before a strong wind. Under this influence they remained passive, although they were fully conscious. Josephus says of Balaam, that he was moved by the Divine Spirit, cf. Heb. i. 1. Calov: "It relates as much to inward illumination as to outward impulse, yet not so that the prophets lost all self-control," Ps. xlv. 1.—*ἐλάλησαν* (see Appar. Crit.) This includes also their writings, Acts ii. 31; Jas. v. 10. Their written words were determined by the Holy Ghost not only as to their contents, but, in a certain manner, also as to their form.—*ἅγιοι Θεοῦ ἄνθρωποι*, cf. 1 Tim. vi. 11, particular instruments of the Holy Ghost, prophets or other holy men. This proves the security and the venerable character of the testimony of prophecy. But it is also to suggest the conclusion, that due regard being had to the matter, prophecy must not be arbitrarily interpreted, but in the sense of the Holy Ghost. Bernard says: "With the same spirit in which the Holy Scripture is written, it must be read and

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understood." For the Holy Ghost is the best interpreter of His words.

DOCTRINAL AND ETHICAL.

1. The evangelical Church rests upon the double foundation of the pure, unadulterated word of God and the great truth of the sinner's justification through faith in the saving merit of Christ. "It is remarkable," says Besser, "that in the first chapter of this Epistle, written with the design of fortifying the Church against false teaching, the Apostle extols first that precious faith whereby we possess righteousness and exhibit virtue, and then the precious Scriptures, the light of the world in a dark place."

2. Mark the Apostle's anxious care to leave to believers a written testimony of the fundamental truths of the Gospel directed against the many false teachers, who even then began to stir themselves. "Peter therefore was not of opinion that oral tradition could preserve the memory of Apostolical teaching. It was for this very reason that he *wrote;* yea, he foretells, that the truth would be perverted by feigned words (ch. ii. 3); to these he opposes Holy Scripture, that is, the sure prophetic word of the Old Testament and the Apostolical eye- and ear-witness of Jesus Christ, which is written in the books of the New Testament, ch. iii. 16."—Chemnitz.

3. Ver. 16 and the following verses contain strong evidence of the genuineness of our Epistle. Stier: "The presumption that words, dogmas, testimonies like those contained in the second Epistle of Peter from beginning to end, could have originated in the mind of a *forger*, that such power and illumination, such assurance of speech could have coëxisted in the same soul alongside of a so-called pious fraud,—that this μυθολόγος, should intentionally personate in a "*second Epistle*" the Apostle exhorting, confessing and prophesying before his death, and yet have the audacity of expressly renouncing all σεσοφισμένους μύθους, and withal endowed with such extraordinary knowledge, and using such bold original language—such an hypothesis contradicts the whole psychology of the Christian consciousness, and the real defenders of the genuineness of the Epistle should not be ashamed to confess it openly out of their Christian consciousness."

[Ver. 19. Wordsworth: "A forger, personating St. Peter, would have magnified the importance of the supernatural visions vouchsafed especially to him whose character he assumed. He would have exalted those revelations above prophecy. But the Apostle, whose characteristic is humility, is not "elated by the *greatness of his revelations*," but wisely and soberly commends *the ordinary means of grace*, which *all* Christians, of every age and country, possess in the sacred Scriptures, as of more cogency and value for their assurance and growth in grace, than any extraordinary visions which were vouchsafed personally to himself."—M.]

4. We should consider the Transfiguration of Jesus not only as a miraculous testimony in favour of His Divine mission for the disciples, but also as a seal set to His glory for Himself. See Stier, II., 198; Lange on Matt. xvi. 28. 17. 1; Beck, *Lehrwissenschaft*, I., 512.

5. De Wette thinks it strange that the author, in his argument, verses 19–21, does not quote the speeches of Christ Himself concerning His coming, as recorded by the synoptists; that ch. iii. 16, shows that he must have been acquainted with them, and that he passes them by because the rapid succession of the destruction of Jerusalem, and the advent of Christ announced in them, had not been verified. But this remark proceeds on wholly false premises, and it formed part of the Apostle's plan to advert not to the testimony of Christ, which might have been disputed by the scoffers, and of which the adversaries, at all events, did not think very highly, but to the testimony of eye-witnesses of Christ.—Delitzsch, *Psychol.*, 812: "The manner of the revelation of prophecy is not always ecstatic; it may also consist only in that the willing, the thinking and the feeling Spirit-life of the prophet in a state of full and waking self-power is raised and borne along by a gentle, Divine influence, which he (and this is indispensable) is able clearly to distinguish from the working of his own spirit."

6. Those who, like many adherents of separatistic tendencies, take so one-sided a view of prophecy that they place it alongside, or even above the work of Christ, prove that the day has not yet dawned to them, and that the morning-star has not yet risen in their hearts. But the pretext that the day has dawned, says Roos, should not cause men to despise the word of prophecy; they should rather inquire whether it is day?

[7. Wordsworth: "Herein consists the *probationary use* of prophecy, viz., to try the faith and exercise the vigilance and patience of *believers*, and to make *unbelievers* themselves to become *witnesses* to the truth, and *instruments* in establishing it. *If* prophecy had been ἰδίας ἐπιλύσεως, if its *interpretation* had been declared at the same time with its *delivery*, then none of those moral and probationary purposes would have been answered. The fulfilment of prophecy in a manner *contrary* to all previous expectation, proves the prophecy to be Divine."—M.]

HOMILETICAL AND PRACTICAL.

The Apostle's motto is that of his Master: "I must work . . . . . while it is day; the night cometh when no man can work."—The nearness of departure a powerful motive of working for the Lord.—"Those who in unbelief despise the revelation of God, fall superstitiously into fables," 2 Thess. ii. 11, Besser.—Christianity is objectively given and revealed from on high, and infinitely remote and different from all human devices, subjective opinions, and personal imaginings.—The testimony of the prophets and the Apostles two immoveable pillars for the support of the truth of the Gospel.—Dawn in the conversion of a sinner.—When does the morning-star arise in the heart? The true key to understanding the word of prophecy.—The secret of the true interpretation of the sacred Scriptures.

Starke:—Teachers must not desist from teaching, exhorting and admonishing, 1 Tim. iv. 13.—Grow not weary in exhorting one another. Foremost among good works is the work of saving souls from the burning, Jas. v. 19. 20. The op-

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portunity is daily at hand; we must not wait for to-morrow.—There is nothing more certain than death, nothing more uncertain than the time of death. Happy is the man who daily lives as if he were to die to-day, Eccl. ix. 12.—It cannot be denied that God by some peculiar grace announces to some the time of their death, not indeed in virtue of immediate revelation, but in virtue of some deep impression conveyed to the heart; but this happens hardly to one in a thousand: dear friend, wait not for it, but prepare betimes.—The good which hearers have heard from their teachers, or seen in them, they should diligently remember after their decease, Heb. xiii. 7.—Those who run after will-o'-the-wisps, will sink into morasses. Christians are on their guard against such lights. Christ and His word the true Light on our ways, John viii. 81.—Those who seek to glorify Christ in others, and desire to fill worthily the office of glorifying Him in a manner worthy of the Holy Ghost, must have experienced with Christ (although in an inferior degree, and in a different yet true manner,) the power and glory of Christ in themselves, and be able to speak according to the Holy Scripture from their own experience (2 Cor. iv. 6).—With those who suffer themselves to be found in Christ through faith, God is as well pleased as with Christ Himself. For He has been made righteousness unto us, so that in Him we are considered righteous, 2 Cor. v. 21.—O man, that art by nature dark, suffer thyself to be made a bright and shining light through the right use of the word of God, or thou wilt not see the light of heaven, John v. 35.—Whatever remains as yet dark to us in the word of prophecy, shall hereafter become all light, if not in this present time, yet, according to the promise in Dan. xii. 4. 9. 10, when Christ, the true Morning Star, shall arise on that great day both of judgment and light, 1 Cor. xiii. 12.—It is enough to have learnt something from the word of God. As the light of day grows more bright after dawn, so also the knowledge of God and our Saviour Jesus Christ must grow and increase.—Holy Scripture does not contradict itself. Though it seem so, it is not so. Compare the one with the other, and you will find the most beautiful agreement.—God uses holy (sanctified) men in His service, so that those who would be His instruments, must also be His temples and work-shops.—Reasonable proof of the Divinity of the Holy Ghost: He spake of future things by the prophets, which things, for the most part, have come to pass; but this is solely a work of the omniscient God.

Gerhard:—There is no other access to reconciliation with God and to forgiveness except through the Son, Is. xlii. 1; for Christ's sake and through Christ only are we made partakers of those blessings.

Roos:—Woe to him, whose works, words and writings cause others to sin, even after his death. Happy he, whose works, words and writings bear good fruit, even after his death. Such an one's reward of grace will be great.

Lisco:—Pastoral fidelity even unto death.—The legacy of a departing pastor.—The firm foundation of the citizenship of the heavenly kingdom.

Kapff:—The firm reason of our faith. This reason rests, 1. on the outward testimony of the Apostles and the miracles of Christ; 2. on the inward testimony of the Holy Ghost.

Staudt:—How firmly Christians may step forward in their faith, 1. in all that depends on the coming of Jesus in the flesh; 2. in all that depends on the coming of Jesus to glory.

[On Ver. 15.—*Illustration*:—When Socrates was about to take the poison, to which the Athenian judges had condemned him, Crito asked him, "But how shall we bury thee?" Socrates replied, "As you please, if you can take me, and I do not elude your pursuit." Then gently smiling and looking at us he said: "Friends, I cannot persuade Crito that I am that Socrates who now converses with you . . . . , but he thinks that I am he whom he shall shortly see dead, and asks me how I would be buried. I have already declared that after I have drunk the poison, *I should no longer remain with you, but shall depart to certain felicities of the blessed.*" Plato, *Phædon*, 64. —M.]

[Secker:—We find in multitudes of places, from the earliest book of Scripture to the latest, supernatural impulses and illuminations ascribed to the Spirit of God: Gen. vi. 3; xli. 38; Numb. xi. 25. 26; xxiv. 2; 1 Sam. x. 10; 2 Kings ii. 9, etc.: 1 Chron. xii. 18; 2 Chron. xv. 1; Neh. ix. 30; Ezek. ii. 2; Zech. vii. 12; Rev. i. 10; ii. 7; iv. 2, etc.; we cannot doubt, therefore, but they proceed from Him always, though sometimes it is not expressly affirmed. So that we are to honour the third Person as the immediate inward instructor of men from the foundation of the world; as Him who hath admonished, reproved and striven with the wicked; who hath warmed and cheered the hearts of the pious in all times with the manifestations of God's will, with declarations of His favour, with precautions against unseen dangers, with promises of deliverance from the heaviest afflictions, with His presence and guidance in the most intricate difficulties." —M.]

[On Ver. 21.—See Bp. Hurd's *Sermon on False Ideas of Prophecy*, and the whole volume will be found a most valuable aid to students of the difficult subject of prophecy. It is entitled "*An Introduction to the Study of the Prophecies*," etc. vol. 5 of the works, but also published separately. See also Dr. McCaul's Essay on Prophecy in "*Aids to Faith*," Bp. Ellicott's Essay on Scripture and its Interpretation, in the same volume, and Canon Wordsworth's Essay on the Interpretation of Scripture, in the volume "*Replies to Essays and Reviews*."—M.]

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CHAPTER II. 1–10*a*.

Analysis:—Warning against the false prophets with reference to their inevitable punishment, illustrated by three examples.

1 But there were false prophets also among the people, even as there shall be false teachers among you, who[1] privily[2] shall bring in damnable heresies,[3] even[4] denying 2 the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways,[5] by reason of whom the way of truth[6] shall be evil 3 spoken of. And through covetousness shall they with feigned words make merchandise of[7] you: whose judgment now of a long time[8] lingereth not, and their damnation 4 slumbereth not. For if God spared not the angels that sinned, but cast *them* down to 5 hell, and delivered *them* into chains[9] of darkness, to be reserved [10]unto judgment; And spared not the old world, but saved Noah, the eighth *person*, a preacher of righteous- 6 ness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes, condemned *them* with an overthrow, making *them* an 7 ensample unto those that after should live ungodly; And delivered[11] just Lot, vexed 8 with the filthy conversation[12] of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* un- 9 lawful deeds:) The Lord knoweth how to deliver the godly out of temptation,[13] and to 10 reserve the unjust[14] unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government.

Verse 1. [[1] οἵτινες of a class, not simply identifying the individuals. Alford.—M.]
[[2] παρεισάξουσιν, to bring in by the side of (παρὰ), introduce surreptitiously.—M.]
[[3] αἱρέσεις, heresies, *i. e.*, self-chosen doctrines repugnant to the truth.—M.]
[[4] Both ἀρνούμενοι and ἐπάγοντες are to be connected with παρεισάξουσιν. They are not, however, co-ordinate to each other; as ἐπάγοντες must be annexed to the clause οἵτινες . . . ἀρνούμενοι. Winer, p. 368.—M.]
[German: But there arose also false prophets among the people . . . . who privily shall bring in self-chosen doctrines of destruction, and deniers of the Master who bought them, people that bring upon themselves swift destruction.
Translate: But there were . . . . heresies of destruction and denying . . . .—M.]

Verse 2. [[5] ἀσελγείαις, A. B. C. K. L. Cod. Sin., ἀσελγίαις. Rec., ἀπωλείαις.—M.]
[[6] A., Cod. Sin. (?) read δόξα for ὁδὸς.—M.]
[German: . . . . their licentiousness . . . .—M.]

Verse 3. [[7] Cod. Sin., ἐκπορ. (** ἐνπορ.).—M.]
[[8] ἔκπαλαι, *ex olim*, Bengel.—M.]
[German: And snared in covetousness . . . . deceive you.
Translate: And in covetousness . . . . make merchandise of you . . . .—M.]

Verse 4. [[9] σειροῖς, A. B. C. Cod. Sin.: σιροῖς ζόφοις (** ζόφου); Rec., al., σειραῖς.—M.]
[[10] Rec., al., τετηρημένους; A. C. ** al., κολαζομένους τηρεῖν; Cod. Sin., κολαζομένους τηρῖν. B. (*Mai*) C.* K. L., Alford. "The readings are in great confusion from the combined influence of Jude and v. 9 below." Alford.—M.]
Dietlein prefers the reading, τετηρημένους—those which once should have been reserved? Lachmann: κολαζομένους τηρειν.
[German: . . . . but cast them in bonds of darkness into hell, and committed them, in order to be reserved unto the final judgment.—M.]

Verse 5. [German: . . . . and preserved only Noah . . . . the herald of righteousness.
Translate: . . . . but preserved Noah, preacher of . . . .—M.]

Verse 6. [German: . . . . condemned them to overthrow, laying down an example of warning for those . . . .
Translate: . . . . laying down an example of those.—M.]

Verse 7. [[11] ἐῤῥύσατο, Rec., A. B. ** C., al. ἐρύσατο, B. *, Alford.—M.]
[[12] τῆς ἐν ἀσελγείᾳ ἀναστροφῆς—one idea. Behaviour in licentiousness—licentious behaviour.—M.]
[German: . . . . righteous Lot . . . . of the lawless.—M.]

Verse 8. [German: For in seeing and hearing . . . . distressed his righteous soul at (on account of) their immoral deeds.—M.]

Verse 9. [[13] πειρασμῶν, Cod. Sin. (*).—M.]
[[14] ἀδίκ. δὲ πεφυλασκισμένους (** *improb.* πεφ.) εἰς. Cod. Sin.—M.]

Verse 10. [German: . . . . in lust of defilement, and despise government.—M.]

EXEGETICAL AND CRITICAL.

Connection:—The Apostle, having exhorted them to give attention to the prophecy of Holy Scripture, ch. i. 19, now warns them against the false prophets, delineating their character and adverting to their fearful end. As he often takes up the words of our Lord in the first Epistle, so he doubtless alludes here to passages like Matt. xxiv. 11. 12; vii. 15: "Beware of false prophets." He makes the transition with reference to the false prophets in Israel, in order that the believers to whom he wrote might not be alarmed at the appearance of erroneous teachers. Paul also had prophesied concerning such erroneous teachers, Acts xx. 29. 30. Those seducers are referred to in the Epistles to Timothy and Titus, the first of John, and the book of Revelation, but especially in the Epistle of Jude. In those writings they are mostly described as already existing.

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Ver. 1. But there were false prophets also—destruction.—Besides those holy men of God, there were also false prophets among the people; the history of Ahab shows this, the books of the prophets Jeremiah and Ezekiel prove it more particularly, and ver. 15, below, gives an example in the case of Balaam.—ψευδοδιδάσκαλοι found here only, formed analogously to ψευδολόγος, 1 Tim. iv. 2; and ψευδοπροφῆται. [Alford remarks that ψευδο, in the latter, is ambiguous, the word being either subjective=pretenders, not real prophets, or objective=prophesiers of false things; cf. for the latter, Jer. xiv. 14, LXX., ψευδῆ οἱ προφῆται προφητεύουσιν . . . .; ib. 15; xxiii. 25.—M.] Dietlein: "Not a prophet or teacher who prophesies or teaches falsehood, but one who is not a prophet and yet falsely pretends to be one, cf. 2 Cor. xi. 13; Rev. ii. 2.—[Better make ψευδο, in ψευδοδιδάσκολοι, ambiguous, and understand not only unauthorized pretenders, but also teachers of falsehood.—M.]—παρεισάξουσι, not to bring forward, but to bring in beside, introduce secretly. In Jude occurs the similar term παρεισέδυσαν, they crept in through a false door. Bengel: "Beside the salutary doctrine of Christ."—Αἵρεσις from αἱρέω, a doctrine, a school, a sect. In the New Testament it is applied to the religious parties among the later Jews, contending with one another, Acts v. 17; xv. 5; xxvi. 5; in a bad sense, ch. xxiv. 5. 14; xxviii. 22. So especially, Titus iii. 10. "A man that is an heretic . . . . reject." It denotes voluntary, deliberate deviating from purely Christian articles of belief, leading to divisions in the Church, cf. Herzog, *Real. Encycl.* Art. *Häresie.*—'Απωλείας intensifies the idea of αἱρέσεις. Not all heresies are equally pernicious, not all lead so decidedly to destruction. [Doubtful whether this distinction can be drawn; it certainly does not pertain *ad rem;* these false teachers, who surreptitiously bring in false teaching by the side of the true faith, bring upon themselves destruction. Their end is destruction, cf. Phil. iii. 19.—M.]

Deniers of the Master that bought them.—Winer assumes that the two Participles ἀρνούμενοι and ἐπάγοντες are not coördinate to each other, but that καὶ—ἐπάγοντες is to be connected with the principal verb thus: "Who shall bring in corrupting heresies, and also, denying the Lord, bring upon themselves swift destruction;" too artificial. Others take καί for *even*, "*even* denying the Lord," but this use of καί cannot be substantiated. Huther proposes to take the Participle ἐπάγοντες as the *verbum finitum*, but without any analogy. The construction, however, becomes quite simple by taking the three Participles coördinate and alike dependent on ἔσονται, and making ἐπάγοντες to refer to the two classes of seducers, without distinguishing them from each other. This precludes the necessity of changing the construction while καὶ retains its usual signification. The second form of seducers is a species of the former. The terms παρεισάξουσιν and ἐπάγοντες correspond: they introduce their errors by stealth, but they draw upon themselves open and manifest destruction. [The reader has Fronmüller's construction in the translation, and may think it less artificial than awkward. The construction of Alford (who takes καὶ as the simple Copula, and regards ἀρνούμενοι as standing in the place of the finite verb, coördinate with παρεισάξουσιν, followed, as a consequence, by ἐπάγοντες κ. τ. λ.) seems least difficult; he renders "and denying the Master who bought them, bringing upon themselves swift destruction."—M.]

Of the Master that bought them.—δεσπότης denotes an absolute ruler [an autocrat,—M.] of bondmen or slaves. It is used of God the Father, Luke ii. 29; Acts iv. 24; Rev. vi. 10. Here the context requires us to apply it to Christ, cf. Jude 4, and Rev. i. 8, where Christ is called the Almighty. This term suits ἀγοράζειν better than κύριος.—1 Peter i. 18, has λυτροῦσθαι for ἀγοράζειν, the former of which indicates the infinitely precious ransom, generally ἐξαγοράζειν, to buy back from, out of, Gal. iii. 13; iv. 5; Eph. v. 16; Col. iv. 5. The simple ἀγοράζειν occurs at 1 Cor. vi. 20; Rev. v. 9; xiv. 3. 4. Calov: "The ransom is the blood of Christ, Matt. xx. 28. He, to whom it has been paid, is God, who chiefly held us in prison, whereas the devil is only His prison-keeper, from the hands of whom Christ has delivered us, Eph. v. 2; Heb. ix. 14. God in virtue of His justice required a ransom for our deliverance; in virtue of His mercy He accepted the ransom, which Christ paid for us."—Gerlach says: "These erroneous teachers had already become Christians, they had already experienced the saving effects of redemption, and had really left the service of the devil in Judaism or Paganism for the service of Christ." In support of this view v. 21 may be cited. But ἀγοράζειν is generally used to denote absolutely the vicarious satisfaction of Christ extending to all men, and consequently also to these false teachers; it is not used with the limitation that the effect of it has been experienced, as Calvin maintains, cf. 1 Tim. ii. 6; Eph. v. 2; Heb. ix. 14. Gerhard makes use of the illustration of a Christian ruler who pays a certain ransom for the redemption of prisoners into the hands of the Turkish Sultan. Those prisoners are truly redeemed, although they should refuse to accept the benefit of their liberation and continue in their bonds.

Deniers of the Master.—Their wickedness is the more enormous, because they deny their greatest Benefactor, in the service and confession of whom they ought cheerfully to die. The manner of their denial is not further defined. Bengel adds: "By their doctrine and works." Perhaps it is the same kind of denial as that of the false teachers in 1 Jno. ii. 23; iv. 2; v. 12; 2 Jno. 7. 9. The denial of the historical Christ, at once God and Man in one Person, as held and afterwards developed by the Gnostics into an anti-christian doctrine, partly with highly dangerous practical consequences. — Their denial may have had particular reference to the virtue of His sacrificial death and to His royal power over us, as His bondsmen.—[St. Peter, in inditing these words, doubtless felt deeply his own conduct in this respect, for notwithstanding the warning of Jesus, he denied Him *thrice* under the most painful circumstances. Matt. xxvi. 70. 72. —M.] ταχινὴν ἀπώλειαν; ἀπώλεια, destruction, ruin in temporal and eternal death. This will be sudden, cf. ch. i. 14; their end will be attended

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with terrors, Ps. lxxiii. 19. Destruction shall overtake them swiftly, 1 Thess. v. 8, just as the coming of Christ will be sudden.

VER. 2. **And many shall follow after their licentiousnesses.**—Cf. Matt. xxiv. 11. 12; 2 Tim. ii. 17. Errors, particularly those which give free scope to the flesh, are very contagious. [For an account of the Gnostic false teachers see below under Doctrinal and Ethical, No. 4.—M.] ἀσελγείαις, licentiousnesses, dissolute habits, unclean living. We see from v. 19 that a false liberty [really *libertinism*.—M.] was the gospel of those false teachers. They confounded Christian liberty with unbridled license. The roots of the bold antinomian tendency, which we find in the second century among the Carpocratians and other Gnostics, descend to the middle of the first century. "The haughtiness of false spirituality and unbridled sensuality with them went hand-in-hand." Gerlach. De Wette exhibits gross confusion in the remark that "αἱρέσεις being called here all of a sudden, ἀσέλγειαι, can only be explained from Jude 4."

By reason of whom the way of truth shall be evil spoken of.—δι' οὓς; refer the relative to those who are seduced. The way of truth is an expression taken from the Old Testament, cf. Gen. xxiv. 48; Ps. cxxxix. 24; Jer. xviii. 15; Amos viii. 14. The right manner of worshipping and serving God. So Acts xix. 9. 23. As a way to a traveller such is true religion to us men. It is evil spoken of among the heathens and the worldly-minded [Bengel: "*ab iis qui foris sunt, discrimen ignorantibus verorum et falsorum Christianorum.*"—M.] who charge Christianity with the sins of false Christians. "They are wont to say: Look at the fruits of the Christian religion! The inference, although false, does harm, because it confirms those who draw it in their aversion to the truth and to Christ Himself." Roos.—Peter in his first Epistle, ch. iv. 14, and Paul in Rom. ii. 24 (cf. Jas. ii. 7) allude to this evil speaking. [Oecumenius describes the Nicolaitans and Gnostics as most "unholy in their doctrines and most licentious in their lives." Clem. Alex. states as a reason for his own writing, that false teachers, professing the name of Christians, and yet living shameless lives, have brought infamy (βλασφημίαν) upon the Christian name, even among the Gentiles, and that it was necessary to disabuse their minds of this illusion, and to vindicate the Gospel of Christ. See Wordsworth, who is very rich in illustrations on this subject.—M.]

VER. 3. **And in covetousness with feigned words they will make merchandise of you.**—ἐν πλεονεξίᾳ; not only the lust of money, but also the lust of honour and pleasure. 'Εν is significant and denotes that they were sunk and immersed in it.—Πλαστοῖς λόγοις, another expression characteristic of Peter, with speeches deceitfully conceived and invented ["speciously fashioned in fair forms so as to allure and deceive," Wordsworth; Wetstein quotes Artemid. 1, 53, πλάσσειν δοκεῖ. . . . . ἀγαθὸν ῥήτορσι. . . . . καὶ πᾶσι τοῖς ἀπατεῶσι, διὰ τὸ τὰ μὴ ὄντα ὡς ὄντα δεικνύειν τὰς τέχνας ταύτας.—M.] Cf. ch. i. 16; Rom. xvi. 18. Perhaps the reference is to fictitious stories of the life of Jesus and the Apostles.—'Εμπορεύεσθαι, to trade (Jas. iv. 13), to import goods, to traffic, to make gain of, to overreach, cheat, cf. Hos. xii. 1; Prov. iii. 14; to deal in a thing, and to acquire a thing by traffic, is construed with the Accusative. Winer, p. 255, German ed., quotes from Josephus: ἐμπορ. τὴν ὥραν τὴν τοῦ σώματος, to trade in the beauty of the body; and from Philo: ἐνεπορεύετο τὴν λήθην τῶν δικαστῶν, he made profit of the forgetfulness of the judges. Hence Winer inclines to the rendering, "they will seek to get profit out of you, to make gain of you," or as Dietlein puts it, "they will cheat you" (*beschachern*).—[The 6th ed. of Winer, Engl. Transl., does not contain these quotations. Winer says plainly, p. 286, that the word here means, "make merchandise of you."—M.] Gerlach: "They will sell you for coin the doctrines of their own inventing," cf. 1 Tim. vi. 5; Tit. i. 11. The equally proven sense, "to cheat, to deceive," seems to be most simple.

For whom judgment from of old lingereth not.—οἷς τὸ κρίμα ἔκπαλαι. De Wette thinks it necessary to connect κρίμα and ἔκπαλαι, as if it were the judgment from of old decreed and predicted (Jude 4); for, taken with the verb, it would contain a contradiction; a judgment long since hastening! Dietlein defends this sense, saying that both the promises and the threatenings are from of old in process of continual fulfilment, although their final fulfilment is long delayed, ch. iii. 9. But this cannot be the meaning of the Apostle, for he speaks of a ταχινὴ ἀπώλεια; the sense is rather: "for whom, according to an old experience, the judgment is not dilatory." De Wette's rendering, at any rate, is inadmissible; for it would require ἔκπαλαι before κρίμα. [Alford renders "for whom the sentence from long since is not idle"—after Bengel: "*non est otiosum,*" who explains: *i. e.,* "*plane viget unum idemque est judicium super omnes peccantes, quod in animo Judicis sine intermissione agitatur dum erumpit: et in iis, qui puniti in Scriptura memorantur, ostenditur quid ceteros maneat; tametsi peccantes putant, illud cessare ipsique dormitant.*"]

And whose destruction slumbereth not.—An original expression, peculiar to Peter. It is generally used only of men, as is shown in the passage from Plato cited by Huther: μηδὲν ἐᾶσθαι νυστάζοντος δικαστοῦ. Gerlach: "Punitive judgments live in God's immutable decree and break forth at the appointed time, and the specific instances recorded in history teach us what is in store for all. God is awake as the Judge, while He seems to be sleeping; but they, the recreants, sleep the sleep of security, while they seem to be awake in undisturbed activity and work." Hugo extends the expression to stings of conscience, which form already a part of hell, in Gerhard, p. 195.

VER. 4. **For if God spared not the angels that had sinned.**—Now follow three examples in illustration of ἔκπαλαι, which clearly exhibit the punitive justice alongside the saving justice of God.—εἰ γάρ. Winer, de Wette and *al.* assume here the existence of an anacoluthon; but the apodosis of the three protases [1.—εἰ γάρ; 2. καὶ ἀρχ. κόσμ; 3. καὶ πόλεις.—M.] occurs at v. 9, although couched in more general terms than might have been expected, respect being had to the exhibition of Divine justice to the pious.

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Spared not.—Bengel: "Severe judgment is announced upon those of whom we should have expected that they would be spared." Complete the sentence thus: "If He did not spare those who stood higher and enjoyed greater dignity, much less will He spare the less." [But in order to bring this out ἀγγέλων ἁμαρτησάντων should be rendered *without the article*, viz.: "For if God spared not ANGELS *having sinned*," then supply, "much less will He spare these false teachers."—M.]

That had sinned.—In Jude 6, we have the addition, "who kept not their principality, but left their own habitation," or according to Stier, "who left their original true dominion and dignity," cf. Jno. viii. 44. Dietlein supposes on untenable grounds that vv. 4 and 5 belong together, and that Peter therefore stands up as an authority that Gen. vi. 2, refers not to the Sethites, but to angels; that he alludes more particularly to that last form of the development of sin when they entered into sexual relations with the daughters of men. As to Gen. vi. 2 we are unable to abandon the view that it relates to the amalgamation of the Sethites and Cainites, cf. Luke xx. 34-36. (Dettinger, *Tübinger Zeitschrift*, 1835, 1; *Evangelische Kirchenzeitung*, 1858, No. 29.)—ἁμαρτησ. ἀγγ. above, probably would never have been interpreted otherwise than as setting forth the first fall in the realm of spirits, unless the passage, Jude 6. 7, had been believed to contain a reference to a πορνεία on the part of angels. But this view is founded on a false interpretation of τούτοις, which belongs not to the first mentioned angels, but clearly to the inhabitants of Sodom and Gomorrah, hence the masculine τούτοις. So Keil. It is alleged in the *Evangelische Kirchenzeitung* that ἐκπορν. is only used to describe that kind of incontinence which violates an existing bond, that Gen. vi. refers to matrimony, while v. 3 discountenances altogether all reference to angels; that angels indeed denote sometimes fallen angels, 1 Cor. vi. 3 (against Stier); that Jude must not be interpreted by the *book of Enoch*, which, at the time when that Epistle was written, was perhaps not even extant (?). Hence the sinning on the part of angels in our passage can only be understood of the revolt of Satan and his associates, 1 Jno. iii. 8. 10. Kurtz, Delitzsch and *al.* interpret differently, while Keil (*Lutherische Zeitschrift*, 1855, 2), defends our view of Gen. vi. 2 and 2 Peter ii. 4, on weighty grounds. The angel interpretation is found in Justin, Athenagoras, Cyprian and *al.*; also in the Syrian Church; in the Hellenistic and Palestinian synagogue; the Sethite interpretation is held by writers of the Middle Ages, but also earlier by Julius Africanus, Ephrem the Syrian and *al.*; also by Luther, Melanchthon, Calvin.

But cast them in bonds of darkness into hell and committed *them.*—σειρά from εἴρειν, to tie, bind, wind (?), a cord, a rope, a band, a noose, not a chain. Jude 6 has instead, δεσμός, a bond, a band, a fetter. [But the most authentic reading (see *Appar. Crit.* on v. 4) is σειροῖς from σειρός=σίφος or σιρρός, σιρός, properly *a cave where corn is stored* (Demosth.); *a pit*, *a wolf's den;* in that case render "dens of darkness." Cf. Alford and the Lexica.—M.]

Bonds of darkness.—The Book of Wisdom xvii. 18, in connection with the plagues of Egypt, uses the following expression: "ἁλύσει σκότους ἐδέθησαν, they were bound with indissoluble (?) bonds of darkness." As the bonds here are only a figure of the binding (?) power of darkness, so they are doubtless in our passage. Hence Bengel: "Darkness itself keeps them bound and is to them like a chain." Jude 5. 6 is more explicit: "he hath reserved them (bound) in everlasting chains under darkness." In both passages ζόφος, profound, extreme darkness, is used for σκότος. Jude 13. gives both words to express the highest degree of darkness. Although these bonds must not be taken literally, the darkness must not be confined to the darkness of their wickedness, but should be taken to denote real darkness, and the custody in which they are kept, a real custody. But this custody of the evil angels, says Bengel, is as yet preliminary, and the servants of hell may still remain on earth, Lke. viii. 31; Eph. ii. 2; Acts v. 3; xiii. 10; just as prisoners of war are sometimes permitted to go beyond the place of their confinement.—Ταρταρώσας, another term peculiar to Peter and not found in the LXX. Grotius rightly remarks that it denotes in Classic Greek to cast down into Tartarus, not to condemn to Tartarus. Nor does τάρταρος occur either in the N. T. or in the LXX.; the Greeks conceived it to be the lowest region of the earth, full of darkness and cold, not a region in the air, as Grotius, quoting Plutarch, supposes. So Tertullian, Chrysostom, Jerome, Augustine, Theodoret. It is=ἄβυσσος, while ᾅδης describes the abode of the dead in general, and γέεννα denotes the final place of punishment, the lake of fire, Rev. xx. 10-14; Mtth. xxv. 44, consequently the preliminary place of confinement and state of spirits, similar to what Sheol is for men. Huther connects παρέδωκε with σειραῖς; but the most simple construction is to connect ταρταρώσας with σειραῖς.

Being kept unto judgment.—Εἰς κρίσιν τηρουμένους belong together. A judgment has probably been passed upon them already, but the final judgment is still in store for them, cf. Matt. viii. 29; Rev. xx. 10; Jas. ii. 19. The Epistle of Jude amplifies "unto the judgment of the great day."—Τηρουμένους, as criminals that are now reserved for judgment [from a *present* point of view.—M.] Winer, p. 358.—"They are as unable to work themselves out of their darkness as is a prisoner to extricate himself from his chains."—Roos. But this author errs when he continues: "Just as the word *prison*, Job xxxvi. 13, and the term *hell*, 1 Sam. ii. 6, do not describe a place, but a condition, so the term *tartarize* with reference to the apostate angels does not describe a being locked up in a bad place, but rather the translation to a bad condition. These angels, be they wherever they may, are in a tartaric condition." The latter is true, but the abstraction, which precedes it, is not biblical.—Grotius sees in their being reserved a particular reference to their inability of going beyond the confines of the place assigned to them, and of doing any thing without permission. Stier calls attention to the deep irony which he detects in these words, whereby the Almighty holds those mighty ones up to derision, an irony of the initial judgment of their perverse doings. "They

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would not keep their first estate and appointed habitation, and for this they must now, in virtue of the new power exerted against them by the Creator, be sadly kept and held fast unto guilt and punishment in the state of sin of which they made deliberate choice." This is perhaps too ingenious.

VER. 5. **And spared not the old world, but preserved Noah, the eighth person, a herald of righteousness.**—The second example, which is not given by Jude, is taken from the flood.

The old world, the world primeval. Dietlein: "Not absolutely the antediluvian race; it includes impersonal creation in so far as it surrounded that primordial race and being, as it were, its body, participated both in its corruption and punishment."—Ὄγδοον Νῶε. As the Apostle in 1 Peter iii. 20, attaches importance to the small number of the saved, so he does here in the case of Noah and his wife, three sons and their three wives; cf. on this use of the ordinal, Winer, p. 268. "The *eight* souls are contrasted with the most numerous world of the ungodly."—Bengel. Among the Patriarchs Noah is the tenth. There is here consequently no room for a prophetico-symbolical reference. The allusion is plainly to the small number of the saved at all times. [Wordsworth: "*Seven* is the number of completion and rest, the Sabbatical number: and in Enoch—the *seventh* from Adam—who *walked with* God, and did *not die*, but was translated from the turmoil of this world to a heavenly *rest*, and taken up to God, there appears to be a figurative adumbration of the *Sabbath of heavenly rest*, which remaineth to the people of God, Heb. iv. 9." Wordsworth has this note with reference to Jude, v. 14: "*Enoch*, the *seventh* from Adam," and thinks that Peter not only calls attention to the fact that Noah was saved with seven others, but that it places him as it were at the highest point of the climax.—M.]

Herald, preacher **of righteousness.**—He stood up against the world, denounced its unrighteousness and corruption, and exhorted it to repentance and conversion. Διακοσύνη. Huther: "Here not=righteousness of faith, but in the Old Testament sense=piety exhibited in obedience to the will of God." [Alford: The fact that Noah was thus a preacher of (moral) righteousness to the depravity of his age, is found alluded to in Joseph. *Antiq.*, I., 8. 1,—Ὁ Νῶεος δὲ, τοῖς πραττομένοις ὑπ' αὐτῶν δυσχεραίνων καὶ τοῖς βουλεύμασιν ἀηδῶς ἔχων, ἔπειθεν ἐπὶ τὸ κρεῖττον αὐτοὺς τὴν διάνοιαν καὶ τὰς πράξεις μεταφέρειν. *Bereschith Rabba*, XXX., 6, in Wetstein: "κῆρυξ *generationis diluvii, id est, Noachus.*"—M.]

Bringing the flood upon the world of the ungodly.—κατακλυσμόν from κατακλύζω, the deluge, confluence of the seas, cf. ch. iii. 6. מַבּוּל Gen. vi. 17.—Ἐπάξας, that which here is referred to the operation of God, is described in ch. ii. 1, as the guilt of man. The two should go together. [Human depravity the cause of Divine punishment.—M.]

VER. 6. **And burning to ashes the cities of Sodom and Gomorrah**, etc.—The third example is the destruction of Sodom and Gomorrah, cf. Jude 7.—Τεφροῖν from τέφρα, to burn to ashes.—Καταστροφῇ κατέκρινεν. Dietlein and al. translate: "He condemned them actually by overthrow;" but we prefer rendering with de Wette, Huther and al.: "He condemned them *to* overthrow," like κατακρίνειν θανάτῳ, Matt. xx. 18; Mark x. 33.—Καταστροφή, cf. Gen. xix. 29, LXX.; 2 Tim. ii. 14; Jude amplifies, see v. 7.—Ὑπόδειγμα τεθεικώς = παράδειγμα: Jude has δεῖγμα, proof, figure, example, similitude, by which something is shown, cf. Jas. v. 10; Heb. iv. 11; viii. 5; John xiii. 15.—Dietlein strangely accounts for the use of the word by Peter's preference for ὑπό. The Perfect is very emphatic, being usually employed to denote an action completed, conceived as continuing in its effects, cf. Winer, p. 286. Bengel: "It was an irrefragable monument of God and of the Divine judgment."—Peter probably alludes here to 3 Macc. ii. 5.

VER. 7. **And delivered righteous Lot**, etc. —Καταπονούμενον, cf. Acts vii. 24, καταπονέω to wear down or tire out, to oppress, to harass beyond bearing (Alf.). Connect with ὑπὸ τῆς—ἀναστροφῆς. Others join ὑπὸ with ἐῤῥύσατο, rendering "out of the power of the bad conversation, under the influence of which he had been left," cf. Winer, p. 386.—Ἐν ἀσελγείᾳ ἀναστροφῆ, cf. 1 Peter i. 17.—Ἄθεσμος from θεσμός, a lawless, abandoned man, an antinomian; Bengel: "One who sins against nature;" Gerhard: "One who cares neither for right nor law." Only here and ch. iii. 17.

VER. 8. **For seeing and hearing the righteous man**, etc.—Parenthetical explanation of καταπονούμενον. Instead of the lawless tormenting his soul, it was he, the righteous man, who tormented his righteous soul.—Βλέμματι καὶ ἀκοῇ belong to ἐβασάνιζεν. Wherever he turned and saw and heard, his soul was distressed at the wickedness that surrounded him. The sense here is similar to John xi. 33, where it is said of Jesus that He ἐτάραξεν ἑαυτόν. Dietlein: "Pain at one's own sin and at sin in general must not only be felt, but it must be a pain effected by the soul itself by reason of its turning to God."—Καταπονούμενον denotes the passive side of the pain. Bede connects δίκαιος with βλέμματι καὶ ἀκοῇ, and renders, "righteous because he did not suffer himself to be seduced by seeing and hearing."—Ἀνόμοις ἔργοις denotes the object of his distress.

VER. 9. **The Lord knoweth**, etc.—The apodosis is expressed in terms which apply the preceding examples not only to the lawless, but also to the pious.—Οἶδε. Knowledge and power combined. Κύριος, God the Father, according to v. 4.—εὐσεβεῖς, those who like Noah and Lot walk in faith in the living God.

Out of temptation, cf. 1 Peter i. 6; iv. 12; Matt. vi. 13; xxvi. 41; Luke viii. 13; Acts xx. 19; 1 Cor. x. 13; 1 Tim. vi. 9; Heb. iii. 8; Jas. i. 2; Rev. iii. 10.—**To deliver** (rescue,) cf. Jer. xxxix. 11. 18; xlv. 5; Ex. xviii. 10.—Κολαζομένους τηρεῖν.—Some take κολ. as Future, but Winer remarks that this is unnecessary, because the idea of the Future is already implied in τηρεῖν εἰς ἡμέραν; and the Present seems to have been chosen intentionally in order to show that their

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punishment has already begun before the last judgment, cf. v. 4.

VER. 10. **But chiefly those who go after the flesh.**—Jude v. 7, applies to the cities of the plain that which here is affirmed of the false teachers, viz., "Πόλεις . . . . ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας. Then in v. 8 it is said of the false teachers, that "likewise these . . . . defile the flesh." The comparison of the two passages will show that Jude amplifies and explains more fully than is the case in our passage. Stier interprets ἐκπορνεύειν with reference to the next following expression, as=*excess* of debauchery, to commit fornication out of all rule and order, beyond the limits of nature.—Ὀπίσω σαρκὸς ἑτέρας, besides the horrors of sensuality, mentioned in Gen. xix. 5, and Rom. i. 27, refers evidently to the terrible sins of Sodom, which are enumerated in Lev. xviii. 22–24 among the horrors of the Canaanite heathen.—Our passage, on the other hand, is kept more in general; they seek their pasture in the flesh, in all manner of sensuality, they go in their infamous lust after every flesh.

In lust of defilement.—Ἐπιθυμίᾳ μιασμοῦ, not as Dietlein contends, "in lust, which is defilement," nor like Huther, "in lust after impure, polluting enjoyment," for where does μιασμός signify "polluting enjoyment?" It denotes defilement, stain, intercourse; connect it with the lust of concupiscence, 1 Thess. iv. 5; cf. Rom. i. 24–27; Eph. iv. 18, 19. Μιασμός also peculiar to Peter, and found only here in the New Testament. The description of these erroneous teachers reminds us of the Balaamites and Nicolaitanes in Rev. ii. 14. 15. 20. 24, in whom we recognize a stem of the fourfold Gnosticism of the second century. The circumstance that Peter now passes from the Future ἔσονται, v. 1, to the Present, must not be turned with de Wette into a reason for suspecting the genuineness of this Epistle. It may be accounted for in part by the Apostle's prophetically exalted frame of mind, for his fiery language shows him throughout as a φερόμενος ὑπὸ πνεύματος ἁγίου (cf. ch. i. 21,) and in part by the fact that the beginnings of those melancholy phenomena were already stirring. A forger of that capacity, which the Epistle presupposes, would have consistently adhered to the position he had taken at v. 1.

And despise lordship.—The first mark of those false teachers was the denial of Christ, ch. ii. 1; the second, covetousness, v. 8; the third, unbridled sensuality, ch. ii. 10; the last, arrogant despising of lordship. Κυριότητος καταφρονοῦντας. Jude 8 has κυριότητα ἀθετοῦσι, which goes further than καταφρ., and is its consequence. Κυριότητα should be taken in a general sense; every and any lordship, whatever shall be and shall be called Lord, all Divine and human authority. So Stier. The word must not be limited to the dignity of Christ's lordship, because that had already been referred to v. 1. Dietlein applies it to Divine and superhuman powers, cf. Eph. i. 21; Col. i. 16; ii. 18; Calvin, to earthly governments; Huther understands it of the Divine Being, because all power and authority repose in It; while with reference to the book of Enoch he explains δόξαι of the halo of glory surrounding the Being of God.

DOCTRINAL AND ETHICAL.

1. We must not believe that those false teachers passed theoretically from the denial of Christ's redeeming grace and lordship to their moral libertinism and sensual enormities; the usual psychological course is rather that the heart is first corrupted, that the will is sold to sin, and that then the understanding becomes darkened.

2. The account of the angels given in v. 4 falls in with what the Bible teaches concerning angels in general, and must not excite in us the suspicion that it is apocryphal. It is doubtless founded on special revelations.

3. It is remarkable that anti-Christian phenomena, similar to those which threatened to overthrow the foundation of the Church in the beginning, spring up in our time. Stier refers more particularly to the rapidly spreading, fearful doctrines of the liberty of the flesh, and to the sins darkly skulking among the ungodly men of our time, especially to self-abuse.

4. [The principal heresies which sprung up in the Apostolical age, and developed themselves before the close of the first century, were:

1. *Simonianism*, or the opinions held by followers of Simon Magus, who taught that the three Persons of the Trinity were only three revelations of the same Person, and that Simon was the great power which emanated from the invisible God. Neander thinks it possible that the words of which Simon made use are contained in the apocryphal writings of the Simonians; see Jerome's *Comm. on Matth.*, 24: "*Ego sum sermo Dei* (ὁ λόγος), *ego sum speciosus, ego paracletus.*"

2. *Docetism*, or the doctrine of the Docetæ, who denied the *reality* of the human body of Christ, of His crucifixion, resurrection and ascent to heaven.

3. The doctrine of the *Nicolaitans*, who were noted for their licentiousnesses.

4. *Ebionism*, or the heresy of the *Ebionites*, who denied the Divinity of Christ, and maintained that He was a mere man, descended from Joseph and Mary.

5. The doctrine of the *Cerinthians*, who separated *Jesus* from *Christ*, and asserted that *Christ* descended from the *Father* into the person of *Jesus* at His baptism, in the form of a dove, preached during His ministry and worked miracles, that at the end of His ministry *Christ* flew away from *Jesus*, and did not *suffer death*, and that only the *man Jesus* was crucified.

These all "*denied the Lord that bought them.*"—M.]

5. [The following note of Wordsworth on evil angels embodies much valuable information. He says: This passage and the parallel in St. Jude 6, are two important texts on the *present condition* and *future destiny of evil angels*, and, consequently, of those persons who yield to their solicitations (cf. Matt. xxv. 41); these two texts declared:

1. That some angels sinned, and, as a penalty for their sin, were cast out of their *original habitation;* and,

2. That they have been committed in *custody to chains of darkness;* and that they are *now* being kept in them, and they there endure *some* punishment.

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3. That they there *remain* even to the end of the world, and are *reserved* there for the *judgment of the great day*.

This appears also from the language of the devils themselves to Christ: "Art thou come to torment us *before* the *season* (καιροῦ) of judgment?" See Matt. viii. 29; Lke. viii. 31.

It is also evident from our Lord's words, describing the transactions of the great day. He there pre-announces that He will then say to them on the left hand, "Depart from Me, ye cursed, into everlasting fire, that *hath been prepared* for the devil and his angels." They are, therefore, *not yet* cast into it.

It is also further apparent from the Apocalypse, revealing the casting of the devil into the *lake of fire*, as an event which has *not* taken place, but is yet *future*, Rev. xx. 10.

4. Comparing also these texts with other portions of Holy Scripture (1 Pet. v. 8), where the devil is compared to a roaring lion *walking about*, seeking whom he may devour; and (Rev. xx. 7), where Satan is described as loosed; and with the clear assertions of the Apostolic writings, describing his present liberty, energy, and influence, and designating him as "the prince of the power of the air" (ἀέρος, not αἰθέρος, Eph. ii. 2), and as "the god of this world" (2 Cor. iv. 4), we must conclude, that the *chains of darkness*, of which the Apostles St. Peter and St. Jude speak, and to which Satan and his associates are now confined, and in which they will be kept even *till the day of judgment*, are of such power as to restrain them from ever recovering their place in the *regions of light*; but *not* such as to prevent them from exercising great power over those persons in the lower world who *allow themselves* "to be taken captive by them at their will." See Wordsw. on Eph. ii. 2, and Rev. xx. 1-8.

The *book of Enoch* in like manner describes the evil angels as chained under the earth, till the day of judgment, when they will be cast into the lake of fire. See there ch. v. 16; x. 6; xiv. 4; xxi. 6; xxii. 4. Huther, p. 205. Cf., also, the *Catena* here, p. 91, where we read, that "at the *end* of the world, Christ will condemn to severer punishment those evil angels whom He has already shut up (in the abyss), and this He will do by casting them into everlasting fire." And Bede says here: "The apostate angels are yet to be condemned to the penalties of the final judgment; for although they have already received the nether regions of the murky air as a prison house, which, when compared with the bright glories of heaven, where they once dwelt, may be called an inferno, yet there is a deeper gulf below, which awaits them."

Accordingly, Jerome (in Eph. vi.) delivers it as the opinion of all the doctors of the Church, that "the devils have now their abode in the space between heaven and earth." And Augustine (*de Civ., Dei*, 8, 22) says, "that the devils dwell in this nether air, and being cast down from heaven for their sin, they are here pre-condemned as in a prison, suitable to their sin." And it is asserted as an article of the Catholic faith by Irenæus (1, 2), that "Jesus Christ will come again hereafter, to raise all bodies, and to judge all men, and to cast the rebel angels into everlasting fire." Justin Martyr, Origen, in *Numb., cap.* 22, Irenæus (5, 26), and Eusebius (4, 17), were of opinion "that the devils never openly blasphemed God before the publication of the Gospel, because they did not know till then what their *future* punishment would be," which opinion, whether true or no, shows that those ancient writers did not imagine that the devil has, as yet, been cast into hell. See the discourse of Joseph Mede; *Works*, p. 25, *Disc.* 5.—M.]

6. [The Gnostic teachers, says Wordsworth, despised and annulled κυριότητα, or *lordship*, in various ways:

1. With regard to *God the Father*, the Κύριος Κυρίω, Lord of Lords. Tillemont (2, pp. 17, 28), "all who took the name of Gnostics distinguished the Creator of the world from the God who reveals Himself by His Son; thus they made *two gods*," *i. e.*, they despised lordship by their *dualism*.

2. With regard to the *Lord Jesus Christ*. The *Ebionites*, as we have seen above, regarded Jesus as a *mere man;* the *Cerinthians* separated Jesus from Christ, and denied the Passion and Resurrection of *Jesus Christ*, by which He had acquired *universal lordship* over the Church and the world; they also invoked other mediators in place of Christ. They denied the Lord that bought them, and would not call Him *Lord* (Iren. 1, 1.).

3. With regard to *earthly rules*, by affirming themselves to be *free* to do all things, and to be exempt from all civil restraints. See more in Wordsworth, from whom this note is taken in a condensed form.—M.]

HOMILETICAL AND PRACTICAL.

The history of the Divine judgments an earnest monitor for all times.—The great comfort of the doctrine of universal redemption.—It is not enough that we teach sound doctrine, we must also denounce false teachers.—The rise of false teachers among the people of God is a historical necessity, 1 Cor. xi. 19; Matt. vii. 15.—In how many different ways may Christ be denied?—Which is the greatest gain?

Chrysostom:—"We admire Abraham, Lot and Moses, because they shone like bright stars in the darkness of night, because they were as roses among thorns, and as sheep among countless wolves."

The pious are distressed at the wickedness of the godless, 1. because it sullies the glory of God; 2. because it shows that they are tyrannized by Satan; 3. because it conduces to their condemnation.

Gerhard: — "The pious are not preserved from every distress and affliction, but they are rescued from them, so that the help of God is so much the more manifest. Thus it fared with Abraham, Jacob, Joseph, David, Daniel and the three men in the furnace."

Starke:—Try the spirits whether they are of God, 1 Jno. iv. 1. Although they wear a rough garment (Zech. xiii. 4), ye shall know them by their fruits, and shall not take up with their party. —God has no pleasure in the destruction of the wicked, Ez. xxxiii. 11.—No wonder that the many take the broad way that leadeth to condemnation, because they find in it so many things

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which are agreeable to the flesh.—A false and godless teacher is apt to have more followers than a true and godly teacher, but his condemnation also will be so much the greater, because he draws many people into his own destruction, Acts v. 36. 37.—To delay is not to annul [German proverb: *Aufgeschoben ist nicht aufgehoben.* —M.]. God is long-suffering; He forbears long, but His punishment is terrible. O! man, may His long-suffering lead thee to repentance, Rom. ii. 4.—The devils are condemned, but their full judgment, without any hope of redemption, is yet *future*, Matt. viii. 29.—Let us walk in the light, if we would escape the darkness of hell, 1 Jno. i. 7.—God has His elect and pious ones among the great multitude of the ungodly, whom He can and will miraculously preserve from universal punishment, Mal. iii. 17.—No country is so fertile, no city so beautiful, glorious and rich, but that they may be laid waste and destroyed, if their sins multiply.—God has many ways of saving His people: one way is His preserving them from communion with evil, and His strengthening them spiritually to endure evil with patience, 2 Cor. i. 6.—Should not the sincere servants of God be pained and grieved, if their teaching, prayers and exhortations notwithstanding, it fares ill with their congregations? Woe to you, over whom they sigh! their sighs will rest heavily on you, Jer. xiii. 17.—The sufferings of believers are only temporal; their redemption is at the door, 2 Cor. i. 9. 10. If not before, a happy death is sure to bring perfect redemption, Ps. lxxiii. 17. 19.—As there are degrees among believers, and as some excel others in spiritual gifts, and as they will be distinguished in glory, so there is also a difference in point of sin and punishment among the ungodly. Some excel others in wickedness; so the punishment of some will excel that of others, Heb. x. 29.

LISCO:—The enemies of the citizens of the kingdom.

ROOS:—If the kingdom of God cometh with power, the power of darkness is also astir. False teachers should stir up and incite the children of light diligently to search for the truth, and instantly and believingly to pray God for more enlightenment.

[VER. 4. *Critici Sacr. Thes.*, 2, 789, "*De malorum angelorum* Ταρταρῶσει."

VER. 9. SOUTH, Three sermons, Works, vol. 6, pp. 121, 169, 209.

1. Deliverance from temptation, the privilege of the righteous.

2. Cause of the deliverance of the pious out of temptation.

3. Deliverance from temptation, why to be reputed a great mercy.—M.]

CHAPTER II. 10*b*–22.

ANALYSIS:—Further description of the false teachers; their radical corruptness and daring scoffing; their perilous state.

10*b* Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities.[1]
11 Whereas angels, which are greater in power and might, bring not railing accusation
12 against them before the Lord.[2] But these,[3] as natural brute beasts[4] made[5] to be taken and destroyed, speak evil of the things that they understand not;[6] and shall
13 utterly perish[7] in their own corruption: And shall receive[8] the reward of unrighteousness, *as* they that count it pleasure to riot[9] in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings[10] while they feast with you;[11]
14 Having eyes full of adultery,[12] and that cannot cease from sin;[13] beguiling unstable
15 souls: a heart they have exercised with covetous practices;[14] cursed children:[15] Which have forsaken the[16] right way, and are gone astray, following the way of Balaam the
16 *son* of Bosor,[17] who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's[18] voice forbade the madness of the prophet.
17 These are wells without water, clouds[19] that are carried with a tempest; to whom the
18 mist of darkness is reserved for ever.[20] For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those
19 that were clean[21] escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same[22] is he brought in bondage.
20 For if after they have escaped the pollutions of the world through the knowledge of the Lord[23] and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with
21 them than the beginning. For it had been better[24] for them not to have known the way of righteousness, than, after they have known *it*, to turn from[25] the holy com-
22 mandment delivered unto them. But[26] it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.

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Verse 10. [[1] German: "The fool-hardy, haughty ones—tremble not to speak evil of glories."
Translate: "Darers, self-willed,—they tremble not while railing at glories."—M.]

Verse 11. [[2] German: "Whereas angels, although greater in strength and might, do not bear their judgment of railing (*i. e.*, the sentence passed on their railing) which is given against them before (—by) the Lord."—M.] παρὰ κυρίῳ cancelled by Lachmann and Tischendorf.

Verse 12. [[3] Cod. Sin. reads αὐτοὶ for οὗτοι.—M.]
[[4] ἄλογα ζῶα—irrational animals.—M.]
[[5] γεγεννημένα, Rec. A[2], Sin; γεγεννημένα, A[1]. B. C., Theile.—M.]
[[6] ἀγνοοῦντες βλασφημοῦσιν, Cod. Sin.—.M.]
[[7] Rec., Sin., C[2], al., καταφθαρήσονται; καὶ φθαρήσονται, A. B[1], al., Theile, Alford.
Translate: "But these, as irrational animals, born naturally for capture and destruction, speaking evil of things which they know not, shall even perish in their corruption."—M.]

Verse 13. [[8] For κομιούμενοι, B., Cod. Sin., read ἀδικούμενοι.—M.]
[[9] Cod. Mosq. for τρυφήν, τροφήν.—M.]
[[10] ἀγάπαις, A. B. (Mai), Vulg., al.—M.]
So Lachmann, as in Jude 12. But it is more probable that a transcriber changed ἀπάταις into ἀγάπαις, than the reverse. ἀπάταις is sustained by A. C. G. K., al. αὐτῶν also, which is critically established, favours only ἀπάταις and not ἀγάπαις, as has been pointed out by Gerhard and de Wette.
[[11] Translate: "Receiving, as they shall (Alf.), the reward of unrighteousness. Deeming revelling in the daytime their highest (so German) pleasure, they are full of (German) spots and disgrace, revelling in their deceits, while they feast with you."—M.]

Verse 14. [[12] μοιχαλίας, A., Cod. Sin.—M.]
[[13] ἀκαταπάστους, A. B. ἀκαταπαύστου, Cod. Colbert.—ἁμαρτίαις, Cod. Sin.—M.]
[14] πλεονεξίας, A. B. C., Sin., al., Lach., Tisch. [πλεονεξίαις, Rec., Theile, al.—M.] Huther cites examples from the Classics for the constr. with Genitive.
[[15] Translate: "Having eyes full of an adulteress, and that cannot be made to cease from sin; luring unstable souls, having a heart practised in covetousness (Germ., selfishness), children of malediction."—M.]

Verse 15. [16] τὴν before εὐθεῖαν omitted by [A. B. C. K. L.] Griesb. [Alf.] al.
[[17] For βοσόρ, βεώρ, B.; βεώορσορ, Sin.—ὃς omitted by B.—M.]

Verse 16. [[18] Cod. Sin. omits ἐν before ἀνθρώπου.—M.]

Verse 17. [[19] καὶ ὁμίχλαι, A. B. C., Sin., al., Griesb., Tisch. Alf.—M.] ὁμίχλαι from ὀμίχω, mists, vapours. [νεφέλαι, Rec., L., Theile.—M.]
[[20] Εἰς αἰῶνα omitted by B.—M.] Lachm., Tischend.; it may have been inserted from Jude, [but found in Rec., A. C. L., al; and retained in German version.—M.]

Verse 18. [21] Rec. with A. B., al. reads ὀλίγως, Griesbach on good authority ὄντως, which appears to be the more difficult reading. [Cod. Sin., τοῦ ὄντως (** τοὺς ὀλίγως) ἀποφεύγ.—M.] Lach., Tisch., al. prefer ἀποφεύγοντας, being on the point of escaping.
[Translate: "Speaking great swelling words of vanity, they entice in lusts by licentiousness of the flesh those who were only just escaping (Germ., who were in truth escaping) from them who live in error." —M.]

Verse 19. [[22] Cod. Sin. omits καὶ after τούτῳ.—M.]

Verse 20. [[23] Insert ἡμῶν after κυρίου, Cod. Sin., A. C. L., al.—M.]

Verse 21. [[24] κρίσσον for κρεῖττον, Cod. Sin. κρεῖσσον, A.—M.]
[[25] εἰς τὰ ὀπίσω ἀνακάμψαι ἀπὸ τῆς, Cod. Sin.] εἰς τὰ ὀπίσω ὑποστρέψαι ἀπό, Lachmann. [ἐπιστρέψαι ἐκ τῆς, K. L., Theile, al.; ὑποστρέψαι ἐχ τῆς, B. C., Alford, al.—M.]

Verse 22. [[26] Omit δέ after συμβέβηκεν, A. B., Cod. Sin.—M.] Lachm., Tischend.; it seems to be a later addition. [Rec., C. K. L., Theile, al. insert it.—M.]

EXEGETICAL AND CRITICAL.

Vv. 10*b*. 11. **Darers, self-willed**, etc.—τολμηταί.—Here begins a new section. Peter anticipates the future here, as well as in the first Epistle. Before his prophetic eye, the false teachers, who were afterwards to arise, appear as already present. This word, peculiar to Peter, denotes bold, daring, audacious, or insolent men. [The word occurs only here, but is found in Joseph., B. III., 10, 12, and Thucid., I., 70; in the latter passage, the Corinthians describe the Athenians as καὶ παρὰ δύναμιν τολμηταί, καὶ παρὰ γνώμην κινδυνευταί.—M.]

Αὐθάδεις from αὐτός and ἀδέω, self-willed, presumptuous persons, Tit. i. 7.—Βλασφημοῦντες, on the Participle, see Winer, pp. 357–372.—Δόξας, not: glorious attributes of God, but angelic powers, majesties, as is evident from the next verse and the Epistle of Jude. The reference is doubtless to the angels surrounding the throne of the Most High, cf. Eph. i. 21; Col. i. 16.

[Wordsworth:—What are δόξας or *glories* here? Doubtless the word δόξα is chosen, as the word κυριότης before, for its large and general import. It signifies,—

1. The μεγαλοπρεπὴς δόξα, the excellent *glory*, the Divine Shechina of the Godhead itself, i. 17.
2. The *glory* of the *Incarnate Word*, Jno. i. 14; James ii. 1.
3. The *glory* of the *Holy Ghost*.

The false teachers blasphemed the *glory* of the Father, Son and Holy Ghost, by disparaging the Creator and Redeemer, and by ascribing the work of the Divine Sanctifier to their own magical arts, and by calumniating the prophecies of Holy Scripture, given by His inspiration.

4. They denied the *resurrection of the flesh*, and thus they derogated from the future *glories* of Christ, when He "will come in His glory (Matt. xxv. 31) and in the glory of His Father" (Matt. xvi. 27), and when "He will be glorified in His saints" (2 Thess. i. 10); and in "their glorious bodies, fashioned to be like unto His glorious body," Phil. iii. 21. See 1 Pet. i. 11, the only other passage in N. T., beside Jude 8, where δόξα is found in the *Plural*, as here.

5. They spake evil of the *glory* of the *holy angels*. The Simonians represented them as the offspring of Simon Magus, who "was glorified by many as God." See *Catena* here, p. 98, where it is truly said, "Peter here refers to the Simonians, who blended licentiousness with ungodliness," and they traduced the holy angels as rebels against God; See Iren., I., 23, 1. And the successor of Simon Magus, Menander, called himself the Saviour, and affirmed that he could impart knowledge greater than that of the angels, Iren., I., 23, 5.

6. They spake evil of *earthly dignities*, which are images and *glories* of God's majesty (Rom. xiii. 1–3), and are even called gods (Ps. lxxxii. 6), as man himself is, in his headship over woman, 1 Cor. xi. 7.

7. They spake evil of the *glories* of the *natural world* (1 Cor. xv. 40), ascribing their creation to the operation of the *Demiurge*, hostile to the Supreme God.—M.]

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Dietlein applies it both to the Divine dignity of Christ and to the angels, and afterwards adds that even Satan is included among the glories that are evil spoken of. Stier, with most modern commentators, explains: "The angels, although greater in strength and might, do not pass before the Lord a railing sentence on the majesties; they know and perhaps announce the judgment, but leave it in humility to the one Lord, aware that they, as well as the evil powers, are before His face; any other word of self-willed abuse appears to them as a railing of those who are as yet spared the executive judgment, and really as a railing of the power and long-suffering of God, and therefore they abstain therefrom." He agrees with Gerlach, who says: "Even if the Lord in His own presence charges them with the execution of the (preliminary) sentence on such high (evil) spirits, they do not utter it in the form of self-willed railing." But this interpretation is not without grave objections. 1. Δόξαι are made to denote angelic and demoniac powers; since, according to this view, κατ' αὐτῶν is referred to evil spirits, logical consistency requires that δόξας also be referred to them. But is it probable that these are called δόξαι, glories? This reminds one of *lucus a non lucendo*. The railing is to consist in saying that they are only phantoms and superstitious ideas. This would be denial, not railing. 2. The reference in v. 4, with which our passage is connected, being to evil angels, it would be very surprising to have in v. 11 an abrupt reference to good angels. The qualifying μείζονες applies much better to evil angels than to good ones, to whom it belongs as a matter of course, and its application to them would be rather weak. Moreover, ἄγγελοι here answer to the τολμηταί of the preceding verse, and we have, therefore, to assume a similar disposition in these. 3. Φέρειν κρίσιν, v. 11, is said to mean "to pass a sentence"; but it will be difficult to verify this rendering, although ἐπιφέρειν is used in the Epistle of Jude, 4. But would that be a railing judgment, a railing decision in the same sense, in which the false teachers pass it, if the good angels were to give a true, although a harsh judgment of the evil angels? For βλασφημεῖν means to defame one, to speak evil of one, contrary to the truth. 5. Οὐ φέρουσι is evidently related to οὐ τρέμουσι, and this relation would be entirely effaced if φέρειν were rendered to pass (judgment). These reasons could be overlooked only because it was thought necessary to expound this passage by the parallel passage in Jude. But this changes the true point of view. We must endeavour to explain our passage independently of that in Jude, and this leads to the result that the angels are evil angels, that φέρειν means to bear (Luther), and βλάσφημον κρίσιν=βλασφημίας κρίσιν, cf. Jude 9, the judgment on their railing at God. The sense is as follows: "The wrath of God and the judgment which God passes on them in judgment of their railing, are unbearable to the evil angels, who have stronger shoulders than those false teachers, how much more then ought these to tremble at blaspheming the angelic majesties, cf. v. 4." It is not known to us what those blasphemings were. It is evident from ἐν οἷς ἀγνοοῦσι, v. 12, that the reference could not have been to terrestrial majesties, governments and princes.—Ὅπου=*cum*, where, whereas, 1 Cor. iii. 3.—κατ' αὐτῶν=καθ' ἑαυτῶν.—Παρὰ κυρίῳ, before the Lord, in the face of the Lord, or from the Lord, with Him the Judge, cf. Acts xxvi. 8; 1 Pet. ii. 20; Winer, p. 413. De Wette's remark that the sense in our passage is incoherent is superficial and unjust.

VER. 12. **But these, as irrational animals, etc.** — ἄλογα. — Evil angels know and feel the wrath of God; those false teachers are inferior to them, they are like animals that know nothing of a higher world. They are φυσικά, they belong altogether to the sphere of nature; it is as if they had no soul and still less a spirit. They are not led by reason, but only by their natural appetites, cf. Ps. xlix. 13. 21; cxli. 10. Some take φυσικά for φυσικῶς.—[Bede here excellently remarks that there is a resemblance between these false teachers and brute beasts, in that both are led by their *fleshly appetites* to fall into snares and destruction. Cf. *Bava Mezia*, quoted by Wetstein, p. 706: *Quidam vitulus, cum ad mactandum adduceretur, R. Judam accessit, caputque in ejus gremium reponens flevit. Sed ille, abi, inquit, in hunc finem creatus es.*—M.]

Γεγεννημένα.—This is their natural destination, for this purpose they are created, *i. e.*, to be caught by men, and to be killed for their use. Εἰς ἅλωσιν καὶ φθορὰν, both to be taken passively, not actively.—"Peter may be supposed to allude to their falling as prisoners into the hands of the government, and their suffering punishment according to human laws." Roos. Ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, attraction for ἐν ἐκείνοις ἃ ἀγνοοῦσι, like חֵרֵף בְּ, 2 Sam. xxiii. 9, קִלֵּל בְּ, Is. viii. 21, Winer, p. 651. Dietlein sees in ἐν τούτοις the sphere in which the railing takes place, cf. 1 Pet. ii. 12. Therein lies the ground of their perishing, that which constitutes their guilt and distinguishes them from brute beasts.—Ἐν τῇ φθορᾷ φθαρήσονται. Φθορά is inward, moral corruption and the spiritual death to which it leads, cf. ch. i. 4. The verb denotes outward destruction and future condemnation.—Their outward destruction here is still followed by retribution hereafter, the reward of their unrighteousness.

VER. 13. **Receiving the reward of unrighteousness.** — Κομιούμενοι, cf. 1 Pet. i. 9. The participial sentences which follow must not be connected with ἐπλανήθησαν, which does not contain the leading thought of this paragraph, but they belong to what precedes and explain the unrighteousness of those false teachers, which unrighteousness should be taken in a general sense (cf. Lke. xiii. 27; Rom. i. 18). Some of these participles are subordinate to the preceding ones, *e.g.*, εὐωχούμενοι, but most of them are coördinate.

Deeming revelling in the daytime their highest pleasure.—Ἡδονὴν ἡγούμενοι.—They know no other pleasure than τρυφή, rendered by the Syriac, *deliciæ*, voluptuousness, revelling, luxurious living.—Τὴν ἐν ἡμέρᾳ. Oecumenius= καθ' ἡμέραν, Lke. xvi. 19, daily. Others=momentary, transient well-living, as the day supplies it. So de Wette. Or: spending the day, without thinking of the future. So Dietlein

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But all these renderings are contrary to grammatical usage. Gerhard:—the time of this present life, which compared with eternity, is only as one day. The right sense follows from a comparison with 1 Thess. v. 7: "They that be drunken, are drunken in the night." But these are so lost to all sense of shame, that they revel at noon-day. We may also cite the case of those heroes of drunkenness, who revel all day long, Is. v. 22. [The Gnostics were renowned for such excesses. Jerome (*adv. Lucif.*, p. 58) says, *tunc Nicolaus* DIU NOCTUQUE *nuptias facens obscoenas, etc.;* and Epiphanius, *haer.*, 25, gives one of their maxims, "that a man had no hope of everlasting life, ἐαν μὴ καθ' ἑκάστην ἡμέραν λαγνεύῃ."—M.]

They are full of spots and blemishes, revelling in their deceits, while they feast with you.—Σπίλοι, in Jude 12 σπιλάδες, from σπιλόω, to stain, to soil. Both are identical in point of meaning, only the one is an adjective, the other a substantive. Stains, spots on garments, or in the face, moral stain.—Μῶμος= blame, disgrace [disfigurements, causing shame. Alford.—M], peculiar to Peter. They are people full of spots and disgrace, who stain the body of Christ and themselves, Deut. xxxii. 5. The two words must not be connected with ἐντρυφῶντες, as de Wette maintains, but they stand by themselves.—'Εντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, they revel in the gain of their deceits. The *abstr. pro concreto.* [A good sense may be obtained if the reading ἀγάπαις, cf. Jude 12, be retained. They called their gatherings ἀγάπαι, *love-feasts*, but they *were* occasions of revelry.—If ἀπάταις be retained, the remark of Windischmann (*Vind. Petr.*, p. 45) will be found useful: "St. Peter would not call these heretical feasts by an honourable name (ἀγάπας), but styles them ἀπάτας, and describes their true character by adding the word ἐντρυφῶντες." There is also a similar *paranomasia* or play on the words ἀπάτη and ἀγάπη in 2 Thess. ii. 10.—M.]—Συνευωχούμενοι from εὐωχία, ἔχω, ὀχή and εὐ, explained by Pollux, of public banquets.

VER. 14. **Having eyes full of an adulteress**, etc.—Dietlein has the curious notion that the allusion is to some female member of a house into which they had crept, who had already become the victim of their seduction. Μοιχαλίδος is more pregnant than the reading ὀφθαλμοὺς μεστοὺς μοιχαλίας, which evidently originated with later transcribers. Hornejus explains it well: "adulteresses dwell, as it were, in their eyes." But this does not yet account for the Singular. Respect is probably had to the harlot in Prov. ii. 16; vi. 24. 'Ακαταπαύστος connected with ὀφθαλμοὺς: full of ungratified lust of sin, insatiable in it. Another most pregnant term, peculiar to Peter, cf. 1 Pet. iv. 1. Lustfulness is reflected in their eyes.

Luring unstable souls—children of malediction.—Δελεάζοντες from δέλεαρ, a bait to allure and attract with a bait, as does a fowler to catch birds, or a fisherman to catch fish, Jas. i. 14. [Wordsworth: "A word twice used in this Epistle, see v. 18; and a metaphor likely to occur to St. Peter, the fisherman of Galilee, to whom our Lord said, Matt. xvii. 27, *βάλε ἄγκιστρον, cast a hook.*"—M.]

'Αστηρίκτους, **cf. ch. iii. 16, a peculiar expression**, explained by Jerome thus: "Souls which are not yet strong through the love of Christ," and therefore easily turn hither and thither.—Γεγυμνασμένην, practised, exercised, schooled.—Πλεονεξίαις, covetousness in its various kinds and forms, cf. 1 Pet. ii. 1; 2 Pet. ii. 3, especially also the lust of honour and enjoyment. Erasmus interprets it by *rapinae.*—*Children of malediction*, according to the Hebraism=persons devoted to and worthy of the curse, cf. 2 Thes. ii. 3: Ps. cix. 17, etc. Calov: "From the throat he passes to the eyes, the tongue, the heart, and the life."

VER. 15. **Having forsaken the right way they are gone astray.**—Gerhard gives the following connection: "He illustrates the covetousness of the false teachers by the example of Balaam, who once, by his love of lucre, suffered himself to be beguiled into cursing the people of Israel, cf. Jude 11." Another point of comparison, which is not made prominent here, is the commingling of the Divine and the worldly, hypocrisy and allurement to harlotry, Numb. xxv. 1. etc; xxxi. 16; Rev. ii. 14.—Τὴν εὐθεῖαν ὁδὸν. This is the way of revealed truth, ch. ii. 2; of righteousness, ch. ii. 15. It is called sometimes the way of the Lord, Gen. xviii. 19; Judg. ii. 22; Acts xviii. 25; the way of peace, Is. lix. 8; Rom. iii. 17, the way of wisdom, Prov. iv. 11, the way of life, Prov. x. 17; the way of salvation, Acts xvi. 17.—They were consequently persons who at one time had taken the right way, but had now backslidden.—Πλανᾶσθαι, to go astray, to err, take a wrong way, a figure denoting the various by-roads into which they get, and the uncertainty which attends their aberration, cf. Matt. xxiv. 5; Jno. vii. 12; 2 Tim. iii. 13.

Following after the way of Balaam, etc. —'Εξακολουθήσαντες, ch. i. 16; ii. 2; defines ἐπλανήθησαν.—Τοῦ Βοσόρ, the son of Bosor. Hebrew בְּעוֹר. ע is changed into σ, because some grammarians maintain that in the Babylonian pronunciation the ע was a kind of sibilant. צ and ע are often interchanged; so Gesenius and Ewald.—**The wages of unrighteousness.**—Gerhard: "The reward which the Moabite ambassadors carried in their hands, Numb. xxii. 7, are called *wages of unrighteousness*, because Balaam hoped to receive the money for an unjust and wicked work (the cursing of Israel)." 'Ηγάπησεν, a mild term but suited to the circumstances. The sacred narrative does not explicitly refer to the covetousness of Balaam, Numb. iv. 22; he seemed inclined to shape his course wholly according to the will of God; but when the second embassy offered him greater gifts and honours, he induced the messengers to prolong their stay that he might once more inquire of the Lord whether he should go. v. 19. His dominant lust is also exhibited in v. 34. [See Bp. Butler's Sermon "Upon the character of Balaam."—M.]

VER. 16. **But was rebuked for his peculiar iniquity.**—'Ελεγξιν δὲ ἔσχεν, he received not punishment, but a rebuking conviction, as indicated below. Παρανομία=ἀδικία. He clearly knew that it was the will of God that he should

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not curse the people: yet he resisted it.—Ἰδίας. Dietlein: "The perversion of the law peculiar to him, and the archetype of the same perversion in the false prophets." Far-fetched.— Huther arbitrarily takes it in the sense of αὐτοῦ. It rather denotes that the transgression was peculiar in that he transgressed the will of God, Numb. xxii. 12, while complying with His commandment, which gave him up to the counsel of his heart, ch. xxii. 20, 35.

A dumb beast of burden, etc.—Ὑποζύγιον, a yoke-beast, a beast of burden, especially an ass, Matt. xxi. 5, ἄφωνον, in antithesis to the human voice. The antithesis between ἄφωνον and ἀνθρώπου φωνῇ φθεγξάμενον is designed to bring out the miraculous character of the incident.'—Ἐκώλυσε. De Wette says: "It was not the ass that forbade him, but the angel, Numb. xxii. 22. etc." But this is not a discrepancy between our passage and the Mosaic account, for God made use of that dumb animal to prevent his going onward, while the angel suffered him afterwards to pass on to punishment, as de Wette himself observes. Gerhard: "Balaam was able and ought to have seen, from so uncommon a miracle, that his way was perverse." In the Epistle of Jude, v. 11, two additional examples are given, that of Cain and that of the company of Korah; the reward of Balaam being only briefly introduced.—Παραφρονία, folly, senselessness, madness. It is madness indeed to fight against God, Ps. cix. 3; Acts v. 39. It is, says Luther, an unequal fight, if old pots will fight with rocks; for let it happen as it will, the pots will come to grief.—Προφήτου. The Mosaic account shows that revelations were made to him, Numb. xxii. 8. 13. 18. 19; xxiii. 5. 16; xxiv. 17. 16; but also that his soul was open to influences of the kingdom of darkness, ch. xxiv. 1. etc.; xxiii. 1. Ambrose, Gregory of Nyssa and Theodoret infer from the latter passages that he was a prophet of the devil. Compare on the enigmatical character of Balaam, Kurtz, *Geschichte des alten Bundes*, 455 [and Butler's *Sermon on the Character of Balaam*.—M.]

VER. 17. **These are wells without water.**—Two figures are now introduced to describe the influence of the false teachers upon others. Calov sees here a reference to Jer. ii. 13, where God compares Himself to a fountain of living waters, and the idols, so much run after by the many, to broken cisterns, that can hold no water. - "They contain no water of wholesome wisdom and living consolation." Oecumenius: "They have lost the water of life." Augustine: "He calls them wells, because they had received the knowledge of the Lord Jesus Christ, without water, because they do not live agreeably to their knowledge." Prov. x. 11 states the contrary. We are especially reminded of Prov. xxi. 6, the original of which refers to scattering mist, to dispersing vanity, cf. ch. xiv. 24; Is. xxxv. 7. Umbreit suggests the well-known mirage. The thirsty traveller in the desert perceives a moving sheen which he takes for a stream or a lake, hastens to it, but, reaching it, is bitterly disappointed, for it all dissolves into empty vapour.— Huss: "Where you find a well without water, you find dirt and mire. So these contain no water of inflowing grace, but the mire of wickedness. No wonder, seeing that they have forsaken the fountain of living water." They are not hallowing, but polluting wells.

Clouds driven along by a whirlwind.—Νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμενοι. Dietlein incorrectly renders fogs, alleging them to be clouds with the lateral idea of inward absence of clearness. [If the reading ὁμίχλαι be retained, render "mists." See *Appar. Crit.* Comm. in *Catena: οὐκ εἰσι, φησί, διαυγεῖς ὥσπερ οἱ ἅγιοι οἱ ὄντες νεφέλαι, ἀλλ' ὁμίχλαι, τουτέστι, σκότους καὶ γνόφου μεστοί, ὑπὸ τοῦ πονηροῦ πνεύματος ἐλαυνόμενοι.*—M.] Λαίλαψ. Gerhard produces the definition of Aristotle, who describes it as a violent wind turning upward and downward, cf. Mk. iv. 37; Lke. viii. 23; LXX. Job xxxviii. 1; Jer. xxv. 32.—Ἐλαυνόμεναι, used of ships driven to and fro by strong winds, Jas. iii. 4, and of the possessed driven by demons, Lke. viii. 29. The parallel passage in Jude 12 reads: νεφέλαι ἄνυδροι (cf. Prov. xxv. 14) ὑπὸ ἀνέμων περιφερόμεναι, clouds which promise rain, but give none because they are chased away by the wind. Jude adds three other figures. Peter's point of comparison is different; with him the emphasis rests on ἐλαίνεσθαι, which is designed to denote the inconsistency, the wavering and unquietness of the false teachers. Huther says that νεφέλαι denotes inward emptiness.—Huss: "Clouds driven along by the wind produce a tempest and obscure the splendour of the sun, so in like manner those false teachers disturb the peace of souls and obscure the Sun of righteousness by the darkness of error."

For whom the blackness of darkness is reserved forever.—Οἷς ὁ ζόφος. De Wette observes that ἀστέρες πλανῆται, Jude 12, is here left out and that οἷς ὁ ζόφος is inappropriately put down; most unfair, for Peter as well as Jude use the figure with reference to the false teachers. Dietlein rightly replies that "if Peter had found ἀστέρες πλανῆται, which would be even more telling in connection with his οἷς ὁ ζόφος than νεφέλαι, he would hardly have omitted those words." [Add that darkness is predicable of clouds driven by the wind as well as of wandering stars; the charge of inappropriateness is therefore unfounded.—M.] The relative οἷς necessarily belongs to οὗτοι, not to πηγαί or νεφέλαι, which would require αἷς.

Blackness of darkness denotes extreme darkness, Matt. viii. 12; xxii. 13; xxv. 30.

Reserved.—Reverts to the judgment of the angels, ch. ii. 4; cf. 1 Pet. i. 4; 2 Pet. iii. 7, 17. Stier: "That blackness of the judgment is reserved, spared, laid in store for them which is due to the darkness of their sin." A dark life is justly punished with darkness, especially because of the seduction of so many souls.—Εἰς αἰῶνα, it is reserved for them down to the remotest periods in time to eternity, no matter what changes may take place with the earth and the world.

VER. 18. **Speaking great swelling words of vanity, they entice**, etc.—Ὑπέρογκα from ὄγκος, bulk, exceeding bulk, swelling, figuratively, pride. Jude 16, has: τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα. Luther: "Proud words with nothing to back them," hollow, vain phrases, bombast. Want of mind, want of power and emptiness are generally concealed under a hollow sound of words.—Δελεάζουσιν, see v. 14.—Bengel: "They pretend, as if they were lights of the Church,

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over-great things, but these wells, these clouds yield nothing.'—Ἐν ἐπιθυμίαις σαρκός. Gerhard: "These are the bait with which they attract others."—Ἀσελγείαις in apposition with ἐπιθυμίαις. We may also translate with Huther: "They entice in the lusts of the flesh (*i. e.* insnared, in them, ruled by them) by licentiousness those, etc."—Ὄντως in truth, in sincerity and not only in the mask of hypocrisy [but ὀλίγως=ὀλίγον, cf. *Appar. Crit.* seems preferable.—M.]—Ἀποφυγόντας suits ὀλίγως better than ὄντως.—Τοὺς ἐν πλάνῃ ἀναστρεφομένους dependent on ἀποφυγόντας. Huther: "Those from whom the deceived persons had separated, non-christians, especially the heathen, who spend their life in error, ἐν πλάνῃ."

VER. 19. **Promising them liberty**, etc.—The subject of their great swelling speeches turns especially on liberty, that is, on the false liberty of living as they pleased, of indulging the flesh to the full. Grotius refers to certain Gnostics, whom Irenæus reports to have boasted that their soul had been liberated from all moral restraints, as if Christ had acquired for us the liberty to sin. [This was the doctrine of Simon Magus and his followers.—M.] A promise similar to Gen. iii. 5; cf. 1 Pet. ii. 16; they use liberty as a cloak of maliciousness, cf. Gal. v. 13.

Slaves of corruption, ch. i. 4; ii. 12, of those sins and vices which end in perdition.—Ἥττηται, by whom a man is permanently overcome, of him he has also become the slave, cf. 1 Sam. xvii. 9. He cites martial law; by whom a man is overcome in war, by him also is he enslaved. Those persons are brought by Satan into the slavery of sin and death, cf. Jno. viii. 34; 1 Jno. iii. 8; Rom. vi. 16.

VER. 20. **For having escaped the pollutions of the world**, etc.—The question is, which is the subject of this verse? Huther thinks that we must understand the false teachers, because of the connection of this verse with the clause at the end of the preceding verse. Then the γάρ would refer back to the φθορα of v. 19. But the hypothetical form of this verse is against Huther, whereas the false teachers are introduced before as very decided persons, although it may be said that the reality is here expressed hypothetically, as is so often the case. But since ὄντως ἀποφυγόντας (v. 18) belongs to the deceived, it is better to apply ἀποφυγόντες here with Bengel, and al. to the same persons. But then we have to supply before v. 20, the sentence: "As the false teachers are themselves slaves of corruption, so they make those whom they deceive slaves of corruption: for—." Μιάσματα occurs here only in the New Testament, but μιασμός, v. 10, stain, pollution. The reference to noxious particles floating in the air, called by physicians miasma, is out of the question here, for the word was not used in this sense at the time the Epistle was written, although, as Gerhard shows, those exhalations are an apt figure of sin.—Ἐν ἐπιγνώσει, cf. ch. i. 2. 3. 8; iii. 18. Here also it denotes vital knowledge.—Ἐμπλακέντες. Gerhard: "This word is very emphatic; it describes those who become entangled with snares and ropes; 2 Tim. ii. 4 it is used of those who are so entangled with the affairs of this life, that they are unable to please Him any longer whom they stand pledged to serve. The LXX. use it for נָפַל to fall, Prov. xxviii. 18, from animals which fall, if they become entangled in snares and traps."—Ἡττῶνται, they return again into the slavery of sin and Satan, from which they had been delivered.

Their last state is worse than the first, appears to have been a proverbial mode of speech, cf. Luke ix. 26; Matt. xii. 45; xxvii. 64. *Grotius* cites a passage in *Hermas*, ch. iii. 2, which evidently has respect to this place: "*Quidam tamen ex iis maculaverunt se et projecti sunt de genere justorum et iterum redierunt ad statum pristinum, atque etiam deteriores quam prius evaserunt.*"—τὰ πρῶτα is the condition anterior to their conversion; τὰ ἔσχατα, the state of entire captivity in sin and its corruption. The reason being, that as there is no standing still in the way of a secure sinner, the power of sin, and with it also the guilt and punishment, have become so much the greater.

VER. 21. **For it had been better for them not to have known the way of righteousness.**—Γὰρ does not introduce the proof, but the explanation and confirmation of the preceding proposition. It were better for them if they had no such great guilt. Chrysostom: "Do not sin after forgiveness, suffer thyself not to be wounded after thy healing, nor to be stained after grace. Think, O man, that guilt is greater after forgiveness, that the renewed wound is more painful after healing, and that the stain is more troublesome after grace. He therefore is ungrateful for forgiveness who sins again; he is unworthy of health who wounds himself anew, and he deserves not to be cleansed who stains himself after grace."—Ἦν, Imperf. Ind. where we use the Conjunctive (cf. Winer, p. 327.) [Translate: "For it were better," etc.—M.]—Ὁδὸν δικαιοσύνης. Gerhard: "The doctrine of Christ, of the Gospel, which points out the way how to acquire righteousness before God and eternal life." Cf. v. 2.

Than having known it, to turn back, etc.—ἐπιγνοῦσιν. Supply ἐστι or ἦν. a well known attraction.—ἐπιστρέψαι to turn to something and return, cf. Mark xiii. 16; Luke viii. 55; Acts iii. 19. Huther considers ὑποστρέψαι the true reading; de Wette prefers the former.

From the holy commandment.—Ἐντολῆς, that part of the fore-mentioned way of righteousness which comprises the doctrine of morals, and especially the cardinal commandment of love, John xiii. 34; xv. 12; 1 John iii. 23. But it may also denote the whole of the doctrines of Christ, as a commandment that must be believed and practised, as we have it in John xii. 49; xv. 10. It is called holy on account of its origin, substance and end, on account of its contrast to the pollutions of the world, and because it is the means of man's holiness.

Delivered to them, cf. Jude 3.

VER. 22. **But it is happened to them that saying of the true proverb.**—Their relapse into their old sinfulness is elucidated by two similes taken from the animal world, with reference to v. 12.—Συμβέβηκε δέ. The truth of that proverb has been fulfilled in them, cf. Matt. vii. 6.—Παροιμία (from οἶμος, way) a proverb, wisdom by the way, in the street.—Κύων, the first proverb with a slight variation is taken from Prov.

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xxvi. 11. The Participle must not be changed into its finite verb, but δεικτικῶς should be taken as referring to a case really under observation, see Winer, p. 369.

The dog, etc.—Ἐξέραμα from ἐξεράω, to throw out, to vomit.—Εἰς, supply ἐπιστρέψασα.—Κύλισμα, something rolled, and=κυλινδήθρα, a place for horses to roll in, the place of wallowing.—Βόρβορος, dirt, filth, mire. The second proverb is not found among Solomon's; it seems to be taken from popular tradition, although parallels are by no means wanting. Grotius produces several from Aratus and Philo. Similar passages are found in the Rabbinical writings. Augustine adds: "See how terrible is that to which he compares them; for it is a terrible thing: a dog, etc.—What wilt thou be in the sight of God?"

DOCTRINAL AND ETHICAL.

1. Luther and other evangelical teachers show that the prophecy of Peter met its fulfilment not only in the first age of the Church, but especially in the papacy. Gerhard, *e. g.*, mentions the written words of Ulric, bishop of Augsburg, about A.D. 800: "Popes, bishops and clergymen rush so passionately into voluptuousness, that they perpetrate the most horrible and unnatural vices." Sixtus IV., says Gerhard, was a Sodomite, and granted leave to cardinals with whom he was on terms of intimacy, to indulge this vice during three summer-months. Paulus Jovinus affirms the same atrocity on the part of Leo X. Consult, for the fulfilment of the other marks of false teachers, Gerhard and Calov on the respective passages.

2. Augustine specifies four kinds of destruction or death. The first death is the death of the soul, if through sinning it becomes separated from God, who is the life of the soul, as the soul is the life of the body. The second death is that of the body, when it becomes separated from the soul. The third is the second death of the soul, when, in a state of separation from God and the body, it endures punishment. The fourth and last death is the death of the whole man, when the soul, without God, but with the body, will have to suffer eternal punishment.

3. As Christ has His forerunners and types, so has antichrist his. To these belong Balaam in particular. "The souls of oracular personages, prophets, magicians and enchanters like Balaam resemble the strings of a lute, which vibrate in unison with kindred notes, and reëcho them. The true prophets who were in sympathy with God, caught those notes of sympathy from above, but the false and devilish prophets caught them from beneath (Ex. vii. 11); those like Balaam caught them from both directions without being able to identify them until their heart inclined more to one or the other." Richter, *Hausbibel*.—The history and character of Balaam affords us important insight into the nature of prophecy.

4. Spiritual and carnal adultery, says Gerhard, go mostly hand-in-hand. The devil is a liar and an unclean spirit, John viii. 44; Luke xi. 24, and hence incites those whom he holds captive in his bonds to the propagation of lies and impure lusts. Those strong spirits of the post-Apostolic age, who began to stir in the time of Peter, and whose rise he foresaw, were wont to indulge in such swelling words: "Only a small standing pool can be polluted by unclean things that are poured into it, not so the ocean, which receives every thing, because it is conscious of its greatness; so little men are overpowered by meats; but he that is an ocean in power (ἐξουσία) receives every thing without being polluted thereby." So says Porphyry. See Neander. "We must," (Clement of Alexandria reports them to have said) "fight lust in the enjoyment of lust, for it is no great thing to abstain from lust if it has not been tasted, but it is a great thing to indulge lust without being overcome by it." Those false teachers have met their brethren in the restorers of the flesh and the Latter Day Saints. What sophisms and powerful errors may not be brought forth in the last days of the Church!

5. What we read here of extreme darkness, is by no means in conflict with those passages which speak of fiery flames and the lake of fire; for as intense heat and intense cold prevail in different localities here on earth at one and the same time, so the Scripture informs us that there are very different localities in the wide extent of the lower world.

6. If those who have truly escaped from the pollutions of the world, may again be entangled therein, then Holy Scripture teaches that relapsing from the state of grace is possible,—a doctrine denied by the Calvinistic School on untenable grounds.

HOMILETICAL AND PRACTICAL.

The great folly of preferring momentary pleasure to eternal happiness. Salvation may be gained or lost in one moment of time.—"Sin is fruitful: it does not end where it begins; the sin that succeeds another is usually the punishment of that which precedes it, and that which precedes, mostly the cause of that which follows." Gerhard.—An unfortified mind opens the gate and the door to false teachers.—Stability of mind is a precious jewel.—Wicked men who fan the sparks of carnal lust in others, are able by means of such inflaming to do with them what they please.—"As soon as the heart is removed from trust in God, from glorying in the knowledge of our Lord Jesus Christ, so soon all seductions have again free entrance into the same. At first men resist for awhile, but by and by their courage flags and they are overcome at last." Rieger.—The most wretched slavery is the service of sin, for sin is the greatest tyrant.—"Those who lead a disgraceful and a vicious life, are threatened not simply with transient punishment in fire." Augustine.—The great danger of relapse: 1. The greater the measure of grace received, the greater the punishment, Heb. vi. 4–6; x. 26. 27. 2. Conversion is increasingly difficult in the case of those who have fallen from grace, just as a disease is more difficult to cure on its return than at its first occurrence.—How does relapse take place? It is usually not sudden, but gradual. Remissness in watching and prayer, indifference to the punishment of the Spirit are its precursors. The company of pious Christians is

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exchanged for that of vain worldlings; the reading of entertaining books is substituted for the study of the wholesome word of God, and Christian liberty is enlarged to its utmost limits. If, to crown the whole, deceivers step in, the relapse is completed.—A relapsed person is more dangerous to others, "because knowing Christianity, he is able to hurt it more seriously by cunning than another who never knew it." Roos.

STARKE:—The deceits of sin and Satan degrade many men not only to the level of brutes, but in many points below it. O hateful monsters, ye fare worse than dumb brutes, Is. i. 3.—VER. 18. Excellent portraiture of Romish false teachers! but the evangelical Church, alas, is not free from such shameful blemishes. O Lord, heal this great hurt, Ps. xii. 2.—The wicked, as he seeks rest in sin of every kind, seeks it also in debauchery, but does not find it, although he fancies to find it forthwith, fresh lusts evermore disquiet him again and urge him to sin, so that he is a veritable slave of sin.—Every human heart is sinful, but if it is thoroughly trained and practised in sin, it is altogether imbedded in corruption and nigh to the curse. O accursed man, tremble and pray without ceasing: "O God, create in me a pure heart," and exercise thyself hereafter in godliness, 1 Tim. iv. 7. He that is devoted to covetousness, has already departed from the right way, 1 Tim. vi. 10; Lke. xii. 15.—Wilt thou and canst thou compel God to prevent thy wickedness by miracles? If thou wilt not suffer His word to deter thee from evil, He will allow it, but, look, what He will do, Lke. xvi. 30. 31.—Many words, little power! Falsehood-mongers are deceivers. The reverse is equally true. Happy the cities and countries which have teachers after the pattern of Paul, 2 Cor. ii. 17; iv. 2.—None wants to be a servant, none a slave of the fiend, but all sinners are the slaves of their lusts, of their belly, of their flesh and of the worst enemy of their temporal and eternal happiness, Jno. viii. 34.—Mark the deceit of the devil and of sin; they show thee not fire and sword, the gallows and the wheel, but portray only that which pleases and attracts; yet if thou sufferest thyself to be entangled and caught, all those things will follow, and damnation at the last, Heb. iii. 18. Fearful to hear, but true; relapses are dangerous and finally incurable, Heb. x. 26. 27.—Let him that standeth take heed lest he fall, 1 Cor. x. 12.—O man, thou makest so much of outward cleanliness in dress, in ornament and beautifying, but in the natural state of thy soul thou art like unclean dogs and sows. Remember that in proportion as thy soul is more noble than thy body, so shouldest thou the rather provide for her cleansing and beautifying.

LISCO:—The fearful relapse into sin.—The fearful end of the enemies of the Kingdom.

[VER. 12. DWIGHT: *Punishment of the Wicked, its Nature.* Theol. V., 470.

VER. 5. LIGHTFOOT: *The Way of Balaam.* Works, VII., 78.

VER. 19. BLAIR, H.: *On the Slavery of Vice.* Serm. IV., 201.

COLLYER, W. B.: *Christianity compared with Deism.* On Scripture Comparison.

VER. 20. SMALRIDGE, BP.: *The Danger of Relapsing.* Sermons, 547.

VV. 20. 21. SIMEON, C.: *Apostates in a Worse State than Ever.* Works, XX., 383.

THOLUCK, A.: *Light from the Cross,* p. 41. —M.]

CHAPTER III. 1–9.

ANALYSIS:—Reference to the long-predicted rise of scoffers, and refutation of their unbelief.

1 This second epistle, beloved, I now write unto you; in *both* which I stir up your 2 pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us[1] the apostles 3 of the Lord and Saviour: Knowing this first, that there shall come in the last days[2] 4 scoffers,[3] walking after[4] their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were*[5] from the 5 beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the 6 water:[6] Whereby the world that then was, being overflowed with water, perished: 7 But the heavens and the earth which are now, by the same word[7] are kept in store, 8 reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day *is* with[8] the Lord as a thousand 9 years, and a thousand years as one day.[9] The[10] Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward,[11] not willing that any should perish, but that all should come to repentance.

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Verse 1. [German: "This Epistle, beloved, I now write you as the second in order to rouse in it [as also in the former] your pure mind by way of remembrance".—M.]

Verse 2. [1 Lachmann and Tischendorf read ὑμῶν. According to the testimony of most of the authorities this must be considered the original reading. [ἡμῶν, Rec. Oec.; ὑμῶν A. B. C. K. L., Cod. Sin.—M.]

Translate: That ye should remember the words spoken before by the holy prophets and the commandment of the Lord and Saviour *given* by your Apostles. Alford. . . . . and the commandment of the Apostles of their Lord and Saviour. Wordsworth. Fronmüller agrees with Alford in the construction but, retaining ἡμῶν, renders: . . . . and the commandment of the Lord and Saviour, given to you by us the Apostles.—As the authorities are overwhelmingly against ἡμῶν, Alford's rendering is the most correct and grammatical.—The construction is difficult, but the sense is clear and ὑμῶν so far from affecting the genuineness of the Epistle, is an evidence for its genuineness. A forger would certainly have used ἡμῶν, but a real Apostle may content himself with modestly saying ὑμῶν.—M.]

Verse 3. [2] Lachmann and Tischendorf read ἐσχάτων. [ἐσχάτου Rec. K. L. ἐσχάτων. A. B. C*., Cod. Sin., Vulg., Copt., al., Alf., Words.—M.]

[German: "at the end of the days." Translate: "in the last of the days."—M.]

[3 Omit ἐν ἐμπαιγμονῇ, Rec., K. L., insert A. B. C., Vulg., Copt., Syr., al.—M.] Griesb., Lachm., Tischend., ἐμπαιγμονῇ another ἅπαξ λεγόμ. [Scholz., Alf., Wordsw.—M.]

[4 Translate: Scoffers in scoffing, or (mockers in mockery.) Lillie.—M.] [αὐτῶν before ἐπιθυμίας Rec., A., al., Oec.—M.] αὐτῶν after ἐπιθυμίας [B. C. K. L.] Griesbach. [Alford.]

Verse 4. [5 German: . . . . all things remain thus from the beginning of the creation. Better than "continue as *they were* from," etc., in E. V.—M.]

Verse 5. [6 German: For it is hidden to them, because they thus will it, that the heavens and an earth were from of old out of water and by means of water consisting by the word of God.

Translate: For this escapes them of their own will, that the heavens were from of old, and the earth out of water and by means of water consisting by the word of God.—M.]

Verse 7. [7] Lachmann reads τῷ αὐτῷ, by the same word, as in v. 6. But Tischendorf with B. C. K. L. reads τῷ αὐτοῦ.

[Translate with German: "by His word." With this single, but important variation, the E. V. cannot be improved here.]

Verse 8. [8 παρὰ κυρίου. Cod. Sin.—M.]

[9 German: But let not this one thing be hidden to you, beloved, that one day is before the Lord as a thousand years, etc.

Translate: But let this one thing not escape you, (with allusion to v. 5), beloved, that one day, etc.—M.]

Verse 9. [10 Insert ὁ before κύριος, Rec., K. L., al.; omit A. B. C., Cod. Sin.] Lachm. and Tischendorf.

[11] Lachmann reads δι' ὑμᾶς, for your, the believers', sake; but Tischend., with many authorities gives εἰς ὑμᾶς. [Cod. Sin. δι' ὑμᾶς.—M.]

[German: The Lord delayeth not with the promise, as some consider it a delay, but He hath patience with us, not willing that some should perish, but that all should turn to repentance.

Translate: The Lord is not tardy concerning His promise, as some account tardiness, but He is longsuffering towards us, etc. Alford.—M.]

EXEGETICAL AND CRITICAL.

VER. 1. **This Epistle now, beloved, the second.**—The flow of fiery, prophetical diction beginning with ch. i. 16, comes here to a point of rest. Peter takes up ch. i. 15.—Ἤδη in the acceptation of *already*, gives no good sense. [But this is doubtful: we have only to render "this Epistle, already a second" and the idea is plain that this Epistle was written very soon after the former; this is the opinion of Bengel, "*priorem paullo ante scripserat;*" cf. the same author on ch. i. 12, "*alteram hanc epistolam scribit brevi intervallo post primam.*"—M.] Connect ἤδη with γράφω not with δευτέραν. Now in the near prospect of death and in the presence of scoffers denying the coming of Christ, write I unto you. This passage defines more explicitly the somewhat indefinite statement of ch. i. 15; but this does not therefore exclude a reference to the Gospel according to St. Mark.

In both which I rouse, etc.—Ἐν αἷς, the pronoun is in the Plural, because δύο is implied in δευτέραν, Winer, p. 164.—Διεγείρω, it seems, must be taken as a Conjunctive for ἵνα ἐν αὐταῖς. On the sense see ch. i. 13.—Ὑμῶν may be connected with ὑπομνήσει or διάνοιαν; the latter seems preferable.—Εἰλικρινῆ, see Phil. i. 10 from εἵλη (sun-light) and κρίνω, something attentively examined in the light of the sun and found genuine, hence pure, clear, unmixed, [unadulterated.—M.] Διάνοια, 1 Pet. i. 13, "this pure mind is at once opposed to errors in doctrine and to excuses for the practice of vices. A man of a pure mind believes and loves the truth, and grows holy in the truth." Roos. Such a mind can only be roused in the case of those, who are not in the truth, cf. Jno. xviii. 37; iii. 21; 1 Jno. i. 6. A principal means thereto is the remembrance of the revelations of God, deposited in the writings of the Prophets and Apostles.

VER 2. **That ye should remember the words,** etc.—Here, as in 1 Pet. i. 10–12 and 2 Pet. i. 19, great weight is attached to the word of prophecy, which is brought into most intimate connection with the Apostolical doctrines.—Ἁγίων προφητῶν, see ch. i. 21.—Ἐντολῆς, ch. ii. 21.—Ἡμῶν in apposition with ἀποστόλων as in Acts x. 41. The author here repeatedly describes himself (as in ch. i. 1) as an Apostle, just as he describes himself in ch. iii. 1 as the Author of the first Epistle.—Μνησθῆναι, further definition of ἐν ὑπομνήσει. The Infinite of intention or of further definition, Winer p. 341.—Τοῦ κυρίου καὶ σωτῆρος; de Wette makes these words to be governed by the Infinitive and gives the ungrammatical rendering "*of our Apostles.*" But it is more natural to connect τοῦ κυρίου with ἐντολῆς. This has a double Genitive; cf. Winer, pt. iii. 30. The one of these Genitives relates to the announcement, the other to the origin of the doctrine.—In the parallel passage, Jude 17, the reference to the Prophets is omitted.—De Wette's interpretation being manifestly incorrect, we need not stop to refute his inference that the non-apostolical author here betrays himself and acts out of his character.

VER. 3. **Knowing this first that in the last of the days scoffers shall come.**—2 Tim. iii. 1; cf. 1 Tim. iv. 1. They are to consider it as a principal point of the prophetical and apostolical word that—γινώσκοντες. Here we should expect the Accusative, governed by μνησθῆναι. Such, probably intentional, anacolutha are of frequent occurrence. Conceptions expressed by the *casus recti* of Participles, are exhibited with greater prominence, Winer, p. 594; cf. Acts xv. 28; Eph. iv. 2; iii. 17.

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Shall come, cf. ch. ii. 1; Mtt. xxiv. 5. 11. 24; vii. 15. 22; 1 Jno. iv. 1. The parallel passage Jude 18 is almost identical; *ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι*, with the addition *τῶν ἀσεβειῶν*.—'Επ' *ἐσχάτου τῶν ἡμερῶν*. The Adjective Neuter is often used emphatically instead of the Substantive. Winer, p. 248. At the end of these present days of the world. [But as *ἐσχατῶν* is the best supported reading, cf. App. Crit., it is better to translate "in the last of the days"; there is perhaps no difference in meaning, but the Plural seems to extend the expression over a wider space, so Alford; Wordsworth: "From this reference, it appears that St. Jude wrote his Epistle *after* the present Epistle, and that he owned this Epistle to be the work of an *Apostle*, and therefore an *authentic* writing; and if authentic, then it must be also *genuine*, for it asserts itself to be written *by St. Peter*, ch. i. 1 and i. 17, where the writer describes himself as present at the transfiguration, at which only three Apostles were present, viz.: Peter, James and John."—M.]—'Εμπαῖκται (from *ἐμπαίζω* to play, sport in or on) scoffers, deceivers; cf. LXX. in Is. iii. 4, for תַּעֲלוּלִים, *petulantiæ, petulantes*, people that jest about things of the greatest importance. Here we encounter another class of adversaries of Christ, different from the false prophets and teachers described in the second chapter. The two classes have this in common, that they are Epicurean and Antinomian in mind, cf. v. 17; ch. ii. 18. 19. The appearance of such men is predicted Acts xx. 29; 1 Tim. iv. 1; 2 Tim. iii. 2, etc. If the reading *ἐν ἐμπαιγμονῇ* is retained, it is necessary to use a mark of distinction after the latter word, rendering: "they shall come in the spirit of scoffing, as scoffers, walking, etc." ["They will not only *be* scoffers, but they will come *in* scoffing, like those of whom the Psalmist says, that their delight is *in cursing*, and that they *clothe* themselves with it, as it were, with *a raiment* (Ps. cix. 16. 17); and the contrast is striking to the Divine words *εὐλογῶν εὐλογήσω*, Gen. xxii. 17, cf. Eph. i. 3, *ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ*, and Clem. Rom. i. 24." Wordsworth.—M.]

Walking after their own lusts.—They no longer appear in sheep's clothing, but exhibit their wolf-nature.—*Κατὰ τὰς ἰδίας αὐτων*. 'Ιδίας brings out the self-will and opposition of these men to the law of God.—'Επιθυμίας πορευόμεναι. Bengel: "This is the origin of error, the root of libertinism." Luther: "These are our Epicureans and Sadducees, who believe neither one thing nor the other, who live as they think best and walk after their own lusts, considering permitted whatever suits their pleasure: examples of such are met on every hand."—Πορευόμενοι, see 1 Peter iv. 3.

VER. 4. **Where is the promise of His coming?**—Similar to the daring words of the scoffers in Mal. ii. 17: "Where is the God of judgment?" The same form of speech occurs in Luke viii. 25; Ps. xlii. 4; lxxix. 10. Where is it? *e. g.*, Where is its fulfilment? It is nowhere to be found.

The promise.—They use the language of believers, to whom the coming of their Lord is the most cherished desire, cf. Luke xxi. 28.

Of His coming.—*παρουσίας*. Used here in a more special sense than in ch. i. 16, of the visible coming of Christ to the judgment of the wicked and to the consummation of His Kingdom, Matt. xxiv. 3. 27. 37; 1 Thess. ii. 19; iii. 13; 2 Peter iii. 12.—*Αὐτοῦ*, they do not take His name on their lips, so much do they disdain it. [Polycarp, c. 7: "Whosoever does not confess the suffering of the cross, is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither *resurrection nor a judgment*,—he is the first-born of Satan."—M.]

For since the fathers fell asleep.—'Αφ' ἧς *γὰρ scil. ἡμέρας*. De Wette is wrong in saying: "The author appears to assume these scoffers as present and that prediction as fulfilled." No; this appearance springs solely from critical prejudices. Peter puts himself into the time of the fulfilment of that prediction, when the first generation of believers had already fallen asleep; most of them had expected the visible coming of the Lord as immediately connected with the destruction of Jerusalem; but after that catastrophe had taken place without the expected visible coming of the Lord, the scoffers took occasion to deny the coming of the Lord altogether. This Peter foresees in the Spirit. The word *fathers* denotes therefore not the Patriarchs, the ancestors of the Jewish people, nor (as Dietlein maintains) any preceding generation standing to that immediately succeeding it in the relation of fathers, but the fathers of the second generation of Christians. Otherwise the sentence would be pleonastic, because *ἀπ' ἀρχῆς* follows after.—'Εκοιμήθησαν like *ἐπαγγελία*, to be understood in a mocking sense, as imitating the language of believers.

All things remain thus from the beginning of the creation.—*Διαμένει*, they remain without intermission, the whole world remains according to its old constitution, in the consistence which it has once for all, it remains through all mutations. Huther arbitrarily inserts the idea, "since the fathers . . . . *hath come to pass;* all things continue thus . . . ."—Others supply *ὡς ἦν*, as it was from the beginning of creation, which is equally arbitrary. The construction is pregnant: "All things from the time of our fathers remain in a general way, as they are; yea, from the beginning of creation all things remain essentially the same." Bengel gives to *οὕτω* a pregnant force: "All things remain thus as they remain from the beginning of the world." [*Sic permanent, ut permanent.*"—M.] Dietlein makes these erring spirits speculative philosophers who advance the proposition that "the history of creation is endless; the destiny of the human race is not one that actually occurs at a given time and terminates the course of the world, but it fulfils itself in an untemporal (*unzeitlich*) manner (it is *immanent*, to use the language of modern speculation); and this they infer from the circumstance, that one generation passes away after another, and is dispatched as they suppose, and that therefore it cannot be otherwise with all succeeding generations." There is no reason to assume such a system in the case of these trifling Epicureans, and *ἀπ' ἀρχῆς* is absolutely in conflict

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with such an assumption.—Luther explains the inference of the false teachers as follows: "The world has stood so long, and has always remained thus; should it now at last become otherwise?" We must however add in the sense of those scoffers: The coming of Christ and the destruction of the world were long since predicted as connected with the destruction of Jerusalem without coming to pass; where then is now the word of the Scripture?

VER. 5. **For it is hidden to them, because they thus will it.**—Refutation of the assertion that all things remain in the same condition by the fact of the flood.—Τοῦτο belongs to ὅτι, not to θέλοντας, as in ch. iii. 8, and θέλειν denotes not "to choose a view" (*eine Ansicht belieben*, as Dietlein maintains), for this meaning cannot be verified. Huther, indeed, cites a passage from Herodotus, but it is isolated and proves nothing for the New Testament. It denotes "a guilty ignorance," as Luther translates; they are wilfully ignorant of it; they are wilfully blind to the consideration of the flood. Winer, p. 489, note [says: In 2 Peter iii. 5, λανθάνει τοῦτο θέλοντας I prefer the rendering: *latet eos hoc* (what follows) *volentes, i. e., volentes ignorant*, to the other: *latet eos* (what follows) *hoc* (what precedes) *volentes, i. e., contendentes*. The former brings out more clearly the guilt of the mockers. Neither in Col. ii. 18, is θέλων to be taken as an adverb.—M.]

That the heavens and an earth were from of old, etc.—Οὐρανοί, as usual in the Plural like שָׁמַיִם, cf. 2 Cor. xii. 2.—Ἔκπαλαι, from of old, from the first origin of all things.—Ἦσαν, de Wette, Huther, al., refer it primarily to οὐρανοί, but then also to γῆ συνεστῶσα. This might pass grammatically (Winer, p. 368), but how are we to conceive the heavens to consist out of and through water? De Wette, indeed, observes that the conception that the heavens (the firmament) were made out of water, may be justified by Gen. i. 6, but he is conscious of the unsatisfactoriness of this exposition, since he proposes to refer ἐκ to the earth and διά to the heavens (through the water). This is very forced, and in no event applicable to the starry heavens, which are of course included in οὐρανοί. According to the representation of the Bible, the firmament (רָקִיעַ) consists not out of water, but forms a wall of partition between the waters above and the waters below, Gen. i. 7. 8.—The earth originated out of water, out of the dark matter in which it was comprehended, and through water, *i. e.*, (as Winer, p. 438, explains it) through the agency of water, which partly descended into the lower parts of the earth, and partly formed the clouds in the sky. The earth, moreover, manifoldly received its diversified form through the water, consists in a great measure in water and this element, as already noticed by Oecumenius, holds it together and cements it.—The Indo-Ægyptian cosmogonies, to which de Wette refers, and which are said to contain an account of a chemical origin of the world out of water, are altogether irrelevant. [Bengel: "*Gradatio, aqua terram texerat:* EX *aquis terra emersit: et aqua* INSERVIIT, *ut terra consisteret, sicut Creator eam formavit et collocavit. Aqua ceteroqui levior est, et terra inferiores partes petit, usque eo, ut omnis aqua, in linea recta a superficie ad centrum orbis hujus sive rotundi systematis, terram semper sub se habeat: sed in ipsa superficie terra passim supra aquas plus minusve eminet; et vel hunc aqua locum quasi invita, et potentissimo jussu divino coacta, terræ concessit et reliquit.* Ex. xx. 4; Ps. xxiv. 2; civ. 5–8; cxxxvi. 6; Job xxxviii. 10."—The assertion that the earth arose out of the *water* is opposed to the dogma of *Simon Magus*, that it was engendered from *fire*. Wordsworth referring to Hippolyt., *Refut. haer*, p. 165.—M.]

By the word of God may refer both to the heavens and to the earth, cf. Gen. i. 6. 9. But we may also join these words more intimately with συνεστῶσα, which appears to be preferable, as it gives greater prominence to the thought, that it does not consist a moment longer than God permits. Bengel: "By the word of God is defined the duration of all things, so that it cannot be longer or shorter." [The reference here is to the creative energy of the Divine *Logos*. The Jewish readers of Peter's Epistle were familiar with that doctrine, which was opposed to the error of the Gnostics who held that the universe was made by angels or by the *demiurge* opposed to the supreme God. Irenæus I., 19, declares, that the world was not made by angels, nor by any powers separated from God, but by His Word, *i. e.*, Christ. Ps. xxxii. 6; John i. 8. The same author says, II., 2: "All things which God made, He made by the indefatigable *Word*, even as John the disciple of the Lord declares concerning Him, John i. 3."—M.]

VER. 6. **Whereby the world that then was, being overflowed with water, perished.**—Δι' ὧν cannot possibly refer to ὕδατος (Huther), more especially because ὕδατι follows after; nor can it signify: *quapropter*, nor "through which circumstances it also came to pass that . . . ." (Dietlein), still less "yet" (*dennoch*—Luther). It evidently belongs to οὐρανοὶ καὶ γῆ. It was just the heavens and the earth which became the instruments of destruction of the then κόσμος, *i. e.*, for the then existing world of human beings and animals. Peter uses κόσμος in precisely the same sense, ch. ii. 5. The heavens became such an instrument of destruction, when their windows were opened and it rained as never before since the creation of the world, Gen. vii. 11. The earth which had been founded upon the waters and risen out of the water, Ps. xxiv. 2, in obedience to the command of God was compelled to pour forth its treasures of water, Gen. viii. 2, in order to destroy man and beast. Who would have believed this before the flood came? Who would have supposed that the heavens and earth did contain within them such powers of destruction, seeing that they consisted so long before? Every attempt of taking κόσμος in another sense, understanding it of the whole world, of the universe (Huther, al.), or more particularly of the earth (Calov), fails to bring out the full force of ἀπώλετο, which was then to be circumscribed to such an extent as to denote a great mutation, which conflicts with grammatical usage. But here we must take a retrospective view of ἔκπαλαι, v. 5, in order to understand the full refutation of the antagonistic proposition. 1. Ἔκπαλαι should

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be joined not only with οὐρανοί, but also with γῆ. The heavens and the earth even in the time of Noah had consisted from of old, upwards of 1600 years; from this circumstance the men of that time might have drawn the inference that all things in the world of man would ever remain, even as they were; but how fallacious was that inference! 2. With this is connected the thought, that considering that the earth came into existence and does consist by the Word of God, the people of that time might surely have been able to understand that it could be destroyed by the self-same Word. 3. The event has shown, that the world of man was destroyed just by the heavens and the earth, which to them had the appearance of an imperishable existence. 4. Now the heavens and the earth, as intimated in v. 7, underwent also a change in that catastrophe. That flood which covered the whole earth would be inexplicable without an extraordinary influence exerted by God upon the heavens and the earth, whereby their condition was changed. Gen. ix. 11, cf. x. 25, where reference is made to an extraordinary terrestrial catastrophe, expressly testify that the earth was destroyed by the flood, and that it presented in many respects an appearance very different from that which it had before that mighty revolution.

Ver. 7. **But the heavens and the earth which are now, by His word are kept in store.**—*Οἱ δὲ νῦν οὐρανοί.* Νῦν belongs also to γῆ and presupposes a change wrought upon the heavens and the earth by the flood; according to our exposition, it is not in antithesis with ὁ τότε κόσμος.—*Τῷ αὐτοῦ λόγῳ.* The same Divine omnipotence which commanded the water to destroy men and to lay waste the earth, will hereafter destroy the present world by fire, and not only change the surface of the earth. [Irenæus calls the last conflagration, "*diluvium ignis.*" Bengel: "*Ignis confutabit empæctas.*"—M.]

Kept in store.—θησαυρίζειν, properly, to lay up in store, to treasure up, *e. g.*, grain or a treasure. The meaning is not, that the present world is only a treasure gathered together and saved from the deluge, merely a remnant of the original world-totality. Such an idea belongs not to θησαυρός. But the reference is doubtless partly to the promise (Gen. ix. 15), and partly to the redemption in Christ. Calov:—"The world, for a certain time, is as yet in store and left unhurt, like treasure stored up in a chest, as yet untouched." Huther justly rejects Dietlein's notion that the idea of profit must be held fast, in the sense that the heavens and the earth are the materials stored up for the exercise of punishment, yet so that they shall perish under the punishment.

Reserved unto fire, etc.—Πυρί must not be connected with τεθησαυρισμένοι, but with τηρούμενοι. Just as fire is even now an instrument of punishment to the world, so it will be used as an instrument of the destruction of the world in the final judgment, cf. Gen. xix. 24; Amos vii. 4; Is. lxvi. 15; Dan. vii. 9; 2 Thess. i. 8; Matt. iii. 12; xxv. 41; Rev. xix. 20; xx. 10. This is enlarged upon in v. 10.—Τηρούμενοι, used several times by Peter, 1 Pet. i. 4; 2 Pet. ii. 4. 9. 17.—Ἀπωλείας.—Calov:—"Not perfect destruction, but perdition and eternal death."—*Τῶν ἀσεβῶν ἀνθρώπων.*—Dietlein applies this to the whole human race, because with the exception of the converted, it is ungodly. [But he is here, as so often, inaccurate and unreliable. The reference is simply to the ungodly *among* men. The following passage from an oration by Melito, Bp. of Sardis, in the second century, published from the Syriac by Cureton, is an interesting relic of ancient exegesis: "There was a flood of water, and all men and living creatures were destroyed by the multitude of waters, and the just were preserved in an ark of wood by the ordinance of God. So also it will be at the last time; there will be a *flood of fire*, and the earth will be burnt up, together with its mountains, and men will be burnt up with the idols which they have made; and the sea together with the isles will be burnt, and *the just shall be delivered* from the fury (of the fire), as their fellows in the ark (were saved) from the waters in the deluge."—M.]

Ver. 8. **But let this one thing not escape you**, etc.—This is not a second refutation of the scoffers, but the removal of an obstacle which believers might find in the protracted delay of Christ's advent.

That one day is before the Lord.—The shortest space of time before Him, is in His sight long enough for the execution of events, which in our computation would require a thousand years, and the longest space of time before Him passes away as rapidly as does a day to us. In order to occupy the right stand-point with respect to the coming of Christ, we must apply the standard of eternity, and not use human measures of time. The second clause of the proposition is taken from Ps. xc. 4. Time is not absolutely denied in the case of God, but His relation to time is very different from that sustained by us men, the creatures of a day. Bengel:—"God's *æonologium* (time-piece for eternity) differs from the *horologium* (time-piece for hours) of mortals. But how shall we understand this? If we could understand it, Moses and Peter would not have been under the necessity of adding "with the Lord."—Stier:—"He who created the heavens and the earth in six days, because He thus willed it, may also suddenly accomplish in one day that which under other circumstances would require a thousand years; in like manner He may ordain thousands of years to be to the world week-and-work-days before His great Sabbath begins to dawn. The longest time is only brief after God's measure; yet it hastens and rushes irresistibly into eternity, just because it is time."—Thiersch:—"The internal development of mankind, which must have reached its consummation before the end of the world, is so entirely dependent on the Divine disposal that at one time there may occur a step forward so mighty that we should hardly have expected it to take place in a thousand years, while at another time, the course of development, retarded by God, does not progress in a thousand years any further than at other times in a day." This is as incorrect as Dietlein's view, that God will punish in one day the sin of thousands of years, and thus equalize the great disfiguring which by so long a duration had come into eternity; that otherwise the duration of time with God is of great, though not of necessary, importance, be-

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cause a thousand years are before Him as one day.—The Fathers, as is well known, have drawn from this passage the inference that the world is to last six thousand years, especially as Heb. iv. 9 speaks of a Sabbath-time of the people of God, but without sufficient reason.

VER. 9. **The Lord is not tardy.**—*Οὐ βραδύνει ὁ κύριος.* Βραδύνω, to delay, to postpone [to be late.—M.], usually construed with the Accusative, but here with the Genitive. See Winer, § 30.—De Wette:—*βραδύνει* is not taken in relation to a definite point of time, according to human expectation, as in 1 Tim. iii. 15, but with reference to the purpose and counsel (of God); for although with reference to the former the author admitted a delay, he denied the title to such an expectation, according to v. 8, because God's views of time (as well as His thoughts and ways, cf. Is. lv. 8) are different from men's. Similarly, Sir., 35, 22; cf. Hab. ii. 3.—Calov:—"Although it seems as though He were tardy (Rev. vi. 10), He is not tardy after the manner of men, from procrastination or neglect, but from long-suffering, for, as Justin observes, He prefers repentance to punishment."—*Κύριος*, as in v. 8, denotes God the Father.—*ὡς τινὲς βραδυτῆτα.* The reference here is not to scoffers, who deny the coming of Christ, but to weak believers.

But He is long-suffering towards us, etc. —*μακροθυμεῖ.* He is long-suffering, putting off His punishment for a long time, Matt. xviii. 26. 29; Lke. xviii. 7; 1 Thess. v. 14. *Εἰς ἡμᾶς*, towards us, the called, then to us all, to men in general. *Βούλεσθαι*, to will, as the result of conscious deliberation, but not with irresistible coercion. Calov:—"As an earthly king would desire to see all his subjects happy, as far as they are his subjects, not as far as they are malefactors."—*Χωρεῖν εἰς*, to go into, to enter, Matt. xv. 17; cf. Ezek. xviii. 23; xxxiii. 11; 1 Tim. ii. 4. —The adherents of the Calvinistic doctrine of predestination wrongly restrict this passage to the elect. Calvin himself explains it of the will of God revealed in the Gospel as contrasted with His hidden counsel.

DOCTRINAL AND ETHICAL.

1. A sure means of resisting the temptations of the last anti-Christian times and of repelling the assaults of deceivers is keeping the prophetic and apostolic word in an honest and good heart, even as Christ often exhorts us to keep His sayings against the subtle attacks of the enemy.—"In the last days there will be a thorough confluence of all the corruption engendered by former unbelief."—"He who by his lusts is corrupted in error, will do what he desires, and will not be deterred from it by any fear of God. This necessitates an unbelieving cancelling of all the truth of God, and if good proofs of such pretences are wanting, scoffing and witty humour must become the substitutes of proof." H. Rieger.

2. Peter in making mention of the last days, draws no distinction between the second and third coming of Jesus, as made prominent in the Revelation of John, and alluded to in 1 Cor. xv. 23. 24. This circumstance deserves to be noticed in connection with the inquiry relating to the date of this Epistle.

3. "The Word of God composed in writing is the instrument of our conversion and illumination, the store-house of all salutary knowledge and wisdom, and the armory against all sorts of enemies." Gerhard.

4. Although we must identify the scoffers primarily as those deceivers, who arose at the end of the Apostolic age, the prophecy, nevertheless, is ever undergoing new fulfilments in the course of time, and will have its most fearful fulfilment in the last times. In ancient times, Simon Magus is cited as denying the end of the world (in the *Pseudo-Clementine Recogn.*, v. 3); in the middle ages, a heresy sprung up, which maintained the imperishableness of the world. v. Meyer asks whether that portrait of the future does not perfectly apply to the rebellious liberty and wanton licentiousness of the corrupt priesthood and monastic orders of the middle ages and later times? "The *Hegelian* school of philosophers (at least those of the left side) deride the Church's faith in a visible advent of Christ, in the judgment and the end of the world, as a pietistic notion. They see in the dominant influence of the idea (*Begriff*), brought about by the Hegelian philosophy, Christ returned, and regard the end of pietism, of orthodox Christianity as heretofore existing, to be the end of the world." Richter.

5. "It is an old trick of the devil to oppose the course of nature to the word and promises of God, seeing that God is the Author of nature, and able at His pleasure to change or wholly destroy it." Gerhard.

6. The traditions of other nations also contain the hypothesis that the world originated out of water. The *Chinese* and the *Egyptians* teach that water is the oldest element. The *Vedas* of the *Hindoos* declare that this world was originally water; the code of *Manu* declares that water was the first thing which God created; *Ramayana* reports that originally all things were water, and that the earth was formed out of it. But this, so far from being a ground of suspicion against the teaching of Scripture, in connection with other reasons, constitutes a proof in its favour.

7. In like manner all nations have their legends of the great deluge, of which the highest mountains, the graves and caverns of the earth bear testimony. The deluge, according to Scripture, was not partial and local, but universal; but natural science, to be sure, is incompetent to account for it by natural causes.

8. The preservation of the world, as well as its beginning, depends altogether on the will, the word and the direction of God. "The word of God is not only the architect of the heavens and the earth, but also the prop and foundation of this edifice, Heb. i. 3." Gerhard.

9. The statements of Peter respecting the world being reserved unto fire, are partly connected with the sayings of Christ, Mk. ix. 44; Matt. iii. 10. 12; xxv. 41; xiii. 40. 42; vi. 22, and partly, where he goes beyond them, to be regarded as a revelation which he had received. The religions of the pagans and the philosophemes of the Greeks and Romans, frequently describe fire as the end of the world. Zoroaster

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assumed a dissolution of the mountains by the action of fire. The Orphic cosmogony, Heraclitus and the Stoics, the Epicureans, Pliny, Ovid, the Gallicans and the Scandinavians coincide in this respect. The Mexicans describe the fourth age of the world, as the age of fire. The Hindoos also teach the future burning of the world. "This fact proves nothing against the truth of this doctrine. On the contrary, it can only deepen the overpowering impression of the sacred revelations of the final judgment." Dietlein.—"As men are melted and purified by the fire (of the law, the love of God and the sufferings of Christ), so it will fare with the earth which goes the course of man. In the time of Tycho de Brahe, according to the opinion of some, another solar system met perhaps a similar fate." Richter.

10. Although time was created simultaneously with the creature, it is nevertheless to God also a reality, otherwise He would not interfere with time and be conscious of what occurs in time; but He is superior to the river of time and controls it. A thousand years with Him are as one day, similar, (so Bengel puts it), as a thousand flourins are with a rich man as a farthing.

11. Even before Justin and other fathers gave currency to the opinion that the world should last six thousand years, the ancient *Etruscans* taught from tradition that the world's duration was fixed at 6000 years, that the sixth millennium would bring the end and the great year.

12. Calov rightly declares verse 9 to be an unanswerable proof against the absolute decree of Calvin, and quotes also 1 Tim. ii. 4. God wills to save all men only in Christ and in the order of repentance and faith.

[13. Bp. Conybeare on v. 5: "The truth of the case is, God does not interpose in a miraculous manner upon every instance of sin: as He hath made men free agents, so He doth not interrupt the use of this liberty by breaking in upon the common order of causes and effects. Hence nature goes on for the most part in one uniform course; and exemplary punishments are reserved only for extraordinary occasions. Yet still God hath not left Himself without witness: many predictions of His prophets have been already confirmed by fact; the old world was destroyed by a miracle, and Sodom and Gomorrah are set forth for an example, having suffered the vengeance of eternal fire." Instances of this kind, it must be confessed, are rare: however, those few which have been afforded us are enough to alarm the sinner. Men should not flatter themselves that their crimes are forgotten, because they are yet unpunished: but rather dread the delays of vengeance. Though mercy spares them for the present, yet this very mercy, if slighted, will increase their future ruin.—M.]

HOMILETICAL AND PRACTICAL.

The advent of Christ: 1. Its signs and certainty. 2. The particulars attending it. 3. The preparation for it.—As the coming of the Lord draws nearer, the denial and derision of it will grow stronger.—It should be our most anxious care to be ready, whether the Lord come early or late.—Why does God defer the full punishment of the ungodly to the day of judgment? 1. Because the measure of their unrighteousness is not yet wholly filled; 2. Because it is His will to accord to sinners room for repentance; 3. In order to set His long-suffering towards all men, in the clearest light; 4. In order to make more manifest the wickedness of those who will not be converted.—Let us take heed, not to abuse the long-suffering of God, but to know the time of our visitation, Lke. xix. 44.—What is the longest life in the light of eternity? A span of time of 1½ to 2 hours' duration.

STARKE:—As frail men grow soon tired and are overcome of sleep, so it is with Christians; hence it is necessary that they should be constantly stirred, shaken and roused, Heb. xii. 1.—The works of our bad Christians show that they believe neither in heaven nor hell, neither in angels nor in the devil, but the truth will come home to them, Zeph. i. 12.—Only see, how deeply man can fall through the violence of his lusts; deeper than the devil himself, who denies neither God nor His judgment, but trembles at it, Mtt. viii. 29; Jas. ii. 19.—Ignorance in things human or Divine is never good, but malicious ignorance, which refuses to hear and to know the truth, is worthy of hell-fire, Is. l. 11.—The present world will be more severely visited than the former world, which was laid waste by water; but this world will be burnt up by a consuming fire, which the Lord Himself will kindle, 2 Thess. i. 7. 8.—The long-suffering of God is accompanied by tender love, looking to the salvation of men; hence He does not overtake them with His judgment of wrath, but gives them time enough to repent, Ez. xxxiii. 11; ii. 1.

V. HERBERGER:—1. How Peter answers five questions relating to the last day. 2. How thoroughly he instructs us as to the manner of our preparing for it. AD 1. *a.* Whether we are yet to wait confidently for the last day? *b.* When and at what time it will come? *c.* Why Jesus has not come for so long a time? *d* and *e.* How and in what manner the last day will come? *f.* What the Lord Jesus will do and perform on the last day? AD 2. *a.* In holy conversation and godliness, *b.* To wait and hasten unto the coming of the day of the Lord, *c.* To give all diligence that we may be found of Him without spot and blameless.

J. C. STORR:—The waiting of believers for the coming of the day of God: 1. What they wait for; 2. Who are they who wait? 3. How do they wait?

STIER:—The Apostle's word concerning the expectation of the last day: 1. The certainty of its coming; 2. The manner of its coming; 3. The preparation for it.

KAPFF:—The beginning and completion of the Kingdom of God: 1. The beginning in the creation of the world and man; 2. The completion in the renovation of man and of the world.

LISCO:—The completion with which the citizens of the kingdom comfort themselves. The emptiness of the objections against the Bible-dogma of the Lord's coming to judgment.

STAUDT:—The destruction of the world: 1. The reasons why many do not believe it; 2. How does the destruction of the world affect us?

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SHARP:—[O what confusion will this be to all unbelievers and impenitent sinners, when they shall see that very Person, of whom they thought so meanly, and whose offers of salvation they often despised, appearing in the clouds of heaven with ten thousand glorious angels about Him, and coming in the most terrible manner that can be imagined, to call them to account for their lives past, and to execute judgment upon all ungodly men! They will not then any longer, with the scoffers, that Peter tells us should be in the last days, say, "where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation;" for they shall be convinced that, however His coming was for good reasons deferred, yet He shall then come to purpose; to the everlasting confusion of their faces, that opposed, or despised, or neglected Him and His religion. Then shall they say, Yonder He is, whom we slighted, whose religion we denied, whose servants and followers we took to be no better than a company of credulous fools! Lo, yonder He is in the clouds, whose tenders of mercy we have refused, whose counsels we have rejected, to whose Spirit we have done despite! Yonder He is: but no longer "a carpenter's son;" no longer "a man of sorrows and acquainted with grief;" no longer a mean, obscure Galilean; no longer a crucified God, as we in derision called Him: but the everlasting Son of the everlasting Father; the Sovereign of angels! the Judge of mankind and of devils; the Lord of all things both in earth and heaven.—M.]

[Cf. JOSEPH MEDE'S *Paraphrase and Exposition of St. Peter.* 2. Epistle, ch. iii. Works, II., 758.

Additional Sermon-Themes:

VER. 3. Ridicule in matters of religion. Modern infidelity. Some prophecies are daily fulfilling.

VER. 4. Miracles now neither necessary to the conviction of unbelievers, nor the conversion of sinners, (FIDDES). Consistency between the efficacy of prayer and the uniformity of nature. (CHALMERS).

VER. 8. God's eternity in reference to the suspension of his promised purposes, (R. HALL).—M.]

CHAPTER III. 10–18.

10 But the day[1] of the Lord will come as a thief in the night,[2] in the which the[3] heavens shall pass away with a great noise, and the elements shall melt[4] with fervent
11 heat, the earth also and the works that are therein shall be burned up.[5] *Seeing* then[6] *that* all these things shall be dissolved, what manner *of persons* ought ye[7] to be in *all*
12 holy conversation and godliness, Looking for and hastening[8] unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements
13 shall melt with fervent heat?[9] Nevertheless[10] we, according to his promise,[11] look
14 for new heavens and a new[12] earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in
15 peace, without spot, and blameless. And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto
16 him[13] hath written unto you; As also in all[14] *his* epistles, speaking in them of these things; in which[15] are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own de-
17 struction.[16] Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.[17]
18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and forever. Amen.[18]

Verse 10. [1] ἡ omitted by Lachmann and Tisch. The Article is not wanted, because every body knows what sort of a day it is. cf. v. 7; Phil. i. 6. 10; ii. 16. [ἡ omitted in B. C.; inserted in Rec. with A. K. L., al.—M.]

[2] ἐν νυκτί omitted by Tischen. and al. [also in A. B., Sin., al., Vulg., Syr., Copt., Arm., al.; inserted in C. K. L., Rec., Syr.—M.]

[[3] Omit οἱ before οὐρανοὶ, Sin., K. L., al.—Sin. and Cod. Colbert., insert μὲν after οὐρανοὶ.—M.]

[4] Lachmann reads λυθήσεται; Tisch. with A. G. K. prefers λυθήσονται [Sin., B. C., read λυθήσεται.—M.]

[[5] Sin. B. L., al., read εὑρεθήσεται for κατακαήσεται.—M.]

[German: "As a thief in the night, in which the heavens shall pass away with a crashing roar, but the elements shall be dissolved in fire, and the earth and the works in it, shall be burned up."

Translate: "As a thief in the night, in which the heavens shall pass away with a rushing noise, but the elements shall be dissolved with fervent heat, and the earth and the works in it shall be burned up."—Dr. Lillie calls attention to the onomatopoeia in ῥοιζηδόν which most versions here sought to preserve. The word *rushing*, like the German '*Geræusch*' (Stier) resembles ῥοιζηδόν most.—In λυθήσονται I have retained the Passive force with Vulg., Syr., de Wette, Alford and Lillie.—M.]

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Verse 11. [6] Tisch., with B. C., and many other authorities, reads οὕτως for οὖν; [οὖν, A. K. L., Vulg., al.—M.]
[[7] ἡμᾶς, Sin.*—omits ὑμᾶς B.—M.]
[German: "Since then all these things are being dissolved, as what sort of persons ought ye to evidence yourselves in all manner of holy walk and godliness?"
Translate: "All these things being thus to be dissolved (Alford) what manner . . . . ."—M.]

Verse 12. [[8] Sin. omits καὶ σπεύδοντ; but Tisch. marks the reading with *.—M.]
[German: "Expecting and hastening (so Alford, Bloomf., de Wette, Lillie) the coming of the day of God, for the sake of which (παρουσίαν) the heavens being on fire, shall dissolve (themselves), and the elements shall melt away with fervent heat."
[9] Translate: ". . . . . . . by reason of which (ἡμέραν understood, Alford), the heavens being on fire shall be dissolved, and the elements shall be melted with a fervent heat (τακήσεται C. Vulg., Lachm., or retaining τήκεται as the present of destiny, render 'are to be melted.')"—M.]

Verse 13. [[10] The German *dagegen*, and *nevertheless* of E. V. objectionable on account of their strong adversative force and the emphasis they give to ἡμεῖς; better translate 'but' with most of the foreign versions, Alf., Hammond, Doddridge, Lillie.—M.]
[11] A. Lachm. read καὶ τὰ ἐπαγγελμάτα αὐτοῦ.—[Sin. τὰ ἐπεγγαλμάτα.—M.]
[[12] Insert καινὴν before γῆν A. Vulg., al.—κενήν γῆν Sin.—M.]

Verse 14. [German: "Wherefore, beloved, expecting these things, be diligent to be found spotless and blameless before Him in peace."—M.]

Verse 15. [[13] Rec. has αὐτῷ before δοθεῖσαν with L.; δοθεῖσαν αὐτῷ, A. B. C. K., Sin., al.—M.]
German: "Account *your* salvation." Better in strict conformity to the Greek "And the longsuffering of our Lord account salvation——wrote unto you."—M.]

Verse 16. [[14] ταῖς before ἐπιστολαῖς omitted in A. B. C. K., al., Vulg,. Syr., Alf.—M.], Lachm. and Tisch.
[15] Lachmann reads αἷς referring to ἐπιστολαῖς; Tischend., with A. G. K. prefers the reading οἷς. So de Wette. [ἐν αἷς, A. B., Sin.—M.]
[[16] German: "As he also does in all his Epistles, speaking in them of these things, among which are some things difficult to understand, which the ignorant and unstable distort, as also the other Scriptures to their own perdition."—M.]

Verse 17. [[17] German: "Ye, therefore, beloved, knowing it before, beware, lest being led away together with the error of the lawless, ye fall from your own stedfastness."—M.]

Verse 18. [[18] German: "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and to the day of eternity. Amen."
Translate:— . . "To Him the glory both now and to the day of eternity."—M.]

SUBSCRIPTION: πετρου B, A. B. Sin.; επιστολη πετρου α' και β' Cod. Colbert.;—του αγιου αποστολου πετρου επιστολη [δευτερα. L., al.; πετρου καθολικη. C.—M.]

EXEGETICAL AND CRITICAL.

VER. 10. **But the day of the Lord will come.**—The Apostle having made mention of the long-suffering of God, now says, as it were, let none deceive himself, the day of the Lord will not fail to appear, but it will come surely and suddenly. Ἥξει δὲ ἡ ἡμέρα κυρίου; it is called the day of God in v. 12; hence κυρίου is here doubtless=Θεοῦ, as in v. 9. So Joel i. 15; Ezek. xiii. 5; Isa. ii. 12. The day of Jehovah; cf. Jas. v. 7. Elsewhere the day of the Lord Jesus, 2 Cor. i. 14. The day of Christ, 2 Thess. ii. 2; also the day of the Lord's coming, Mal. iii. 2. The last expression contains an intimation that the beginning of that great period of judgment must be distinguished from the Lord's coming in the same. The former sets in unexpectedly and without notice. The Lord's coming will be unexpected, but not unnoticed by the ungodly; it will be attended by a war-cry, the voice of the archangel, and with the trump of God, 1 Thess. iv. 16.

As a thief in the night.—The same figure is used by the Lord Himself in the Gospels, Matt. xxiv. 43; Luke xii. 39. Paul also compares the coming of that day to the burglarious entry of a thief. The passages in Revelation, ch. iii. 3; xvi. 15, which contain this description of the Lord's coming, give prominence to the suddenness and surprise of His coming, not to its being unnoticed. His coming is free from surprise and terror to those who watch and observe the signs of the times; it is to them rather a joyful event, Luke xxi. 28.—The figure of the thief contains also the secondary thought, that those who are held fast in the sleep of sin and security, shall lose in that catastrophe whatever they have, Matt. xiii. 12; John x. 10.

In which the heavens shall pass away with a crashing roar; ῥοιζηδόν from ῥοιζέω, ῥοίζω, to rush, to whiz, to crash; a word formed to resemble the sound, rushing, whizzing, crashing, here only in the New Testament. Oecumenius understands it of the crackling noise of a destructive fire; de Wette, of the crash of falling houses. The Apostle probably thinks of both, (Huther).—Παρελεύσονται; our Lord uses the same word, Matt. xxiv. 35; cf. Ps. cii. 27; Isa. xxxiv. 4; Rev. xx. 11.—Οὐρανοί, the sky and the starry heavens, as in v. 7; cf. Ps. lxxii. 7; cii. 26; Isa. xxxiv. 4; li. 6; lxv. 17.

But the elements shall be dissolved in fire, and—shall be burned up.—Στοιχεῖα; the rudiments of speech, then the constituent elements of the universe; of course not the elements in the sense of chemistry, but in the sense of antiquity, which since the time of Empedocles assumed the existence of four elements or rudiments of things; cf. Wisd. vii. 17; xix. 17.—Calov restricts the word to water and air, because the earth is specifically mentioned afterward. But de Wette rightly observes that the earth is referred to first as an element, and afterward as a totality. There is nothing contradictory in the idea that this elemental fire shall be suspended in its action by a stronger and supernatural fire. A total annihilation of the elemental constituents is out of the question; the reference is rather to the supposition of Gennadius and Oecumenius, that "the old heavens and the old earth shall be changed and renovated into better."—A reference to v. 12, where the στοιχεῖα are mentioned, and not the earth expressly, shows plainly that στοιχεῖα relates primarily to the earth. δὲ, moreover intimates as much. Bengel, on the other hand, sees here, with many of the fathers, a reference to the sun, the moon and the stars. The sense= θεμέλια, foundations of the earth, given by others, cannot be verified. [The view of Bengel is that of Justin, Theophilus of Antioch, Polycrates, Mede, Hammond, Whitby and Alford. The last

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named author, after quoting Justin, argues that δὲ followed presently by the καί when reference is made to the earth, necessarily belongs to the heavens, and that the mention of the heavenly bodies as affected by the great day is constant in Scripture, cf. Matt. xxiv. 29; Isa. xiii. 9. 10; xxiv. 23; xxxiv. 4, etc. On the other hand, the view propounded in the text is that of Wordsworth, who says that "St. Peter's meaning seems to be, that the στοιχεῖα, *elements* or *rudiments*, of which the universe is composed and compacted, will be *loosed;* that is, the frameworks of the world will be disorganized, and this is the sense of στοιχεῖα in the LXX., Wisd. vii. 17; xix. 18, and in Hyppolyt. *Philos.* pp. 219. 318. The *dissolution* is contrasted with the *consistency* described by the word συνεστῶσα in v. 5. The *heavens* are reserved for fire (v. 7) and will pass away with a *rushing noise*, and, being set on *fire, will be dissolved* (v. 12), *the elements will be on fire and melt* (v. 12), and be reduced to a state of confusion; *the earth and the works therein will be burnt up.*—There does not seem, therefore, to be any cause for abandoning the common meaning of στοιχεῖα, the *elemental* principles of which the universe is made."—M.]—Λυθήσονται. Gerhard: "When the preserving and supporting power of God, which is, as it were, the soul of the world, shall separate itself from the macrocosm, it will fall together like a soulless corpse."

The works.—To wit, the works of nature and of art [Bengel: *operæ naturæ et artis.*—M.] trees, plants, minerals, animals, cities, houses, provisions, instruments, etc., cf. Hab. ii. 13.

[**Shall be burned up.**—The variation εὑρεθήσεται of Cod. Sin. B. and K. is difficult to account for.—M.]

VER. 11. **Since then all these things are being dissolved.**—Λυομένων, not λυθησομένων. The Apostle vividly enters into the catastrophe and mentally anticipates it according to the characteristic, which has been noticed in ch. ii. 10; iii. 8, and especially also in the first Epistle. Winer, p. 358, explains it as follows: "These things, by their nature intended to be dissolved—the destiny of dissolution is already inherent in them." Calov applies the Present to the certainty of the event. [The reading οὕτως accords with the abrupt style of Peter, and makes the scene all the more vivid.—M.]

As what sort of persons ought ye to evidence yourselves? etc.—Ποταπός or ποδαπός from τόπος or δάπεδον, land, soil, signifies properly, from what country, where born, whence in point of origin, not equivalent to ποῖος. Cf. Matt. viii. 27; Luke i. 29; vii. 39; 1 John iii. 1. It often denotes a question of surprise, to which no answer is given; but here the answer is added in v. 12. Sense: "Ye must evidence yourselves as persons of more noble origin, as citizens of the heavenly kingdom that are only strangers here on earth." This seems to be an echo of the first Epistle. The common use of ποταπός in the New Testament as connected with an exclamation, is not decisive against our interpretation. Huther wants to supply before ποταποὺς, "consider then," but this is arbitrary. De Wette takes ποταποὺς in the sense of *quantus*, how great, how strong, how diligent ought ye to be in holy conversation. But this is ungrammatical. The connection is this: Considering that this entire world-system, with whatever it contains, is doomed to perish, it becomes us Christians to tear our hearts from all inordinate love of the world, and to qualify ourselves even now as citizens of the celestial world. Augustine: "If there is an end of the world, if we have to move away from this world, we must not love the world;" and in another passage: "Seeing that Christ shall come to judgment the very day in which the world shall be dissolved, and that all must appear before His judgment-seat, let us live in the true fear of God, serve Him in holiness and righteousness, and carefully guard against sins."—Ἀναστροφαῖς. The Plural as in 1 Peter i. 15; ii. 1, to mark the different forms and directions of a holy walk and piety, cf. 2 Peter ii. 2; i. 8.

VER. 12. **Expecting and hastening the coming of the day of God.**—Προσδοκᾷν.—Not with Luther: To wait as contrasted with haste, but looking for, expecting something while enduring the pressure of evil, cf. v. 14.—Σπεύδοντας. Some commentators arbitrarily supply εἰς; the sense of yearning or longing for cannot be verified; it signifies to urge, to press, to hasten, and applies therefore not only to earnest occupation, but, as Bengel asserts, to inward struggling, to perseverance in prayer for the hastening of the Kingdom of Christ, and to preparation for it in repentance and holiness. At the same time the remark of Richter is true, that "in a certain respect it is visionary, dangerous and passionate to pray for the hastening of the end of the world and the termination of the æon of Gospel-calling."

[Trench (*Bible Revision*, p. 112) pronounces for the marginal reading in E. V., "hasting the coming" (*accelerantes adventum*, Erasmus), and explains: The faithful, that is, shall seek to cause the day of the Lord to come the more quickly by helping to fulfil those conditions, without which it cannot come—that day being no day inexorably fixed, but one the arrival of which it is free to the Church to help and hasten on by faith and by prayer, and through a more rapid accomplishing of the number of the elect." De Wette, followed by Alford: "They hasten it by perfecting, in repentance and holiness, the work of the Gospel, and thus diminishing the need of the μακροθυμία, v. 9," to which the delay of that day is owing. Alford, in reply to Huther's objection, says, "It is true that the delay or hastening of that day is not man's matter, but God's: but it is not uncommon in Scripture, to attribute to *us* those Divine acts, or abstinences from acting, which are really and in their depth, God's own. Thus we read, that 'He could not do many mighty works there because of their unbelief,' Matt. xiii. 58, compared with Mark vi. 5. 6; thus repeatedly of man's striving with, hindering, quenching God's Holy Spirit."—Wordsworth considers this remarkable thought as compared with St. Peter's *speech* in Acts iii., as another silent evidence of the *genuineness* of this Epistle.—M.]

Τὴν παρουσίαν. See v. 10, cf. Tit. ii. 13; Rev. xvi. 14; Acts xvii. 31. The term "day of God" cannot excite surprise, if respect is had to the Old Testament. Lachmann's notion that the author had given up the hope of Christ's coming, and mixed it up with God's future day of judg-

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ment, is incongruous, for he treats of the Lord's παρουσία in ch. iii. 4.

For the sake of which the heavens being on fire, shall dissolve (themselves), and the elements shall melt away with fervent heat; δι' ἥν. It is best to connect ἥν with παρουσίαν, and to take διά as indicating the occasioning cause. Winer, p. 418, [who sanctions however the construction recommended in Appar. Crit., which is also that adopted by Alford.—M.] Dietlein renders "in honour of which, as it were," but this rendering is inapposite. If the plan of God is to be carried out, this sin-stained world must perish. Augustine says of the succession of the events, "After the judgment the world will be on fire; that is, it will be entirely burned up." This is also thought probable by Gerhard, who holds moreover that the burning of the world will take place before the wicked are cast into hell and the godly received to heaven.

Καυσοῦσθαι and τήκεσθαι, to melt like wax, are ἅπαξ λεγ. The Present is used here for the same reason, as in v. 11, above. [The note of Wolfius, (*Curæ Philologicæ et Criticæ*) on the force of these Presents will be found useful: "*Interim nihil est mutandum. Patet enim, Apostolum in duobus his commatibus, data opera, nunc præsenti* λυομένων *et* τήκεται, *nunc futuro* λυθήσεται *de ea re uti, quæ tam certa futura erat, ac si jam fieret.*"—M.]

VER. 13. **But we, according to His promise, expect new heavens and a new earth.**—The Apostle, for the comfort of believers, contrasts the destruction of the present world-system with the expectation of new heavens and a new earth. This hope is founded on the word of prophecy, Isa. lxv. 17; lxvi. 22; xxx. 26; cf. Rev. xxi. 1. This does not denote an ideal state of blessedness, but a real spirituo-corporeal body-world. So Anselm: "The whole earth, which carried in its lap the body of the Lord, will be a paradise." Augustine: "The promises of God are apprehended by faith; hope cannot reach them, love cannot understand them; they surpass our longings and desires; they may be obtained, but cannot be estimated." Grotius mentions that Plato also speaks of a pure earth and a pure heavens. Calov suggests a substantial recreation of heaven. More correctly even Irenæus: "Neither the substance, nor the existence of the creature will be annihilated." *According to His promise,* κατὰ τὸ ἐπάγγελμα αὐτοῦ sc. God.

In which dwelleth righteousness.—Not *abstr. pro concreto,* the righteous, but true righteousness itself or a perfect agreement with the will of God, cf. Rev. xxi. 27. 8. This is added partly for the encouragement, partly for the consolation of believers with reference to their unrighteous oppressors. Huther produces similar passages from the *book of Enoch,* in which reference seems to be made to our Epistles. [The passages are ch. x. 27; lv. 5; liv. 4. 5; xc. 17.—Wordsworth says, that the Apostle "does not represent the heavens as destined to *destruction,* but as hereafter to be transformed (ἀναστοιχειουμένους) to a more *glorious condition.* As the mortal bodies of the saints are dissolved by death, and will not be reduced to annihilation, but will, by reason of Christ's resurrection, and of their incorporation in Him who is the Resurrection and the Life, be renewed to immortality, so the heavenly bodies will be renewed by fire and delivered from the bondage of corruption. See Rom. viii. 20–22.—The material creation has sympathized with us in our fall, and it will rejoice with the righteous in their redemption and revivification, when their mortal bodies will rise and bloom anew like vernal herbs and flowers, in the glorious spring-tide of the resurrection. See Eusebius, Severus and others here in the *Catenâ*, Cramer, p. 100.—Thus the benefits of the incarnation and the redemption wrought by the second Adam extend also to the natural world. He has restored already the free use of the creatures to *us* (cf. 1 Cor. iii. 23), and He will raise the Creation itself to a more glorious state of being."—M.]

VER. 14. **Wherefore, beloved, expecting these things, be diligent,** etc.—The Apostle founds here an exhortation to holiness on the last named circumstance [*i. e.*, the expectation of the new heavens and the new earth.—M.], as in v. 11, on the expectation of that catastrophe. —Ἄσπιλοι; cf. 1 Peter i. 19; 1 Tim. vi. 14; Jas. i. 27.—Ἀμώμητοι, Phil. ii. 15, like ἀμύμων, blameless; that you cannot be blamed; for the opposite, see ch. ii. 13.—Αὐτῷ, in His judgment, before Him, connect with εὑρεθῆναι; cf. 2 Cor. xii. 20. —Εὑρεθῆναι, 1 Peter i. 7; ii. 22, in His day.—Ἐν εἰρήνῃ. De Wette explains it: For your peace=εἰς εἰρήνην; but in that case the Apostle would certainly have expressed it. Better Calov: "In peace with God and with men." [Alford suggests, that considering the familiarity of the Eastern tongue with the expression ἐν εἰρήνῃ, the phrase may have an onward as well as a present meaning, as in πορεύεσθαι ἐν εἰρήνῃ and εἰς εἰρήνην, Acts xvi. 36: Jas. ii. 16; Luke vii. 50; viii. 48; and denote that eternal peace of which all earthly peace is but a feeble foretaste.—M.] More specific definition of ἄσπιλοι καὶ ἀμώμητοι. Gerhard: "Strive that the Lord at His coming may find you peaceful and reconciled." The thought is connected with δικαιοσύνη, v. 13. Dietlein thinks that it is added with reference to the subject about to be stated by the Apostle, viz., the peace-destroying animosity of the deceivers, and refers to Jude 19. But Peter states first something else. It has a good meaning with reference to the many internal and external peace-breakers, especially at that time, Heb. xii. 14.

VER. 15. **And account the longsuffering of our Lord your salvation,** [see Appar Crit. —M.]; μακροθυμίαν, cf. v. 9; Rom. ii. 4: ix. 22. Every postponement of the day of judgment is also an extension of grace for believers, as far as they may make further progress in holiness. Dietlein: "Apart from it, every converted Christian, reviewing his conversion, is constrained to admit that unless the longsuffering of God did insert a development-process of sin and redemption between apostacy and judgment, his conversion would have been impossible and the merited judgment would have overtaken him also." To this must be added the observation that since the text reads σωτηρίαν in general, not σωτηρίαν ὑμῶν, the salvation of many others also is founded on this longsuffering. [After this exegesis, it is difficult to understand why Fronmüller retains the old Lutheran rendering.—M.] Roos: "The

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passage must not be limited to those persons who live at that time, but rather be extended to those who may still be born, if the long-suffering of God preserves this present world for a long time."

Even as also our beloved brother Paul hath written unto you.—The deceivers, to whom Peter refers, probably abused the Epistles of the Apostle St. Paul, and represented Peter and Paul as contradicting each other; on this account Peter cites the testimony of Paul as confirmatory of his doctrine, and shows that between Paul and himself there is an intimate communion of spirit, and that the incident, mentioned Gal. ii. 11, was unable to extinguish his love.

As also, relates, not to what immediately precedes, but to the whole exhortation, vv. 14. 15, to holiness in view of the coming of Christ. Dietlein supposes that since the *μακροθυμία* of God is treated of only in Rom. ii. 4; ix. 22, the reference is evidently to the Epistle to the Romans, but the supposition that *καθώς* is to be thus limited, is wrong, and *ἔγραψεν ὑμῖν* is decidedly opposed to it. Peter must allude to an Epistle of Paul, which, like the present Epistle of Peter, is addressed to the Christians of Asia Minor. To say that the Epistle to the Romans was addressed to Gentiles in general, is no sufficient explanation. Hence Bengel, Gerhard, al., think it to be the Epistle to the Hebrews on account of ch. ix. 26, etc.; x. 25, 37; others, the Epistle to the Ephesians, on account of ch. iv. 30; vi. 8; Col. iii. 4, 24. The reference is perhaps to all these; de Wette conjectures 1 Thess. iv, 13; v. 11, and 2 Thess. ii. 16; but the above named reason is against this view [which is also that of Alford, who meets the objection founded on *ὑμῖν*, by saying that this Epistle is addressed to all Christians alike, cf. ch. i. 1; and that all that can be inferred from *ὑμῖν* amounts to this, that this Epistle belongs to a date when the Pauline Epistles were no longer the property only of the Churches to which they were written, but were dispersed through, and were considered to belong to the whole Christian Church.—Benson considered the reference to be the Epistles to the Galatians, Ephesians and Colossians, because addressed to Asia Minor Churches; this is also the opinion of Wordsworth, who notices also that this text is quoted by Origen *de Recta Fide*, sect. II., and ascribed by him without any hesitation to St. Peter.—M.]

Our beloved brother.—Brother must be taken in the narrow sense of "fellow-apostle." How beautiful is this trait of Peter's character, that he harboured no unkind remembrance of the sharp rebuke which Paul, who excelled him in his labours for the kingdom of God, had administered to him, and that he joyfully acknowledged his Apostolic calling.

According to the wisdom.—Dietlein: "Not so much preëminence in knowledge as aptitude in teaching, knowledge which peculiarly qualifies for teaching; hence ministerial grace accorded to him." Chrysostom does not hesitate to prefer Paul as a teacher to all others and to call him the teacher of all wisdom. [Polycarp *ad Philipp.* I. 3; "No one like me can equal the wisdom of the blessed Paul, who being absent *wrote to you Epistles* (*ὑμῖν ἔγραψεν ἐπιστολὰς*) into which, if you look diligently, you will be enabled to be built up unto the faith."—M.]

VER. 16. **As also in all his Epistles, speaking in them of these things.**—*Ἐν πάσαις ταῖς ἐπιστολαῖς.* Even if the Article is retained, which is probably spurious, there is no necessity to suppose here a reference to all the Epistles of Paul as a finished whole. It cannot be determined which and how many of the Pauline Epistles were known to Peter.—*Ὡς sc. ἔγραψε; περὶ τούτων*; of the coming of Christ, the end of the world and of what is connected with those events; stedfastness in faith and zeal in good works. Here Peter might refer more particularly to the Epistles to the Thessalonians.

Among which are some things difficult to understand.—*ἐν οἷς.* Gerhard: "Peter here makes no direct reference to the Pauline Epistles, but to the subjects of which they treat, among which are some hard to understand," which belongs to the nature of the last things.—*Ἃ στρεβλοῦσιν; στρεβλόω* from *στρέβλη*, an instrument of torture, a rock, a screw, a press, hence to screw, to strain, to wind, to twist or distort. A very striking word, peculiar to Peter, to describe the perversion of the Scriptures. As to the things themselves Bengel refers to 2 Tim. ii. 18; Gerhard, to false views of the millennium, of justification by faith, of Christian liberty, of the coming of Antichrist, and especially to the justification and excuses of lawless extravagancies.

The ignorant and unstable.—The reference is perhaps rather to the deceived than to the deceivers and scoffers, for whom these two words would be too mild. On *ἀστήρικτοι*, cf. ch. ii. 14.

As also the other Scriptures; *ὡς καὶ τὰς λοιπὰς γραφάς.* Here again the reference is not to a completed collection of the writings of the New Testament, from which the inference might be drawn that this Epistle is of a comparatively late origin. De Wette, without sufficient reasons, understands passages of Scripture. The reference is probably to the Pauline Epistles, the Epistle of James and the prophetical writings, which, according to v. 2 and ch. i. 20, must not be excluded.

To their own perdition.—Cf. ch. ii. 2; Deut. iv. 2; xii. 32; Rev. xxii. 19. Huther: "The perversion of the Scriptures has this consequence, since they use their distorted sayings in order to harden themselves in their carnal lusts." We have only to add, that they also bring perdition on themselves because they deprive others of salvation.

VER. 17. **Ye, therefore, beloved, knowing it before, beware, lest being led away together with the error of the lawless.**—Final exhortation not to suffer themselves to be made to waver in their hope by the error of the ungodly, and to grow in grace and knowledge.—*Προγινώσκοντες.* Bengel supplies: the danger Dietlein refers it to the imminent attempts of deception. The Lord Himself set great value on the foretelling and fore-knowing of the future. Cf. Jno. xiv. 29; xvi. 4.—*Φυλάσσεσθε, ἵνα μή.* Take heed, be on your guard that ye—fall not from.—Thus taken, the construction is not singular; cf. Lke. xii. 15; Acts xxi. 25; 1 Jno. v. 21.—*Ἀθέσμων*, ch. ii. 7; iii. 3; *πλάνη*, ch. ii. 18, error, delusion,

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not deception, as Dietlein maintains;—συναπαχθέντες. Cf. Gal. ii. 13. Similar to what is said of sins, that, like the wind, they have taken us away, Is. lxiv. 6. [Alford notes the remarkable coincidence, that Peter, well acquainted as he was with the writings of Paul, should have written this word, which is the very one used by that Apostle of Barnabas, at Antioch, when he συναπήχθη with the hypocrisy of Peter and the other Jews.—M.];—συναπαχθέντες, together with them and others which they had long since deceived.

Ye fall from your own stedfastness.—ἐκπίπτειν. Cf. Gal. v. 4, to fall from, to be banished;—στηριγμός, standing fast, stedfastness in faith and hope; contrast to v. 16, above. He refers to ch. i. 12 where he declared his readers to be established in the truth. Roos: "The state of grace is the fortress. There God Himself is the stronghold and castle; Christ the rock on which we are builded; there we are assured by the privilege, that all things must work together for good to them that love God; there we are, by the power of God, kept unto salvation. A Christian falls from this his own fortress, if he loses grace, and neglecting to watch and pray and to attend to the word of God, gradually yields to the commission of intentional sins, which, whether by some thoroughly matured dogma or only by hasty judgments, he erroneously regards now in a very different light, and consequently excuses or even justifies."—'Ιδίου. Gerhard: "Not, as though they could of their own strength persevere in faith, but because only true believers continue firm to the end."—There is no reference here to continuance in communion with the Church.

Ver. 18. **But grow in the grace,** etc.—Gerlach: "The best preservation is continual practice of faith, continual growth in grace and knowledge: then we are proof against all assaults." Similarly Calvin. ["*Haec unica est perseverandi ratio, si assidue progredimur*".—M.]; αὐξάνετε. Cf. 1 Pet. ii. 2; 2 Pet. i. 5; Eph. iv. 15; Col. i. 10. We grow in grace, if we apprehend it with ever increasing faith and keep it, and thus we are privileged to enjoy it more and more richly. Cf. 1 Pet. v. 10.—Κυρίου belongs only to γνώσει not to χάριτι. [This is doubtful, since the preposition extends to both. There is no difficulty if the subjective force of χάριτι and the objective force of γνώσει as connected with Christ is brought out. "Grow in the grace of which Christ is the Author, in the knowledge of which Christ is the object."—M.].—Great value is set here at the close, as before at the beginning of the Epistle, on the knowledge of the person, the office, and the benefits of Christ, cf. ch. i. 2.—Αὐτῷ ἡ δόξα. The doxology refers to Christ in proof of His Divinity. [Alford suggests Pliny's letter, "*hymnus Christo quasi Deo.*"—M.]. Cf. Jude 25; Rev. i. 6; iv. 9; Eph. iii. 21.—Εἰς ἡμέραν αἰῶνος not found elsewhere. Bengel explains ἡμέρα in contrast with night: "Eternity is a day without night, purely and perpetually enduring." Huther: "The day in which eternity begins as contrasted with time, but which day is likewise all eternity itself." The selection of this expression is best explained by reference to ch. iii. 8. Eternity counts with God as one day. Augustine: "It is only one day, but an everlasting day without yesterday to precede it, and without to-morrow to follow it; not brought forth by the natural sun, which shall exist no more, but by Christ, the Sun of Righteousness."

DOCTRINAL AND ETHICAL.

1. Unbelief is generally blind to the grossest contradictions in which it is entangled, even as those scoffers do neither see the folly of affirming a beginning of the world and to deny the end of the world, nor the absurdity of the conclusion: "That which has not yet happened until to-day, will happen nevermore." "God has not made the worlds for eternity, like Himself, but they come and pass away. In the case of each world there was a time when it did not exist, and there will be a time, when its place shall not be found. How distant soever the day of the destruction of our earth may be, when it does come there will be men on earth, like ourselves, occupied, as we are, with expectations and hopes of a long future. He that rolls up the heavens like a garment and scatters suns and earths like dust, He only is the Lord. Our science will never reach the laws which bring about the destruction of our earth." Schleiermacher.

2. Although loving gratitude to Jesus, who gave up His life as a sin-offering for us, must after all remain our strongest motive to holiness, Scripture teaches us that the thought of death and the judgment, of the end of the world and eternity, should move us to vigilance, seriousness, soberness, and to be on our guard against the security of the world. If the disciples in their time needed the pre-announcement of Christ's coming and the end of the world, it is doubly and trebly needed in our time. "Hastening the coming of Jesus must not degenerate into an impatient drawing near of the Judge by murmuring against others; we ought the rather be occupied with clearing away and preparation in our own affairs, in order that we may be found in peace." Rieger.

3. "The new earth is the eternal and chief scene of the Kingdom of God, Ps. xxxvii.; Rev. xxi. It will not be uninhabited. As the nature of the earth has been made to correspond and conform to man in his fallen and corrupt condition, so it will be made to correspond and conform to man purified, recovered and transfigured into glorious righteousness. Augustine already teaches that the renovated world will answer to the bodies of men which will likewise be renovated." Richter.

4. Even the older theologians held that the day of the Lord, in which such great and decisive events are to be transacted, in which so many millions are to be judged, must not be made to denote a day of twelve or twenty-four hours. It ought rather to be taken in the sense of a diet [In German, *Reichs*-tag, *Land*-tag, *Fürsten*-tag, literally, day or diet of an empire, county or princes, *i. e.*, a congress of the representatives of an empire, a country, or of princes. The reference in the text is to the name of such assemblies, which although referring to a *day*, continue in session for weeks or months. So the *day* of the Lord denotes not a single day, but an indefinite period of time.—M.].

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5. The Roman Catholic Church charges the Scripture with obscurity, and founds her charge on ch. iii. 16. In reply we may notice,

a. The correct interpretation of the passage shows that Peter refers immediately to the difficulty of understanding the subjects treated in those Epistles.

b. These are difficult to understand because they relate to future events, and because the soul-man [so called in respect of the predominance of the ψυχή.—M.] finds it so difficult to understand the things of the Spirit.

c. Chrysostom's assertion concerning the Scripture is irrefutable, viz.: "Whatever is necessary [to be known and to our salvation.—M.] is plain and sure in it, so that all, even the unlearned, may understand it."

d. There are good reasons why many things in the Scriptures are hard to understand.

"Many parts of the truth of God must be clothed in concealment in order to prevent aversion to it, to prompt diligent inquiry, and in order to be reserved as a reward of the fidelity exhibited in such search." Rieger. These difficulties contain a peculiar attraction, a stirring up to prayer, a confounding of our vanity, a concealing of the truth from the eyes of the meddling.

6. If the genuineness of this Epistle be admitted, it affords us a clear proof of the futile pretences of the critics of the Tübingen school in respect of the Pauline Epistles, *e. g.*, of Zeller, who says in the *Theol. Jahrb.*, 1846, II.: "Of the twenty-seven writings contained in our Canon, there is not one for which can be shown credentials of its origin reaching up to the pretended date of its composition."

[7. Augustine says concerning the question arising from v. 16: 'Which are the things hard to understand in the Epistles of Paul?' "Even in the times of the Apostles, certain persons, who did not understand some of Paul's rather obscure (*sub obscuras*) sentences, alleged that he said, 'Let us do evil, that good may come,' because he had said, 'that the law entered in, that sin might abound; and where sin abounded, there did grace much more abound,' Rom. iii. 8; v. 20.—When the Apostle Paul says that a man is justified by faith (*per fidem*) without the works of the law, he does not mean thereby, that, when a man has received and professed the faith, he may despise the works of righteousness; but that every one may know that he may be justified by faith, although works of the law have not *gone before* his faith. For works *follow* him that is justified, '*Sequuntur justificatum, non precedunt justificatum.*'—Since, however, the notion above mentioned had arisen at that time (viz., that works were not requisite), the other Apostolic Epistles of Peter, John, James and Jude, specially contend against that notion; in order to maintain earnestly, that faith without works does not profit. Indeed Paul himself has defined faith to be not *any kind* of faith by which man believes in God, but he defines true faith to be that *healthful and evangelical faith*, whose works proceed from love: 'Faith which worketh by love,' Gal. v. 6. And he asserts, that the faith which some men think sufficient for salvation is so worthless, that 'If I have faith (he says) so as to remove mountains, and have not charity, I am nothing,' 1 Cor. xiii. 2; and doubtless that man's life is good, where faithful love works, for he says, 'the fulfilling of the law is love,' Rom. xiii. 10.—Evidently, therefore, for this reason St. Peter in his second Epistle, when he was exhorting to holiness of life, and was declaring that this world would pass away, and that *new heavens and a new earth* are looked for, which are to be assigned as dwellings to the righteous; and when he was admonishing them to consider what ought to be their life in this world, in order that they may be made meet for that future habitation; and being also aware that many ungodly men had taken occasion from certain rather obscure sentences of the Apostle Paul, to be reckless of living well, and to presume of salvation by faith, has noted that there are *some things hard to be understood* in St. Paul's Epistles, which men *wrested*, as they did *the other Scriptures, to their own destruction;* whereas, in truth, that Apostle (St. Paul) entertained the same opinions as the rest of the Apostles concerning eternal salvation, and that it would not be given to any but to those who live well. Thus therefore Peter writes." Augustine then quotes this chapter, vv. 11–18.—Augustine, *de fide et operibus*, c. 22, ed. Bened. 6, p. 808.—M.]

[8. Wordsworth, who cites the foregoing passage from Augustine, gives also the following useful table of the testimony of prophets and Apostles to the authority of Holy Scripture:

The prophet *Malachi* closes the Canon of the *Old Testament* by a solemn appeal "to the law of Moses, and to the statutes and judgments." He says: "Remember them," (Mal. iv. 4.)

The Apostle and Evangelist *St. John* closes the *four gospels* with a similar reference. "These things are *written*, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name," John xx. 31.

St. Paul, the Apostle of the Gentile world, closes *his Epistles* with a testimony to the sufficiency and inspiration of Holy Scripture: "Abide thou in those things which thou hast learned, and wert assured of, knowing from whom thou didst learn them; and that from a child thou knowest the *Holy Scriptures*, which are the things that are able to make thee wise unto salvation, through faith that is in Jesus Christ. Every Scripture, being divinely inspired, is also profitable for doctrine, for reproof, for correction, for instruction in righteousness, in order that the man of God may be perfect, throughly furnished unto every good work," 2 Tim. iii. 14–17.

St. Peter, here, in like manner closes his Epistles with a similar exhortation, and with a warning against perversion of Scripture.

St. Jude also closes the *Catholic Epistles* with a memento to his readers: "Remember ye the words spoken before by the Apostles of our Lord Jesus Christ," Jude 17.

Lastly, the Apostle and Evangelist *St. John* closes the Apocalypse with a promise of blessing to those who keep its sayings, and a curse on those who take from it or add to it, Rev. xxii. 7. 18. 19.

Thus the duties of the Christian Church, as the Guardian of Holy Scripture, and the duties of every member of the Church, as bound to receive, to meditate upon, and to obey the written

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word of God, are solemnly inculcated by the farewell voices of prophets and Apostles.

Prophets and Apostles pass away to another and a better world. But the word of God, written by their instrumentality, endureth forever, 1 Peter i. 25.—M.]

HOMILETICAL AND PRACTICAL.

There is a twofold day of the Lord, a day of His mercy in which He still causes sinners to be bidden to His Kingdom by the word (preached), 2 Cor. vi. 2, and a day of righteousness and wrath (Acts xvii. 31), which has its various gradations and divisions.—What is necessary to watching and being prepared for the coming day of the Lord? Luke xii. 39; 1 Thess. v. 6. 4; Matt. xxiv. 38; Rev. xvi. 15.—We cannot be translated into a state of peace, rest and happiness, unless we have been purified within by sanctification of the Spirit, and there arise a cessation of the reproaches and accusations in respect of the transgressions of which we were guilty.—If by carelessness or indiscretion we contract once more spots or blemishes, let us hasten to the opened fountain for all uncleanness, that we may be cleansed by the blood of Jesus.—If all things shall dissolve into fire, the idols of secure men will also perish. How ill is it with us, if we have nothing that is fire-proof!—The only means of escaping the terror of the coming of Christ, is a holy walk and godliness. The former relates to other men and earthly things, the latter to our conduct towards God.—Who does sufficiently realize the end of all things, which has come nigh, and which after the death of the body we shall quickly be made to meet?—According to Tertullian, the primitive Christians were wont to pray for a postponement of the end. The Church sings:

> Hasten, Lord, the judgment-day,
> Thy glorious countenance display;
>
> *Ei, lieber Herr, eil zum Gericht,*
> *Lass seh'n Dein herrlich Angesicht;*

both sentiments are well founded.—The hope of that new world, wherein dwelleth perfect righteousness and constant joy, a chief means of consolation among all the trials and afflictions of this world.—It is one of the chief aims of believers to strive that hereafter they may be found without spot before the Lord.—Who will hereafter be found without spot?—The long-suffering of God our salvation and that of many others.—Beautiful example of Peter in his attitude towards Paul.—Harmony among the teachers of the Church is as necessary as the joint operation of the members of our body.—To honour the gifts of God in others, is to honour God Himself.—If the forgery of a testament (will) which disposes of an earthly inheritance is a great crime, how much greater is the sin of those who forge and distort the Testament of the Eternal God.—The grace of stedfastness should be daily implored with earnest prayer.—The grace of God and the knowledge of Jesus Christ are indissolubly united.—Christ is duly glorified by us, if we acknowledge, praise and publish His benefits.

STARKE:—That must be a fearful day; who does not tremble at the birth-pangs of the last time? But ye holy ones, rejoice, lift up your heads, for your redemption is nigh. Lke. xxi. 28.—Men, be moderate in providing garments, in building palaces, in purchasing precious things. Every thing, even the most precious, must be consumed by fire in the last day, 1 Cor. vii. 30. 31.—The constant recollection of the last day, in which Jesus Christ, the righteous Judge, will give to every man his due reward, is a powerful incentive to godliness, Eccl. xii. 13. 14.—When the heavens and the earth shall have passed away, believers will nevertheless come to a most delightful place, although we cannot now name it or describe its glory, 1 Thess. iv. 17.—Those who do not pursue righteousness and holiness here, will not be preferred to the abode in the new heaven of glory, and still less be permitted to enjoy its pleasures, 1 Cor. vi. 9.—The patience and long-suffering of Christ is our preservation; for we owe it to His mercy that we are not consumed, Lam. iii. 22.—If there are dark passages in Holy Scripture, the darkness is not intrinsic, but extrinsic, that is, with respect to the reader and his weak understanding. But it is clear enough in the order of salvation and eternal life to silence all excuses, Ps. cxix. 105.—If Holy Scripture seems to be dark here and there, be not offended at it, and take care not to despise it; learn rather therefrom its sublimity and thy lowliness, but ever search more and more and persevere in prayer; thus thou shalt get more light: as for the rest, it will be reserved for the perfect knowledge thou shalt attain in heaven, 1 Cor. xiii. 12.—A perverted understanding goes generally hand in hand with an evil will.—Try the spirits, whether they are of God; if not, hearken not to them, do not follow them, and let them not deceive thee, 1 Cor. vi. 9.—A strong fortress needs a vigilant and lion-hearted commander, else it will be lost.—Let him that standeth take heed lest he fall, 1 Cor. x. 12. Watch!—Those who are minded not to fall from their own stedfastness, must above all things grow in the grace and knowledge of Christ, Jno. xvii. 3.

STIER:—If we may sigh in our own case, Lord, come speedily; must we not, on the other hand, pray because of the ungodly, Lord, have patience. Examples: Abraham, Jonah.—Look at all the glory of this poor world with no other thought than the knowledge that all is destined to pass away!

RIEGER:—True part of friendship among Christians, to warn one another.—All the notices of the Holy Scriptures concerning future things are given to us that we should be on our guard. Those who only use them to gratify their curiosity, deprive them all of their best properties of salt and light.—The multitude of the wicked and the diversity of the instruments whereby error is conveyed to men, constitute no small power of deception.—How many a possession, the objects of doubt, dispute and contradiction will be saved in the day of eternity!

RICHTER:—Ye that are fortified in genuine Scripture-truth and in the doctrine in Christ, are in the city of refuge, of which the Jewish city of refuge was a type! Numb. xxxv.

KAPFF:—In the great process of combustion the earth will experience the fate of ore which contains silver and gold. The gross, light and

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formless parts are consumed, the precious and light-giving parts are preserved.—The earth will be a great light-bearer corresponding to the light of the glorified resurrection bodies.—In the passages describing the glorification of the earth, it is difficult to determine how much belongs to the renovation of the earth during the millennial kingdom, and how much to the glorification of the new earth.—If the earthly is so unclean before the holiness of God that it must be burned with fire, how dare we suffer our spirit to be linked to the earthly?

LISCO:—Of the salvation, which we may attain even in this life.—The inner completion of the citizens of the kingdom.—The salutation of departing Christians.—The renovation of the world at the coming of Christ.

[SHARP:—The reflection that our Lord, who came into the world to die for the sins of mankind, is by His resurrection made Judge of the world, doth not afford matter of greater terror to His enemies, than it does of comfort to His friends and followers. How must it revive the heart of every honest Christian, and encourage him to go on patiently and cheerfully in the service of his Master, notwithstanding the many frailties and infirmities under which he labours; notwithstanding the many slips and errors, that after his best endeavours do attend his course of life, to consider that He, who is to take his accounts at the last day, and to pass sentence upon him, is no other than his dear Redeemer! If we look upon the judgment to come only in this view, that then all the hidden works of darkness shall be brought to light; the secrets of all hearts be laid open; the actions of all mankind strictly examined and scanned; and sentence passed upon every one according to his works done in the flesh; if we have no other view of the last judgment than only this, it would not be very comfortable to the best of us, who are all sinners, and therefore cannot plead our innocence at that great tribunal. But when we consider farther, that it is our Saviour who shall then sit upon the throne; that it is our Saviour to whom God hath committed the judging of us; our Saviour who knows our frame, who is sensible of all the difficulties we have to conflict with, as having Himself in the days of His flesh had sufficient experience of them, "He being in all points tempted like as we are, yet without sin;" and that this Saviour of ours will not judge us according to the rigour of the Law, but according to that gracious allowance of the Gospel; the consideration of this will prove an effectual antidote against all the fears, and disquietudes, and despondencies we may lie under upon account of our own unworthiness. Let none of us, therefore, that heartily own our Lord Jesus and His religion, and honestly endeavour to live up to the laws of His Gospel, fright ourselves with such thoughts as these: How much shall I, poor wretch, dare to appear before the face of my Judge at the last day: I, who have so many sins to answer for? Let us but go on in the good course we are in: let us but hold fast the profession of our faith without wavering, and daily apply to the throne of grace for strength and assistance against our corruptions; and to our prayers let us add our sincere endeavours to increase in virtue, and the longer we live still to grow better; and then I dare say, whatever sins we may have been guilty of, we shall not need to have any apprehension, or fear our condition on account of them, when we come to die: but we may with confidence appear before the tribunal of our Lord; and expect our part in that comfortable sentence, which He will at the last day pronounce to all His true disciples and followers: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. xxv. 34.—M.]

[Cf. on ver. 10. H. BLAIR: On the dissolution of the world. Sermons, III.

VV. 10-14. C. SIMEON: The day of judgment. Works, XX., 349.

VER. 11. JOHN OWEN: Providential changes an argument for universal holiness. 4 Serm. Works XVI., 220. Holiness urged from the liability of all things to dissolution. Works, (Goold), XVII., 524.

VER. 13. THOMAS CHALMERS: The new heavens and the new earth. Works, VII., 280.

VV. 15. 16. W. PALEY: Caution recommended in the use and application of Scripture language Visit. Serm. Serm. and Tracts, I.

CHR. WORDSWORTH: Hulsean Lecture for 1847.

W. BARROW: On the mysterious doctrines of Christianity. Bampton Lecture, 221; Serm., I. 178.

C. BENSON: Origin of Scripture difficulties. 1. Existence of Scripture difficulties vindicated. 26. Objections to the existence of difficulties in the Scriptures as an *inspired* work considered. 47. The existence of difficulties in Scripture not incompatible with their object as a religiously instructive work. 69. Classification of Scripture difficulties. 156. Minor difficulties in Genesis. Recapitulation and conclusion. Hulsean Lecture for 1822, 399.

T. CHEVALLIER: The use of historical types authorized by Scripture; the advantages attending an inquiry into them; the danger of abuse, and rules of interpretation. Hulsean Lecture for 1826. 35.

VER. 18. JEREMY TAYLOR: Of growth in grace, with its proper instruments and signs. 2 Sermons.—M.]

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THE

EPISTLES GENERAL OF JOHN.

BY

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TRANSLATED FROM THE GERMAN, WITH ADDITIONS ORIGINAL AND SELECTED.

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THE FIRST EPISTLE GENERAL OF JOHN.

INTRODUCTION.

§ 1. CONTENTS OF THE EPISTLE.

I. THE EXORDIUM (i. 1–4) states the object of the Apostolic annunciation (i. 2) and its purpose (v. 3); the design of the Epistle being superadded (v. 4).

II. PRINCIPAL PART THE FIRST (i. 5—ii. 18):

IF YE WALK IN THE LIGHT (i. 5—ii. 2), IN OBEDIENCE TO HIS LAW IN GENERAL (ii. 3–6), AND KEEPING THE COMMANDMENT OF BROTHERLY LOVE IN PARTICULAR (ii. 7–14), NOT BEING MISLED BY THE LUSTS (ii. 15–17), AND THE LIES OF THE WORLD (ii. 18–23), YE SHALL HEREAFTER ABIDE BEFORE CHRIST.

1. The leading thought: "*God is light*" (i. 5).
2. The first inference: *true fellowship* (i. 6. 7).
3. The second inference: *perception and confession of sins* (i. 8–10).
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6. Mark of the walk in the light; *obedience to His commandments, especially brotherly love* (ii. 3–11).
6. Consolatory warning against love of the world (ii. 12–17).
7. Warning and consolation against antichrist (ii. 18–28). Description of his forerunners, whose appearing points to the last time (ii. 18–23); Exhortation of the faithful to stedfastness in their assurance of having the truth and eternal life (ii. 24–28).

III. PRINCIPAL PART THE SECOND (ii. 29—v. 12):

HE THAT IS BORN AGAIN (OUT) OF (THE BEING OF) GOD THE RIGHTEOUS (ii. 29), IS A MIRACLE OF HIS LOVE NOW AND HEREAFTER (iii. 1–3), IS BOUND BY HIS WILL (iii. 4–10a), ESPECIALLY TO PRACTISE BROTHERLY LOVE (iii. 10b–18), IS BLESSED BEFORE HIM AND IN HIM (iii. 19–24), TRYING, LIKE GOD, THE FALSE SPIRITS (iv. 1–6), HE ENJOYS THE LOVE OF GOD AND EXHIBITS BROTHERLY LOVE (iv. 7–21), HE TRIUMPHS OVER THE WORLD AND IS SURE OF ETERNAL LIFE (v. 1–12).

1. The leading thought: *He that is born again of God the Righteous doeth righteousness* (ii. 29).
2. The glory of the Sonship (iii. 1–3).
3. The way of God's children passes through God's law (iii. 4–10a).
4. Brotherly love is the sum-total of the Divine law (iii. 10b–18).
5. The blessed consequences of our adoption by God (iii. 19–24).
6. Warning and exhortation with reference to false teachers (iv. 1–6).

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7. Brotherly love and Divine love as related to each other on the ground of Christ's advent (iv. 7–21).

8. The power of faith (v. 1–5), its testimony (v. 6–10) and substance (v. 11. 12).

IV. THE CONCLUSION (v. 12–21) REMINDS US OF THE GIFT OF ETERNAL LIFE (v. 13), OF THE CONFIDENCE THAT OUR PRAYERS ARE HEARD (vv. 14. 15), EXHORTS US TO INTERCEDE FOR ERRING BRETHREN (vv. 16. 17), AND REMINDING US OF THE CERTAINTY OF OUR REDEMPTION FROM SIN (v. 18), DEHORTS US IN VIEW OF THE WORLD (v. 19) AND THE REDEEMER (v. 20) FROM IDOLATRY (v. 21).

This attempted analysis will have to be justified by the exposition, but the situation of the question has to be noted here in brief. Formerly nobody thought of seeking and finding in this Epistle a well-ordered train of thoughts, or even definite and connected groups of thought. Augustine (*Expos. in Ep. Joh.*) contented himself with the remark: "*locuturus est multa et prope omnia de caritate.*" Thus Luther in his two expositions says: "The main substance of this first Epistle relates to love." "The Apostle's object in this Epistle is to teach faith against heretics, and true love against the vicious."—Calvin (in his Commentary on the New Testament) says: "*doctrinam exhortationibus mistam continet. Disserit enim de eterna Christi deitate, simul de incomparabili, quam mundo patefactus secum attulit, gratia; tum de omnibus in genere beneficiis, ac præsertim inæstimabilem divinæ adoptionis gratiam commendat atque extollit. Inde sumit exhortandi materiam; et nunc quidem in genere pie sancte vivendum admonet, nunc de caritate præcipit. Verum* nihil horum continua serie facit; nam sparsim docendo et exhortando varius est: præsertim vero multos est in urgenda fraterna intellectione. Alia quoque breviter attingit." Lutheran expositors, *e. g.*, Valentine Löscher and Rappolt thought that the Epistle was written without method; the latter described John's method as aphoristic. Not until the 18th century, more definitely since the middle of that century, the programme of Joachim Oporin of Göttingen led to progress in the recognition of a plan and order in this Epistle. Bengel recognized the exordium (i. 1–4), the *tractatio* (namely the special one i. 5–iv. 21, and the more general v. 1–12), and the conclusion (v. 13–21).—Lücke with his ten sections approached again the aphoristic plan (i. 1–4; i. 5–ii. 2; ii. 3–17; ii. 18–28; ii. 29–iii. 10; iii. 10–24; iv. 1–6; iv. 7–v. 5; v. 6–12; v. 13–21).—After v. Hoffmann's lead (in *Schriftbeweis* 2, 2. p. 335–337), who, independently of the exordium (i. 1–4), and the conclusion (v. 18–21), divides the Epistle into four parts (i. 1–ii. 11; ii. 12–28; ii. 29–iii. 22; iii. 23–iv. 21; v. 1–17), Luthardt in his programme of 1860 adopted the following division after the exordium: i. 5–ii. 11; ii. 12–ii. 27; ii. 27–iii. 24a; iii. 24b–iv. 21; v. 1–21.—Ebrard has six divisions; i. 1–4; i. 5–ii. 6; ii. 7–ii. 29; iii. 1–24; iv. 1–v. 3a; v. 3b–21.—Ewald has only three divisions: i. 1–ii. 17; ii. 18–iv. 6; iv. 7–v. 21.—Huther, who, at the suggestion of de Wette, in the first edition of his commentary had grouped his divisions according to the three leading thoughts:—God is light (i. 5), righteous (ii. 29), love (iv. 8), has abandoned this arrangement as untenable, and adopted the following division in the second edition of his work: i. 5–ii. 11; ii. 12–ii. 28; ii. 29–iii. 22; iii. 23–v. 17, leaving it optional to combine the first and second into one. Düsterdieck has, after the exordium, i. 1–4, two main parts (i. 5–ii. 28; ii. 29–v. 5), and a double conclusion (v. 6–13 and 14–21).

Cf. Lücke, ch. v. Düsterdieck, 1, p. XI.–XXVII.; Huther, p. 3–12.

§ 2. CHARACTER OF THE EPISTLE.

1. The Epistle treats of the following subjects: God is light, love, righteous; being of God, being God's child, born of God, being and abiding in God; His Son, who is from the beginning, sent by the Father, come in the flesh to destroy the works of the devil, who gave His life for us, who is the propitiation for all, for the sins of the whole world, our Paraclete, in whom is eternal life, in whom we are and abide, whom we shall see as He is: His Spirit, the Spirit of truth, of whom we have: His word, which is eternal; fellowship with the Apostles, with the Father and the Son, prayer, intercession, confidence even in the judgment, the faith which overcomes the world, love of the brethren even to the point of laying down our lives for them, hope that purifies itself;—the devil, the spirit of fraud, lying, darkness, antichrist, the world, the lust of the eyes, the lust of the flesh, the sin which is formally lawlessness, inwardly unrighteousness, the sin

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unto death, being of the devil, the child of the devil, hatred, death, idols.—They are almost exclusively ethical ideas, very few dogmatical, and these are immediately delivered of the ethical references they contain, and thus linked into this chain of ethical ideas; *e. g.*, the death of Christ (ch. ii. 2; iii. 16). The author hastens in this Epistle through the whole sphere of life, although his power to do so is derived from a very small circle of ethical ideas. The advent of the Son of God in the flesh, His walk and aim as well as His intercession make up the christology he sets in operation, and the life of the Christian, snatched away from the power of the devil by regeneration and united in church-fellowship with the Father and the Son in his way through the world with its seductive power in particular things and in groups to the bliss of eternal life after death, —this is the sphere of life, the extent of ethical contemplations in this Epistle. We have therefore to deal here as much with faith in the divinity of Christ transposed into life, then with the life in Christ, as with the life in Christ theologically thought-out and leading to faith in the divinity of Christ. While the Gospel seeks to strengthen and enlarge faith in Jesus (says v. Hoffmann, *Schriftbeweis*, 2, 2, p. 337), the Epistle shows forth the moral conduct which is necessary to faith and only possible to faith.

2. But our Epistle does not treat these ideas as abstractions of the mind, but as contemplations of life, experiences of life, as facts and concrete manifestations of life. "One cannot tell whether the artless ingenuousness of a childlike disposition strikes us more in this Epistle than the grave high-tonedness of a thoughtful man, because, in fact, both are intimately blended together." (Düsterdieck). The author takes hold of the most weighty thoughts and ideas with a sure, light and dexterous hand; he is perfectly master of them, he has experienced them, they are his own, he is familiar with them. His object is to bring them home to the consciousness of his readers and to make them know them. Hence *οἴδατε, οἴδαμεν, δοκιμάζετε, γινώσκετε, ἵνα γινώσκωμεν, ἵνα εἰδῆτε.* Peculiar is the constant repetition of antithetical sentences, not by way of simple antithesis, but so that the predicate of a sentence becomes the subject of the antithesis or *vice versa;* the antithesis only brings out a new feature and thus carries on the thought, cf. *e. g.*, i. 6 sq., 8 sq.; ii. 4—vi. 9 sqq. 22, sq.; iii. 3–6. On the use of *καὶ* instead of *δὲ*, of *ὅτι, ἵνα*, etc., see Ebrard, p. 9. [He says: *Style* and *construction* remind us strongly of the didactic passages of the Gospel, *e. g.*, Jno. i. 1–18; iii. 27–36, etc. For we recognize in the Epistle the same mode of thinking in paratactic periods and the same preference for *καὶ* in connecting together the different members of a train of thought (cf. *e. g.*, 1 Jno. ii. 1–3, where Paul would doubtless have used *ἐὰν δὲ* for *καὶ ἐὰν*, and surely have put *αὐτὸς γὰρ ἱλασμός ἐστι* for *καὶ αὐτὸς ἱλασμός ἐστι*); cf. his taking up again the immediately preceding *ὅτι* in 1 Jno. iii. 20 with the anaphoras in Jno. i. 33; iv. 6, etc., and in general his preference for the particle *ὅτι* which is used in so many different senses (cf. Jno. xvi. 3. 4. 6. 17; also 1 Jno. ii. 12 sqq. with Jno. xvi. 9–11), and the use of the particles *περὶ, ἵνα, ἀλλά.* It is clear that the author of the Epistle, like the Evangelist, is in the habit of thinking in Hebrew, *i. e.*, Aramaic, and moving within the narrow range of the particles ו, כי or די, למען. To this must be added certain other modes of construction peculiar to a Hebrew cast of thought, *e. g.*, the circumlocution of the Genitive by *ἐκ*, 1 Jno. iv. 13, cf. Jno. i. 35; vi. 8, 70 and many other passages, the solution of a relative sentence into a conditional sentence, (*ἐάν τις . . . . οὐκ ἔστιν ἐν αὐτῷ* for *ὅστις κ. τ. λ.*) 1 Jno. ii. 15; iii. 17; cf. Jno. vi. 43, etc. The solution of a simple antithesis into a final or causal sentence depending on a word to be supplied (*οὐκ ἦσαν ἐξ ἡμῶν ἀλλ' ἵνα . . . . .*) 1 Jno. ii. 19; cf. Jno. i. 8; iii. 28, etc. The circumlocution of the Dative of the instrument by *ἐν*, 1 Jno. ii. 3, etc., compared with Jno. i. 26. 33; xvi. 30; and lastly the frequent use of *θεωρεῖν* and *θεᾶσθαι*, while *ὁρᾶν* is only used in the Perfect, and certain phrases such as *τὴν ψυχὴν τιθέναι, θεὸς ὁ ἀληθινὸς, ὁ σωτὴρ τοῦ κόσμου ὁ Χριστός, κόσμος λαμβάνει*, the use of *φαίνειν, τεκνία, παιδία*, etc.—M.].—John's method is neither dialectical like that of Paul, nor rhetorical like that of the Epistle to the Hebrews, but speculative, contemplative, noting the substance of thought without marking the mutual relation of the thoughts themselves. Huther strikingly illustrates the Apostle's peculiarity by comparing his leading thought to a key-note that he strikes and causes to sound through the derivative thoughts until a new key-note is struck that leads to a new key. It is the dialectics of contemplation, of experience. "His simplicity and unadornedness of statement are characteristic: whether he refers to the Divine truths

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themselves, or addresses his readers by way of admonition or warning, his language preserves throughout the same calmness and decision; he never discloses a passionately excited frame of mind, but we see every where the reflection of the calmness of a heart resting in blissful peace, which makes him sure that the simple statement of the truth is sufficient to commend his words to the hearts of his readers. At the same time a firm, manly tone pervades the Epistle, contrary to all effeminate sentimentality of which the Apostle is so thoroughly free, that while enforcing spirituality of life, he uniformly insists upon the necessity of the exhibition of its truth in *deeds* [*i. e.*, in the life and practice of men.—M.].—It is also noteworthy that while, on the one hand, he addresses his readers as a father speaks to his children, he does not forget, on the other, that they are no longer minors and do not require to be taught new things, but that they are his equals and joint-possessors with him of all the truth he enunciates and of the life which he wants not to create, but to preserve in them." (Huther). This Epistle, "a deed of sacred love," "is to the most simple reader whose heart has made experience of Christian saving truth, immediately intelligible, but also unfathomable to the profoundest Christian thinker, although equally dear and refreshing to both. The very method pursued by the author of our Epistle in taking hold of Christian living, believing and loving from their profoundest depth, and in their inexhaustible wealth, shows with peculiar clearness how the foolishness of God confounds all the wisdom of the world; for that which our Epistle declares with almost playful ease, or at least with the perfectly artless simplicity of a heart which in its real vital fellowship with the Lord possesses all the riches of Divine wisdom and communicates them in holy anxiety of love—that which it declares with the triumphant assurance and joyful confidence of indisputable truth concerning the source and nature of the Christian life, *i. e.*, of eternal life, is infinitely more than all the wisdom of the world together can ever reach, and also more than even Christian wisdom can ever think out or fathom." (Düsterdieck). One cannot fail to see how unexcelled gentleness, tenderness and thoroughness of love are wonderfully blended with the most decided sternness and deep-cutting keenness of judgment. "It does not seem as if only a father were addressing his beloved children, but as if a glorified saint were speaking to men from a higher world. The doctrine of heavenly love, calmly active, with indefatigable zeal essaying everything and never exhausting itself, has in no writing been so perfectly demonstrated as in this." (Ewald). With such testimonies, triumphantly corroborated by the exposition, we may take comfort under the charges that the confusion of the Epistle betrays the senility of its author, who, either with planless abruptness, wanders from a thought he had suggested, or falls into the eternal sameness of an old man (S. G. Lange, Eichhorn, Ziegler). And the reproach of the master of the Tübingen school, of v. Baur, that the Epistle lacks the freshness of direct life, and that the tenderness and profound thoroughness of the Johannean mode of contemplation and statement had too much resolved themselves into a tone childishly effeminate, dissolving in indefiniteness, marked by constant repetitions and a lack of logical energy, may be met by Hilgenfeld's declaration that this Epistle is one of the *most beautiful* writings of the New Testament, that it is peculiarly rich and original with reference to the subjective, intensive life of Christianity, and that the fresh, living and attractive character of the Epistle consists just in the marked preference with which it introduces us into the inward experience of the true Christian life.

[After all this, we may well say with Ebrard to the commentator and his readers: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—M.]

§ 3. THE AUTHOR OF THE EPISTLE.

If we glance at the testimony of the ancient Church and pay close attention to the statements of the witnesses respecting the author of this Epistle, all doubt must vanish that the Apostle St. John was, without contradiction, considered to have been its author. The Apostolic Fathers contain several allusions and references to our Epistle. Ebrard gives them along with similar matter in the Introduction to his Commentary, pp. 14–16. [The paragraphs in question, besides the quotation from Polycarp, as given below, are these: Papias knew and used this Epistle: Κέχρηται δ' ὁ αὐτὸς [Papias] μαρτυρίαις ἀπὸ τῆς προτέρας Ἰωάννου ἐπιστολῆς. v. Euseb. H.

E., III., 39.—The anonymous Epistle to Diognetus, written about the time of Justin Martyr, contains many passages, which imply an unquestionable dependence on this Epistle. Cf. Cap., X., with 1 Jno. iv. 9–11; XII. with 1 Jno. ii. 18–25; iv. 4–6; v. 6–12; also Cap., V.–VII.; XI. The Epistle of Vienna and Lyons [*Euseb.*, V., 1] contains an unmistakable allusion to 1 Jno. iii. 16; *ὁ διὰ τοῦ πληρώματος τῆς ἀγάπης ἐνεδείξατο, εὐδοχήσας ὑπὲρ τῆς τῶν ἀδελφῶν ἀπολογίας καὶ τὴν ἑαυτοῦ θεῖναι ψυχήν.*—Carpocrates, a Gnostic, who flourished about the beginning of the second century at Alexandria, sought to use for his purpose, 1 Jno. v. 19. "*Mundus in maligno positus est,*" see Origen *in Genes.*, cap. I., Opp., I. p. 23,—M.].—The most important testimony is that of Polycarp, the disciple of John, who suffered martyrdom, A. D. 168, as found in his Epistle to the Philippians c. vii.: *πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ 'Ιησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι ἀντίχριστός ἐστι*; which Ebrard calls "an unmistakably clear reminiscence", and Düsterdieck "a free use of Jno. iv. 2. 3."—Very important is the testimony of the Canon of the New Testament, which was edited by Muratori about a hundred years ago and is known as the Muratorian Canon. According to Wieseler's careful investigation (see *Studien und Kritiken*, 1847, pp. 815–857) it was written A. D. 170 by a Church-teacher for the purpose of instructing catechumens in the documents of the Christian faith which were received in his Church. We read, thereafter, notices of the fourth Gospel and its origin: "*Quid ergo mirum, ei Johannes tam constanter singula etiam in epistolis suis proferat, dicens in semet ipso* (1 Jno. i. 1): *quæ vidimus oculis nostris et auribus audivimus et manus nostræ palpaverunt, haec scripsimus; sic enim non solum visorem, sed et auditorem, sed et scriptorem omnium mirabilium domine per ordinem profitetur.*" And again after an enumeration of the Pauline Epistles: "*Epistolæ sane Judæ et superscripti Johannes duæ in Catholica habentur.*" This reference to the two Epistles of St. John must not be construed as denoting either the second and third, as if the citation from the first Epistle rendered further reference to it unnecessary (Schleiermacher, Lindner and Ebrard in *Herzog's R. E.*, p. 98), or the first and the third, the second being regarded as an appendix to the first (Hug), but the first and the second, as Catholic Epistles proper, the second Epistle, addressed to the *κυρία*, being considered to have been written not for a single person, but for a congregation; it is consequently the third Epistle which is not mentioned, not because its Johannean authorship was called in question, but because it was regarded as less instructive and as a private letter addressed to an individual.

The *Peschito*, belonging to the same age as the Muratorian fragment, also bears witness to the authenticity of this Epistle.—Quotations from this Epistle grow more frequent after the beginning of the third century in the writings of Irenæus, Tertullian, Clement of Alexandria, Origen and Cyprian.—It is very probable, but without much importance, that the Alogi, who, on the authority of Epiphanius, rejected the Gospel and Revelation of St. John, rejected also the first Epistle. Nor can it be of any moment that Marcion and his followers did not enumerate the writings of John in their Canon. Eusebius, whose defects in statement, pompous style, and disjointed treatment are considerably excelled and counterbalanced by his comprehensive and laborious historical researches, includes the Epistle among the *Homologoumena* (*H. E.*, III., 24. 25), and Jerome (*de viris illust. c.* 9) says: "*ab universis ecclesiasticis viris probatur.*"—Most excellent is also on this point Tischendorf's short but weighty essay: "*Wann wurden unsere Evangelien verfasst?*" Leipzig, 1865. [See also my article on the *Sources of the Gospels* in the *Bibliotheca Sacra*, July and October numbers, 1866.—M.]

2. This chain of *external* evidence is confirmed by the *internal* evidence arising from the comparison of the Epistle with the Gospel of St. John. Both the range of thoughts and their mode of expression, as well as the diction, are the same in the first Epistle and in the Gospel, and the remarks on the former in § 2., 1. 2, may and must be applied to the latter with slight modifications. Cf. Grimm: *On the Gospel and first Epistle of St. John as Works of the same Author* in *Studien und Kritiken*, 1847, p. 171–181, and *On the first Epistle and its relation to the fourth Gospel, ibid.*, 1849, p. 269–303.—"As in the Gospel we see here the author retire to the background, unwilling to speak of himself and still less to support any thing by the weight of his name and reputation, although the reader meets him here not as the calm narrator, but as an epistolary writer, as exhorter and teacher, as an Apostle, and moreover as the only surviving Apostle. It is the same delicacy and diffidence, the same lofty calmness and composure, and especially the same truly Christian modesty that cause him to retire to the background as an

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Apostle and to say altogether so little of himself: he only desires to counsel and warn, and to remind his readers of the sublime truth they have once acquired; and the higher he stands the less he is disposed to humble *'the brethren'* by his great authority and directions. But he knew who he was, and every word tells plainly that he only could thus speak, counsel and warn. The unique consciousness, which an Apostle, as he grew older, could carry within himself, and which he, once the favourite disciple, had in a peculiar measure, the calm superiority, clearness and decision in thinking on Christian subjects, the rich experience of a long life, steeled in the victorious struggle with every unchristian element, and a glowing language lying concealed under this calmness, which makes us feel intuitively that it does not in vain commend to us love as the highest attainment of Christianity—all this coincides so remarkably in this Epistle, that every reader of that period, probably without any further intimation, might readily determine who he was. But where the connection required it, the author intimates with manifest plainness that he once stood in the nearest possible relations to Jesus (i. 1–3; v. 3–6; iv. 16), precisely as he is wont to express himself in similar circumstances in the Gospel; and all this is so artless and simple, so entirely without the faintest trace of imitation in either case, that nobody can fail to perceive that the selfsame author and Apostle must have composed both writings." (Ewald, *Die Johann. Schriften*, I., p. 431 sq.). Add to this the bold self-testimony with the impress of truth, ch. iv. 6.—Surprising is the number of parallel passages in the two writings:

FIRST EPISTLE OF JOHN.	GOSPEL OF JOHN.
Ch. i. 1. 2.	Ch. i. 1. 2. 14.
4.	xv. 11.
	xvi. 24.
10.	v. 38.
ii. 1. 2.	xiv. 16.
	xi. 51. 52.
	xiii. 15. 34. 35.
4–6.	xiv. 21–24.
	xv. 10.
8.	xiii. 34.
11.	xii. 35.
23.	xv. 23. 24.
	v. 24.
27.	xiv. 26.
iii. 1.	xvii. 25.
8.	viii. 44.
10.	viii. 47.
13–15.	v. 24. 38.
	xv. 18. 19.
16.	xv. 12. 13.
22.	ix. 31.
	xvi. 23.
iv. 5. 6.	iii. 31.
	xv. 19.
	viii. 47.
9.	iii. 16.
16.	vi. 69.
v. 3. 4.	xiv. 15.
	xvi. 33.
9.	v. 36.
12.	iii. 36.
	xiv. 6.
13.	xx. 31.
14.	xiv. 13. 14.
	xvi. 23.

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Considerably more than half of the thirty-five passages taken from the Gospel form part of the last sayings of Christ in ch. xii.–xvii. There the receptivity of the witness was preëminently necessary, and there it showed its strength; where he made the most vital surrender of himself, there he received the most permanent impressions. This is thoroughly Johannean. Compare on this subject especially Lange, *The Gospel of John*, §§ 1–3, Vol. IV., p. 1 sqq. German edition.

3. The genuineness of this Epistle as that of an Apostle was maintained by the Church without all contradiction until Joseph Scaliger boldly enunciated the notion: "*tres epistolæ Johannis non sunt Apostoli Johannis.*" Then there arose at the time of the atomic criticism of Rationalism S. G. Lange (*Die Schriften des Johannes übersetzt und erklärt*, Vol. III., p. 4 sqq.), who although not venturing to assault the external evidence, made the subject matter of the Epistle the starting-point of his criticisms, and raised the doubt whether the Epistle was worthy of an Apostle; his strictures were as follows: that the Epistle lacked individual and local character, that its agreement with the Gospel gave rise to the suspicion of timid imitation and slavish copying; that John, before the destruction of Jerusalem, was not old enough to produce such a work of senility; that he may not have mentioned the destruction of Jerusalem, because it was a ticklish point, etc.—Bretschneider (*Probabilia*) is a more important opponent; but he lived to become convinced of the groundlessness of his doubts of the authenticity of John's writings. Claudius (*Uransichten des Christenthums*), who maintained that the Epistle was the fabrication of a Jewish Christian, and Horst (in *Henke's Museum für Religionswissenschaft von* 1803) are only mentioned on account of their boldness, and Paulus (*Die drei Lehrbriefe des Johannes wortgetreu mit erläuternden Zwischensätzen übersetzt und nach philologisch-notiologischer Methode erklärt. Mit exegetisch-Kirchenhistorischen Nachweisungen über eine sittenverderbliche* magisch-persische *Gnosis, gegen welche diese Briefe warnen.* 1829. [The three doctrinal Epistles of John literally translated with explanatory parentheses, and expounded after the philologico-notiological method. With exegetico-Church-historical references to an immoral *magico-Persian* Gnosis, of which these Epistles give warning. 1829.—This title is enough to awe even confirmed book-worms.—M.]), who like Bretschneider believed the Presbyter Johannes to have been the author of this Epistle, is referred to simply because of the manner in which he maltreated it.

4. More important are the assaults of the Tübingen school on the authenticity of our Epistle. It starts with the Hegelian idea of God, which makes man truly the other part of God; we may say that the followers of that school have already applied Darwin's theory to their conception of history: Christianity did not come down from heaven in a finished form, involves no miracle or privilege of certain persons, but originated in the inmost being of the Spirit, in the natural consciousness of man by a genuine historical development, without revelation or inspiration by a process in agreement with the general laws of historical development. The real original Christianity was a Judaism only slightly modified by Christ, quite Ebionite as exhibited by Peter and John in the Apocalypse, or Gentile-Christian as exhibited by Paul (Epistles to the Romans, Corinthians and Galatians), who, to be sure, went further in the dogma of the law. Hence there arose a contention between him and the other Apostles, in which men, well qualified to effect an understanding and reconciliation among the contending parties, advanced to Christian views and composed the other writings of the New Testament, which simply amount to unhistorical party-writings [German: *Tendenzschrift*, *i. e.*, a writing of a certain tendency favouring the distinctive views of a party.—M.], not without legends, and were written about the middle of the second century. This applies also to our Epistle. At first Köstlin (*Lehrbegriff des Ev.*, etc., 1843) and Georgii (*Theol. Jahrbücher*, 1845) pronounced for the identity of the author of the Epistles and that of the Gospel; then Zeller, who as late as 1842 had presupposed the identity of the author of both writings, was the first to declare, in a review of Köstlin's work, that it was conceivable that the Epistles and the Gospel were written by different authors. This view was raised by Baur, the leader of that school (in *Theologische Jahrbücher*, 1848), to apodictical certainty, and according to him the Epistle is *a weak imitation* of the Gospel, whereas Hilgenfeld (*Das Evangelium und die Briefe Johannis*, 1849, and *Theol. Jahrbücher*, 1855) identified and proved the Epistle to be *a splendid type* of the Gospel.—Baur starts on the unfounded supposition that the author manifests the intentional and most studious anxiety (1 John i. 1–3) to be regarded as identical with the author of the Gospel; in ch. v. 6–9, he sees, owing to

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an exegetical misunderstanding, a wanton attempt of drawing a distinction between Divine and human testimony, and shows by this the unskilful imitation of the author. From a comparison of the eschatological statements of the Epistle (ch. ii. 18–23; iii. 2) with those of the Gospel (ch. xiv. 3. 18 sq. 23; xvi. 16. 22), and of 1 John v. 6, with John xix. 34, he infers that the mode of contemplation in the Epistle is more material and outward than that of the Gospel, which he considers to be more ideal and spiritual. The idea of the atonement, ἱλασμός (ch. i. 7; ii. 2; iv. 10), and that of the interceding High Priest, παράκλητος, he thinks more suited to the range of ideas peculiar to the Epistle to the Hebrews, and foreign to that of the Gospel. Baur, lastly, considers the Epistle to be wholly *Montanistic*, because it describes the fellowship of Christians as holy and sinless, makes mention of the χρίσμα, and draws an unevangelical distinction between venial and mortal sins. But our Epistle does not distinguish a higher class of spiritual Christians from the lower classes of other Christians, the *Psychici*, but believing Christians from an unholy world; the Epistle *does* not, nor *may we* refer the χρίσμα to the baptismal anointing which is mentioned for the first time by Tertullian; and with respect to the mortal sins enumerated by Tertullian (*homicidium, idolatria, fraus, necatio, blasphemia, mœchia et fornicatio et si qua alia violatio templi dei*), Baur ought not to have made a most arbitrary selection of three, viz., idolatry (ch. v. 21; iii. 4), murder (iii. 15), adultery or fornication (from the inscription *ad Parthos*, corrupted from πρὸς παρθένους), and still less to have remarked that the author does not refer to the outward acts, but to the inward, moral disposition; for that is not Montanistic. If Hilgenfeld considers (1 John i. 5. 7) the statement that God is φῶς, ἐν τῷ φωτί, too material and local [*räumlich*, literally, relating to space.—M.], turns 1 John iii. 4, where sin is called ἀνομία, and 1 John ii. 7. 8, where love is referred to as an old commandment, into an argument for a friendly relation to the Mosaic law, and maintains that the idea of a personal Logos, clearly expressed in the Gospel, is unknown to the Epistle, although ὁ υἱὸς τοῦ θεοῦ is considered as identical with the Logos, and ἡ ζωή in Christ as hypostatical,—that the Holy Ghost is not described as a Person because He is called χρίσμα, and not παράκλητος, although He is called τὸ μαρτυροῦν (1 John v. 6), that the exhortation, addressed to the readers of the Epistle, to a conduct enabling them to look for and pass through the ordeal of the judgment without being ashamed, militates against the idea of the Gospel, which does not speak of the judgment of believers,—all this is as untenable on exegetical grounds as the recognition of *Gnostical* elements belonging to the post-Apostolical age in the idea of the σπέρμα (iii. 9), the conception of the χρίσμα, and the thought that God ought not to be feared, but only to be loved (ch. iv. 18. 19). Anointing as an Old Testament type suggested χρίσμα in the antithesis of the *Christian* and ἀντίχριστος, the representation of being born of God suggested the σπέρμα, and in that representation the fundamental view of an atonement for all the sins of all mankind prohibits any reference to a dualistic separation and to a metaphysical reason without ethical life-process, and the love of God is not a Gnostical discovery, but a purely Christian and Divine command. Of what avail is all the praise which Hilgenfeld awards to the first Epistle of John (for he solely refers to it without adverting to the second and third Epistles, although the title of his book refers to *Epistles*) and its author, in calling him a great independent thinker, if he nevertheless regards him as blindly echoing the Gnostic system of his time, and having only given a clear, practical impress to its speculative features, and considers the Epistle as less spiritual, and on that account older than the Gospel; and how can he accuse those who reject a pseudo-epigraphical literature of the New Testament, of overlooking the important circumstance that the modern idea of literary property was wanting in primitive Christian times; it has not been overlooked that the modern idea was then wanting, but even more than that, there was wanting all license of any forger. The pretensions of the Tübingen school are by no means borne out by what it gives us. Cf. Dietlein (*Urchristenthum*). Düsterdieck, Vol. I., p. XXXV—CI. Huther, p. 19–28; Brückner in de Wette's *Handbuch*, p. 316 sqq.

§ 4. THE READERS OF THE EPISTLE.

1. Augustine has a literal quotation of 1 Jno. iii. 2, which he introduces thus: *Quod dictum est ab Joanne in epistola ad Parthos* (*Quaest. Evang.* ii. 39). Possidius in his *indiculus operum S. Augustini* cites the tractates on our Epistles as "*de ep. ad Parthos sermones decem.*"

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Thus has this designation found its way at least into the Benedictine edition of the works of Augustine, and even into some Latin codices and several other writings (Vigilius Tapsensis, Cassiodorus, Beda). Grotius already knew how to explain and apply it: "*Vocata olim fuit epistola ad Parthos*, i. e., *ad Judæas Christum professos, qui non sub Romanorum, sed Parthorum vivebant imperio in locis trans Euphratem, ubi ingens erat Judæorum multitudo, ut Neardæ, Nisibi et aliis in locis. Et hanc causam puto, cur hæc epistola neque in fronte nomen titulumque Apostoli, neque in fine salutationes apostolici moris contineat, quia nimirum in terras hostiles Romanis haec epistola per mercatores Ephesios mittebatur multumque nocere Christianis poterat, si deprehensum fuisset hoc quanquam innocens litterarum commercium.*"

Clement of Alexandria (*opera* ed. Potter *fragm.* 1011) observes that the second Epistle was addressed *ad virgines* (see Introduction to the second Epistle). It is easy to see how πρὸς παρθένους may have been wrongly transcribed πρὸς πάρθους, and thus originated the corrupted subscription of the second Epistle, which, being used as its superscription, may have been mistaken for the subscription of the first Epistle and connected with it, as Hug conjectures. Or, as in a codex of the Apocalypse, the subscription of the first and second Epistles may have read 'Ιωάννου after παρθένου, and thus have given rise to the above mutilation and designation (so Gieseler, *Eccl. Hist.*, I., p. 139). There is evidently a mistake somewhere, and since Hug's supposition is even more simple than Gieseler's, it seems to commend itself as giving the solution of the riddle. The matter is not furthered if we suppose with Paulus of Heidelberg, that this subscription originated in πρὸς πάντας, or conjecture a corrupted reading in Augustine of *ad Pathmios* (Serrarius), *ad sparsos* (Wegscheider), *adpertius* (Semler). In this way, it is clear, we shall never find the readers for whom our Epistle was intended.

2. Equally inadmissible is the inference of Benson that ἀπ' ἀρχῆς (ch. ii. 7. 13. 14) points to a circle of readers in Judæa, and that of Lightfoot who, connecting the Gaius, mentioned 3 Jno. 1, with the Gaius 1 Cor. i. 14, thinks of Corinth as the Church to which the Epistle was sent. The Epistle is not addressed to any one Church in particular; and this accounts for the absence of detailed notices of a concrete or personal character. The circumstance, that while the Epistle contains only slight and incidental references to representations peculiar to the Old Testament, it expressly denounces idolatry, gives countenance to Düsterdieck's shrewd conjecture (§ 7), that it was addressed to Gentile Christian Churches; moreover, the author's contrasting the knowledge of the true God in Jesus Christ, which includes eternal life, with the dazzling form of paganism and an antichristian Gnosis, is in perfect agreement with the historical notice that John selected Asia Minor as the sphere of his labours, if we have to look to that province for the Churches to whom this encyclical Epistle was sent. But we must not think of a single Church, least of all of the Church at Ephesus (Hug), but of several Churches "of John's Ephesian circle of Churches" (Lücke), [*i. e.*, Churches within the diocese of Ephesus, as we should say, Churches under the especial jurisdiction of John.—M.], perhaps of all Churches to whom the personal labours of John extended (Huther).

§ 5. THE FORM OF THE EPISTLE.

1. Given an encyclical or circular Epistle, and it is manifest that it may and does lack features which generally belong to other Epistles: *i. e.*, the special address and particular salutations. Thus the common epistolary address is wanting in the Epistle to the Hebrews, while the Epistle of James is without the customary final salutations. Barring this circumstance all the requirements of the epistolary form are complied with: γράφω occurs seven times, γράφωμεν once, ἔγραψα six times; ὑμῖν, ἐν ὑμῖν, ὑμεῖς and ὑμᾶς occur thirty-six times, the address τεκνία and παιδία ten times, ἀγαπητοί six times, πατέρες and νεανίσκοι twice each, ἀδελφοί once. The exordium (ch. i. 1-4) may be regarded with Calov (*Biblia N. T. illustrata*, Tom., II., p. 1582. Francof. 1676), who follows Estius, as founded on the usual form of an epistolary address. Lücke regards it as the amplification of such an address. The view of Baronius (*Annal. Eccl. an.* 99, II., p. 964) that the address, like a modern envelope, may have been lost, is as unnecessary as unfounded. The *spirit* of the Epistle corresponds with its form, the former being thus capitally described by Bacon: "*Epistola habent plus* nativi sensus *quam orationes; plus etiam* maturitatis *quam* colloquia

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subita." Hence Düsterdieck very correctly remarks (I., p. X.) : "The whole writing rests so thoroughly on a living, personal relation between the author and his readers, the pertinence of the written exhortation is so absolutely personal, that this ground is sufficient to make us consider the writing as a genuine Epistle. This epistolary character belongs moreover to the whole keeping and structure of the short writing. With all logical order, there reigns in it that free and easy naturalness and unconstraint of statement, which suits the immediate interest and hortatory tendency of an Epistle, while the strict, progressive dialectical development, peculiar to a treatise or homily, is held back."

2. Receiving this writing with the ancient Church as an *Epistle* of John, is therefore every way commendable. Heidegger (*Enchiridion Bibl.*, p. 986) advanced his new view as late as the end of the seventeenth century: "*Accedit, quod scriptum hoc, licet epistola insigniatur, censeri tamen possit brevis quædam Christianæ doctrinæ epitome et evangelii a Johanne scripti succinctum quoddam enchiridion, cui adhortationes quædam pro communi totius ecclesiæ conditione adjectæ sunt. Non enim, ut reliquæ epistolæ, inscriptione ac salutatione inchoatur, neque etiam salutatione et voto clauditur.*" Although Bengel calls the writing *epistola*, he rather regards it as a *libellus*. Michaelis (*Introd.*, p. 1520) calls it a *treatise*. Storr (*Ueber den Zweck der evangelischen Geschichte und Briefe Johannis*, pp. 384. 401 sq.) calls it the *polemical*, and Berger (*Versuch einer moralischen Einleitung ins N. T.*, II., p, 179 sq.) *the practical part* of the Gospel; while Reuss (*Die Geschichte der Heiligen Schriften, N. T.*, p. 217) describes it as "a *homiletical essay*, at the most a pastoral Epistle, the readers being present." Augusti calls the Epistle an *anacephalaosis* of the Gospel, and Hug, Fromman (*Studien und Krit.*, 1840, p. 853), Thiersch (*Versuch zur Herstellung des historischen Standpunkts*, p. 78, *und die Kirche im apostolischen Zeitalter*, p. 266) and especially Ebrard (*Kritik der Evangelischen Geschichte*, p. 148, and *Comment.*, pp. 29–39) designate it as a companion-writing of the Gospel, or regard it in the light of a preface as an *epistola dedicatoria* without an independent designation *per se*, but we ought to have some notice or reference to that effect. This view certainly does not explain the want of an address, salutation and benediction, and we shall show in § 8, 3 that such a view is impossible.

§ 6. RELATIONS AND CIRCUMSTANCES OF THE CHURCHES.

1. The external relations cannot have been peculiarly difficult; there is no reference whatsoever to persecutions, like those to which the Christians were exposed either by the Jews as in the time of Paul, or by Nero at Rome (A.D. 54–68), or at the end of Domitian's reign (A.D. 81–96), and under that of Trajan (A.D. 98–117), and his proconsul Pliny in Bithynia. The Epistle speaks of the hatred of the world (ὁ κόσμος μισεῖ ὑμᾶς, ch. iii. 13). The notices of the victory of young men (ch. ii. 13. 14, νενικήκατε τὸν πονηρόν) and the victory over the world (v. 4, ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν), point rather to spiritual struggles, in the Church and in the individuals themselves; but they afforded opportunity for a reference to and description of external conflicts. The external relations must have been, on the whole, favourable; at least external fears cannot have been of sufficient moment to be taken into account (cf. Ewald, p. 437 sq.).

2. The disquiet and motion reigning within, which characterize this Epistle, point to rest without. The Churches were not necessitated to cling together and to remain closed by themselves. The writing is deficient in words of consolation, but not in exhortations to brotherly love, to stedfastness in the fellowship of faith and life with the Father and the Son, in cautions against the seductions of worldly lusts and false brethren. The time of their first enthusiasm has passed; their zeal and love lack the vibration produced by the weighty pendulum of obstacles and enmity. The reaction of evil from without is followed by the more pernicious reaction from within; falling away has begun without a violent crisis; the energy of evil, as well as of good, has abated. The first generation which had torn loose from idolatry and the world, and earnestly laid hold of God in Christ, has died; a showy and nominal Christianity has crept into the Churches. Believers, like Gaius, exhibit all the Christian virtues (3 John 5. 6), old men full of Christian wisdom, young men full of vigorous aims (1 John ii. 13. 14), are pleasing evidences of the Christian life. But ambition spreads itself, as in Diotrephes (3 John 9. 10), the lusts of the world assert their claims (1 John ii. 15–17), false brethren arise, and not only tear themselves, but also

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others from the true fellowship (ch. ii. 18 sq.; iii. 7; iv. 1 sqq.). And the influences from the world are rather those of pagan frivolity, than those of Judaistic narrowness.

3. The *heresy*, against which the Epistle is directed, is a pagan Docetism. Jesus is the Christ, the Son of God! Jesus is the incarnate Son of God! The Epistle, from the beginning to the end, raises high and holds fast confession as the banner under which we must fight and are sure of victory, thus pointing to Docetism, which had not yet developed into a system, but had appeared as a tendency, as is certified by Cerinthus, the contemporary of John. For Cerinthus held that Jesus was the son of Joseph, with whom the Logos united at His baptism, but left Him again after His crucifixion. Cf. Dorner, *Entwickelungsgeschichte*, I., 314 sqq. Pressensé, *Hist. of the First Three Centuries*, II., p. 233 sqq. The Epistle insists upon knowing and knowledge in opposition to the false spiritualistic *Gnosis* which had already begun with Docetism and opposed to the ergism of Judaism a syncretistic philosophy, and set in motion an ingenious theory operating intellectually, in the place of the work of redemption operating ethically.

In opposition to the pagan Dualism, which is the basis of Docetism in fixing metaphysically the antinomy of spirit and matter, the Epistle points to the opposites of light and darkness, of truth and falsehood, of the world with the evil one, and God with His Son and His children, opposites which are altogether ethical and in the fusion of an ethical life-process, so that the opposing element is overcome, dissolved and rejected, or may and shall be saved.—We do not yet find the full-blown Gnosticism, nor yet the rigid Docetism (as maintained by Lücke, Sander and Thiersch), nor any longer the antinomism combated by Paul, nor yet the later antinomism of the Gnostics (as Hilgenfeld assumes). Nor do we find the least trace of opposition to the disciples of John the Baptist, whom Paul met at Ephesus (Acts xix. 1 sqq.), whom John may have had regard to in his Gospel (John iii. 22–36), and a reference to whom was suggested by the very language of this Epistle (1 John v. 6. 8).

4. The Epistle knows no other division of the Church than that by age, fathers and young men (1 John ii. 12–14). But John gives distinct prominence to the circumstance that every one receives the unction of the Holy Ghost (1 John ii. 20. 27); he joins his readers in the confession of sins (1 John i. 8. 9), does not set himself above his brethren, and acknowledges the inalienable rights of Christians to try the spirits (1 John iv. 1), as well as their own responsibility to the Lord (1 John ii. 28).

[The heresy of Cerinthus and other heretics is thus described by Irenæus in his great work against heresy:

"*Et Cerinthus autem quidam in Asia* non a primo Deo factum esse mundum *docuit, sed* a virtute quadam valde separata et distanto *ab ea principalitate, quæ est super universa, et ignorante eum, qui est super omnia, Deum.* Jesum autem, *subjecit,* non ex virgine natum, *(impossibile enim hoc ei visum est) fuisse autem eum* Joseph et Mariæ filium similiter ut reliqui omnes homines, *et plus potuisse justitia et prudentia et sapientia ab hominibus. Et post baptismum* descendisse in eum *ab ea principalitate, quæ est super omnia,* Christum *figura columbæ: et tunc annuntiasse incognitum patrem et virtutes perfecisse; in fine autem* revolasse iterum Christum de Jesu, et Jesum *passum esse et resurrexisse; Christum autem impassibilem perseverasse, existentem spiritualem.*" (*Adv. Hær.* 1, 26).

"*Hanc fidem annuntians Joannes Domini discipulus, volens per evangelio annuntiationem auferre eum qui à* Cerintho *inseminatus erat hominibus errorem, ut confunderet eos et suaderet quoniam* unus Deus qui omnia fecit per Verbum suum; *et non, quemadmodum illi dicunt,* alterum, quidem fabricatorem, *alium autem* Patrem Domini; *et alium quidem fabricatoris filium, alterum vero de superioribus Christum, quem et impassibilem perseverasse, descendentem in Jesum filium fabricatoris, et iterum revolasse in suum Pleroma; et initium quidem esse Monogenem, Logon autem verum filium Unigeniti; et eam conditionem, quæ est secundùm nos, non à primo Deo factam, sed à virtute aliquâ valdè deorsum subjecta, et abscissa ab eorum communicatione, quae sunt invisibilia et innominabilia. Abstulit autem à nobis dissensiones omnes ipse* Joannes *dicens,* In hoc mundo erat et mundus per ipsum factus est, et mundus eum non cognovit. In sua propria venit, et sui eum non receperunt. *Secundùm autem Marcionem et eos, qui similes sunt ei, neque mundus per eum factus est; neque in sua venit, sed in aliena; secundùm autem quosdam Gnosticorum ab angelis factùs est iste mundus, et non per Verbum Dei. Secundùm autem eos, qui sunt à Valentino, iterum non per eum factus est, sed per Demiurgum. Hic enim operabatur similitudines*

tales fieri, ad imitationem eorum quæ sunt sursum, quemadmodum dicunt: Demiurgus autem perficiebat fabricationem conditionis. Emissum enim dicunt eum à matre Dominum et Demiurgum ejus dispositionis, quæ est secundùm conditionem, per quem hoc mundum factum volunt quùm Evangelium manifestè dicat, quoniam per Verbum, quod in principio erat apud Deum, omnia sunt facta: quod Verbum, *inquit,* caro factum est, et inhabitavit in nobis.

Secundùm autem illos, neque Verbum caro factum est, neque Christus, neque qui ex omnibus factus est, Salvator. Etenim Verbum et Christum nec advenisse in hunc mundum volunt; Salvatorem verò non incarnatum neque passum; descendisse autem quasi columbam in eum Jesum qui factus est ex dispositione, et cum adnunciasset incognitum Patrem, iterum ascendisse in Pleroma. Incarnatum autem est passum quidam quidem eum, qui ex dispositione sit, dicunt Jesum, quem per Mariam dicunt pertransisse, quasi aquam per tubum: alii verò Demiurgi filium, in quem descendisse eum Jesum qui ex dispositione sit: alii rursum Jesum quidem ex Joseph et Mariâ natum dicunt, et in hunc descendisse Christum, qui de superioribus sit sine carne et impassibilem existentem. Secundùm autem nullam sententiam hæreticorum, Verbum Dei caro factum est. Si enim quis regulas ipsorum omnium perscrutetur, inveniet quoniam sine carne et impassibile ab omnibus illis inducitur Dei Verbum, et qui est in superioribus Christus, alii enim putant manifestatum eum, quemadmodum hominem transfiguratum; neque autem natum neque incarnatum dicunt illum: alii verò neque figuram eum assumpsisse hominis: sed quemadmodum columbam descendisse in eum Jesum, qui natus est ex Mariâ. Omnes igitur illos falsos testes ostendens discipulus Domini, ait: " Et Verbum caro factum est et habitavit in nobis." (Iren. iii. xi. p. 462). The English reader is also referred to the valuable notices of those early heresies in Bp. Bull's *Defence of the Nicene Creed*, iii. 1; Dr. Burton's *Bampton Lectures*, 1829, Lecture VI. pp. 158–160; Dr. Waterland *on the Trinity*, v. 139; and Pearson's *Vind. Ignat.* II. c. I. p. 351, ed. Churton.—M.]

§ 7. SCOPE OF THE EPISTLE.

The Apostle distinctly specifies in two passages the scope of this Epistle, viz.: ch. i. 4: *ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη*, and ch. v. 13: *ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον*. The Church therefore has already the joy of faith, the joy of the possession of eternal life; but it must increase and grow until it is perfected; the Church has eternal life, but she must know and be conscious of it. Further particulars relating to the scope of the Epistle may be gleaned from the preceding paragraph. They must abide with Christ, without whom they have neither joy nor eternal life, the object of joy, without whom also they have no undimmed and clear consciousness of what they are and have, of what they may acquire or preserve; John desires to keep his Church with Christ, who is from the beginning, and will come again as Judge, but in the form of a Servant, became our Redeemer and Saviour (ch. i. 1 3. 5–10; ii. 1–3. 22–28; iii. 1–6; iv. 1–6; v. 1–2; 18–20). By obedience to the law and commandments of God and by a faithful following of Christ, he desires to establish his people more and more in the communion of God and in the participation of the Divine nature as the children of God (ii. 3–11; iii. 4–18). In Christian humility before the Father and the Son, and in Church-fellowship he desires to fill them with courage in confronting all proud spirits and the anti-Christian powers of the world; he wants them to be timid lest in any way they should injure the truth, the word of God, or themselves, but courageous and fearless in reliance on God and in the conflict with the world and its lusts and threatenings (ch. ii. 12–21; iv. 7–27). On that account they must not think lightly of the faith, as if the wisdom of the world were superior to it, but cling to it as the means by which they lay hold of Christ and eternal life and of the Father Himself, and make them so thoroughly their own, that thereby they may be glorified in and with Christ (ch. iii. 1–3; iii. 23. 24; v. 1–5). "Thus John, like Paul at the very close of the apostolic age, plants with a firm hand the cross before the Church, as the lighthouse destined to shed its friendly light in all the storms through which she has to pass. The foolishness of the Crucified shall always be her wisdom, and all the efforts of false doctrine shall split on it." (Pressensé, *History of the First Three Centuries*, II. p. 234 sqq.).

[Huther specifies three chief points as essential to the understanding of the construction of the Epistle:

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1. The manifest purpose of the Apostle to preserve his readers in the fellowship with God, that their joy may become perfect.

2. For the accomplishment of his purpose he develops the thoughts that fellowship with God is possible only in a holy life of love, rooted in faith in Jesus Christ, and answering to the Being of God, and that the Christian is not only obliged to lead such a life, but that he necessarily does lead it in virtue of his being born of God (whereby he is absolutely opposed to the world, which is *ἐκ τοῦ πονηρῦν*).

3. The Apostle develops these thoughts both with reference to the anti-Christian lie that had already appeared, and the nearness of the advent of Christ.

Huther then states his reasons for his division of the Epistle into six parts, viz.: The exordium, ch. i. 1–4; i. 5–ii. 11; ii. 12–28; ii. 29–iii. 22; iii. 23–v. 17; v. 18–21, the conclusion, and leaving aside the exordium and conclusion, he says that of the remaining four parts,

The *first* (i. 5–ii. 11) warns against the danger of moral indifferentism, the *second* (ii. 12–28) warns against the love of the world and antichrist, the *third* (ii. 29–iii. 22) shows that nothing short of a righteous life in brotherly love is compatible with the nature of Christians, and the *fourth* (iii. 23–v. 17) indicates faith in Jesus Christ, the Son of God, as the Divinely authenticated foundation of the Christian life.—M.].

§ 8. DATE OF THE EPISTLE.

The material already produced in the foregoing paragraphs furnishes us with three points of view from which we may determine the date of this Epistle; *first*, the Epistle itself; *secondly*, the author, the Apostle John; *thirdly*, the writing related to the Epistle, viz.: the Gospel.

1. From the Epistle itself we glean these particulars:

a. It contains no reference to seasons of persecutions when it was written (§ 6, 1.); consequently it must have been written before the time of Trajan (A. D. 98—117), even before the end of the reign of Domitian, who reigned until A. D. 96, and also after the reign of Nero and the destruction of Jerusalem, consequently between A. D. 70 and 96, and rather about 90 than soon after 70, since the greatness and importance of that catastrophe would render some reference to it most natural, unless a sufficient period of time had elapsed to account for the want of such reference. Ch. ii. 18 cannot be made to supply a chronological date; *ἐσχάτη ὥρα* is too indefinite an expression for that purpose; besides, the context in which it occurs must not be explained of external events, but relates to internal disturbances occasioned by antichristian heresies. Hence we cannot see with Düsterdieck (I. p. ciii.) a prophetical reference to the judgment impending on Jerusalem, but join him in decidedly rejecting the reference of this passage to the end of the Jewish state, as maintained by Grotius, Benson, *al.*

b. The more so, because cognizance is taken not of Jewish opposition, but of Gentile corruption, the strength of the former having been broken with the destruction of Jerusalem.

c. The Church-life, well-ordered in its course and of many years' standing, points likewise to the time after A.D. 70 (§ 6, 2).

d. The heresies also point to the time after the destruction of Jerusalem to the end of the century (§ 6, 3).

2. The Apostle John cannot have entered upon his labours among the Churches of Asia Minor until after the death of Paul, A.D. 64 (§ 4, 1. 2); he lived at Jerusalem until about A.D. 60; after that time no trace of him is found there. Moreover, the whole tenor of the Epistle forbids the hypothesis that it marks the beginning of his ministry in that sphere, as a kind of pastoral Epistle. Huther, who had advanced this view in the first edition of his Commentary, has retracted it in the second edition: this view is too modern to suit the ancient Church. The Apostle was banished to Patmos during the reign of Domitian, consequently before A.D. 96, and died after A.D. 100, in a good old age. Cf. Lange on the Gospel of John in the *Bibelwerk*, IV., p. 8. 9. (German edition).

3. The *Gospel* at all events was written before the Epistle. If we read in the Gospel. ch. xx. 31: *ταῦτα γέγοαπται ἵνα, π ι σ τ ε ύ σ η τ ε ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστ-*

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εύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ, believing in Jesus the Christ and *life* in His Name are the end contemplated; but if we read in the Epistle, 1 John v. 13: *ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε, ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ,* the reference is simply to the *knowledge* of believers who already possess faith and eternal life. This would indicate that the Gospe. was written prior to the Epistle, that both could not have been written at the same time, and that the Epistle was not a companion-writing of the Gospel. John could not have thus written *simultaneously to the same readers:* the Epistle realizes what is only aimed at in the Gospel.—Düsterdieck (I., p. LIX.) thinks it only possible, while we think it inevitably certain, that the Epistle was written after the Gospel, and believe that this opinion may also be proved by many passages of the Epistle in which thoughts developed in the Gospel are expressed in a briefer and more pregnant form. Compare

1 John ii. 2.	with	John xi. 52.	
ii. 4.		xv. 10.	
27.		xiv. 26.	
iii. 8.		viii. 44.	
13.		xv. 18. 19.	
14.		v. 24.	
22.		ix. 31;	xvi. 23. 29.
iv. 6.		viii. 47.	
16.		iii. 16.	
v. 12.		iii. 36;	xiv. 6.
14.		xiv. 13. 14.	
		xvi. 33.	

As a rule, the briefer form is the later and riper form of thought; a splendid illustration of the truth of this position may be found on a larger scale in Luther's Lesser Catechism, which, being the more difficult of the two, followed his Larger Catechism. But we must not disregard the circumstances under which the Epistle was written, and the relations to which the author had respect. Hence the comparison of the exordium of the Epistle with the beginning of the prologue is at any rate irrelevant, because the Apostle begins there in a monologue, whereas he begins here moved by the double impulse of vivid joy in the Lord and tender care for the Church. And the comparison of *ὁ λόγος σάρξ ἐγένετο*, John i. 14, and *'Ιησοῦς Χριστὸς ἐν σαρκὶ ἐληλυθώς*, does not show that the former expression is more definite, and therefore of a later date than the latter, because that was chosen and held fast with particular reference to the heresy intended to be opposed (against Huther).

[As Dr. Braune's view may fail to carry conviction to the mind of the reader, we add that of Huther (in Meyer's *Comment.*, p. 33): "The greater number of critics assume that the Epistle was written after the Gospel, and that the date of the latter is subsequent to the destruction of Jerusalem. As to the first point, the chief argument is that derived from occasional references in the Epistle to the Gospel; but this is not the case; there is not a *single* passage in the whole Epistle, which presupposes the *known* existence of the *written* Gospel." (Reuss: "We need the Gospel as a commentary on the Epistle; but as the Epistle had a commentary in the oral instructions of the author, this circumstance does not prove the later date of the Epistle"). It seems more probable *per se* that John, moved by the pernicious influence of the false teachers, wrote first the Epistle for the admonition and warning of the Churches confided to his care, and afterwards the Gospel for the benefit of all Christendom, as "a hallowed document of the historical basis of salvation," than that he wrote first the Gospel, and then the Epistle. (The general observation of Thiersch, "that, as a rule, the proposition: *writings of a momentary destination, among which most of the Epistles have to be classed, are of an earlier origin than the writings of a permanent destination, which include the Gospels,* may be proved historically true," may also be applied to the relation of the Gospel to the Epistle of John.)—And this seems to be confirmed by some of the very passages adduced to show the dependence of the Epistle on the Gospel. The passage, 1 John i. 1–4, compared with John i. 1 sqq., appears to be not the later, but the earlier, because the Apostle in the former struggles to give a proper expression to his idea, whereas, in the latter

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he has already found it, and the expression: ὁ λόγος σὰρξ ἐγένετο, compared with Ἰησοῦς Χριστὸς ἐν σαρκὶ ἐληλυθώς, shows the latter to be less definite, and on that account perhaps earlier than the former. Moreover, the affinity of the two writings warrants the supposition, that in point of time they are not far distant from each other; and this affinity appears not only in the character peculiar to both, but also in their form, seeing that both not only commence with an exordium embodying the same ideas, but that also the concluding thoughts of both writings exhibit a singular correspondency, cf. John xx. 31, with 1 John v. 13.—As to the second point: while no conclusive proof can be drawn from the Gospel itself that the Epistle was written after the destruction of Jerusalem, it contains on the other hand nothing to contradict the ancient tradition that John wrote the Gospel towards the close of his life. Nor is it improbable that it was not published during the life of the Apostle; at least it is more natural to assume that the twenty-first chapter was added at the time of its publication, than at a later period when it had already become the possession of the Christian Churches. In *that* case John wrote his Gospel as a legacy for the time subsequent to his death; but this would require the Epistle also to have been written at the close of the Apostle's life, but before the Gospel. The Apostle indeed states nowhere that his readers had heard the Gospel *of him*, notwithstanding his reiterated reference to their acquaintance with the Gospel, nor is there a single passage to prove his personal labours among them, although we must not infer from this that he wrote this Epistle when he settled in Asia Minor, after the decease of Paul, as a pastoral introductory of his work there (first edition of Huther's Commentary); for on the one hand, we lack all indications of such a tendency of the Epistle, and on the other, said circumstance may be accounted for by the consideration that the Apostle intended this Epistle not exclusively for the use of those Churches among whom he exercised his ministry, but also for that of others not included in the round of his visitations.—An unbiassed consideration of all the circumstances renders it probable that John wrote this Epistle during the last quarter of the Apostolical age."—M.].

4. Putting all things together, the year A.D. 90 seems to mark the date of this Epistle; so Ewald (*Die Johann. Schriften*, I., p. 471). It is impossible to fix the date of the Epistle with Hilgenfeld, who gives A.D. 150 for the date of the Gospel, at A.D. 125–150, unless it be classed with the Tübingen school among the pseudo-epigraphical literature of the New Testament.

§ 9. PLACE WHERE THE EPISTLE WAS WRITTEN.

It is not known and cannot be determined. Some mention Ephesus, after an old supposition found in several subscriptions by Mill, Wetstein, Griesbach and Matthæi, but hardly entitled to the name of tradition. This is also the view of Bengel, who observes: "*non videtur peregre misisse, sed coram impertiise auditoribus.*"—Hug, Grotius and Ebrard name Patmos as the place where the Epistle and the Gospel were written, the former with reference to 2 John 12, and 3 John 13, as if the want of writing-material pointed to the Apostle's exile. But ancient tradition names Ephesus also as the place where the Gospel was written. See Lange, *Bibelwerk*, IV., p. 26. (German edition).

§ 10. LITERATURE.

Compare, (and it is worth comparing) Luecke's section on the principal features of the history of the first Epistle of John.

Of the Commentaries of the *Greek Fathers* some have been lost entirely (Diodorus of Tarsus, Chrysostom), others with the exception of small fragments (Clement of Alexandria), and others with the exception of fragments not wholly unimportant (Didymus of Alexandria).—The *Catena* of Oecumenius, Theophylact and two Scholiasts have been preserved.

Of the *Latin* fathers we have the *Expositio* of Augustine and that of Bede. From the time of the Reformation we may notice, besides the *Annotationes in Novum Testamentum* by Erasmus, two expositions of Luther (*Werke* ed. Walch IX., 909–1079; and 1080–1252), the Commentaries of Calvin and Beza, the lectures of Zwingli taken down and edited as an *expositio* by Megander, and Bullinger's *Brevis et Catholica Expositio.*

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Along with the Lutheran A. CALOVIUS, the Arminian HUGO GROTIUS should be named. BENGEL, in his Gnomon, is here, as always, very noteworthy.

Among the moderns we specify in particular LUECKE, whose Commentary passed through a third edition in 1856, and DE WETTE, whose hand-book has in several respects been happily improved by BRUECKNER. EBRARD has contributed the Epistles of John to OLSHAUSEN's Commentary. Excellent is DUESTERDIECK's: *Die Drei Johanneischen Briefe*, 2 Bände; Göttingen, 1852–1854. HUTHER's Commentary in Meyer's Critico-exegetical Hand-book is very well done; 2d ed., 1861.

For practical exegetical purposes we name after SPENER's *Exposition*, 1699, ZELLER's (Archdeacon at St. Nicolai, Leipzig) *Explication of the First Epistle of John in 206 sermons*, 1709.—STEINHOFER, *The First Epistle of John*, 1762; Hamburg, 1848.—RICKLI, *Johannis 1 Brief Erklärt und Angewendet in Predigten;* Luzern, 1828.—JOHANNSEN, *Sermons on the First Epistle of John;* Altona, 1838.—K. BRAUNE, *the Epistles of John;* Grimma, 1847.—A. NEANDER, *the First Epistle of John, practically explained;* Berlin, 1851. [A good translation of this work by Mrs. H. C. CONANT, New York, 1853.—M.]—WOLF, *Practical Comment. on the first Epistle of John in Church Catechizings;* Leipzig, 1851.—HEUBNER, *Practical Exposition of the N. T.*, Vol. IV., pp. 378–440.—BESSER, *Bibelstunden*, Vol. V. *The Epistles of John*, 3d ed., 1862.

On the doctrine see SCHMID, *Bibl. Theology of the N. T.*, 1853, Vol. 2, p. 359 sqq. Cf. LANGE in *Bibelwerk*, Vol. IV., p. 27. (German edition).

[We may add, besides the General Commentaries, the following works:

PRICÆUS, J., in *Crit. Sacr.*

WHISTON, W., *Comm. on the Three Catholic Epistles of John, in agreement with the ancientest records of Christianity now extant.* London, 1719.

HAWKINS, T., a *Comment. on the First, Second and Third Epistles of John.* Halifax, 1808.

BICKERSTETH, E., *Family Exposition*, etc. London, 1846.

SHEPHERD, *Notes on the Gospel and Epistles of John.* London, 1840.

MAURICE, F. D., *The Epistles of John. A Series of Lectures on Christian Ethics.* Cambridge, 1857.

MESTREZAT, JEAN, *Exposition de la Première Epistre de l'Apostre St. Jean.* 2 Vols. Geneva, 1651.

PATERSON, S., *a Commentary on the first Epistle of John.* London, 1842.

PIERCE, *An Exposition of the First Epistle General of John, in 93 Sermons.* Lond., 1835. —M.]

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COMMENTARY.

THE FIRST EPISTLE (GENERAL) OF JOHN THE APOSTLE.

Ιωαννου α in A. B. *Ιωαννου επιστολη α* Cod. Sin. al. [other Codd. read *επιστολη Ιωαννου πρωτη*; l. r. *Ιωαννου του αποστολου επιστολη χαθολιχη πρωτη*.—M.].

I. THE EXORDIUM.

Chapter I. 1–4.

OBJECT AND PURPOSE OF THE APOSTOLIC ANNUNCIATION (1–3). DESIGN OF THE EPISTLE. (Ver. 4).

1 That which[1] was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of 2 life; (For[2] the life was manifested, and we have seen *it*,[3] and bear witness, and show unto you that eternal life, which[4] was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare[5] we unto you, that ye also may have fellowship with us: and truly our fellowship[6] *is* with the Father, and with his Son Jesus 4 Christ. And these things write[7] we unto you that your joy[8] may be full.

Verse 1. [1] German ["What was from the beginning, what we have heard, what we have seen with our eyes, what we gazed upon and our hands handled, of the Word of the Life."—M.]

Verse 2. [2] German ["And the Life was manifested, and we have seen and testified and declare unto you the eternal Life, as which it was with the Father and was manifested unto us."—M.]

[3] [*It*, supplied by E. V., not necessary; it is better to construe ἑωράκαμεν, μαρτυροῦμεν and ἀπαγγέλλομεν with ζωὴν τὴν αἰώνιον. So Lachm., Hahn, Theile, Tischend. and Lillie.—M.]

[4] [On the whole, the rendering of E. V., "that eternal Life which was with the Father," is preferable to the German, and the meaning is clear without the adoption of the Greek idiom, "Life Eternal," by Wordsworth.—M.]

Verse 3. [5] [German: "What we have seen and heard, declare we also to you, that ye . . . . us; and our fellowship indeed is with . . . . Christ." καὶ—δὲ; the καὶ adds something, and δὲ is slightly adversative, cf. 2 Peter i. 5, also Matt. xvi. 18; Mark iv. 36; Luke ii. 35; Acts iii. 24; xxii. 29; Heb. ix. 21; John vi. 51; viii. 16. 17; xv. 27.—*Indeed* or *truly* seem to bring out this slightly adversative sense better than *again* (Lillie).—M.]

Cod. Sin. has καὶ ἀπαγγέλλομεν καὶ ὑμῖν. The first καὶ occurs also in Theoph. and Vulg. (*Cod. Amiatinus*; it may have crept in from v. 2). The second καὶ is found in A. B. C. Cod. Sin. has before this second καὶ an erased ι, as if ἵνα καὶ ὑμεῖς was to have followed forthwith; καὶ ὑμῖν seems therefore to be copied.

[6] Cod. Sin. has ὑμῶν after ἡμετέρα, but a disapproval in the margin.

Verse 4. [7] B. ἡμεῖς for ὑμῶν, [Cod. Sin. ἡμεῖς and ἡμῶν.—M.]

[8] B. G. al. ἡμῶν; so Vulgate with the variation, "*ut gaudeatis et gaudium nostrum sit plenum.*" Both ἡμεῖς and ἡμῶν have probably arisen from the μεθ' ἡμῶν and ἡμετέρα of v. 3, [ἡ χαρὰ ὑμῶν. A. C. K. al. Copt.; Tischend.—M.]

[German: "And these things we write unto you that your joy may be fulfilled." Wordsworth: "filled up to the full;" but *fulfilled* is better.—M.]

EXEGETICAL AND CRITICAL.

The exordium (v. 1–4) describes in vivid and definite language the object and purpose of the Apostolical annunciation and of this Epistle.—The *affinity* of this exordium with the prologue of the Gospel of St. John is unmistakable.

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THE GOSPEL.	THE FIRST EPISTLE.
VER. 1. In the beginning (ἐν ἀρχῇ) was the Word.	VER. 1. What was from the beginning (ἀπ' ἀρχῆς.)
1. 2. And it was with God (πρὸς τὸν Θεόν.)	2. Which (Life) was with God [with the Father] (πρὸς τὸν θεὸν.)
1–4. The Word (λόγος) in Him was Life (ζωή.)	1. The word of the Life (τοῦ λόγου τῆς ζωῆς.)
4. 5. The Life was the Light of men, and the Light shineth (φαίνει)—	2. The Life was manifested, appeared (ἐφανερώθη.)
9. He was the true Light, who lighteneth every man, come into the world.	
14. We gazed upon His glory (ἐθεασάμεθα.)	2. What we have seen with our eyes, what we gazed upon (ἐθεασάμεθα.)

Equally unmistakable is the *difference* between the two exordia; the prologue of the Gospel is a monologue, a testimony and confession, where the Apostle, soaring aloft like an eagle, is raised in calm contemplation above all the tumults of life; the exordium of the Epistle, however, is written in profound emotion under the impressions of a blessed experience in the past, and of the present in hearty sympathy with and tender anxiety for the readers of the Epistle; its address is eloquent, pathetic and lively.

In point of *form* this exordium differs from that of almost all the Epistles of the New Testament, and resembles only the exordium of the Epistle to the Hebrews; it is alike devoid of the name of the writer, of a description of the readers, and of the salutation. But even in the second and third Epistles, although addressed to individuals, and specifying their name or description, the name of the author is not given, his office only being mentioned (ὁ πρεσβύτερος).—As in the Gospel, so in the Epistles, John loves to suppress his name (John i. 35. 40; xiii. 23; xviii. 15; xix. 26; xx. 8; xxi. 20, and cf. J. P. Lange, the *Ev. Jo.*, p. 68. 2). But although he does not name himself, the Apostolical office and vocation of the author are accurately marked; and although the readers are not even designated, his relation to them is made sufficiently prominent, so that we must say that the Epistle is written not only *for* them, but *to* them. But the salutation (χαίρειν) may be alluded to in ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

The *structure*, v. 1–3, owing to its liveliness, is not quite simple; it is repeatedly interrupted and has been variously given. The fundamental or leading word (the *verbum finitum*), is doubtless ἀπαγγέλλομεν, v. 3, which for the sake of clearness is appropriately placed between the object of the annunciation and its purpose. The *purpose* is simply and definitely indicated: ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῖν. In defining *the object*, the Apostle seems to struggle for the right expressions, and renders it prominent in a double series of clauses, first, v. 1: ὃ ἦν ἀπ' ἀρχῆς—ἐψηλάφησαν; then v. 1: περὶ τοῦ λόγου τῆς ζωῆς—ἐφανερώθη ἡμῖν. He marks it first according to its import and being, v. 1. ὃ ἦν ἀπ' ἀρχῆς, in the second part of v. 1; περὶ τοῦ λόγου τῆς ζωῆς, and v. 2, ἡ ζωὴ ἡ αἰώνιος ἥτις ἦν πρὸς τὸν πατέρα, and then according to its manifestation, v. 1: ὃ ἑωράκαμεν—ἐψηλάφησαν, v. 2: ἐφανερώθη—ἡμῖν, or first according to its mysterious sublimity and fulness, and then according to the manifold internal relations in which it stood and stands to John and his associates. The Apostle, while strongly marking the object of the Apostolical annunciation after the first series of relative clauses by περὶ τοῦ λόγου τῆς ζωῆς, takes occasion to introduce with the Genitive ζωῆς a parenthesis, v. 2, which concludes with ἐφανερώθη ἡμῖν, and cannot be resolved or broken up. This constrains him to connect the sentence, thus interrupted by the parenthesis, with what goes before by ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, and so that, as the sentence begins with a relative, now that the object has been distinctly defined by περὶ τοῦ λόγου τῆς ζωῆς, it also concludes with a relative. We have therefore here no period with protasis and apodosis, but a simple sentence, much enlarged indeed and interrupted by long parentheses, the structure of which however is plain enough and does not allow any other construing.

THE OBJECT OF THE APOSTOLICAL ANNUNCIATION. VER. 1–3*a*

a. The First Series of Clauses.—VER. 1.

VER. 1. **What was from the beginning.**—The opening words remind us of John i. 1: "In the beginning was the Word," and of Gen. i. 1: "In the beginning God created." Not the moment of creation, but the purely eternal existence until the beginning of the world and its history. The word ἀρχή must always be defined by the context, *e. g.*, in 1 John ii. 7: "Ye had *from the beginning*," the beginning denotes the time when they became Christians, in ch. iii. 8, "the devil sinneth *from the beginning*," *i. e.*, from the time when he became the devil, which happened immediately after the creation of the world; in ch. ii. 13, 14: "Ye have known him that is *from the beginning*," *i. e.*, from eternity, Jesus Christ.—The beginning of the devil dates from the creation of the world (ch. iii. 8), the beginning of faith lies in the life of the readers themselves (ch. ii. 7), and the beginning here and at ch. ii. 18, denotes eternity *before* the creation of the world. The sense is clear from the parallel sentence, v. 2, "ἦν πρὸς τὸν πατέρα," and corresponds with πρὸ πάντων Col. i. 17, πρὸ καταβολῆς κόσμου Eph. i. 4, πρὸ τοῦ τὸν κόσμον εἶναι John xvii. 5, or with ἀπὸ τῶν αἰώνων Eph. iii. 9; Col. i. 26. But ἀπό does not equal πρὸ, nor is ἀπ' ἀρχῆς equal to ἐν ἀρχῇ, John i. 1.—In the Gospel the Apostle describes and considers the Existence of the Logos with the Father before the Creation, and then proceeds to denote His agency in the creation; but here the Apostle passes from the Existence of the Logos to His manifestations in history. He *was* therefore *before* the world was, and He *was*, before He appeared in history [*i. e.*, before His incarnation.—M.]. The Apostle looks back from his personal experience to the eternity *from*

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whence He came; His eye travels over thousands of years from the beginning to the time of His personal experience. As He became not the Logos when He became man, so He became not [began to exist—M.] when the world was made, began to exist. The reference is consequently not to the μυστήριον Θεοῦ (Theophylact, Oecumen.), or to the Gospel of Jesus Christ (Socinus), or to the *res a Deo destinatæ* (Grotius).—The simplest explanation of the designation of the personal Logos by the Neuter ὅ, is the supposition that the Apostle, moved by the mysterious sublimity and the fulness of essential [belonging to the Being or Essence of Christ—M.] glory (which will not be fully recognized and known before His ultimate revelation in His second advent, ch. iii. 2: καθώς ἐστι), writes with a soaring sense of indefiniteness, and views the Person to whom he refers at the same time as the principle of the world and its history, although this does not pass into a reflecting consciousness [*sic* in German.—M.]. Similarly τὸ κατέχον precedes ὁ κατέχων in 2 Thess. ii. 6; similar terms may also be seen in Luke i. 35; John iii. 6; vi. 37; Heb. vii. 7; 1 Cor. i. 27 sq.; Col. i. 26; 1 John v. 4. The reference is consequently not to abstraction, the Word of Life, the Life (Huther), or to the connection of the Person of Jesus with His history and doctrine (Lücke, Ebrard), or the taking together of His preëxistence and historical appearance (Düsterdieck), or to the mere designation of the Apostolical annunciation (Hofmann). [Braune's explanation lacks perspicuity, and really seeks to combine the views of Huther and Düsterdieck, with the addition of a reference to the second coming of Christ; we doubt whether it will convince many readers, while Huther's explanation, which we give in full, supplies a clear and natural reason for the use of the Neuter ὅ. "The Apostle points to the Apostolical annunciation, namely, the personal Christ, by the Neuter because he thinks of Him as 'the Word of Life,' or 'the Life.' The reference then being to an abstract (*per se*) or general idea, ζωή, the Neuter ὅ seems to be in place. The Apostle might indeed have used ὅς for ὅ, because this ζωή is to him the personal Christ; but considering that the characteristic import of Christ consists in His being *the Life* (not only a living individual) and that John, full of this idea, begins this Epistle, it was more natural that he should use ὅ than ὅς"—M.]

What we have heard—seen—gazed upon—handled is a rising gradation; *hearing* is the lowest degree of the climax, it strikes the ear from a certain distance, perhaps unsought for; **with our eyes** intensifies the word *seen;* seeing indeed may be involuntary, but the beginning of self-activity is already marked; *gazing upon* gives prominence to this self-activity [voluntary exercise of the sense of sight—M.], with the secondary idea of continuance; **handled with our hands** denotes the nearest and most direct intercourse. By "*what we have heard*" the Apostle naturally passes from the eternal existence of the Logos to His historical appearing; the λόγος ἄσαρκος becomes the λόγος ἔνσαρκος. He makes Himself known first and most naturally in the Word. Not what he had heard of Him in the Word of the Old Testament, in the prophecies until John the Baptist, but that he had heard *Himself.* 'O cannot be another object than in the first clause; the same word, ὅ, is used in all the clauses, and designates the same object, the Logos; the perceptions and modes of revelation only differ. The Apostle had not only heard words of the mouth, words from human lips, but in such human words, and through them the speaker Himself, the Logos; not the Apostle's ear, but he himself has heard, his soul of course through the instrumentality of the material organ of hearing.—He had seen, as he says, in order to lay peculiar emphasis on the testimony of his ears and eyes, *with his own eyes*, the form of a servant, the Son of man, but of course what lived therein shown forth therefrom in look and mien, in manner and motion; the soul of John, therefore, looked with bodily eyes into the Nature of the manifested, incarnate Logos. Hence again the same object. Indeed He says Himself: "He that hath seen me, hath seen the Father," Jno. xiv. 9 compared with ch. xii. 45.

What we gazed upon—handled are Aorists, not Perfects, as just before. This change of tense is neither arbitrary nor inaccurate, but designed and wise. The Apostle had *heard* and *seen* in single moments; these are finished acts, facts with their effects; but now he intends by the use of these Aorists to point to the past as an expiring present, how he had ever and anon had continuous intercourse with Him in the most direct nearness and lively self-activity.—The verbs "*heard*" and "*seen*" rather denote involuntary perception, while the others, "*gazed upon*" and "*handled*," signify voluntary, intentional perception for the purpose of making sure of the reality and nature of the Logos. (Huther).—The man Jesus only was gazed upon, His body only was handled, but through all that sensuousness the Son of God was recognized and felt, and His Divine glory perceived and experienced. We have, therefore, to deal with the same object throughout. The verb "*gazed upon*" reminds us of the language of John in his Gospel (ch. i. 14): "The Word became flesh and dwelt among us, and we gazed upon (ἐθεασάμεθα) His glory;" the verb "*handled*" is connected with the words of the risen Saviour, Lke. xxiv. 39: "Behold my hands and my feet that it is I myself; handle me (ψηλαφήσατέ με), and see; for a spirit hath not flesh and bones as ye see me have," cf. Jno. xx. 27. John, who leaned on His bosom, Jno. xiii. 23: ἐν τῷ κόλπῳ, Jno. xiii. 25; xxi. 20: ἐπὶ τὸ στῆθος, denotes thereby the most intimate relation, rendering shaking of hands and kissing proper, and thus places the real humanity and bodily existence of Christ beyond the possibility of doubt. "He patiently allowed murderers to handle Him, why should He not have suffered those who love Him to do the same." (Pfenninger). Thus the Apostle marks here two things, first, the fulness of his perceptions, and, secondly, their authentication. Luther says correctly: "He multiplies words, and thus makes the matter great and important. We have, says he, looked and gazed upon with the utmost care and diligence; we have not been deceived, but are sure that it was not an illusion. He says this in order to make his hearers perfectly sure of the matter." Thus both the glory of the incarnate Word, so difficult to understand, and the authentication of the tes-

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timony, so important in its bearing, are portrayed in such lively colours on account of the object.

b. The Second Series of Clauses.—VER. 1–3*a*.

Of the word of the Life is neither an independent appositive addition to the preceding definitions of the object (Huther), nor governed by the last verb, ἐψηλάφησαν (Erasmus, al.), nor, indeed, by ἦν ἀπ' ἀρχῆς (S. G. Lange, "What happened to the Word of Life from the beginning!"). It is the beginning of a new clause, parallel with the series of relative clauses as to matter (Düsterdieck), which terminates with them in ἀπαγγέλλομεν. That which before had been taken indefinitely as a Neuter, is here described for the first time as a Person. The Word of Life, *per se*, may stand both for the *Gospel of Life* and the *Personal Logos of Life*, and taken as the *Apostolical Word*, or the *hypostatical Word*. If it be taken in the former sense as *verbum simpliciter* (Bengel), the Genitive τῆς ζωῆς may designate the quality (Socinus, Grotius), like ὁ ἄρτος τῆς ζωῆς, Jno. vi. 35, τὸ φῶς τῆς ζωῆς, or the object (Luther: "we *speak* of the life," Düsterdieck), as in 1 Cor. i. 18: ὁ λόγος τοῦ σταυροῦ. But this construction of περὶ τοῦ λόγου τῆς ζωῆς is impossible, because it must be connected with ἀπαγγέλλομεν (1 Thess. i. 9: περὶ ἡμῶν ἀπαγγέλλουσιν); the construction with περὶ instead of the Accusative is designed to guard against the possible misunderstanding of making the Word designate the Gospel and not Christ. To speak the Gospel *concerning*, *respecting* the Word, although in the manner of a declaration, pertains rather to the province of science, is more the work of the theologian than of the Apostle. But grammatically it is inadmissible to infer from the parenthesis after ζωῆς, namely from the words ἀπαγγέλλομεν τὴν ζωὴν τὴν αἰώνιον, that λόγος τῆς ζωῆς is equal to said words, *i. e.*, the declaration or annunciation of life. The *Word*, ὁ λόγος, the object of the Apostolic annunciation, must be, as in Jno. i. 1, sqq., the original, eternal, personal Word, the eternal Son of the eternal Father, and fully accords with ὃ ἦν ἀπ' ἀρχῆς, with the sole difference that the *neutrum* becomes a *masculinum*, in order to bring out the personal character of the Logos according to His historical manifestation. On ὁ λόγος see J. P. Lange, *The Gospel According to John*, p. 38, sq., Germ. edition.—The Genitive τῆς ζωῆς is explained by Jno. i. 4: ἐν αὐτῷ ζωὴ ἦν. The Word has Life in itself, is Life Itself, and imparts Life to others. It is the true, eternal, primal Life, and this Life is the Nature of the Logos, but the object of the annunciation is the Logos Himself. (Düsterdieck).

VER. 2. **And the Life was manifested.**—καὶ adds in a vivid manner an explanation by introducing a parenthesis and interrupting the sentence; ἐφανερώθη recalls Jno. i. 4. 5, "And the Life was the Light, and the Light shineth (φαίνει) in the darkness." The Life of the Logos appeared, was manifested, so that we may infer His Being and Nature from His Life, and thus acquire a knowledge of the Son. This epiphany is the immediate consequence of the Incarnation, of the ἐνσάρκωσις. Jno. i. 14: ὁ λόγος σάρξ ἐγένετο.

And we have seen—testify—declare.—Antithesis of Jno. i. 5, "And the darkness has (Luther: had) not comprehended it." The climax is: ἑωράκαμεν connected with ἐφανερώθη, he had been a *spectator*, but did not see in vain; for he became a *witness* through intercourse with the manifested One, and in his capacity of witness he fixes his eye on what had become visible, the acts and events which he had experienced: what he thus sees and utters is purely objective without reference to his hearers and their wants or relations, but in the interest in and for the matter itself. But he does not stop there; he now *declares* also what he has seen; he explains and applies at the same time; he unfolds in their fulness, and with a special interest in his readers, the thoughts and facts comprised in his personal experience. The objective is brought near through the subjective. Thus he joyfully recalls to himself that blessed manifestation, and is constrained to testify for himself, and to declare to others, that they also may have such an experience. Ἀπαγγέλλειν = καταγγέλλειν, Acts xvii. 27; and = κηρύσσειν, Rom. x. 14, sq., cf. Matt. xxviii. 8. 11; Acts xxvi. 20. In John's writings, ὁρᾷν and μαρτυρεῖν are frequently joined together, Jno. i. 34; iii. 32; xix. 35; but the last of these passages, like Jno. xv. 27, is without an object, which, however, may be readily supplied from the context. The object of the *three* verbs is **the Eternal Life** (Oecumenius, Lücke, Huther), and not only of ἀπαγγέλλειν (Fritsche, de Wette, Düsterdieck). The life is called *eternal*, ἡ αἰώνιος, because it did not take its beginning in the world, but rather gave a beginning to the world and the life in the world. It is Absolute Life, the source and root of all life in the world, physical and ethical (Lücke on Jno. i. 4). It *was* before it appeared, became visible; it did not *become* [come into being] perchance, when it appeared. On that account the Apostle adds ἥτις ἦν πρὸς τὸν πατέρα.—The relative ἥτις is not = ἥ, but = *ut quæ*, hence, eternal life as which it was, that is to say, which *was* (ἦν) as such before its revelation in the *direction towards the Father*, not with, alongside of Him; it denotes not a mere juxtaposition, but a being together, having mutual intercourse; it is directed towards Him, turned to Him, longing for and leading to Him, according to its nature. It is not *in the Father*, but from Him, and hence directed towards Him. Here is asserted of the ζωή what Jno. i. 1 predicates of the λόγος; in Him truly is such life, in Him also it has become manifest. Because John had just had such a lively conception of the Life of the Logos, he was able to begin in the Neuter, ὃ ἦν ἀπ' ἀρχῆς; for it *is* without the world, before the world, with and for God in the Logos.

And was manifested unto us.—*Eternal* Life has appeared, and just now become manifest to us the Apostles. Thus closes the parenthesis with a return to the thought at the beginning, and it is because of this conclusion (ἐφανερώθη) that John resumes the interrupted sentence, the words "**what we have seen and heard**" being placed before, and, in consequence of the prolonged interruption, breaks off and drops the series of clauses beginning with περὶ τοῦ λόγου, and resumes the first series of clauses, in a brief and concise form. The object is the same as in v. 1.

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The Subject of the Annunciation, VER. 3.

On ἀπαγγέλλομεν see the notes on v. 2.

VER. 3*a*. **Declare we also to you.**—Καὶ ὑμῖν places the readers of this Epistle alongside of other Churches who had heard the Apostolical annunciation; hence John, in using the Plural in the verbs from v. 1 onward and ἡμῖν in v. 2, probably did not only refer to himself after the manner of authors, but to himself and his brethren, more particularly to the disciples of Jesus and the Apostles; the opposition of ἡμῖν and ὑμῖν is only the opposition of the first Christians and the immediate disciples of the Lord, or the Apostles and the Churches formed by the instrumentality of the former, or founded by the agency of the latter. John is fond of including himself among the whole of Christendom, ch. ii. 6-8; ii. 1. 28; iii. 1. But the comparison of Jno. xv. 27 seems to render it probable that John in this place speaks of himself as connected with the Apostles, the reference being to the founding and conservation of Christian Churches. He does not stand alone, but like him all the Apostles have heard, seen and handled, and bear witness with him.

Purpose of the Annunciation, VER. 3*b*.

VER. 3*b*. **That ye also may have fellowship with us.**—The word *also*, καὶ before ὑμεῖς after the preceding καὶ ὑμῖν, renders it very prominent that the purpose of the Apostolical annunciation is always and every where the same with all the Apostles in all Churches, namely: unity and fellowship. *Fellowship with us* is not the same as *fellowship such as we have it*, like us, with the Father and the Son (Socinus, Episcopius, Bengel). The position of the words forbids such a construction. It is rather the fellowship *with us*, the Church-fellowship of Christians among themselves.—Μετά (from μέσος, *between, among*) τινος denotes the circle into which one enters, consequently cöexistence, whereas σύν τινι signifies connection with, coherence (so Krüger). The Church of the first disciples, of the Apostles, is the primitive Church into which they must enter in order to partake [of its fellowship—M.]; mere connection with it is not sufficient. The Apostles are and remain the foundation on which we must take our stand (Eph. ii. 20), the mediators who must take us by the hand (Eph. iv. 11. 12); they are the stem out of which the Churches break forth and grow like branches. All (καὶ) the Churches are to be in Church-fellowship with the Apostles.—ἔχητε is not: *acquire* (Fritzsche), nor does it denote *progress* (à Lapide [who says: "*pergere et in ea*, κοινωνίᾳ, *proficere et confirmari*"—M.]), but indicates simply permanent possession, constancy.

And our fellowship indeed is with the Father, etc.—καὶ does not connect with the preceding clause, so that also that which follows depends on ἵνα (Luther: and our fellowship *be*, so Augustine, Calvin, Grotius, Ebrard); for there is also a δὲ after κοινωνία [see Appar. Crit.. v. 3. 5.—M.]. The reference, therefore, is to a κοινωνία here as well as in the preceding clause, hence καὶ ἡ κοινωνία ἡ ἡμετέρα; but this fellowship is yet another μετὰ τοῦ πατρὸς, etc. The other stands in some sort of antithesis to this; it must go beyond the former, and in it come to the latter, hence δὲ. Similar is the construction, Jno. vi. 51; viii. 17; Matt. xvi. 18; Mk. iv. 36; Lke. ii. 35. Winer, p. 393. We have here a separate clause, in which ἐστί must be supplied, which adds a new and somewhat different particular, as if we did read: καὶ ἡμεῖς ἔχομεν κοινωνίαν μετὰ τοῦ πατρὸς κ. τ. λ., so that they have not only fellowship with the Apostles, but also with the Father and the Son. The thought itself forbids a close connection with ἵνα. The purpose of the Apostolical annunciation is not to effect a union with the Father and the Son, for that is the office of Jesus Christ, the Mediator. The Apostle insists upon Church-fellowship, and that is sufficient, because in it is the fellowship with the Father and the Son; a fellowship with God in Christ is not to be created from Church-fellowship; the Church-fellowship is not without the former, and the former is in the latter; otherwise the Church-fellowship would be no Church-fellowship, the Apostolical fellowship, no fellowship with the Apostles. Κοινωνία is a fellowship with the Father and the Son, so that we form part of Them and are personally united with Them, They are in us and we in Them (Jno. xiv. 23), Their Life is our Life (v. 6). Besides the Father, **His Son Jesus Christ** is particularly named, and thus the full designation of Him ὃ ἦν ἀπ' ἀρχῆς, of the λόγος τῆς ζωῆς serves to show His identity with the Incarnate Saviour; and thus the conclusion is found. Cf. Jno. xvii. 22-26. [This κοινωνία is one of *essence* and *being*, founded on the circumstance that its subjects are *begotten* of the same σπέρμα θεοῦ (1 Jno. iii. 9), and that the same power of a heavenly and glorified life animates them; so Sander. The definition of Zuinglius deserves transcribing: "*De qua loquatur societate, quodque intelligat consortium, exponit; non qua homines hominibus solum pace, concordia et amicitia fraterna juguntur, sed qua homines Deo animo, mente atque adeo fide hic uniuntur indissolubiter et posthanc cum eo aeternum viventes. Hoc est quod Christus orat Patrem*, Jo. xvii."—M.].

The Epistle and its Design, VER. 4.

VER. 4. **And these things we write unto you.**—*And* not only connects, but continues, leads us further, and marks the next progress; the fellowship just described promotes joy, operates in the depth of the heart. Ταῦτα is neither what precedes (Sander), nor what follows immediately (Socinus), but the whole contents of the Epistle (Lücke, de Wette, Düsterdieck, Huther, Ebrard). John considers the Epistle with its contents as documentary evidence connected with the oral annunciation.

We write.—Although the personal relation of the Apostle to the readers is here more prominent than in the Plurals of the preceding clauses, the Plural is not used, after the manner of authors, for the Singular. John continues impressed with the convictions of the common Apostolical annunciation; he knows that he is in perfect agreement with all the Apostles, that he speaks as they speak, and that their speech is like his; nor does he stand alone, but has his associates and assistants, like Paul (1 Cor. i. 1, Παῦλος και Σωσθένης ὁ ἀδελφός; 2 Cor. i. 1; Col. i. 1; Philem. 1, Παῦλος καὶ Τιμόθεος; Phil. i. 1, Παῦλος καὶ Τιμόθεος δοῦλοι Ι. Χρ.; 1 Thess. i. 1;

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2 Thess. i. 1: Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος). *Writing* is indeed another species of μαρτυρία, coördinate with oral communication. Bengel:—*Testimonium genus; species duæ: annuntiatio et scriptio; annuntiatio ponit fundamentum, scriptio superædificat.*" The Epistle seems only to build up and perfect the life already existing in the readers. Düsterdieck.

That your joy may be fulfilled.—The reading ἡμῶν would make the joy of the Apostles over the Churches [*i. e.*, joy, because their word yields fruit among their hearers. Theophylact: "ἡμῶν γὰρ ὑμῖν κοινωνούντων πλείστην ἔχομεν τὴν χαρὰν ἡμῶν, ἣν ταῖς θεριστaῖς ὁ χαίρων σπορεὺς ἐν τῇ τοῦ μισθοῦ ἀπολήψει βραβεύσει, χαιρόντων καὶ τούτων ὅτι τῶν πόνων αὐτῶν ἀπολαύουσι."—M.]. So does Bede with reference to Phil. ii. 2: "*gaudium doctorum sit plenum, cum multos prædicando ad sanctæ ecclesiæ societatem perducant.*" Jno. xvii. 13; xv. 11 cannot be adduced in support of this reading; said passages, besides the reason already stated above in Appar. Crit. [v. 4. 8—M.], may have suggested this reading. The identical language occurs at Jno. xvi. 24: ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη. To be sure, according to Jno. xv. 11: ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ, the joy of Christians is the joy of Christ, of which they had become partakers. For Christ has in Himself the Life, Life eternal, true, full, unobstructed Life, which is happiness and peace. Whoso derives Life from Christ becomes a convalescent, recovers health, the health of the soul, and that is peace and joy. Surely, he who is holy, must be happy, and none but the holy and sanctified are happy. If Christ's high-priestly intercession (Jno. xvii. 13) still continues the object and ground of great joy, it contemplates also the growth of joy in individuals going on to eternity, even as John remarks in a private Epistle addressed to a friend (2 Jno. 12).—Hence Christ speaks of His joy, which shall become our joy, even as Christ's Life shall become our Life through faith; hence χαρὰ πίστεως, Phil. i. 25.—*Given* is the joy by Him, but only like a grain of wheat, which must grow in order to become perfect and to yield fruit. But that which is to be perfected must *exist.* The perfection, however, is not instantaneous, magical or miraculous, but has its stages and maladies of development,—struggles—dangers; hence: ἡ πεπληρωμένη. Now this takes place in the fellowship, both in that of the Church and in that with the Father and the Son; there, joy is not only a transient emotion, but an habitual state becoming ever more perfect. Luther (*Schol.* ed. Bruns.):—"*Principium hujus gaudii est, quum incipimus credere; postea quum fides augescit meditando, docendo, studendo, tum fit plenum gaudium.*" The reason why the Apostle dwells on joy (χαρὰ) rather than on peace, may be that at the beginning of the Epistle he thinks with reference to the readers of the greeting, χαίρειν, which, apart from the Epistle of Claudius Lysias to Felix (Acts xxiii. 26–30), occurs only in the circular of the Apostles at the Council of Jerusalem (Acts xv. 23) and at James i. 1. [Wordsworth contrasts the πλήρωμα χαρᾶς with the πλήρωμα of the Gnostics. —M.]

[Düsterdieck:—"The peace of reconciliation, the blessed consciousness of sonship, the happy growth in holiness, the bright prospect of future completion and glory,—all these are but simple details of that which in all its length and breadth is embraced by one word, Eternal Life, the real possession of which is the immediate source of our joy. We have joy, Christ's joy, because we are blessed, because we have Life itself in Christ." Compare the beautiful extract from Augustine, below in *Doctrinal and Ethical*, No. 7. —M.]

DOCTRINAL AND ETHICAL.

1. On the word λόγος cf. J. P. Lange on Jno. i. 1, Vol. IV., p. 41, sq., of the *Bibelwerk*, German edition.—It is characteristic of John, and perfectly analogous to the Gospel, to start from the historical stand-point, vv. 1. 2. 3., cf. Jno. i. 14, and draw the *à posteriori* conclusion of the Eternal Being and Nature, and then taking there, as it were, a firm position, to trace the epiphanies and operations of the Logos in the world, in time and among men. On this account the Apostle begins here, as in the Gospel, with the Preëxistence of the Logos (ὃ ἦν ἀπ' ἀρχῆς ἡ ζωὴ ἡ αἰώνιος, ἥτις ἦν πρὸς τὸν πατέρα). He does not lose himself in the genesis of the Logos, like the Gnostics with their theogonies, but only dwells upon His *Being*, as ζωὴ αἰώνιος, in relation to the Father (πρὸς τὸν πατέρα). Hence we must not connect the λόγος and the ζωὴ as a (third) syzygy with Valentinus (†160 on the island of Cyprus), "that most profound, spiritual, thoughtful, intelligent and imaginative" Gnostic (see Gieseler, *K. G.*, I., p. 155; particularly Kurtz, *K. G.*, I., 136, sqq.). Eternal, true, full life is only the Being of the Logos, as it is the Being of the Father. But this Life He has not only in Himself as a possession, as Jno. i. 4: ἐν αὐτῷ ζωὴ ἦν, but He Himself was truly and altogether Life, eternal Life in His Being (v. 2), of the same Life-substance with God the Father, indissolubly united with Him, although different from Him in Person, there is nothing in Him which is not likewise in the Father, but He is self-dependent, turned to and belonging to the Father (πρὸς τὸν πατέρα).

2. Threefold is the *mode of existence* of the Logos: *a. anterior to the world* of time; *b. earthly-human; c. glorified.* The first is made prominent in the beginning of this Epistle: ὃ ἦν ἀπ' ἀρχῆς, ὁ λόγος τῆς ζωῆς, the second is intimated in ἐφανερώθη, and in conjunction with the third in υἱὸς αὐτοῦ Ἰησοῦ Χριστοῦ. For λόγος and υἱός are to be distinguished, so that the historical Christ is called *Son*, cf. vv. 1. 3 with Jno. i. 1. 14. But in reality it is the same Person. The incarnate Logos does not *become* the *Son of God*, and this designation is not so much of ethical as of metaphysical import. He is called and is the Son of God only because of the relation essential to His Person, and of His eternal and ante-temporal relation to God.

3. The *humanity* of the Logos is referred to with marked emphasis, in the terms ἀκούειν, ὁρᾶν, θεᾶσθαι, ψηλαφᾶν, vv. 1. 2. 3. The Son of Man has become audible, visible, sensible to the children of men. His being ἐφανερώθη to the disciples was only brought about by His human nature, but so that He really σὰρξ ἐγένετο and

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ἐσκήνωσεν ἐν ἡμῖν (Jno. i. 14). He is perfect man. But His becoming man is not brought out as much by John as by the other Apostles with reference to His humiliation, because John recognized the Divine glory in the form of the Servant, the Divine attributes in the form of His human appearing, sought their traces with peculiar love, and found them with a jubilant soul. John was more concerned with what the Son of God brought with Him, His eternal Life which He had in Himself, than with what He did assume, human flesh and blood. The Apostle sees in all the epiphanies and exhibitions of the Incarnate One, in all the humiliations of His earthly-human Being and Life, the Love, the Wisdom and the Power of Christ; he follows their traces with ardent attachment, and he follows them not in vain. He bears more testimony to the κρύψις than the κένωσις, but also more to the Lutheran intermixture [German: Into-one-another—M.] of the Divine and the Human in Christ.—Traces of the transcendency and immanency of God may also be found and proved here, and how both have to be held fast together.

4. Christ is the eternal principle of the life of men and of the world in general; He is the Mediator of all the activity of the Father exerted with reference to the world. The thought expressed in the Epistle to the Hebrews by φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ is the fundamental pre-supposition of ὃ ἦν ἀπ' ἀρχῆς, ζωὴ αἰώνιος, ἥτις ἦν πρὸς τὸν πατέρα, κοινωνία μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, as well as of ἵνα—πεπληρωμένη. John, by the use of ἀπ' ἀρχῆς—, which, as opposed to ἐν ἀρχῇ, Jno. i. 1, within the beginning, points as a definite sphere, and as opposed to κατ' ἀρχὰς (Heb. i. 10) along the beginnings, following the beginnings,—points, although fastened to a longer line, more than ἐξ ἀρχῆς, Jno. vi. 64, out of the beginning as out of a fountain, to a source of history after the beginning—intends to mark the power existing in eternity as present and real in time and the course of history. [The peculiarly involved and occasionally obscure style of Dr. Braune will tax the patience of the reader, as it does that of the translator, who tries his best to express B's meaning in idiomatic English. The last sentence was peculiarly difficult, but the use of dashes and other marks of punctuation will, it is hoped, enable the reader to catch the author's meaning.—M.]. But it must be remembered that the Apostle is more concerned with the life of individuals, of the Apostles and of Churches, than with that of the whole world. Still what holds good in the case of individual man, the microcosm, must also apply to the whole world, the macrocosm. Christ could not be the principle of salvation to individuals, unless He were potent and destined for the whole world. Because in the creation He is the Mediator of the beginning of the world's life (Jno. i. 3) so also in the redemption He is of course the Mediator of the consummation of the world's life. The earth requires no new suns, and mankind no other Saviour. The truth of Christ is the only and eternal truth for all nations and times. Christ is not a world-historical personage, like Alexander the Great, but the Living One that has the keys of hell and of death (Rev. i. 18).

4. Ver. 3 indicates the relation of *Churchliness* and *Christianness*, of *Church-dom* and *Christianity*, [I am not altogether satisfied with these terms, but they express as nearly as possible the German words, *Kirchlichkeit*, the quality of being Church-like, *Christlichkeit*, the quality of being Christ-like, or Christian, *Kirchenthum*, the state, existence or establishment of the Church, and *Christenthum*, the religion taught by Christ.—M.] For ἡ κοινωνία μεθ' ἡμῶν, the fellowship of the Churches with the Apostles and among themselves is *Church*, while κοινωνία μετὰ τοῦ πατρὸς καὶ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ denotes the nature of Christianity. John insists only on Church-fellowship for the promotion of Christianness. It is Apostolical that the Churches should keep to the Apostles and their annunciation, and be united among each other without independentism, but it is equally and only Apostolical that the Christ-like or the Christian-like should be the basis and aim of the Churchly. The Churchly must ever be measured and adjusted by the Christ-like.

5. The *Church* is a whole, an organization embracing heaven and earth in the Church militant and triumphant, and in the Church militant all the different local Churches (καὶ ὑμῖν, καὶ ὑμεῖς, v. 3), and all the Churches of all centuries (ἀπαγγέλλομεν) gathered by the Apostolical ministry in general, with its continuous activity (Lücke). What Paul says (1 Cor. iii. 9–11. 16; Eph. ii. 20 sq.; cf. 1 Peter ii. 5) of the Church, that it is a building of the temple of God founded on Christ the corner-stone, or a body of which Christ is the head (Eph. i. 22 sq.; v. 23; Col. i. 18), is here also present to the mind of John, who, with a leaning to John xv. 1, seems to think of a growth, in which the Church is the stem founded by Christ, out of which believers come forth on all sides like branches (John xvii. 20).

6. *The Apostolical annunciation*, ἀπαγγελία, presupposes an eventful experience from personal intercourse with the Redeemer, and is accompanied by the Apostolical writings (γραφόμεν). All information derived from oral communication must be strengthened, guided, cleared and completed by the written communication. He only is able to work for the Lord and the brethren that has lived with Him in intimate converse, to whom He did yield Himself and whom he did draw to Himself, so that he "cannot but speak the things which he has seen and heard," (Acts iv. 19. 20).

7. *Joy* is the essence of Christianity. Augustine, *Conf.*, 10, 22, says: "*Est enim gaudium, quod non datur impiis, sed iis tantum, qui te gratis colunt, quorum gaudium tu ipse es. Et ipsa est beata vita gaudere ad te, de te, propter te, ipsa est et non altera.*"—The Christian faith does not move in a circle of different objects, thoughts, words and works, some of which must be done and others shunned; but it moves in that which it does gladly, and shuns that which it scorns to do. The Word and Life of Christ are as much the Christian's element as air is the element of birds, and water that of fishes. The exercises of godliness are to him not charms against an evil, or the worship of God a slave-work, or prayer a burden. The godliness, which is kindled by the loving-kindness of God is true happiness and

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felicity. The fear of God does not bring to the Christian gloomy self-denial and renouncing of the world, as if the Christian's life consisted solely in the suppression of ardent desires and want, but in joys which he experiences, according to the exhortation of the Apostle Paul in the Epistle for the fourth Sunday in Advent (Phil. iv. 4): "*Rejoice in the Lord alway; and again I say rejoice.*" Or according to the Lord's promise in the Gospel for the third Sunday after Easter (John xvi. 22): "*Your heart shall rejoice, and your joy no man taketh from you.*" Hence the reiterated monition: "Be not afraid," and the promise of the Comforter and of peace. In the praise and love of God we have a token and a standard of true Christianity. Delight in the Lord (Ps. xxxvii. 4) with His creating, preserving, overruling, pardoning, atoning and glorifying (John iii. 2) love, is the Christian's duty and life. Only that he ABIDE, AND THE JOY OF CHRIST ABIDE IN HIM, AND THAT HIS JOY MAY BE FULL (John xv. 1-11).

HOMILETICAL AND PRACTICAL.

Seek Jesus and His light; all without that is unprofitable.—Seek in all your experience in time for that which is from all eternity.—Seek in all sensuous manifestations for the supersensuous kernel with its life, which continues to all eternity, even as it is from all eternity.—Nothing is more sure than that which is of Christ: He is from all eternity, and brings His own into the Kingdom of the Father.—Learn more and more that God is not only above thee, but in the world, not far from thee, but very nigh thee.—Speak of Christ only as His witness. Speak of Him, because thou hast known and felt Him within thee, not because thou art a preacher or a theologian, or because thou art baptized.—Do not despise Church-fellowship; it contains a blessing, even an eternal blessing.—Be not satisfied with thy churchliness (churchmanship) unless it make thee more happy in, and more sure of the Father and the Son.—Christian knowledge, like all science, is possible only in fellowship with the whole, especially in going back to the fountain-head in the writings and the testimony of the Apostles.—Holiness and joy are indissolubly united in the Christian, but impiety and lust in the worldly-minded.—Be ashamed, if for want of faith or courage, or even because of a desponding mind, thou dost not rejoice in thy Lord.—Be afraid lest thy joy in Christ and the Kingdom of heaven decrease.—Strive that thy joy in Christ grow fuller and fuller. Delight in the Lord is thy duty, in order that thy duty become thy joy and honour, not thy task and burden.—A Christian must be joyful, for his is the truth which maketh free, the righteousness that availeth with God, the liberty of the children of God, the peace that passeth all understanding, the joy that no man may take away, the Divine sonship and inheritance, the life which death cannot kill, and the happiness which endureth and groweth forever.

STARKE:—Christ is Absolute Life, and our life depends upon Him, not only this earthly life, but also blessed, eternal life through faith in Him.—He that despises the word of the Gospel, despises also the Absolute Word of God, for Christ is the star and kernel of the whole Bible.—Christ liveth, and the believers shall live too. Glorious consolation! Mighty strengthening of our faith, in adversity and temptation and in the hour of death! Because Life and Light have appeared unto us in Christ Jesus, we should most diligently use them, for sure he will be without excuse that notwithstanding remaineth in darkness and blindness.—What shall it profit an unconverted teacher, to testify of Christ the Life, and to urge the people to receive Him, if he himself remains in death and in his life and by his works denies Him?—In order to be saved, it is not enough that a man know and believe Christ to have come into the world, but he must know and believe Him to have also risen and shone as the Morning-star in his heart.—The design of the Gospel is to lead men to fulness of joy, for God has not called us to sadness, but to joy.—If our joy turns sometimes into sorrow when affliction without and temptation within, as it were, threaten to take it by storm, we know, for our edification and comfort, that Christ will come again and turn our sorrow into joy. [Cf. Dr. Muhlenberg's hymn, "*I would not live alway.*"—M.]

SPENER:—Our life in Christ is eternal life, and out of (*extra*) Him there is no life; although hidden now, it shall be revealed hereafter.—The Divine word of the Gospel is given unto us for the purpose of restoring us to the fellowship with God, and it is therefore an inestimable benefit that it gives us not only the knowledge of certain truths, but actually bestows upon us the blessings which it announces.—The written Word of God is not less potent to produce faith than the preached word, and this Word the Apostles have left us as a legacy which may be heard and read at all times, and therefore we ought to consider the written Word as more sure and trusty than the declarations of men.

LANGE:—In spiritual matters every man should for himself examine and understand the truths of God, and not blindly believe the report of others, lest like a blind man he be led astray and miserably cheated.—All human fellowship should be so arranged and constituted that it do not oppose the fellowship with God. We should regard the Epistles of the Apostles as Epistles of God addressed to ourselves, and know that they are most surely addressed to us in order that we may become, as it were, living Epistles of God, known and read of all men.

BESSER:—There is no fellowship with the Head of the Church apart from the instrumentality of the joints of the Apostles. Those who are inserted in the edifice of the Church, rest upon the foundation of the Apostles and prophets, with Jesus Christ Himself as the chief corner-stone.—Out of infinite Love the Son of God became what we are, in order that He might give us power to become what He is; He became partaker of our nature, that we should become partakers of the Divine nature. (Irenæus.)

HEUBNER:—Christianity demands a solemn and deep contemplation wholly absorbed in Christ [or entering into Christ.—M.]; hasty and superficial looking and hurrying away is unprofitable; Christianity wants profound natures.—Christianity rests mainly on facts, as external revela-

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tions of God, in order that thus the Godhead may become visible to the sensuous man [to our senses.—M.], without any injury being done to its dignity.—The Apostles as such eye-and-ear-witnesses are also most sure and reliable, and it is impossible that their account of so many facts, their harmonious and many-sided account, could have been fabricated or be spurious.—These Apostolical writings compensate us for that which we can no longer see with our own eyes. We have, moreover, the testimony of the Church for those facts, for without them it [the Church.—M.] could not have come into existence.—The vocation of the Apostles was most philanthropic and beneficent: the design of their testimony and of the preached Gospel in general, is to lead all men to the fellowship of the same life which was enjoyed by the Apostles. The Apostles did not wish to keep their life to themselves, but loved to communicate it. The true nature of life is its impulse, wherever it is, to pour itself into others. The Apostles were to the first Christians, and are still to all Christians, channels and conductors to the Life Eternal; without the Apostles we should have neither Christ nor Christianity. The Apostles conduct us to it. Those who reject the Apostles and their testimony, cannot reasonably continue to discourse of Christianity; they have only left to them a Christianity of their own making.—Holy Scripture is a standing monument of history that may not be interpolated; it remains a pure and ever-accessible fountain; oral delivery would have grown more and more unreliable, the memory would have lost much, and our delight in the enjoyment of the Gospel would have lessened.—The evangelical history the most sublime history: 1. We will convince ourselves of it, *it comes from God, continues in God, and leads us to God;* and, 2. Lay to heart the conclusions we draw: behold the poverty of those who despise and neglect it! Give more attention and diligence to it!

Christian joy is from its very nature the highest joy. For,

I. *a. Whence is it?* Of God, of heavenly origin. *b. What does it aim at?* The eternal salvation of our souls. *c. For whom does it exist?* For all in the same manner (without exception).

II. (Conditions on our part): *a. Acquire a thorough understanding* of the truth that sin is our common misery, and that none can save us therefrom but Jesus Christ alone. *b. Believe in Jesus,* the Son of God. *c. Animate this faith* by habits of devotion.

The Apostolical testimony of the Word of Life.—1. How it is attested (as to its verification); 2. How joyful it is (as to its *object:* the Life was *manifested,* and as to its *effects:* Fellowship of Christians among themselves and with God).

The firm foundation of our faith.—It rests, 1, *upon the Apostolical annunciation of the witnesses* of Him who is the Beginner, Fulfiller and Object of our faith (v. 1); 2, *on its joyful object* (contents, *German*) v. 2, which could not have spontaneously entered into any man's heart; 3, *on the testimony of the Holy Ghost* in those who receive the word of faith from the lips of the aforesaid witnesses.

SPURGEON:—It is indeed written (Prov. xiv. 10): "A stranger doth not intermeddle with his joy." The secret is with them that fear Him, and their joy no man taketh from them. But we would remind you of the proverb, "Still waters run deep." The brook rushing over the stones dries up in summer, but the deep river flows uniformly along in freshets, or in heat and drought, and yet glides calmly through the fields. We do not speak or boast so loudly of our joys, as you do of your pleasures, because it is unnecessary; ours are as well known in silence as in lively company. We do not want your company to indulge our joy, still less the manifold condiments with which you try to flavour your joy. We require no cups, no banquets, no fiddles, no dance in order to be joyful.—Our joy does not depend on transitory things, but rests in the eternal, unchangeable Creator of all things. I know very well, notwithstanding all we shall say, the slander will continue that the children of God are a wretched people.—We *have* joy, we *have* delights, so precious that we would not exchange an ounce of ours with a ship-load of yours; not drops of our delight for rivers of your pleasures. Our delight is not tinsel, painted joy, but solid reality; our joys are such as we take along with us to our quiet resting place beneath the dust; joys which sleep with us in the grave and will wake with us in eternity, joys on which we may courageously look back, and which, therefore, we enjoy a second time in memory; joys also which we enjoy beforehand, and know already here below as the antepast of eternal joy and delight. Our joys are no soap-bubbles which only glitter and sparkle in divers colours in order to burst, they are no apples of Sodom which crumble in your hand into ashes; true joys are real, true, solid, lasting, enduring, eternal! What more shall I say? Joy and true piety are eternally joined together like root and blossoms, as inseparably as truth and assurance; they are indeed two precious jewels, set side by side in the same gold setting."

[*Sermons and Sermon-Themes:*

CH. I. II. BINNING, HUGH: Fellowship with God, or twenty-eight sermons on the first and second chapters of the first Epistle of St. John. Works, II., 177.

VV. 1-3. MILL, W. H.: The Word Incarnate, the essential basis of individual and social Christianity. Sermons, (Advent, 1846), I.

VER. 3. *The same author:* The Word Incarnate in the totality of His exhibition in the Church, the true centre of Christianity. Sermons, (Advent, 1846), XXVIII.

BRADLEY, C.: Fellowship with God. Sacramental, 216.—M.]

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II. PRINCIPAL PART THE FIRST.

CHAPTER I. 5–II. 28.

IF YE WALK IN THE LIGHT (I. 5–II. 2)—OBEDIENT TO HIS LAW IN GENERAL (II. 2–6), AND TO THE COMMANDMENT OF BROTHERLY LOVE IN PARTICULAR (II. 7–14), NOT MISLED BY THE LUSTS (II. 15–17) AND THE LIES OF THE WORLD (II. 18–23) YE SHALL ABIDE BEFORE CHRIST.

1. *Leading thought: God is Light.*

5 **This then is[1] the message which we have heard of him, and declare unto you,[3] that God is light, and in him is no darkness at all.**

[German:—And this is the message, which we have heard from Him, and announce you again, that God is Light and darkness in Him is none whatsoever.—M.]

Verse 5. [1] ἔστιν αὕτη, B. C. G. K., Cod. Sin., al. [Syr., Theoph., Oecumen., Tischend., Buttmann, Wordsw. καὶ αὕτη ἐστὶ, A., Vulg., Lachm., Rec.; this is altered from the original reading.—M.]

[2] Instead of ἀγγελία, A. B. G., al. [Griesb., Schols., Lachm., Tischend., Wordsw.—M.] we find ἐπαγγελία in C., and in Cod. Sin., over ἀπαγγελία, the following correction, probably emanating from the transcriber himself: ἀγάπη τῆς ἐπαγγελίας; but a later hand has added ἀγγελία as the right reading.

[[3] ἀναγγέλλομεν, RENuntiamus, announce again, REport (Lillie). *Declare*, E. V., is too weak, it denotes a repetition of an announcement already made and known, brought out by the preposition ἀνα. See the notes of Bengel and Erasmus in *Exegetical and Critical*.—M.]

EXEGETICAL AND CRITICAL.

VER. 5. **And** is not like οὖν (*igitur*, Beza) or δὲ (Episcopius); for it is neither an inference, nor even a delicate antithesis; it simply connects with the preceding, as does καὶ—γράφομεν, v. 4, with ἀπαγγέλλομεν, and while ταῦτα points to the contents of the now opening Epistle, καὶ connects with the exordium, in which preparation is made for what follows, and αὕτη ἡ ἀγγελία points to the subsequent words [ὅτι ὁ θεὸς κ. τ. λ.—M.].

This is the message.—Contrary to the usual position of the words (αὕτη ἐστίν, ch. ii. 25; iii. 11. 23; iv. 3; v. 11. 14, cf. Jno. xvii. 3), ἐστιν is emphatically placed first to denote the existence and reality of the message. The poorly authenticated reading ἐπαγγελία is very awkward, the word denoting not *annunciation* (Oecumen., Beza, de Wette contrary to the grammatical usage of the N. T.), either here or elsewhere (ch. ii. 24; iii. 11; cf. var. 2 Tim. i. 1; Acts xxiii. 31), and if taken in the sense of *promise* would have required here an enlargement of the thought. Calov: *non jubemur tantum in luce ambulare ac mundari sanguine Christi, sed utriusque etiam gratia nobis promittitur, illius per Spiritus Sancti illuminationem, hujus per expiationis Christi applicationem; quia utraque fruimur per beatam cum Deo et Christo communionem.* [Huther thinks that the reading ἐπαγγελία in the sense of *promise* might be justified on the ground that every announcement of the New Testament is fraught with promise, and cites Spener, who says: "*Promise*, as the sequel indeed conceals a promise. God is not only a light in Himself, but He is also the light of believers. And that is the promise."—M.].—ἀπαγγελία, which occurs no where in the New Testament, as Socinus and Episcopius read, is an arbitrary correction. The outwardly best authenticated reading is strongly supported by the context, for it seems to rëecho in the following ἀναγγέλλομεν: the message of Christ is announced *again* by His Apostles. Erasmus: "*Quod filius annunciavit a patre, hoc Apostolus acceptum a filio* RE*nunciat nobis.*"

Which we have heard from Him.—The Apostle alludes to v. 1. He thinks of the first disciples, and more particularly of the Apostles. Hence both the ἀγγελία, the ἀκηκόαμεν, and the contents of the message: ὁ θεὸς κ. τ. λ., suggest the reference to Jesus, the Christ; this is also rendered necessary by the preposition ἀπό, which indicates the Prophet-speaker, the Person of the Master, on whose lips the Apostles hang as hearers and disciples. John uses ἀκούειν παρά, ch. viii. 26. 40; xv. 15, but there it is the Father who speaks and the Son who hears; this (παρὰ) presupposes the nearness, the being together, and had to be used when the Son was hearing the Father, the other (ἀπό) denotes distance, and could hardly have been used in the aforecited passages; παρὰ points also to familiarity, ἀπό only to derivation in general. αὐτοῦ denotes, with reference to v. 3: τοῦ υἱοῦ αὐτοῦ, Christ; the assertion that αὐτοῦ, as distinguished from ἐκεῖνος, which always relates to Christ, invariably refers to the Father (Paulus, Baumgarten-Crusius) is incorrect. The sense then is: From Him, the Incarnate Son of God, whom we have heard, etc., v. 1, we have received the message concerning God the Father (Düsterdieck, Huther). Socinus, who takes the relation of God and Christ not as *conjunctio essentiæ*, but only as *conjunctio voluntatis et rerum aliarum omnium*, understands *a Deo et Christo, i. e., a Deo per Christum*, thus representing Christ as the mere mediator and not as the author of the message.

And announce to you again.—Next to the note of Erasmus, as quoted above, we cite the admirable exposition of Bengel: "*Quæ in ore Christi fuit* ἀγγελία *eam apostoli* ἀγγέλλουσι; *nam* ἀγγέλιαν *ab Ipso acceptam reddunt et propagant.*" ἀναγγέλλειν is not exactly=ἀπαγγέλλειν, the latter denotes *to continue announcing* [rather to bear tidings from one person (ἀπὸ) to another—M.],

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the former to announce *anew, back, again,* as in Jno. iv. 25; xvi. 25, where, however, ἀπαγγελῶ is the more authentic reading. As our Lord conversed with the Syrophœnician woman as the Messenger of God RE*porting* what the Father had told Him before, so the Apostles *report* what the Lord had told them before (Jno. xx. 21).

God is light.—This is the substance of the ἀγγελία. But Christ did not say so, although He called Himself *the Light,* Jno. xii. 12; xv. 46; and speaks of *the children of the Light* (Jno. viii. 36), even as James refers to the *Father of the Lights,* τῶν φώτων, Jas. i. 17, see the note above *ad loc.* But Christ, as the Son of God, is ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ (Heb. i. 2), and this it is which John and his fellow Apostles (v. 1) had heard, seen and gazed upon, so that the sum-total and centre of the message of Christ, as well as His personal manifestation and revelation in the flesh, may truly be expressed in the words "*God is Light.*" Christ reveals this, but no philosopher is able to find it; without Christ the wise men of the world pass it by. It is not *a* light, as Luther translates, as if there were other lights beside and out of Him. The Being of God is Light. Neither is it *in the light,* as if it were only surrounding Him, nor *as the Light.* It is not *secundum similitudinem* (Bullinger), but *secundum substantiam.* Light is His garment (Ps. civ. 2); Ezekiel (ch. i.) and Habakkuk (iii. 8, sqq.) beheld the glory of the Lord as fire, pure and bright as lightning. He is not only the *Author* of light, to whom belongs His first creative *fiat* (Gen. i. 3), but the *Father of all light* (Jas. i. 17), a mighty sphere of light surrounds Him (1 Tim. vi. 16); and the marvellous light wherein Christians walk is God's (1 Pet. ii. 9). This sentence is parallel to the sentence: "*God is Love*" (ch. iv. 8. 16), with the same fundamental thought, although in the one instance the expression is figurative, and in the other literal, and the figurative expression lays peculiar emphasis on one side of the Divine Being, and this, on account of the antithesis in the following verses (vv. 6–10), is also *holiness,* perfect pureness, but not omniscience, as Calov maintains, although in Dan. ii. 22 light is the symbol of the omniscience of God; it may include, however, the *wisdom* of God. [Alford:—"Of all material objects, light is that which most easily passes into an ethical predicative without even the process, in our thought, of interpretation. It unites in itself purity, and clearness, and beauty, and glory, as no other material object does; it is the condition of all material life and growth and joy. And the application to God of such a predicative requires no transference. He is Light, and the fountain of light material and ethical. In the one world, darkness is the absence of light; in the other, darkness, untruthfulness, deceit, falsehood, is the absence of God. They who are in communion with God, and walk with God, are the light, and walk in the light."—M.]

And darkness in Him is none whatsoever.—This second negative member, stated with marked emphasis (οὐκ ἔστιν οὐδεμία, similar to John xv. 5, see Winer, p. 521. ["The two negations produce *one* negation, which is the more frequent case, and serve, originally, to make the principal negation more distinct and forcible, and exhibit the sentence as negative in all its parts."—M.]), rejects any and every darkness, *i. e.,* impureness [or absence of all admixture.—M.]. Oecumenius: ἤτοι τὴν ἄγνοιαν, ἢ τὴν ἁμαρτίαν. Rather both: neither an untruth or a lie, nor any sin is in Him. The fulness of the reference contained in this expression is brought out by Lorinus in the following passage cited by Huther: "*Deus lux est, quia clarissime se ipsum percipit, omniaque in se ipse, utpote prima et ipsissima veritas; quia summe bonus, ac summa et ipsissima bonitas; fidelis absque ulla iniquitate, justus et rectus, quia fons omnis lucis in aliis, i. e., veritatis atque virtutis, non solum illustrans mentem, docensque quid agendum sit, verum etiam operans in nobis, ut agemus et sic radiis suis liberans mentem ab ignorantiæ tenebris, purgans a pravitate voluntatem.*"—John's speculation or mysticism is so thoroughly ethical, that he is solely concerned with the practical working out of the truth: "God is Light." As he connects this sentiment with the preceding by καί, namely, the fellowship with the Father and the Son, so he develops the nature of this fellowship-life in the sequel (v. 6–ii. 28). Now, since the nature of this fellowship and of the life in it depend upon the nature of the Father, he begins with the leading thought (v. 5) and with reference to errors in a sentence of two members, the one positive, the other negative. [Huther: "John properly makes the truth that God is Light, as the chief substance of the ἀγγελία of Christ, the starting-point of his development; for it is the essential basis of Christianity, both as to its objective and subjective substance, and it involves both the consummation of sin and the redemption from sin by the incarnation and death of Christ; both the necessity of repentance and faith and the moral problem of the Christian life."—M.]

DOCTRINAL AND ETHICAL.

1. *Monotheism and the absolute personal existence of God* are with John two chief points, which may be also identified here, although one side only is made prominent. Of the two sentences, "*God is Spirit*" (John iv. 24), and "*God is Love*" (1 John iv. 8. 16),—the former denoting the Being of God *physically,* the latter *ethically;* the former describing the nature and substance, the latter the character of God,—the second only will have to be connected with the sentence, "*God is Light,*" and thus be further defined by a metaphorical expression. *Spirit* and *Love* are indeed correlative fundamental ideas, since *Spirit* denotes "free self-glory in self-consciousness and spontaneity over a substantial fulness of real vital powers," and *Love* "free self-surrender with conscious and intentional conservation of the essential original determinateness both of oneself and of others" (Plitt). But the phrase "*God is Light,*" declares "the superiority of God to all sensuous wants" (Köstlin), the holiness of God, and thus defines further the character of God, His *Love,* and this as a *holy* Love, while it enables us to take the *Love of God* as contemplating also the communication of His Holiness. We may add, "God is—eternal Life" (v. 20) as a correlative, so that His Love as well as His Holiness are live. *There is* NO MANNER *of darkness in Him.* He is not a God

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in process of being coming to Himself in the history of creation, the world or in the spirit of man, as Plato maintains: He is operative prior to all the ὕλη of Plato, or the *dark Urgrund* of Schelling, as a self-conscious, holy, loving and living God. Nor has sin, evil, its original beginning in Him, as was taught by the Gnostics in their doctrine of emanations. [Wordsworth: "A sentence opposed to the error of most of the Gnostics, who asserted the existence of *two hostile Deities*, one a God of *Light*, the other of *Darkness*. Irenæus I., 25. 28, ed Grabe. Theodoret, *Hæret.*, *fab. præm.* Epiphan., *Hæres*, XXVI., cf. Ittig. *Hæres*, p. 34; note in his Comment. on John i. 5; and Bp. Andrewes, III., pp. 371–376. Almost all the Gnostics adopted the theory of *dualism*, derived from the Magians, and afterwards developed by the Marcionites and Manichæans."—M.]

2. *God is Light*—must not be taken as a notice, a truth without reality, a reality without efficiency. As the sentence "*God is Spirit*" (John iv. 24) is immediately followed by "and those who worship Him, must worship Him in Spirit and in truth," so this sentence must be taken as a principle, the application of which is contained in the sequel. The sentence is through and through ethical and practical. John wants no science without practice. He does not allow an enlightenment of the mind without a corresponding bias and purifying of the will.

3. The question "*Whence comes sin, evil* into the world?" the Apostle here decides very distinctly in a negative form: *in no event from God.* Evil though *connate*, is not *co-created.*

4. Nothing must be taught or announced that does not rest upon or does not agree with the testimony of Christ. Those who pretend to know eternal truth which maketh free, different from Him, do not know it better, and are not servants, but adversaries and rebels.—It is at once *Apostolical* and *Protestant* to go back to the beginning of the Gospel in Christ. We are much more the Apostolical Church than the Church of Rome with its claims to Apostolicity.

HOMILETICAL AND PRACTICAL.

God is Light. 1. Whence do you know it? 2. What does it mean? 3. Whither does it point? —Whatever right and true views you may have of God the Father, you have them from Christ, no matter whether a messenger of salvation, a servant of the Church have announced them to you, whether they were told you by your mother or commended by the counsel of a friend, whether Christian hands brought them to you in the Bible, or the Holy Ghost excited them in your heart.—Nothing gladdens the hearts of men more than light; but how have they abused the Word and deprived it of its best part, and try to make it chime in with unholiness in thought, in word and in deed!—The world's light dazzles without illumining, shines without producing a spring with blossoms or an autumn with fruit.—The world's light may be useful, build you in this life bridges of honour, bring wreaths to artists and fame to the wise, make account of order in the land and in the streets, rejoice the heart in the social circle and refresh the mind, but also undermine and destroy the salvation of your soul. But it cannot carry a shine of consolation into the night of life, still less into the night of death; it cannot help the soul to find love and the life which death cannot destroy.—The world's light sets like the sun in the sky; but the Light which is God the Lord, shines through all the night of sin, of life, of death.—Try every light, whether God be in it.—If He, the Holy One, is absent, that light is no light worthy of the name, but a false light, a will-o'-the-wisp.—Do not look for salvation in any light of science or civilization, if it denies the holy light. Fear only the darkness in which God the Father is not found.

STARKE:—Teachers should not pronounce any thing in things Divine but that which they have heard from the Lord in His Word; for if the Apostles themselves were firmly tied by it, how much more are they bound to cleave to it? The thoughts of man, being fallible, are not sufficient for the foundation of the faith.—Because God is Light, and in Him is no darkness whatsoever, it is wholly impossible that He can be the Cause of sin, which is the greatest darkness.—God is all Light, Wisdom, Holiness, Consolation and Joy; who would not desire to be united with Him?

LANGE:—Because God is Light we have often to sigh in our fellowship with Him: "Lord, cause Thy face to shine upon us, and be gracious unto us."

SPENER:—God is Light. 1. Holiness and Righteousness, showing that He not only has no evil within Himself, but also cannot suffer sin or evil in His creatures. 2. All wisdom and All-wisdom. 3. Glory and salvation.

HEUBNER:—Christianity has showed to all men the light-nature of God in Christ in the clearest brightness; that He is through and through perfect Knowledge, Omniscience, Wisdom, Love, Grace, Holiness and Happiness, and delights in the happiness of His creatures. Why does John specify this as the chief announcement? 1. Because it is of the first importance and indispensably necessary for sinful man to know that it is not by the hostile and malicious purpose of an omnipotent Being that he has been cast into this misery, that God did not plan his ruin, and that it does not come from Him, because He is pure and good. 2. Because salvation, a restoration of happiness may be expected from this God who desires all men to be happy. This belief is man's first support [holding-point] of salvation. And this His Will God has proved most strongly in fact—through Christ.

BESSER:—John convicts of falsehood three classes of spirits by declaring the vanity of the boast of fellowship with God on the part of such as walk in darkness instead of walking in the Light, of such as comfort themselves with the assurance of being perfectly pure instead of relying upon the continual cleansing of the blood of Christ, and lastly, of such as, instead of confessing their sins, deny their sinfulness. Worldly-mindedness, boast of sanctity and self-righteousness are exposed by John to the condemnatory light of the truth, and accompanied by an exhortation to a sincere, humble and penitent walking in the Light.

[BP. HALL:—*Divine Light and reflections.* Sermons, Works, 5, 419.—M].

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2. *First Inference: The True Fellowship.*

Chapter I. 6–7.

6 If we say that we have fellowship with him, and walk in darkness,[1] we lie, and do not
7 the truth: But if we walk in the light, as he[2] is in the light, we have fellowship one with another,[3] and the blood of Jesus[4] Christ his Son cleanseth[5] us from all sin.[6] [7]

Verse 6. [[1] ἐν τῷ σκότει, in the darkness; so German, Lillie, al., Dutch, Ital., French verss.—M.]
Verse 7. [[2] ὡς αὐτὸς ἐστιν, as He Himself is, etc.; so Meyer, Lillie, Wordsworth, al. Winer: "Among the Greeks, as is well known, αὐτός in the *casus rectus* does not stand for the mere unemphatic *he*, nor could any decisive examples of this be found in the N. T."—M.]
[3] μετ' ἀλλήλων. The best Codd., also Sinait., have this reading; μετ' αὐτοῦ is substituted chiefly by Latin Codd., but the less authentic reading, and clearly a correction designed to conform v. 7 to v. 6.
[4] After Ἰησοῦ A. G. K., al. read Χριστοῦ, probably on account of v. 3. [It is omitted by B. C., Sin., al., Lachm., Tischend., Buttm.—M.]
[5] καθαρίσει or καθαριεῖ lacks sufficient authority.
[[6] Sin. reads ἁμαρτίας ἡμῶν.—M.]
[[7] German of the last clause:—"and the blood of Jesus, His Son, cleanseth us from all sin."—M.]

EXEGETICAL AND CRITICAL.

The sequence is clear: the Apostle concludes from the Being of God the nature of their life who are and live in fellowship with God. He postulates that spiritual fellowship necessitates an affinity among persons in fellowship with one another, and that this internal fellowship must manifest itself externally in their life, so that fellowship with God is impossible without a corresponding godlike life as exhibited in the walk and conversation of men.

Ver. 6. The *negative* part of the inference stands first, connecting with the last clause of the preceding verse ("and darkness in Him is none whatsoever").

If we say.—John is very fond of this phrase, vv. 7. 8. 9. 10; ii. 1; iv. 12; it is similar to ἐάν τις, ch. ii. 1. 15; iv. 20, or ὃς ἄν, ch. iii. 17; iv. 15. As to the sense, the following phrases present parallels: πᾶς ὁ ἔχων, ch. iii. 3; πᾶς ὁ ποιῶν, ch. iii. 4; πᾶς ὁ μένων, ch. iii. 6; πᾶς ὁ ἀρνούμενος, ch. ii. 23; without πᾶς, ch. ii. 4. 6. 9. 10. The Apostle is thus wont to describe an *objective* possibility (Winer, p. 308), *i. e.*, he assumes that it may be so, and that the event would show whether it will be so. The Apostle renders this hypothesis general by the use of the communicative Plural, and thus makes his speech more lively; if we,—not excluding myself and the Apostles, beginning with myself down to the most humble reader of this Epistle, or to any individual Church-member,—should say. Thus John combines in the communicative and hypothetical form generality of application and considerate delicacy (Lücke). *Saying* does not denote here the inaudible language of the heart, that is *thinking*, but articulate utterance and assertion induced by the force of conviction. But it is not on that account *nos gerere* (Episcopius), as if the reference were to a testimony of our walk and practical conduct, although this saying and alleging must be taken as equivalent to an act, a fact or an action. [Wordsworth suggests that ἐὰν εἴπωμεν contains a reference to the *saying* of the Gnostics, who alleged that by reason of the *spiritual seed* in them, and of their superior *spiritual knowledge*, and communion with the light, they were free to act as they chose, and were not polluted thereby, and were not guilty of sin (Irenæus, I., 6, 20). Some of them even ventured to extol the workers of the most audacious acts of darkness, such as Cain, Korah and Judas, as persons gifted with superior freedom of thought and intrepidity of action, and to affirm that, since the soul could not attain unto perfection except by *knowledge*, it was even requisite for men to make themselves familiar with all manner of evil, in order that by a universal empiricism of evil they might arrive the sooner at their ultimate consummation. See Irenæus, I., 25, 4, ed. Stieren; p. 103, ed. Grabe; II., 32, ed. Stieren; p. 187, ed. Grabe, and cf. Blunt on the Heresies of the Apostolic Age, *Lectures*, ch. IX., p. 179.—M.]

That we have fellowship with Him.—See the notes on v. 3. Here the Father only is mentioned, of whom it was said above that He is Light, in order to draw therefrom a conclusion bearing on the nature of the Christian life. [Fellowship with God is the centre and foundation of the Christian life.—M.]

And walk in the darkness.—*And* combined with *say* makes one sentence. — *Walk*, περιπατεῖν, ch. ii. 6; 2 Jno. 6, occurs also Rom. vi. 4; viii. 4; its synonymes are πολίτευμα, Phil. iii. 20, ἀναστροφή and ἀναστρέφειν, Eph. iv. 17, sq., ii. 2, sq.—Bengel: "*actione interna et externa, quoquo nos vertimus.*" It embraces all our actions, not only those perceptible to men (Ebrard), but also that on which these depend, whereby they are caused, the inward actions of our life.

In the darkness indicates the sphere and element in which that walking takes place, cf. Jno. viii. 12. Darkness, which is not at all in God, does not in any way belong to Him, is the undivine, the unholy, that which is separate from Him—sin, evil. It is therefore not: to have still adhering to one sin or evil, or failure and falling through haste or weakness in temptation, in the struggle; but as the *walk* does not denote gross and common sin only, so *walking in the darkness* does not imply the presence of satisfaction with sin, or the entire passing through the whole territory of sin in all directions; the reference must be to one particular phase of life; some want to be Christians and make good their profession in

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every thing except honour; others are not severe with themselves or unfaithful to God and His Word in matters of worldly possession or in some master-passions, although in other respects they are strict and faithful. Such men walk, nevertheless, in the darkness, and the words "**we lie**" apply also to them. It is a contradiction and opposition, cf. 2 Cor. vi. 14, sqq. Not exactly intentional lying and conscious hypocrisy, but actual contradiction between Christian principle and the Christian sphere of life, and the real exhibition of life, certainly not without personal guilt; it is our guilt and our sin, *our own lie*, *we ourselves* are liars. Whenever, under those circumstances, we say that we have fellowship with Him, we lie; we lie to ourselves, if we say it only within ourselves, in our heart, think or imagine it, or we lie to others, if we say it to them in our words or our works. Such lying consists, therefore, in thoughts, words and deeds.

And do not the truth.—This is not the same as ψεύδεσθαι, as if ποιεῖν τὴν ἀλήθειαν were identical with ἀληθεύειν, Eph. iv. 15. It is neither the same as *agere recte* (Socinus), nor *sincere* (Beza, Grotius, Carpzovius), nor *veraciter* (Calvin). The truth consists not only in words, but also in thoughts and deeds; its sphere embraces the whole life, the whole man. The truth, according to John's view, must be *done;* saying with him implies acting; not to do the truth is here parallel with walking in the darkness, while to do the truth corresponds to walking in the Light. "It is one and the same truth, which is apprehended in faith and confessed with the mouth, which, as a holy, Divine power, recreates the life of the new man and manifests itself in internal and external deeds." (Düsterdieck), cf. Jno iii. 19–21 [where ποιεῖν τὴν ἀλήθειαν is opposed to φαῦλα πράσσειν, and where special reference is made to the ἔργα.—M.]—Thus the Apostle raises his powerful protest against every form of show-, word- or lip-Christianity, but his reference is to Christians, and therefore he passes on to Ver. 7, to the *positive* part of the inference.

But if we walk in the Light.—δὲ marks an antithesis. *In the Light* is explained by the antithesis ἐν σκότει, and by the additional clause, **as He is in the Light**, with reference to v. 5. [But this, it seems, is not the only antithesis, for it is also antithetical to ἐὰν εἴπωμεν, ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, v. 6, viz.: if we not only *say* that we have fellowship with God and not walk in the darkness, but if we *really* walk in the Light; so Huther, Ebrard.—M.].—Our walk in the light embraces, therefore, the holiness of our inner and outer life, a holiness which in its consequences operates a communion among the brethren, and fully corresponding to the Light-Being of God, which is also Love, exhibits its essential strength in the formation and preservation of fellowship. *As He is in the Light* is only formally different from *God is Light;* the latter phrase denotes Light as the Being of God, the former designates the element in which He is and lives.—ὡς indicates the oneness of element [in which Christians walk and God lives and moves —M.] and ground in God and ourselves; His holiness must be traceable in us if we have fellowship with Him. He indeed *is* in the Light, while we *walk* in the light, it matters not how poor and defective our efforts may be. The sense is very similar to 1 Pet. i. 14–16; 2 Pet. i. 4. [Cf. ἐστι and περιπατῶμεν. God is infinite—man finite.—M.]

We have fellowship one with another.—The reading μετ' αὐτοῦ cannot be right; for to walk in the Light and to have fellowship with Him coincide. But we naturally expect an advance in the argument. It is, therefore, not right to take μετ' ἀλλήλων as ἡμῶν τε καὶ τοῦ φωτός (Theophrast., Oecumen.), especially because God and men, the Creator and His creatures, are not of sufficient equality to be comprised in μετ' ἀλλήλων. Equally inadmissible is the construction of Beza (*cum illo mutuam communionem*), and that of de Wette, who renders *our fellowship with God.* It is the fellowship of Christians one with another, as v. 3, μετ' ἡμῶν, cf. iii. 11; iv. 7. 11. 12. To *have* (see note on v. 3) and to *keep* this fellowship is not a light matter; it is the fruit of the walking in the Light, of the fellowship with God, of a holy life and of holy aspirations. For sin separates, impedes and constantly destroys that fellowship. [This passage shows that the fellowship of Christians, or the "communion of Saints," as it is expressed in the Apostles' Creed, rests on a truly *Catholic basis*, and that its restriction to the narrow limits of a sect is at once un-evangelical, un-Apostolic and un-Christian. —M.] Hence the Apostle continues:

And the blood of Jesus His Son cleanseth us.—The copula καὶ establishes a parallel with the preceding words, and points consequently not to fellowship with God and the brethren to be established, but to a fellowship already existing, and so well established that the first, viz.: fellowship with God, has already yielded the fruit of the second, viz.: fellowship with the brethren. It is impossible to take and interpret καὶ=γὰρ, as alleged by Oecumen., Bede, Calov, Semler, al. The question is not to supply *proof* of the fellowship with the brethren, but to state a *consequence* of walking in the Light. The only question is whether the cleansing through the blood of Christ takes place *alongside* or *inside* the fellowship of the brethren with one another. The work of redemption is a *whole*, and not mechanical, but organic and moral, so that this cleansing takes place *inside* the fellowship of the Church, of the fellowship essential to and established for redemption. Exegetically important is, moreover, the *meaning* and the *Present form* of καθαρίζει. This word cannot be the same as ἀφιέναι τὰς ἁμαρτίας, because it recurs, v. 9, by the side of and after that phrase. The reference is, therefore, not to the remission of sins, to exemption from punishment or the pardon of guilt, but to the cancelling of sin and redemption from it. The Apostle does not advert here to justification, regeneration, conversion, the *actus judicialis* or *forensis* concerning the sinner, but to *sanctification.* The Present may suggest the idea of daily repentance and forgiveness of sins, but the meaning of the verb forbids also this reference. But wherein that *cleansing* consists is defined by the cleansing subject: **the blood of Jesus His Son.** It is said αἷμα, consequently not: God's new covenant with us established by the blood of Christ (Socinus), not: our faith in the sufferings of Christ (Grotius), not: Jesus Christ

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who shed His blood for us, not: the contemplation of the death of Jesus (Paulus), not: the reasonable belief of the moral end of the crucifixion of Jesus (Oertel); τὸ αἷμα Ἰησοῦ is the blood shed upon the cross, the bloody death of Jesus on the cross, as in ch. v. 6, sqq. [The blood which Jesus, so-called because of His incarnation, shed as a sacrifice at His Crucifixion, or the bloody sacrificial death of Jesus, so Huther, Düsterdieck, Ebrard.—M.]. This indicates the historical fact when the man Jesus died upon the cross at Golgotha, the sufferings of the Lord when He made experience of the sins of men, suffered for them, carried them also, assumed them (ἀμνὸς τοῦ θεοῦ ὁ αἴρων, etc., Jno. i. 29), and took them away as Reconciler, but takes them away also as our Saviour, having died *for* us, but now lives and works *in* us, cf. ch. iii. 5. [Wordsworth: "No less a sacrifice than the death of the *Son of God* was required to *propitiate* the offended justice of God for sin; and no less a price than His *blood*, to ransom us from the bondage of Satan, to which we were reduced by sin."—M.]. The addition of τοῦ υἱοῦ αὐτοῦ points to His relation to God the Father, consequently to His Divinity, where two things are to be considered, first, the exaltation and glory, secondly, the humiliation and servant-form of the Crucified One; the blood of the God-Man is the subject which cleanses. Now the death of Jesus is a sacrificial death, His blood sacrificial blood, shed for the atonement of committed guilt, for reconciling the offended majesty of God and the inimically disinclined sinner, a ransom for mankind doomed to death and condemnation. See ch. ii. 2; iii. 5; iv. 9; v. 6, sqq. He creates to believers justification before God, but the power that creates preserves also that which it creates. The redeemed congregate at the cross of Jesus; sin is forgiven, the debt remitted, sin must now be cancelled and fresh guilt avoided; in believers *pecatum manet* but *non regnat.* Thus in the Church congregated at the cross and preserved in unity, sanctification continues in operation, after having begun its operativeness in justification. It is not our walking in the Light, not our own efforts in sanctification, but the blood of Jesus which cleanses us. (See *Doctrinal and Ethical*, No. 8).

[The whole doctrine of this verse is very fully and admirably set forth in Düsterdieck. The sum of what he says we give in the language of Alford: "St. John, in accord with the other Apostles, sets forth the Death and Blood of Christ in two different aspects:

1. As the one sin-offering for the world, in which sense we are justified by the application of the blood of Christ by faith, His satisfaction being imputed to us.

2. As a victory over sin itself, His blood being the purifying medium, whereby we gradually, being already justified, become pure and clean from all sin. And this application of Christ's blood is made by the Spirit which dwelleth in us.

The former of these asserts the imputed righteousness of Christ put on us in justification: the latter, the inherent righteousness of Christ wrought in us gradually in sanctification. And it is of this latter that he is here treating."—M.]

From all sin—whether sins of thought, word or deed, sins of rashness or sins of ignorance, sins of malice, sins of omission or sins of commission, sins in *affectu* or sins in *defectu*, sins of pleasure or sins of pain, sins committed at our work or during our recreation, sins against the first or the second table of the decalogue. Bengel: *originale, actuale.*

[Wordsworth notices the completeness of this doctrinal statement, which declares that *Jesus* is the *Christ*, against the Cerinthians (but this rests on the doubtful reading χριστοῦ, see App. Crit., v. 7, 4), that He is the *Son of God*, against the Ebionites, that He shed His *blood* on the cross, against the Simonians and Docetæ, that it *cleanseth from all sin*, against those who deny pardon on earth to deadly sin after baptism, and that it cleanseth us if *we walk in the Light*, against the Antinomian Gnostics, who changed the *grace* of God into *lasciviousness* (Jude 4), and alleged that a man might *walk in darkness* and yet be clean from all guilt of sin.—M.]

DOCTRINAL AND ETHICAL.

1. *As He is in the Light*, v. 7—is not a Gnostic dogma simply required to be known and understood, but an ethical principle for the governance of our walk. Light, as it is the Being of God (v. 5), so it is also the element of God, and because it is the Being of God, therefore it is also His element, wherein He dwells and lives. Light must become our element in order that it may also become our Being; we must live in Him that He may more fully live in us, for we are destined to *become* θείας κοινωνοὶ φύσεως, 2 Pet. i. 4. To *strive* after resemblance of God (Lücke) is saying too little. Nor is Bengel altogether right in saying: "*imitatio Dei criterium communionis cum Illo.*" For if the Lord says (Matt. v. 48): "Be ye therefore perfect, even as your Father which is in heaven is perfect" (cf. Lke. vi. 36), perfection or compassion is not set down as a foreign and distant goal, or held up as an ideal rule, but the experience and enjoyment of the perfect compassion of God is to become an impulse for receiving and appropriating it, in order that we, in our turn, may exhibit it. 1 Pet. i. 15. 16 is similar. Even Paul says (Eph. v. 1): γίνεσθαι οὖν μιμηταὶ τοῦ θεοῦ ὡς τ έ κ ν α ἀ γ α π η τ ά. As children they are in their converse with the Father to inhale and receive what they experience at His hands, in order that they may have within themselves a living fountain, causing in its turn the streaming forth of Divine life, and to do as the Father doeth. The reference is not to an artificial imitation, but to a filial following the Father in ardent attachment to Him. The child is not so much literally to imitate as to cleave to the Father, to receive Him, and as the Lord so often requires it, to *follow* Him. Such a life in converse with God, in the life-sphere of God, John emphatically demands as the chief requirement of individual Christians, as well as of the whole Church.

2. *The Person of Jesus* is again taken as uniting the Godhead and Manhood, when His blood is spoken of as αἷμα τοῦ υἱοῦ αὐτοῦ (of God). The word αἷμα testifies against Docetism, because it is operative as a real power, and against Ebionism the words "His Son," whose the blood is: the

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Godhead, in brief, is a factor in the work of redemption. This combined expression opposes as much Nestorianism, which separates the two natures, as Eutychianism, which confounds them, and testifies for the Lutheran doctrine with its *communicatio idiomatum*, and against the Reformed principle: *finitum non capax infiniti*. Luther, in his Confession of Faith, A. D. 1528–29 (Guericke: *Symbolik*, p. 666), says: "Again I believe and know that the Scripture teaches, that - - God the Son - - did assume a whole, full humanity, and was the true seed or child promised to Abraham and David, and was born as the natural son of Mary, every way and in every form a true man, as I am myself and all others; but that He came without sin, of the Virgin alone, by the Holy Ghost. And that this man is truly God, and became (other reading: was born) one inseparable Person of God and man, so that Mary the holy Virgin is a very and true mother not only of the man Christ, as the Nestorians do teach, but of the *Son of God*." But if Luther in a Trinity Sermon (Erlangen edit., 9, p. 25), on the ground of Acts xx. 28, calls the blood of Christ straightway *the blood of God*, it is to be borne in mind that in that passage κυρίου and not θεοῦ is the best authenticated reading, and that such an *oxymoron* must not be pressed beyond seeing in it the doctrine of the inseparable God-Man. Calov's following Luther cannot be regarded as a precedent of great moment, since the Scripture, with its wisdom in the choice of terms, does not require us so to do.—Cf. *Doctrinal and Ethical*, on v. 3, No. 3. [Also the last note on v. 7, in *Exegetical and Critical*.—M.]

[Article II. of the 39 Articles of the Church of England and the Prot. Episc. Church in the U. S. states thus briefly the doctrine of the Person of Christ: "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men." And the *Athanasian Creed*, vv. 28–35, thus defines:

28. *Est ergo Fides recta, ut credamur et confiteamur, quia Dominus noster Jesus Christus, Dei Filius, Deus pariter et Homo est.*

29. *Deus ex substantia Patris ante secula genitus: Homo, ex substantia Matris in secula natus.*

30. *Perfectus Deus, perfectus Homo ex anima rationali et humana carne subsistens.*

31. *Æqualis Patri secundum Divinitatem: minor Patre secundum Humanitatem.*

32. *Qui licet Deus sit et Homo, non duo tamen, sed unus est Christus.*

33. *Unus autem, non conversione Divinitatis in carnem, sed assumptione Humanitatis in Deum.*

34. *Unus omnino, non confusione Substantiæ, sed unitate Personæ.*

35. *Nam sicut anima rationalis et caro unus est Homo; ita Deus et Homo unus est Christus.*"—M.]

3. The work of Jesus is strongly characterized in one direction: "*His blood cleanseth from all sin.*" This statement involves the following particulars:

1. We can nevermore cleanse ourselves, our cleansing remains the work of Christ.

2. It is just the death of Christ that effects and accomplishes our cleansing; dying for sin, He conquers it; the victory of sin is its defeat, and the defeat of Christ is His victory: fighting unto death, He acquires the life of His own, and sin in its triumph over Him on the cross is discomfited. For His sake God turns to the world His reconciled countenance, and through faith in the Crucified One the world abandons sin, which is enmity against God. The cross, the death upon the cross, possesses an overwhelming power of attraction, and the life of the Son of God shut up in the life of the body breaks through in the life of the Spirit, in the working of the Spirit sent by Him and the Father, who now becomes operative in believers (Jno. vii. 39; Col. xvi. 7; Acts ii. 33).

3. Sin still cleaves to the justified; justification does not miraculously or magically cancel sin by a judicial decree, it only absolves us from punishment, guilt and condemnation, but requires the carrying on of the work of redemption (of which it is the beginning), and of its consummation in sanctification; justification does not end, but it does begin redemption.

4. Justification does not even effect the independence of the believer, but merely introduces him into the walk in Light, to the fellowship of the brethren one with another, as into the sphere within which redemption may be carried on and consummated, and also in the individual; redemption, like the knowledge of infinite Love, is a common experience (Eph. iii. 18, sq., σὺν πᾶσιν τοῖς ἁγίοις).

5. Sanctification is the continuation of justification, it must ever return to it and recur to its power and might.

6. Sanctification is a work gradual in its growth.

7. It has respect to *all* sin, not only to its manifestation, but to its seat and origin.

8. Justification and sanctification, the power of the death upon the cross and the fellowship with the brethren, the walk in the Light and the cleansing from all sin, all these reciprocally operate on and promote each other; this holds more particularly good of brotherly, of Church-fellowship, and of the hallowing power of the Saviour's death upon the cross, so that we are reminded of the words of Cicero: "*Nisi in bonis amicitia esse non potest.*" Or, we must distinguish, but not separate Christ *for* us, *before* us, and *in* us.

HOMILETICAL AND PRACTICAL.

Every thing depends on the reply you give to the question whether sin rules you or as yet only adheres to you. If sin reigns over you, you belong as yet to the darkness, but if the reign of sin is broken in you, though there be still sin in you, you belong to the children of light.—It is not with pride, but with gratitude to God, that the Christian contemplates his being in the light.

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—Love of God and of the brethren is the power of sanctification, and this is the life of love.—It is just the sanctified who see even the smallest sins with painfulness and perceive that they stand in need of cleansing through Jesus Christ.—If thy sin troubles thee in its deep motions, know that in the cross thou hast a well, whence thou mayest and must draw consolation. It is not sufficient that thou art a Christian who is *shone upon*, thou must become an enlightened Christian.

STARKE:—The ungodly are children of darkness without admitting it, they walk in the darkness without perceiving it, they commit the works of darkness without believing it. O, terrible blindness! Lord, open thou their eyes that they may see, tremble and return from their evil way.—How busy are people during the natural day! O, that they would not suffer the acceptable time and the day of salvation to pass by idly and without profit! Walk in the Light!—The virtue of the blood of Jesus Christ effects not only our first cleansing from dead works, but also our daily cleansing.

SPENER:—We may say it and glory that we have fellowship with God; nor is it spiritual pride to acknowledge the grace of God which we have received, provided we do not ascribe it to ourselves.—Light is impatient of darkness, and God of sin. By this test thyself, whether thou art God's. Moses shone beautifully through long converse with this light; why should not the soul wherein He dwelleth do likewise? Let thy light shine, and do not deceive thyself by false conceits.

NEANDER:—To those who sincerely strive to walk in the Light, yet make daily experience of the still remaining influence of sin, and are disquieted in their conscience on hearing that fellowship with God, who is Light, can only be had by those who walk in the light,—to such is offered the comfortable assurance of entire cleansing from the sin as yet adhering to them. But the self-deception of those is also met, who trust to cleansing through the blood of Christ, without a corresponding course of life. The close connection between Christ *in* us and Christ *for* us is here indicated.

HEUBNER:—Only among the pure is fellowship, *i. e.*, true concord, love, confluence of the hearts. Evil separates, and is the source of discord.—The kingdom of God is the kingdom of love and peace; that of Satan the kingdom of discord.

AHLFELD:—Which are the seals and evidences of true fellowship with God? 1. That we walk in the light; 2. that we have fellowship one with another; 3. the humble confession that we owe the cleansing from our sins solely to the blood of Jesus Christ.—Providence moves *pari passu* from the first creative fiat to the last judgment.—Thou knowest that every transgression enshrouds thy heart in night.—True fellowship does not flow from our natural life, not from leagues for the commission of common sin, not from common pleasure or common profit, but only from the walk in Light.—First *His* passion, then *thy* passion; first *His* dying, then *thy* dying.—As long as *Christ is our Righteousness, you also must go with Him into the walk in Light. As long as He is truly your Surety and Sacrifice*, you also must with Him present to God your heart and will as a sacrifice of sweet savour. *But he that learns to sacrifice himself, remains also in the fellowship with the brethren.*

BESSER:—But how many, who, perchance, do not know the school-name of the modern Nicolaitanes, the Pantheists, yet do their works, while from the fear of a separateness from sin, grievous to the flesh, they change the frontier-line between good and evil, put light for darkness and darkness for light, and then spread a figment of their own thoughts, which they call God, as a pillow for their worldly-mindedness.—Our fellowship with *God*, whom we do not see, is evidenced by our fellowship *with one another*, where one sees the other.—There are also will-o'-the-wisp-fellowships, and the mere *saying* of any Church-fellowship that it has fellowship with God is not sufficient.—Anna, the electress of Brandenburg, ordained in her will: "Our text shall be 1 Jno. i. 7: The blood of Jesus Christ His Son cleanseth us from all sin."

STEINHOFER:—"A soul washed in the blood of Jesus Christ has very delicate perceptions. The light which has risen in her shows her the smallest dust-particle of sin and the most subtle motions of the flesh, and makes her perceive whatever accords with her happy frame in gladsome converse with God and the Saviour, and whatever disturbs it."

[RIEGER:—The Bible-verse of the blood of Jesus Christ and its cleansing virtue is a verse for the children of God, for the children of the Light, and says to them: your love of the light, your hatred of darkness with its unfruitful works were insufficient to warrant your access to God, your joyous appeal to His Love; with these only your approach of the Light would have caused you to melt away as wax exposed to the heat of fire; but it is *the blood of Jesus Christ the Son of God*, that is, God's sending His Son into the world to make atonement for your sins, whatever He did and suffered, especially His sacrificial blood-shedding in the voluntary surrender of Himself, and His present priestly appearance before the face of God with His blood and the treasure of all His merits contained therein, it is this which must be of avail to you. The design of this blood-shedding was *the cleansing of your sins;* and thus we find it declared in the Gospel, for our use in penitence and faith; thus it was sprinkled over us in Holy Baptism; and thus the Holy Ghost applies it in our daily renovation, bestowing upon us the double benefit of the forgiveness of our sins and the cleansing from all unrighteousness. At every motion of sin in our conscience or in our members, we may, under the influence of the Spirit, apply to this blood and its cleansing virtue, and thus prevent the calling into question or the sundering of our fellowship with God, and that in the power of the power of the high-priesthood of Christ we may ever become and remain nearer to God."—M.]

[BP. HALL:—As He is Light, so every aberration from Him is darkness; if we then say that we have fellowship with this pure and holy God, and yet walk in the darkness of any sin whatso-

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ever, we belie ourselves, and do not according to that truth which we profess.—M.]

[*Sermons*:—

GRIFFITH, M.:—The spiritual antidote to cure our sinful souls.

CHARNOCK, STEPHEN:—The virtues of the blood of Christ.

EARLE:—The Popish doctrine of purgatory repugnant to the Scripture account of remission through the blood of Christ.—M.]

3. *Second Inference.—Perception and Confession of Sins.*

CHAPTER I. 8–10.

8 If we say that we have no[1] sin, we deceive ourselves, and the truth is not in us.[2]
9 If we confess our sins, he is faithful and just[3] to forgive us *our* sins,[4] and to cleanse[5]
10 us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

Verse 8. [[1] German: "If we say that we have *not* sin," but the rendering of E. V. is better and idiomatically more correct, for ἁμαρτίαν ἔχειν is to have sin, and ἁμαρτίαν οὐκ ἔχειν denotes to have *no* sin, to be absolutely free from it.—M.]

[2] ἐν ἡμῖν οὐκ ἔστιν A. C. K. al. [Lachm., Tischend., Wordsw.—M.] is a more authentic reading than οὐκ ἔστιν ἐν ἡμῖν B. G. al. Sin. Vulg.; which is probably a correction according to v. 10.

Verse 9. [[3] German: "He is faithful and *righteous* to forgive us *the* sins." δίκαιος "occurs other five times in this Epistle, and is always in E. V. so rendered. The opposition, moreover, between God as δίκαιος and the ἀδικία from which the Church is cleansed, is lost in E. V." Lillie.—The omission of *our*, supplied in E. V., is idiomatic German, but hardly English.—M.]

[4] ἡμῶν, *Cod. Sin.*, but otherwise feebly sustained, is probably added from the first clause of the verse.

[5] καθαρίσει A. al. [perhaps also in C**] cannot be received as the original reading. καθαρίσῃ has the the weightier authority of Sin. B.

EXEGETICAL AND CRITICAL.

Connection.—The structure of these verses is unmistakably the same as that of those immediately preceding them: negative (v. 8) and positive (v. 9), while the negation (v. 8) is continued (v. 10) with reference to the positive (v. 9), and the parallel is even indicated in the form: ἐὰν εἴπωμεν. vv. 8. 10. The connection of v. 8 with the presuppositions at the end of v. 7 (καθαρίσει ἀπὸ πάσης ἁμαρτίας) that sin is still inhering in us, is equally unmistakable. But it is just as unmistakable that the *perception and confession of sins* are here emphatically dwelt upon as following and accompanying the true fellowship with its walk in the Light. The continuance of the Plural form (*we*, *us*, *our*) denotes also the general character both of what is said here and in the preceding verses. After all, we have here a second inference drawn from the leading thought that "*God is Light*," (v. 5).

VER. 8. *Perception of Sin.*—**If we say**, cf. v. 6, above in *Exegetical and Critical.*

That we have no sin.—Ἁμαρτία in the Singular denotes sin in general; the absence of the Article points out that the reference is neither to a particular sin, nor to the whole, full sin [but to *any* sin.—M.]. Hence the application of the term to original sin as contrasted with actual sins (*peccata actualia*), as maintained by Augustine, Bede, Luther, Calvin, Beza, Calov, Baumgarten-Crusius, Neander, Sander and Düsterdieck, is as inadmissible as that which refers it to a particular sin or a particular kind of sins, as in ch. v. 16; ἁμαρτία πρὸς θάνατον, or μὴ πρὸς θάνατον, sins of infirmity, light offences, against which so early a writer as Augustine remarks: "*Multa levia* (*peccata*) *faciunt unum grande.*" Nor can ἁμαρτία designate the *guilt* of sin, as held by Socinus, Episcopius, Löffler and Grotius, the latter saying: "*Habere peccatum non est: nunc in peccato esse, sed: ob peccata reum posse fieri,*" nor describe sins committed or inhering anterior to entrance into fellowship with God the Light, where the Greeks Oecumenius, Theophylact and the Scholiasts have the precedence. Ἁμαρτία is simply *sin*, nothing more or less, but it is certainly sin. Nor does ἔχομεν make any change in the matter, so as to designate the *state* "in which sin has not yet wholly disappeared" (Lücke). But it is less the state which is the result of continued sinning, than the state from which results such sinning, *i. e.*, the state which is not the product of former sin, but the producer of new sin. John says: *We have sin*, and that denotes, both that original sin gives us still trouble, and that we still do sin in thought, in word and in deed; if not as servants, under the dominion of sin, who looking for reward are in the service of sin, yet by hastiness, infirmity or ignorance, now only suffering it by the force of habit or because of its congenital strength, or again by offering it too little resistance; sin insinuates itself into our good and our good works, even into prayer, partly *in affectu* (self-love, hardness in firmness, etc.), partly *in defectu* (gentleness even to parting with virtue, the love of our neighbour, as well as the love of self with fear, etc.). Ἁμαρτία is a sinful demeanour of any kind, falling away from true godliness, from that which is well-pleasing to God; here we may name particular inclinations, tendencies, principles, and especially the forms of the life of the imagination [German: *Artung*

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des Phantasielebens, an expression of Ebrard, who alludes to the impure representations of a depraved imagination preceding the overt acts of vice and sin.—M.]. This we must not deny. The sentence with its substance and bearing becomes clearer if we take it in connection with περιπατεῖν ἐν σκότει. *The darkness* is the territory of the undivine, well marked off in every direction and containing the whole system of sin,—the sphere of the *walk*, the life and doings of men. A Christian cannot and may not be said to walk thus in the darkness, but he still has sin. There is still within him a territory which is constantly receiving some kind of admixture from the territory of darkness. He is no longer in sin, but sin is in him; the degrees, indeed, are infinitely different and adjusted to the degree of the cleansing and growth of the inner man. But even John is constrained to say: "We have sin."

We deceive ourselves.—Here we have the Active, not the Middle Voice; ἑαυτὸν πλανᾶν. This form brings out the self-activity which sinks more into the background by the use of the Middle with its Passive form. This brings out a difference like that in the German, "*ich selbst ärgere mich—ich ärgere mich selbst.*" In the latter case the cause is excluded in others, while in the former it is definitely laid within myself, and thus gives prominence to my own guiltiness, whereas the second case describes only a suffering without any one else's guilt. The pronoun of the third person ἑαυτοῦ in the Plural is used frequently both for the first (Rom. viii. 23) and the second person (John xii. 8). See Winer, p. 163, No. 5. The context removes all doubt that the reference is here to deception, to lying and error, as in 1 John iii. 7; Matt. xxiv. 4. 11, and elsewhere. This is also the proper meaning of this verb. It is parallel with ψευδόμεθα of v. 6, but gives greater prominence to self-guilt; there he lies before others in word or deed, here he lies to himself and this sin works into himself greater perdition. There an unregenerate man wants others to believe that he is a Christian, here a regenerate man deceives himself through pride. [Augustine: *Si te confessus fueris peccatorem, est in te veritas: nam ipsa veritas lux est. Nondum perfecte splenduit vita tua, quia insunt peccata: sed tamen jam illuminari cœpisti, quia inest confessio peccatorum.*"—M.]

And the truth is not in us.—Since deceiving oneself runs parallel with the lying of v. 6, so this sentence concludes parallel with *not doing the truth*, (v. 6). The truth, ἡ ἀλήθεια is to be taken objectively (Düsterdieck, Ebrard, Huther); the subjective lies in ἐν ἡμῖν (Bengel: *non in corde, neque adeo in ore*"). It is the Divine truth in Christ; the absolute principle of life from God, received into our heart. Hence it is neither *studium veri* (as maintained by Grotius and Episcopius), nor a truthful disposition (Lücke), nor the truthfulness of self-knowledge and self-examination, of purity (de Wette), nor that which is true in general (S. G. Lange, Paulus), nor better moral perception, *melior rerum moralium cognitio*, as Semler interprets. Moreover, the being, the existence of the Divine truth as the principle of life in us is also denied (οὐκ ἔστιν). Hence this is even stronger than the former οὐ ποιεῖν τὴν ἀλήθειαν, v. 6; the latter is without the deed of the truth, the former without its existence; here the truth being in us is denied, in v. 6, only its manifestation and expression in our life.

VER. 9. *Confession of Sins.*—**If we confess our sins.**—The connection of this sentence with the preceding is not like that of v. 7 with v. 6, by δὲ, as Luther renders; the negatives of the preceding verse are strongly and abruptly antithetical to the positive of this verse; [Ebrard: "Now follows the second thought-member in a conditional sentence which introduces the opposite case. Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν. Here also John scorns a merely tautological repetition; he does not say: ἐὰν ὁμολογῶμεν ὅτι ἁμαρτίαν ἔχομεν, but where he opposes to the negative the positive, Confession, he does not speak of sin in general (as a state), but of definite, concrete, specific sins. For this is the form which the confession of sins must assume, in order to be inwardly true and efficacious. The mere confession *in abstracto* that we have sin, would be without truth and value and shrink into a hollow phrase, unless it be attended by the perception and acknowledgment of concrete particular sins. It is much easier to make pious speeches concerning repentance and the greatness of the misery engendered by sin, than in a specific case of sin to see one's wrong, admit and repent it, and to be sorry for it. John requires the latter." —M.].—The Apostle is not satisfied with εἴπωμεν as before, but uses ὁμολογῶμεν, which is much more comprehensive than the former, and of course involves it as well as the inward opining, thinking, saying and feeling convinced, which finally develops into audible utterance and declaration before men; nor is this all, for it involves the additional particular of confessing one's guilt before God, and this confession of guilt must be so lively and profound as to become public and ecclesiastically ordained, and stands in nothing behind the former εἰπεῖν. It is therefore not enough to see here only a *perception* or *recognition* (Socinus: "*Confiteri significat interiorem ac profundam suorum peccatorum agnitionem.*" Baumgarten-Crusius: "ὁμολογεῖν is to perceive, to be sensible, and to become conscious of, as contrasted with εἰπεῖν μὴ ἔχειν ἁμαρτίαν"), or "an *inward* act grounded in the whole inward bias of the mind" (Neander), all which is taken for granted. Nor is it only the real utterance of sin inwardly identified and confessed to oneself (Huther, Düsterdieck), for this also is implied as a consequence. Nor must we exclude the acknowledgment before God, and "*the confession*" ordained for the comfort of a disquieted conscience, from which no truly penitent man will withdraw himself, and which is gladly sought and made by such as are of a contrite heart. [The reference here is to the Lutheran "confession," which must not be confounded with the R. C. auricular Confession. Luther himself distinguishes three kinds of confession: the first, before God (Ps. xxxii. 6), which is so essential that it ought to be the sum-total of a Christian man's life; the second, *towards our neighbour*, and is the confession of love as the former is that of faith (Jas. v. 16. This confession, like the former, is necessary and ordained. The third is that ordered by the Pope to be made secretly into the ears of

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a priest with an enumeration of sins. Luther condemned compulsory private confession, and left it optional with individuals to determine if, and what they should confess. Still he commends *private confession*, saying, "it is advisable and good." The *Augsburg Confession*, II., IV., says: "Confession has not been abolished in our Churches, and the usage is not to give the Lord's Body to those who have not been previously examined and absolved," and Luther in his Larger Catechism supplies a form of confession which is very full of private matters (*Catech. Minor.*, IV., 16–29). The present practice varies in different Lutheran establishments, some retaining private confession, others substituting general confession. The latter custom prevails, I believe, among Lutherans in the United States. —M.].—The proud εἰπεῖν stands in antithesis with the humble ὁμολογεῖν, which includes all the aforesaid particulars. The original ὁμολογεῖν signifies *to speak together* [hence *to hold the same language*.—M.], then *to accord, assent to*, and points to a *dialogue* between God accusing and reproaching us in our consciences by His Word and His Spirit, and man assenting thereto in humility, faith and prayer, even unto pouring out his heart before loved fellow-men, from his nearest friend to the spiritual guardian of his soul, the servant of the Word, the Minister of the gifts and Steward of the mysteries of God. Hence the object is designated by τὰς ἁμαρτίας. *The sins* are "the particular manifestations of ἁμαρτίαν ἔχειν" (Huther), "definite, concrete, specific sins" (Ebrard), of whichever kind they may be, lesser and even the least sins, even as repentance goes ever deeper and deeper and attains more clear and distinct perceptions of sin in its endless turns, in its hideousness and wrong. See below on v. 10, and on ch. iii. 4.

He is faithful and righteous.—That is only God the Father (so Lücke, de Wette and the majority of commentators), who is the ruling subject in the work of redemption, since for Christ's sake, and through Christ the Mediator, He forgives and makes us happy, although Christ is referred to in v. 7, and below in ch. ii. 1. The reference to the Father and the Son is inadmissible (J. Lange, Sander, S. Schmid). The subject is not defined, because the reference is to God the Father, who is the principal subject throughout [vv. 5–10]. God *is* faithful, He does not *become* so through forgiveness consequent upon our repentance. God is *faithful* because His Essence accords with His workings, and these in all particular manifestations accord with one another and all of them together. The primary reference is to God's faithfulness towards *us*, to the truth-and-light-essence which reigns in us, if we confess our sins, and is related to and in accordance with His Own Essence (Ebrard); but to this must be added a secondary reference to His Word with its promises of help, blessings, redemption and remission of sins (Düsterdieck, Huther, al.), and this secondary reference follows from the context v. 10, which readverts to the Word of God, although it had already been mentioned in vv. 1. 3. 5, and is in perfect harmony with the grammatical usage of both Testaments and the views they express (cf. Ps. xxxii. 8 sqq.; Ezek. xviii. 31 sq.; 1 Cor. i. 9; x. 13; 2 Cor. i. 18–21; 1 Thess. v. 24; Heb. x. 23; xi. 11). And more than this, the term πιστός, held thus absolute and undefined, has surely a wider bearing. It concerns something which He has produced as Creator and suggested as Regent in dispensations, to which the Father and the Lord have given consciousness in the Word, and which is in perfect harmony with the Light-nature of God. He is faithful to His Own Being, to His doings for, and in man as Creator, Preserver, Governor, Redeemer and Revealer. He is "stiff and firm" (Luther) in cleaving to His holy purpose of grace, that is, His faithfulness; πιστός therefore is not only *misericors* (S. Schmid). Besides this we have the epithet δίκαιος, RIGHTEOUS, JUST, which applies to one who acts in accordance with the duties arising from his position; it denotes the disposition and righteousness which gives to every man his due. God is righteous or just when He *punishes* those who walk ἐν σκότει, 2 Thess. i. 5. 7, where the reference is to δικαία κρίσις, then He κατακρίνει but *blesses* those who walk ἐν φωτί, forgiving, cleansing and ultimately glorifying them: It is only the juxtaposition of πιστός and the context which render the limitation of δίκαιος to the judicial character of God with reference to the penitent admissible in this passage. Faithful towards the penitent, agreeably to His Love, His eternal purpose of grace, His Word of promise and His work of redemption, He is also righteous, just, to them as promising them forgiveness and cancelling what is still unrighteous in them in conformity to His appointed laws. Hence δίκαιος is not=*bonus*, *lenis* (Grotius, Schöttgen, Rosenmüller), nor=*æquus*, *benignus* (Semler, G. S. Lange, Carpzov, Bretschneider), nor again=πιστός (Hornejus, "*in promissis servandis integer*"), nor=δικαιῶν (Ebrard). Nor does the righteousness of God appear here as *justitia vindicativa*, which was revealed in the death of Christ, so that the forgiveness of sins is *Christo justa non nobis* (Calov), or in that the sinner, appealing to the ransom paid in the blood of Christ, has his sin cancelled, because it would be unjust to insist upon a twofold payment (Sander). Luther's explanation is excellent; he says, "God is righteous who gives to every man his due and accords to those who confess their sins and believe, the righteousness acquired through the death of Christ, and thus makes thee righteous." This righteousness of God is closely connected with His faithfulness. But we must guard against the distinction that πιστός relates to PECCATA MORTALIA, δίκαιος to PECCATA VENALIA, "*quia sc. justi per opera pœnitentiæ, caritatis etc. merentur de condigno hanc condonationem*" (Suarez). *Faithfulness* is rather the soil and foundation from which *righteousness* springs up. [The blessings conferred upon Christians conformably to the δικαιοσύνη of God, are in fulfilment of the Divine *promises*.—M.]. In Holy Scripture goodness and righteousness, truth and righteousness are syzygies (Nitzsch, *System*, 6th ed., p. 176). Cf. Ps. cxliii. 1, and notes on ch. ii. 29.

To forgive us our sins.—Ἵνα is not=ὥστε, *so that*, or ὅτι with which it alternates, v. 5, ch. iii. 11. The difference is, whether we have here simply the contents of the message (v. 5), or its purpose (ch. iii. 11). The meaning here seems

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to be: "He is faithful and righteous *for the purpose* of forgiving. It is His Law and Will to forgive (de Wette), but of course the Will manifests its energy in action (contrary to Huther). [I should prefer putting this with Winer thus: "He is faithful and righteous *in order to* forgive *us*," *i. e.*, the Divine attributes of faithfulness and righteousness are exercised *in order to* our pardon, as Wordsworth puts it.—M.]. The *sins* which have been confessed He remits. Pardon, forgiveness of sins, *i. e.*, the cancelling of the debt of sin and its culpability as well as of the consciousness of guilt or of an evil conscience; justification and reconciliation are therefore the *first* consequence of the confession of sin; the *second* consequence is:

And cleanse us from all unrighteousness.—Neither an epexegetical addition (Semler) nor an allegorical repetition of the preceding (Lange). It is a coördinated clause describing sanctification as the continuation of justification, or redemption as the consequent of reconciliation. On καθαρίζειν see notes on v. 7. Unrighteousness, ἀδικία, is synonymous with ἁμαρτία, and consequently not=*pœna peccati* (Socinus); the latter denotes the *formal*, the former the *material* side of sin; the latter indicates the genesis of sin (or its course of development) which does not coincide with the law, the former the fact of the effect of sin as violating, transgressing and offending against the Law, and on that account liable to punishment and conducing to ruin and perdition.

Ver. 10. *Conclusion.*—**If we say.**—Cf. v. 8, of which this verse is not merely the repetition, but the intensification and continuation.

That we have not sinned goes back to ἁμαρτίαν οὐκ ἔχομεν, but οὐχ ἡμαρτήκαμεν is a much stronger expression; the former denotes a state or condition of which the latter is the actual expression [v. 10 describes the concrete act, v. 8 the abstract state—M.]; we have here the conduct (v. 10) in a certain relation (v. 8) in connection with ἀδικία, v. 9. The use of the Perfect does not warrant an exclusive reference to sins *anterior* to entrance into the Church (Socinus, Paulus), but denotes active sinfulness reaching down to the present and sins just committed; τὰς ἁμαρτίας, v. 9, show that the separate acts, the actuosity [*actuositas*—M.] of the ἁμαρτία (v. 8) are here dwelt upon. [Huther: "The Perfect does not prove that ἡμαρτήκαμεν denotes sinning prior to conversion (Soc., Russmeyer, Paulus, etc.); the reference here, as well as in all the preceding verses, is rather to the sinning of Christians; for no Christian would think of denying his *former* sins. The Perfect is in part accounted for by John's *usus loquendi*, according to which an activity reaching down to the present is often expressed by the Perfect tense, and in part by the fact that confession always has respect to sins committed before.—M.]

We make Him a liar.—This clause answers to ψευδόμεθα and ἑαυτοὺς πλανῶμεν, but is a much stronger expression; we not only lie for ourselves, we not only deceive ourselves, but we make God (αὐτὸν) a liar, and this takes place not without pride, stubbornness or bitterness even unto blasphemy (cf. Jno. v. 18; viii. 58; x. 33; xix. 7. 12). He who is πιστός is blasphemed as ψεύστης, of course only by such men.

And His word is not in us, *i. e.*, His word of promise containing the ἀλήθεια, v. 8; not only the truth and its knowledge are wanting to such persons, but they are also without the Word, the frame and vessel of the truth. As the reference is to Christians, His word probably designates the Gospel of, or concerning Jesus (Socinus, Calov, Neander, Luther, Huther, Düsterdieck), and not the Old Testament in particular (Oecumenius, Grotius, de Wette, al.), or only the New Testament (Lachmann, Rosenmüller), nor in general the revelation of God absolutely, His entire self-disclosure, including the λόγος, Jno. i. 1 (Ebrard).—It is not stamped into the heart in living characters (Spener), it has remained or become again "outwardly or inwardly strange to us" (Huther); for the regenerate may fall from grace. A man that is not conscious of sin still adhering to him, not conscious, therefore, of the true nature of the holiness for which he was born and born again, cannot be or have been wont to contemplate and examine himself in the mirror of the Divine Law, in the Light of the Divine Word, by the pattern held up to us in the revelation of Jesus Christ. Such a one does actually, carelessly or maliciously accuse of falsehood the Word of God and the God of the Word, who looks upon us sinners and calls us to the consciousness of sin. Such men may remember the Word of God, know it by heart, but it is not to them an animating life-principle and impelling power; it is not extant in their inward life and consciousness.

DOCTRINAL AND ETHICAL.

1. *The want of redemption* which is *universal* is also *permanent*, which even in the Church of the redeemed *has not disappeared* (v. 8), although it is *disappearing* more and more (v. 9). The certainty of the difference between walking in the darkness (περιπατεῖν ἐν τῷ σκότει) and walking in the light (περιπατεῖν ἐν τῷ φωτί) is not greater than the certainty that those who are walking in the light have sin adhering to them (ἁμαρτίαν ἔχομεν). Vast as is the difference between these two modes and spheres of life, yet the import of the difference among Christians still affected with sin, but experiencing a daily growing redemption from sin, vanishes before the purity of God the Father, no matter how marked and important the difference may be between a John and individual Church members. The perception and cognition of sin, especially of one's own sin, and the clear consciousness of it in all humility, are indispensable requisites for the walk in the Light. Though your sin, as compared with that of the unregenerate, be light, take care lest you esteem it light. The smallest stain soils a clean garment. If you despise it when you weigh it, be afraid when you count it up. Many little sins make one great sin; many drops make a river.

2. *Self-deception* is so fearful because it will progress to the denial of the truth and the truthfulness of God and His Word, even to open and formal blasphemy (we lie, v. 6; we deceive ourselves, v. 8; we make God a liar, v. 10). Christians are *saints*, but only *in process of being*, and not already complete and perfect. [German:—*becoming*, not yet *become*.—M.]. This contradicts the Donatist error.

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3. *Justification* is before *sanctification*, its antecedent; τὰς ἁμαρτίας ἀφιέναι precedes the καθαρίζειν ἀπὸ πάσης ἀδικίας (v. 9); this is the fixed order in the kingdom of God.—Both are acts of God; the first an act occurring once only, the second involving the continuous doing of God [the first is a solitary act, the latter a continuing process—M.]. Although the former is only a solitary, momentary act, and not a process like the latter, the former repeats itself whenever there occurs an interruption in the walk in light, or a loosening or sundering of the fellowship with God (v. 9).

4. *The forgiveness of sins*, as the principal part of justification, consists of different elements: 1. cancelling or diminishing of the punishments of sin; 2. cancelling of the debt of sin and the culpability connected therewith (*culpæ et debiti*); 3. removal of the consciousness of guilt or of an evil conscience; 4. the inclination of Divine grace to the sinner as actually evidenced in the communication of positive, and especially of spiritual and eternal riches; 5. abrogation of the strength and power of sin, wherewith the blotting out of sin did begin, redemption, loosening from the power of evil, the purification of the reconciled sinner from sin. While the two last elements (Nos. 4. 5) mark the transition from the realm of justification to that of sanctification (καθαρίζειν, v. 7) that named first and relating to the punishment of sins is so externally related to the subject needing the forgiveness of sins, that its centre may be sought and found only in the other two, viz., the cancelling of the guilt and the removal of the consciousness of guilt, in perfect analogy with the confession of a justified man, as supplied by St. Paul in Rom. v. 1–5, a passage which may be called classical in this matter: εἰρήνην ἔχομεν. The centre of the forgiveness of sins is the *non-imputatio peccati*. Temporal ills appointed as punishments of sin cease to be punishments to one who has received the forgiveness of sins, they are to him only δοκιμασία or παιδεία; they are not always or altogether cancelled and removed, and are not the worst, particularly as they do not terminate in damnation, ἀπώλεια, whereas guilt and an evil conscience disquiet and cause pain. The forgiveness of sins simply changes the sinner's *relation* to and before God, but afterwards there springs up a different *conduct of God towards the sinner and of the sinner towards God* in sanctification, wherein sins are forgiven and forgotten, the sinner is no longer regarded by God as a sinner, but as another man, and God appears to, and is felt by the sinner no longer as Judge, but as a merciful Father. But such a relationship springing from the forgiveness of sins may indeed be disturbed and impaired and needs therefore repeated renewing and quickening.

5. *The factor of the forgiveness of sins* is God the Faithful and Righteous with His purpose of grace and its revelation (v. 9). No man can forgive his sins to himself; self-redemption is a lie. Very beautifully says Luther in execrable Latin: "*Amor Dei non invenit, sed creat suum diligibile; amor hominis fit a suo diligibili.*"

6. The *condition* of the forgiveness of sins is the *confession of sins* (ὁμολογεῖν τὰς ἁμαρτίας) resting upon and conditioned by *perception of sins* and *self-knowledge*. After the death of Christ with its sufferings as well as with the proof of His perfect obedience (v. 7) has operated on the sinner's conscience and caused him by that light to perceive his own sinfulness, and to feel at the same time the mercy of God, as having special regard to, and influence upon him, he ceases in the love of faith in Christ to love himself and sin within himself, is afraid of himself in his ugliness, afraid of sin and its perdition reaching to the bottom of his heart and to eternal damnation, afraid of the wrath of God in the holy energy of holy love, and confesses his sin, which he has discovered, before himself, before God and before men. Thus penitent he not only confesses his sins, but he is also another man, he is regarded as such by God, who now remits to him the debt of sin. This is the initial phase of sanctification, which begins with the forgiveness. The reconciliation of sinners is effected through the reconciliation in the bloody sacrificial death of Jesus, so that as the sons of God by grace, through the Son of God by nature, they make experience of the further communication of His grace, and in virtue thereof grow up into heirs of His glory. This was very correctly perceived by Luther: "Here John meets the objection: 'What must I do then? my conscience reproaches me with my many sins, and John says, Confess thy sins. Thereby he confounds all such objections as if conscience says: What must I do to be saved? How shall I set about to grow better? Nothing else, says he, but this: Confess thy sins to Him, and pray Him to pardon thy grievous guilt.'" "This must be the form of confession," says Ebrard, "in order to be inwardly true and efficacious." The mere confessing *in abstracto* that we have sin, etc. [See above in *Exegetical and Critical* on v. 9.—M.] The child after the deed and with his deed, which is evil, is a very different child, if he goes and sorrowfully and truthfully confesses his sins to his father. ["I will arise and go to my Father and will say unto Him, Father, I have sinned against heaven and before thee, and am no more worthy to be called Thy son," etc. Luke xv. 18, 19, compared with vv. 21–24.—M.] It is wholly unwarranted that the *Concil. Trident.* XIV. c. 5, p. 87, cites this passage along with Luke v. 14; xvii. 14; Jas. v. 14, in proof of auricular confession, that *auricularis carnificina* and alleges "*Dominus noster Jesus Christus, e terris ascensurus ad cœlos, sacerdotes sui ipsius vicarios reliquit tamquam praesides et judices, ad quos omnia mortalia crimina deferantur.*" Likewise à Lapide says: "*Quam confessionem exigit Johannes? Hæretici solam, quæ fit deo, admittunt; catholici etiam specialem requirunt. Respondeo, Johannem utramque exigere. Generalem pro peccatis levibus, specialem pro gravibus.*" Equally unwarranted is the inference drawn in favour of purgatory from καθαρίσῃ as if *the forgiveness* (ἀφιέναι τὰς ἁμαρτίας) took place here and the *cleansing from all unrighteousness* (καθαρίζειν ἀπὸ τῆς πάσης ἀδικίας) not until hereafter in another state of existence; even the reading καθαρίσει would not warrant such a construction. It is Paul's particular aim to guard his readers against all such false satisfactions and hopes as those in which auricular confession and purgatory entangle men, and pas-

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tors and friends also should bear this in mind in private confessions. [See above note on v. 9.—M.]

HOMILETICAL AND PRACTICAL.

The truth that we are altogether sinners is very bitter, universal in its application and reaches deep. But those who flatter themselves, and think higher and better of themselves than they really are, lose the truth. If you think any thing of yourself, you ruin yourself. God only knows and is able to make something of man. Without the perception of sin no confession of sin, without confession of sin no forgiveness of sin, without forgiveness of sin no cancelling of sin, *ergo* without grace no salvavation. The denial of our sin and sinfulness will hardly avail with a human judge, but it will ruin us with the Judge Eternal. Without truthfulness and the love of truth you will have no room for God and His word in your heart and lose all susceptibility for them. Be afraid of desiring to know any thing, and especially thy heart, better than God, the Lord.

Starke:—We must not look for perfect holiness in this world; those who entertain the fancy that they may be or are perfect are like those who walk on stilts or over precipitous cliffs: before they are aware of it they will fall and come to naught. Whoso seeks righteousness in absolute deliverance from sin, will lose it if he has it already, and never get it if he has it not. Confession of sins before God is necessary to the forgiveness of sins; but we cannot merit forgiveness by confession of sins. The confession of sins is here simply adduced as a sign of hearty, contrite repentance; it comprises all these parts and is founded on a thorough knowledge accompanied by a perfect hatred and detestation of sin; but it must take place without all cloaking and concealment, sincerely and from the heart. Moreover it must take place with the heart and with the mouth, first and foremost before God whom we have offended therewith and who, we hope, may forgive it us; but also before men, whom we have either offended or vexed thereby. It is a congenital fault of men to love making themselves innocent by their own efforts [literally "to burn themselves white"—M.]; but let none act the hypocrite to himself; for God has concluded all under sin, and no man living is righteous before him.

Spener:—Those also who walk in the light, stand in fellowship with God and are cleansed by the blood of Christ, have sins adhering to and remaining in them, from which they still require to be cleansed. If God has forgiven your sins, He will also cleanse you from all unrighteousness: now if you desire the one benefit without striving for or refusing to receive the other, you seek to overturn the righteousness of God and therefore cannot get it; for God has ordered that they must remain together. If the word of God is to be profitable to us, it must be kept and planted within us in order that it may be powerful and efficacious in us.

[*Collect for second Sunday in Advent:* "Blessed God, who hast caused all holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and *inwardly digest them*, that, by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Lord Jesus Christ. *Amen.*"—M.]

J. Lange:—If God daily forgives penitents their sins, how much more ought we to forgive one another's sins; if we have been offended by men and we do not willingly and truly forgive them, neither will God forgive us.

If one thinks himself perfectly holy and pure, he comes short of,

1. Daily renovation;
2. The sense of godly poverty of spirit;
3. The daily prayer for the forgiveness of the sins and transgressions he has committed;
4. Spiritual watchfulness and carefulness;
5. Avoiding what may excite his inward desires and appetites;
6. The right use of the means of grace which are appointed for the furtherance of virtue;
7. The proper regard and daily appropriation of the blood of Christ for cleansing from all unrighteousness;
8. Bounden sympathy with, and compassion on his faulty and erring brethren. Thus he will at last fall from the grace of God into abominable selfishness and spiritual pride; and, unless he turn from the error of his ways, into eternal perdition.

Whiston:—Although we should like David and Peter fall from fellowship with God, He will, if we humbly and penitently confess those repeated sins and beg for mercy for Christ's sake, forgive them also and cleanse us from all unrighteousness. We must not however boldly go on sinning, but rather shun sin the more.

Heubner:—The beginning of all wisdom is to know one's sin. There is a difference between *having* and *doing sin.* The first is partly former guilt, partly the remaining bias to sin which misleads us to the commission of many sins of infirmity; the second is living in some master sin, to be wholly the servant of sin. The matter stands thus: God says on every page of His Book: All men, consequently you and I also, are sinners; but man says, I am not a sinner. One or the other therefore must lie. If man denies his sin, he affirms that God has lied in His Word; yea, the whole Christian religion, Christ's coming into the world would become a lie; for He came for the salvation of sinners—and there would be no sinners! Hence pride, self-righteousness is so dangerous, hateful and loathsome to God, because the proud accuse God of lying.

Nitzsch:—I. *The warning against the false method of getting acquitted of the burden of our guilt before God.* The Apostle warns,

1. Against the *false interpretation* and depreciation of the law; the precepts, which I have not violated, cannot preserve my righteousness and innocence in the one which I have broken; nor is ignorance of any avail to me, how often I have unconsciously or half-consciously transgressed; more malice may lie concealed in a word than in a deed, and more still in a thought. *Knowledge of sin is the only gain we can derive from the law.*
2. *Against excuses of sin* from external or in-

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ternal circumstances (*the world, fate, human nature*); we lose more by taking from God what is His, than if we give up all self-praise. Why did you not threaten or entice with God when men threatened or enticed you with the world, and seek to lead those to virtue who wanted to mislead you to vice? and have you always done the good you knew and were able to do? *That* ignorant sinner remains to be found who has not knowingly transgressed the Divine precepts.

3. *Of false satisfactions;* for they contain one and all an untrue and unhappy release from the state of guilt.

II. *The true way of getting acquitted of our guilt before God:*

1. *Ask what the confession of our sins is;* and,

2. *Consider how on the right confession of sin God the True and Righteous will forgive us our sins and cleanse us from all unrighteousness.*

The man who confesses his sins in Ps. xxxii., does not make a show of his wickedness, nor regard his transgressions with the fear or carelessness of the natural man, nor say *yea* to the general situation and complaint, and yet feel his guilt as he feels the regular pulsation of his heart, satisfied with his condition. No, his whole being, thinking, moving and life fully participate in his confession, which insists upon the full act and truth of our separation from sin and the accomplishing of all that to which grace in Christ will lead us. It is full knowledge of sin and of *our* sin in us; we feel truly the guilt and misery of sin and that sin imperils our life, we confess in despair unto salvation, yet not without faith, but in faith in holy Love. This is the way with the beginning and progress of being cleansed from all unrighteousness.

T. A. Wolf:—*Of the true constitution of those who live without the knowledge of sin.*

1. *Its marks:* rude security, tender selfishness, self-contented pride.

2. *Its consequences:* without the light of the truth, without the consolation of forgiveness, without strength for real amendment.

3. *Its end: either dying without the knowledge of sin*, partly with fearful presumptuousness, partly with a firm courage that might make us doubt our belief, *or attaining to a penitent and sincere knowledge of our sin.*

Krummacher:—*The throne of grace*—1. Is *concealed* from *ignorant* or *bad* self-righteous men; 2. *Unveiled*—to believers; 3. *Left too soon* by levity, idleness, or culpable opinionativeness.

Friedrich:—Either *God* is a *liar*, or *we* are *altogether sinners.* 1. A *call to decision* as to whether we will believe God's Word in general or not. 2. A *call from sleep* whether we will continue to yield ourselves to the dream of self-deception or not. 3. A call of the *judgment*, whether we will seek the grace of the forgiveness of our sins, or be lost forever.

Clauss:—*The Confession:* 1. What it is? 2. What are its effects?

Besser:—God grant that the truth be written not only in our confessions, but in our hearts!—No sanctification unless its root be forgiveness; and no forgiveness unless its fruit be sanctification.

[Stanhope:—On v. 9, "That the true purport of this condition be not mistaken, it is fit we remember that nothing is more usual in Scripture than to express a man's duty by some very considerable branch of it. Thus the whole of religion is often implied in the love or the fear of God; and thus confession here, no doubt, denotes not only an acknowledgment of our faults, but all that deep humility and shame, all that afflicting sorrow and self-condemnation, all that resolution against them, all that effectual forsaking them for the future, all that diligence to grow and abound in the contrary virtues and graces, all that entire dependence on the merits and sacrifice of our crucified Redeemer, all that application of His Word and sacraments ordained to convey this cleansing blood to us, which accompany such acknowledgments, when serious and to the purpose, and which are elsewhere represented as constituent parts of repentance and necessary predispositions to forgiveness. In the mean while, as the mention of this singly was sufficient, so was no part of repentance as proper to be mentioned as this; for it was directed to persons vain and absurd enough to suppose themselves void of sin, and thereby evacuating, so far as in them lie, the whole Gospel of Christ; for the Gospel propounds a salvation to all men, to be obtained only by His death,—a death undergone on purpose that it might propitiate for sin, and consequently a death needless to them who had no sin; a death of none effect to any who do not allow the necessity and trust to the virtue of it, for the remission of their own sins; but to all who do, so beneficial that God can as soon renounce His Word, as disappoint their reasonable expectations. His promise is passed, and He is faithful; the Judge of all the earth cannot but do right; His Son has paid the debt, and He is just; He will not therefore require from the principal what the Surety has already discharged. So sure are we to be happy, if we be but sensible how miserable we have made ourselves; so sure to be miserable, if puffed up with vain confidence in our own real impotence, and insensible that to Jesus Christ alone we owe the very possibility of our being happy."]

[Barrow:—"When from ignorance or mistake, from inadvertency, negligence or rashness, from weakness, from wantonness, from presumption we have transgressed our duty and incurred sinful guilt; then, for avoiding the consequent danger and vengeance, for unloading our consciences of the burden and discomfort thereof, with humble confession in our mouths, and serious contrition in our hearts, we should apply ourselves to the God of mercy, deprecating His wrath and imploring pardon from Him, remembering the promise of John: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—M.].

[*Sermons:*

Vv. 8, 9. Augustine: If we say that we have no sin, etc. Libr. of the Fathers, 20. 947.

Trench: Sin forgiven by a faithful and just God.

Ver. 9. Burnet, Gilbert: God's readiness to receive returning sinners. Pract. Serm., 2. 321.

Hook, W. T.: Auricular Confession. Controversies of the Day, 187.—M.].

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The Third Inference.—Reconciliation and Redemption.

CHAPTER II. 1–2.

1. My little children, these things write I unto you, that ye sin not. And if any man 2 sin, we have an advocate with the Father, Jesus Christ the righteous: And he[1] is the propitiation for our sins: and not for ours only, but also for *the sins*[2] *of* the whole world.

Verse 2. [[1] καὶ αὐτὸς—ἐστι. "And He is Himself." Lillie: "Here the emphatic or exclusive force of αὐτὸς is important. He is the only propitiation for sin. The penitent may trust the Advocate who, righteous Himself, died for him. Such an Advocate God will hear." The emphatic force is retained by Tyndale, Cranmer, Geneva (he it is that); Syr. Latin versions except Castal. (*ipse*), German (the same); French vss. (*c'est lui qui*) Bengel (*ipse. Hoc facit epitasin.* PARACLETUS *valentissimus, quia ipse* PROPITIATIO).—Lachmann following A. B. Vulg. places ἐστι before ἱλασμός.—M.]

[[2] German: "But also for the whole world." Winer, p. 599, specifies this clause as an instance of *oratio variata*, pointing out that in περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου, instead of the last words περὶ τῶν ὅλου τοῦ κόσμου, or instead of the first περὶ ἡμῶν might have been used.—M.]

EXEGETICAL AND CRITICAL.

Connection.—Luther is prepared to call him a theologian who is able to show the consistency and agreement of this passage. He agrees however with Augustine, who says: "*Et ne forte impunitatem videretur dedisse peccatis, quia dixit: fidelis est et justus, qui mundet nos ab omni iniquitate, et dicerent jam sibi homines: peccemus, securi faciamus, quod volumus, purgat nos Christus,—tollit tibi* malam securitatem *et inserit* utilem timorem. *Male vis esse securus, solicitus esto; fidelis enim est et justus, ut dimittat nobis delicta nostra, si semper tibi displiceas et muteris, donec perficiaris. Ideo quod sequitur? filioli.—Sed forte surrepit de vita humana peccatum. Quid ergo fiet? Jam desperatio erit? Audi. Si quis, inquit, peccaverit, etc.*" So Bede, Calvin, Calov, Düsterdieck. [Alford thinks that there is more in the connection than this: "It is not corrective only of a possible mistake, but it is progressive—a further step taken in the direction of unfolding the great theme of this part of the Epistle, enounced in ch. i. 5. The first step for those walking in the light of God was, that they should confess their sins: the next and consequent one, that they should forsake them, and agreeably to their new nature, keep His commandments. This verse introduces that further unfolding of our subject, which is continued, and especially pressed as regards the one great commandment of love, in our vv. 3–11."—M.]. The difficulty lies not so much in the sequence of ideas as in the ethical relation and agreement of the points under consideration, viz.: the grace of God and reconciliation through Christ, the universality and power of sin and man's wrestling with it. On the one hand, the aid of God and Christ must neither make us disheartened in the struggle with sin, nor render us confident that we are sure to have it, and, on the other, the power of sin must not terrify us as if all were in vain.

VER. 1*a*. *Call to the contest.* **My little children.**—Thus "*tum propter ætatem suam, tum propter paternam curam et affectum*" (Hornejus), and because he was their spiritual father (Gal. iv. 9), and as John called out to the lapsed youth (Euseb. *H. E.* III, 23); τί με φεύγεις, τέκνον, τὸν σαυτοῦ πατέρα; Lorinus ("*Diminutiva nomina teneri ac blandientis sunt amoris signa*"). So Ch. ii. 12, 28; iii. 18; iv. 4; v. 21, only *μου* is certain, but in ch. iii. 18, it is uncertain. Here, just in view of the danger, the most tender and heartfelt love is awake.

These things write I.—The Plural ταῦτα (not τοῦτο), has respect, not to a particular point, but to the whole in its vital harmony. We should be eager for the contest with sin, because God is light; because walking in the light is the preservative of our fellowship with God, and the means of deriving the benefits of the blood of Christ; because we must not deny having sin, and because God will gladly rid us of it.

That ye sin not.—This is the design of his writing. *Sinning* applies to particular sins, not to small faults and inadvertencies only which would properly be no sins; they might gradually fall even into mortal sin (ch. v. 16). It is neither = *peccatis manere* (Socinus, Episcopius), still less = to continue unbaptized (Löffler).

VER. 1*b*. *The aid.* **And if any man sin** [better: and if **any one** sin.—M.].—Not an antithesis (*Vulg.* δὲ), but simple copulation (καί); since even in zeal against sin there ever recurs the indubitable case of sinning (ἐάν τις cf. the note on ch. i. 6). [ἐὰν simply admits the *possibility* of sinning.—M.]. Both fighting against sin and sinning, go always together. The reference is general, and hence the apostle continues in the Plural. But the apostle does not affirm an inward necessity, that it *must* be so, as Calvin supposes: *nam fieri non potest, quin peccemus;* it may be so in fact, but the conditional particle must not be turned into a causal. Socinus also disfigures the thought; "*si quis peccat, i. e., post Christum agnitum, et professionem nominis ipsius adhuc in peccatis manet, necdum resipuit.*" The note of time and the intensification of the thought, are purely arbitrary; "for, on the one hand, a true Christian *may* sin, but he cannot *remain* in sins, and on the other, to one remaining in sins Christ is not the παράκλητος" (Huther). "If any one sin—not with the wilfulness of sin, but in spite of the will of his mind, which says *no* when sin is present." (Besser).

We have an advocate with the Father.—On παράκλητος see Lange on John xiv. 16, Vol. IV. p. 311 sq. [German edition.—M.]. The word has here undoubtedly a Passive sense, viz.: *advocatus*,

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orator, causæ patronus (Luther, *Vormund*), *intercessor*. Its application to Christ, although its application in the Gospel, is limited to the Holy Spirit (Jno. xiv. 16, 26; xv. 26; xvi. 7), is anticipated in the first of these passages by the words ἄλλος παράκλητος; Christ is also Paraclete, the Holy Ghost only another Paraclete; this is clear from the context. ["Christ is the real παράκλητος, the Holy Ghost His substitute" Huther.—M.]. Here Christ is παράκλητος πρὸς τὸν πατέρα (cf. on ch. i. 2), there the Holy Ghost is μεθ' ὑμῶν εἰς τὸν αἰῶνα. The Holy Ghost carries on the work of Christ in His followers, the world with its threatenings notwithstanding, but Christ pleads the cause of His followers before God the Father, interceding for them with Him, even as Heb. iv. 14–16; vii. 25–28; 8, 1sqq.; Col. ix. 24, relate to a transaction between the Father and the Son. The ὑπερεντυγχάνειν of the Holy Ghost, Rom. viii. 26, is a different matter, and does not affect the difference marked by John. The apostle says *Father*, not *God*, because the new relation into which those who are reconciled through Christ have been translated, is assumed as already existing; hence not only because the *Son* intercedes with Him, but because He intercedes for believers who, through Him, have become τέκνα τοῦ θεοῦ (ch. iii. 1, 2). The activity of the Paraclete is ἐντυγχάνειν ὑπὲρ ἡμῶν (Rom. viii. 34; Heb. vii. 25).—Ἔχομεν indicates two things. 1. The Plural, as in ch. 1, 6 sqq., denotes the general character of the intercession and the universal want of Christians of such an intercessor. Augustine's note is capital: "*Non dixit:* habetis, *nec:* me habetis *dixit, sed et Christum posuit, non se, et* habemus *dixit, non habetis. Maluit se ponere in numero peccatorum, ut haberet advocatum Christum, quam ponere se pro Christo, advocatum et inveniri inter damnandos superbos.*" [The same Father says in the same connection after the words cited at the head of this section under *Connection:* "*Ille est ergo advocatus: da operam tu ne pecces: si de infirmitate vitæ subrepserit peccatum, continuo vide, continuo displiceat, continuo damna; et cum damnaveris, securus ad judicem venies. Ibi habes Advocatum: noli timere ne perdas causam confessionis tuæ. Si enim aliquando in hac vita committet se homo disertæ linguæ et non perit: committis te verbo et periturus est?*"—M.]. 2. The Present indicates that the intercession is continued and permanent in its operation.

Jesus Christ the Righteous.—Δίκαιος is evidently put in antithesis to the still sinning children of God, and is not=ἅγιος, *innocens et sanctus* (a Lapide), but His sinlessness and holiness as manifested in His life, "righteous, unblemished and sinless" (Luther). While the sense of *bonus, lenis* suggested by Grotius is too weak here, as also in ch. i. 9, that given by Ebrard=δικαιῶν, says too much, and is incorrect, because it is not the province of the intercessor to δικαιοῦν, and that of Bede, who says, "*justus advocatus, injustas causas non suscipit,*" is equally inadmissible, because δίκαιος is not the adjective belonging to παράκλητον. Nor can it be taken in the sense of "*fidelis et verax*" (Socinus), like πίστος ch. i. 9. It corresponds exactly with the description of the interceding High-priest, Heb. vii. 26; cf. 1 Pet. iii. 18. Moreover here, where we have neither χριστὸν alone, nor υἱοῦ αὐτοῦ, but χριστὸν, preceded by Ἰησοῦν, with emphatic force, the reference is not to the λόγος ἄσαρκος, but to the λόγος ἔνσαρκος, who has shed His blood (ch. i. 7). For both in Heb. vii. 25 sqq.; iv. 14 sqq., and Rom. viii. 34, the intercession of Christ is connected with His suffering on the Cross, as part of His high-priestly work and office. If Grotius supplies, and on the strength of ch. v. 16; Gal. vi. 1; 2 Cor. ii. 6, puts after ἐάν τις ἁμάρτῃ "*Et se ecclesiæ regendæ sanandæque tradiderit*" remarking, "*non dicit: habet ille advocatum, sed ecclesia habet, quæ pro lapso precatur,*" and "*preces ecclesiæ Christus more advocati deo patri commendat,*" (Jno. xvi. 26,) it is not *a Spiritu Sancto, sed a Grotiana audacia*, as Calov expresses himself. The Plural ἔχομεν does not involve the idea of the Church, but designates rather every individual, even the most advanced Christian, for every one is the object of our holy Saviour's intercession. And this very thing is the comfortable help vouchsafed to those who fight against sin.—All this shows that Christ, who died for us and is now at the right hand of the Father, is our Advocate pleading the cause of every Christian with the Father, provided that, clearly and profoundly conscious of his guilt, he appear before God as a penitent, and fight manfully against the sin in his heart. Christ, as the Sinless and Righteous One, lays before the Father the supplication of the penitent sinner, supported by His intercession, and as He has died for him on the cross, as He has wooed and drawn him to Himself to walk in light, so He desires to preserve him therein, and to aid him towards the attainment of sanctification, in the continued activity of an advocate in glory, even as He did intercede for His followers in the days of His humiliation (Jno. xvii. 9; Luke xxii. 32; xxiii. 34).

VER. 2. *The assurance.* **And He is the Propitiation for our sins.**—Καὶ is here the simple *copula*, which adds a further particular, and, therefore, neither=*quia* (a Lapide), nor=*nam* (Beza). This particular relates to the Person of the Intercessor (καὶ αὐτος=*et ipse, idemque*) and is of perpetual validity and operation (ἐστί), like and parallel to the preceding ἔχομεν παράκλητον. The word ἱλασμὸς occurs only here and in ch. iv. 10, and there also connected with περὶ ἁμαρτιῶν ἡμῶν. The verb ἱλάσκεσθαι is also found in a *Passive* sense, Luke xviii. 13: ἱλάσθητί μοι τῷ ἁμαρτωλῷ, where the reflexive sense is not wholly quiescent; be (become thou) mercifully disposed, suffer thyself to be mercifully disposed, it is consequently ἵλεων γενέσθαι, *propitium fieri*. Or with the obliteration of the reflexive force peculiar to the Middle, it has an *Active* sense, *e. g.*, Heb. ii. 17: ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, to atone, expiate for the sins of the people, *expiare*. In classical Greek ἱλάσκεσθαι denotes only *propitium facere aliquem*, indicating the attempt of the pagan sacrifices to reconcile *God*. In Holy Scripture, and especially in the New Testament, God *is* not reconciled by us, but *reconciles*, as we learn from the instructive passage, 2 Cor. v. 18, 19, cf. Col. i. 20; Eph. ii. 16. Man is καταλλαγείς, God only καταλλάξας, ἀποκαταλλάξας ἑαυτῷ, εἰς αὐτόν. In *Clement Rom.* we find already ἐξιλάσκεσθαι τὸν θεόν, but it does not occur in a canonical writing. The Socinians have not overlooked this. Schlichting says: "*Non est ergo cur quispiam ex hac*

placandi voce concludat, deum a Christo nobis fuisse placatum" (see Delitzsch, Note on Heb., p. 97). The same view is very distinctly contained in our parallel passage, ch. iv. 10: αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ ἁμαρτιῶν ἡμῶν, God the Father has constituted the propitiation by sending therefor His Son. *He* Himself **is the propitiation**, which comprises the High-priest and the sacrifice. For according to Kühner 1, ¿. 378, p. 418, ἱλασμὸς denotes "the intransitive relation of the stem verb." It is, therefore, neither=ἱλαστήρ (Grotius, al.), for He is also the propitiatory sacrifice, nor=ἱλαστήριον (Bengel, Lücke, de Wette al.), for He is the Agent accomplishing the propitiation (or expiation). As He *is* the Light of the world, the Truth, the Life, the Way in Himself, and not only has, shows or brings it, so He is Himself the Propitiation; it is "really existing in His Person" (Düsterdieck); He is "not the Reconciler or Propitiator through something external to Him, but through Himself" (Lücke). Thus He is called our ἁγιασμός, 1 Cor. i. 30; cf. 2 Cor. v. 21.—Nor is He ἱλασμὸς Θεοῦ, but περὶ τῶν ἁμαρτιῶν ἡμῶν. The sins are the points with which the propitiation is concerned, to which it has reference (περί); neither substitution is mentioned here, nor the manner and means how this propitiation is accomplished and brought about. John evidently designates church-members by ἡμῶν (*fidelium*, as Bengel explains the word); he writes to Christians, not to Jews. The sequel also simply contrasts Christians and non-Christians. Bengel justly observes with reference to ch. v. 19: "*quam late patet peccatum, tam late propitiatio.*" On that account the apostle adds:

Yet not for ours only, but also for the whole world.—Here is simply *oratio variata*. He might have said: ἀλλὰ καὶ περὶ τῶν ὅλου τοῦ κόσμου, joining what precedes with ἁμαρτιῶν, or connecting before with ἱλασμός, οὐ περὶ ἡμῶν δὲ μόνον, which would answer to the conclusion as it stands. See Winer p. 599; [also Appar. Crit. v. 2, 2.—M.]. A similar variation is found Heb. ix. 7. The point is, therefore, not breviloquence (Ebrard), nor the supplying of τῶν (Grotius, de Wette, Düsterdieck). Nor was it because of the evil inhering in the κόσμος, since it is equally applicable to Christians (contrary to Huther). The Apostle's design was manifestly to show the universality of the propitiation, in the most emphatic manner, and without any exception. This renders any and every limitation inadmissible. We must not except with Calvin the *reprobos*, because of predestination; it is rather the double *decretum absolutum* which is here excluded. Neither is it admissible to take κόσμος as *ecclesia electorum per totum mundum dispersa* (as Bede does), nor to explain it of the heathen only (Oecumenius, Cyrillus, Hornejus, Semler, Rickli). In like manner we must not think only of the apostle's age, but rather of the totality of unbelieving mankind in general (Spener, Paulus, de Wette, Lücke, Sander, Neander, Düsterdieck, Huther). As in ch. i. 7, the work of Christ extends to *all the sins* of His people, so it extends here to the sin of the *whole world*, without distinguishing between contemporaneous and successive generations (Baumgarten-Crusius), or finding here any reference to the difference between *sufficientia* and *efficacia*. This renders it also perfectly clear that while Christ is the Paraclete of believing penitent Christians only, His propitiation has respect to, and is sufficient for all men in general. The idea of παράκλητος is, therefore, not wider than and including ἱλασμὸς, as Bede supposes ["*advocatum habemus apud patrem qui interpellat pro nobis et propitium eum ac placatum peccatis nostris reddit.*"—M.]; or, *vice versa*, ἱλασμὸς is not the wider idea including παράκλητος (de Wette, Rickli, Frommann); the two ideas are rather cöordinate, yet so that παράκλητος pre-supposes ἱλασμὸς; Christ has made a propitiation sufficient for all men. He *is* Himself the propitiation, and would fain appear before the Father as the Paraclete of all men. There are two different parts of the Redeemer's work, each having its real mode of action and effect, but of course in an ethical life-sphere.

DOCTRINAL AND ETHICAL.

1. *The frontiers of Christianity.*

Systems which, like Pelagianism, do not acknowledge the *necessity* (ἐάν τις ἁμάρτῃ) or like Manichaeism with its fundamental dualism, deny the *possibility* (ἵνα μὴ ἁμάρτητε) *of redemption*, if the question bears on the objects of redemption, and systems which, like Ebionism, deny the *Divinity* (δίκαιον), or in the opposite case, like Docetism, the *humanity* (Ἰησοῦν) of the Redeemer, if the question bears on the *subject* of redemption; such systems are wholly foreign to Christianity.

2. *Of Christ.*

a. Sinlessness and holiness is the fundamental trait of His Being. He requires neither an expiation nor the help of an advocate, but He makes the one and accords the other.

b. His work on earth is indicated by His being ἱλασμὸς περὶ τῶν ἁμαρτιῶν ἡμῶν—καὶ ὅλου τοῦ κόσμου. This implies,

α. As He is δίκαιος, and according to 1 Cor. i. 30: σοφία—δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις, so He is Himself, so there is existing in Him, also ἱλασμός; and beside Him and without Him there is no propitiation for our sins.

β. As He only is δίκαιος, and all men ἄδικοι, so it is He only who has made and does make a propitiation for all men; this affirms the universality of the only ἱλασμὸς.

γ. The atonement extant relates to the sins which violate the majesty of God, disturb the holiness of the order of His Kingdom, and are the products of an enmity to the Glorious One, so that they arouse the reaction of the ὀργή; and therefore, as distinguished from καταλλαγή, reconciliation which bears on sinners and creates a disposition, *reconciliatio*, ἱλασμὸς is to be taken in the sense of atonement, propitiation [or expiation] *expiatio*, and as regulating a disturbed relationship. *Expiation* renders quiescent the ὀργὴ τοῦ θεοῦ, whereas reconciliation allays the enmity of man in his ἁμαρτία, cf. Nitzsch, *System* ¿ 135.

δ. The effect of the ἱλασμὸς is that he, whose sins are expiated, ceases to belong to the κόσμος, but not irresistibly, nor by a physical process, but only as a real beginning and supporting foundation, on which we must take our stand, and progress, in order that the καταλλαγή may ensue,

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and that we may become partakers thereof; in our *ethical* demeanor we must do our part whenever occasion and aid are afforded us, otherwise we shall lose the ground of salvation, the beginning of blessedness, and the receptivity for the same. But our passage is silent as to the manner how it is done; even the αἷμα (ch. i. 7) is tacitly pre-supposed. Nor may an inference respecting *substitution* be drawn from this passage, as Nitzsch (*System*, p. 284) has done.

η. Christ is and remains the ἱλασμός—both for *all* sins and the sins of *all*, and for all ages and generations; His atonement is permanent in its operativeness. Not only in a general way, but the individual, every individual, is the object of expiation and reconciliation. This passage teaches the predestination of the salvation of all men.

c. *His work in heaven* is indicated by παράκλητος πρὸς τὸν πατέρα; which imports,

α. That it concerns a work after His entrance into His original glory, consequently that which the glorified Redeemer does for us in heaven; He is not only a *historical* person and power, whose influence is felt for centuries, like Luther and his reformation, and the Greeks with their civilization, but He is an *ever living person* above, and at the same time in the world's history.

β. Jesus, the Christ, is consequently the Paraclete, not only as to His Divine, or as to His human nature, but in His Divine-human person in its glory with the Father.

γ. This work concerns our need of help remaining after our expiation and reconciliation effected by Him on earth, which need of help consists in our repeated sinning anew, and the consequent peril threatening anew our filial relation to God the Father effected by him; He desires "to cancel again the effects of our sins on our relation to God," (Hofmann, *Schriftbeweis* 11, 1, p. 545), on the object of this work, are "believers still sinning in their walk in the light" (Huther), and that without any exception.

δ. This work of the exalted Redeemer is an *intercession* for Christians belonging to Him in faith; it is a real work of the Lord, since He not only silently waits for the effects of His reconciliation, but is actively engaged in pressing His merit with the Father, and that, as a *vocalis et oralis intercessio*. Our passage excludes all the intercessions of Romanism, those of the Virgin Mary, and of all the saints, who, as well as St. John, stand in need of intercession. See *Conf. Aug.* XXI., *Apol.* XXI. 10, sqq. For the saints are not *deprecatores*, still less *propitiatores*, *ut orent, non tamen invocandi*. It also dismisses the "grossly sensuous view" combated by Calvin when he says: "*nimis crasse errare eos, qui patris genibus Christum advolvunt, ut pro nobis oret;*" the *intercessio* is not *humilis*. But it is equally false to regard it as only symbolical, as *nuda interpretiva* (*per ostensa merita*), as *Bede* does, or only as the continuing effect of the work of redemption consummated by Christ in His death (Baumgarten-Crusius). Unfounded is the view of Köstlin (*Lehrbegriff*, pp. 81, 192), who understands παράκλητος to denote the eternal High-priest, who does not pray, but, as the Father for His sake loves also those who believe in Him, directly excludes intercession, because Jno. xvi. 26 expressly deprecates ἐρωτᾷν πρὸς τὸν πατέρα περὶ ὑμῶν. The intercession of the Paraclete, which contemplates the perfection of believers and their preservation in the Sonship, must be well distinguished from the asking intercession of the High-priest, which contemplates the acceptance of the Sonship, cf., Lange on John xvi. 26, Vol. 4, p. 343, n. 16. [German edition, M.].

3. *Of Christians.*

a. Sinfulness continues even in the most advanced Christians, and manifests itself in the constant recurrence of particular sins.

b. *The warfare against sin*, however, is earnestly insisted upon. John does not say whether it is possible to a believer *not* to sin; nor does he say that he *must* sin (Calvin: "*nam fieri non potest, quin peccemus*"), but demands that Christians should strive not to commit sin. The Apostle's love of the Church (τεκνία μου) constrains him to charge them not to sin, because those who sin not, keep themselves, (τηρεῖ ἑαυτὸν, ch. 5, 18) preserve their sonship with God and their regeneration (ch. iii, 6. 9). He views sin as man's ruin and ungodliness.

c. The Christian requires no other *human* mediator, or priest; he has become spiritual himself, and no longer secular, himself a priest and not a layman. These antitheses vanish to those who live in faith in Christ the Redeemer, do every thing through Him and for His sake, and refer every thing to Him.

HOMILETICAL AND PRACTICAL.

Sin should not be denied, but fought and conquered. Seek with Jesus the Sinless One for true humility in the knowledge of thy sin, and thou wilt find with Him the right courage to overcome thy sin. As thy perception of sin grows more keen, thy sensibility even of the most secret and most trifling sin more acute and delicate, thy sorrow for sin more profound, thy struggle with it more desperate, so thy perception of the Saviour's life and work will also grow more keen, thy hearing of God's still small voice more acute, thy joy over the cleansing power of His word and work more profound, the Lord's victory over thee and thy triumph with Him more certain. Although a man sanctify himself, he still sins. It is Jesus Christ, the Righteous, in His glory, who prays for the fallen, for an unrighteous world, that cannot forgive and forget any thing that judges and condemns. The *demand* not to sin is not devoid of *consolation*, if we do sin; but he only that strives to satisfy the demand will be satisfied with the consolation. Never forget that Christ has expiated sin, and that *He* had to expiate it, and thou wilt take a serious view of sin.

AUGUSTINE:—"*Ibi habes advocatum, noli timere, ne perdas causam confessionis tuæ. Si enim aliquando in hac vita committit se homo disertæ linguæ et non perit, committis te verbo et periturus es?*"

LUTHER:—The righteousness of Jesus Christ is on our side; for the righteousness of God is ours in Jesus Christ.—It is a certain fact, that thou art a part of the world: lest perchance thy heart might deceive thee and say: "The Lord died for *Peter* and *Paul—not for me!*"

STARKE:—Teachers should deal with their hearers as a father deals with his children; but

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then the hearers should so demean themselves that such a course is possible.—Whoso serves the Church of Christ with his writings, should examine himself as to the motive which prompts him; if he does unite with the motive of ambition or covetousness, it is sin to him; but if his motive is really and truly the glory of God, and he desires to make his gifts useful to men, it is well-pleasing to God.—Blessed consolation! Christ is our advocate and spokesman, who has taken our cause in hand! Rejoice, ye tempted ones! there is no danger. Our Saviour claims His right.—

HEUBNER:—The Christian promises of grace are holy and not designed to abet idleness; they are not given to careless and hardened sinners, but to sorrow-stricken, contrite and penitent sinners.—Here is expressly taught Christ's intercession for His people. It is of infinite value before God, because it is the intercession of the Righteous, of the perfectly Holy One, who may dare to intercede with God.

[CRANMER, ABP.:—"Christ was such an High Bishop, that He, once offering Himself, was sufficient by one effusion of His blood to abolish sin unto the world's end. He was so perfect a Priest, that by one oblation He purged an infinite heap of sins, leaving an easy and ready remedy for all sinners, that His one sacrifice should suffice unto all men that would not show themselves unworthy, and He took unto Himself not only their sins, that many years before were dead and put their trust in Him, but also the sins of those, that until His coming again, should truly believe His gospel. So that now we may look for none other Priest or sacrifice to take away our sins, but only Him and His sacrifice. And as He dying once was offered for all, so, as much as pertained to Him, He took all men's sins unto Himself."—M.].

[CHURCH HOMILIES:—"All men are God's creation and image, and are redeemed by Christ."—M.]

[BEVERIDGE:—"If any man's sins be not pardoned—it is not for want of sufficiency in Christ's sufferings, but by reason of his own obstinacy or negligence in not performing the conditions required for applying the sufferings of the human nature in Christ unto his own particular person. For seeing that that death, which was threatened to all mankind in the first Adam, was undergone by the whole nature of man in the second; hence all particular persons comprehended under that general nature, are capable of receiving the benefit of those sufferings, if they will but apply them rightly to themselves."—M.].

[BARROW:—"*The whole world* is here mentioned in contradistinction from all Christians to whom St. John speaketh in this place: that *the whole world* of which he says below, that it 'lieth in wickedness.' Ch. 5, 19. In this and in various other places, where Jesus is called the Saviour of the world, that the world, according to its ordinary acceptation, and as every man would take it at first hearing, doth signify the whole community of mankind, comprehending men of all sorts and qualities, good and bad, believers and infidels; not, in a new unusual sense, any special restrained world of some persons, particularly regarded or qualified, will, I suppose, easily appear to him, who shall, without prejudice or partiality, attend to the common use thereof in Scripture, especially in St. John, who most frequently applieth it as to this, so to other cases or matters."—M.].

[NEANDER:—"What now is the practical significance of this truth, that Christ, the Holy, is our ever-abiding Advocate with the Father? To this perpetual mediation through the living Christ, to His ever-abiding priesthood for those who are reconciled to God through Him, corresponds the ever-remaining need of mediation in believers, their constant dependence upon the priesthood of Christ, in union with whom they are a generation consecrated to God. Under every feeling of sin and infirmity, in all their temptations and conflicts, they may securely trust in their indissoluble union with this Divine human Personage, who Himself has felt all their necessities, and is near to them in the intimate sympathy of perfect love. Moreover, their whole inward and outward Christian life, flowing as it does from this sense of continual need of redemption, will take its character from this ever-continuing mediation of Christ, and their own conscious connection therewith."—M.].

[VER. 1. BUNYAN, JOHN: The work of Jesus Christ as an Advocate, clearly explained and largely improved, for the benefit of all believers. Many editions.

CHARNOCK, STEPHEN: The Intercession of Christ. Works, 8, p. 1.

FULLER, A.: Christianity the Antidote to presumption and despair. Sermons, 326.

HOOK, W. F.: Jesus Christ the Righteous. Sermons, 307.

Vv. 1. 2. CRISP, T.: Sermons, 2, pp. 251-386.
Revelation of grace no encouragement to sin.
The faithful Friend at the bar of justice.
Christ's advocateship for all the elect.
Christ's righteousness only dischargeth the sinner.
The act of believing is not our righteousness.
Faith the fruit of union.
Christ alone our Mercy-seat.

BEVERIDGE, BP.: The satisfaction of Christ explained. Works, 4. 162.

SEABURY, BP.: The atonement of Christ. Disc. 2. 118. M.].

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5. ***Mark of the walk in the light. Obedience to the commandments of God, especially brotherly love.***

CHAPTER II. 3—11.

3 And hereby we[1] do know that we know[2] him, if we keep[3] his commandments.
4 He that saith,[4] I know[5] him, and keepeth not his commandments, is a liar, and the

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5 truth is not in him. But whoso keepeth his word, in him verily is the love of God
6 perfected[6]: hereby know we that we are in him. He that saith he abideth in him
7 ought himself also so[7] to walk, even as he walked. Brethren,[8] I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.[9]
8 Again, a new commandment I write unto you, which thing is true in him and in
9 you;[10] because the darkness is past,[11] and the true light now shineth. He that saith
10 he is in the light, and hateth his brother, is in[12] darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in
11 him.[13] But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that[14] darkness hath blinded his eyes.

Verse 3. [1 German: "And hereby we know;" the emphatic *do* know in E. V. suggests an idea foreign from the text. —M.].

[2 German: "That we *have* known him." Lillie: "Have attained to this knowledge." Where knowledge is spoken of *merely* as present, γνώσκω. or οἶδα is used, not ἔγνωκα. See John's epistles *passim*.—E.V. vv. 13, 14; ch. iii. 6; iv. 16; 2 John i., and generally elsewhere."—M.].

3 Cod. Sin. has φυλάξωμεν for τηρῶμεν; which is, however, given as well. The future by no means suits the Apostle's thought.

Verse 4. 4 A. B. Cod. Sin. al. insert ὅτι before ἔγνωκα. John usually employs the *oratio indirecta* with the *infin.*, as in vv. 6. 9; ch. i. 6, or *temp. fin.* with ὅτι, as in ch. i. 8, 10. The *oratio directa* with ὅτι occurs only in one other place, ch. iv. 20. It is difficult to understand why ὅτι should have been introduced here from there. [Rather: ὅτι was possibly omitted by later transcribers, on account of the difficulty it presented.—M.].

[5 German: "I *have* known Him," ἔγνωκα see above on v. 3, note 2—M.].

Verse 5. [6 German: "In such an one the love of God is truly perfected." Lillie: "Truly in this man hath the love of God been perfected."—M.].

Verse 6. 7 C. Cod. Sin. insert οὕτως before περιπατεῖν. There is no reason why it should be inserted, although it might have seemed superfluous to some. [It is wanting in A. B. Vulg.—M.] It renders the thought very emphatic.

Verse 7. [8 German: "*Beloved*" M.] ἀδελφοί, Oecum, Mill, Wetstein, is weakly supported; ἀγαπητοί is manifestly the correct reading [A. B. C. Cod. Sin. Syr. Vulg. Griesb. Bengel, al. sustain it.—M.].

[9 German omits the words "from the beginning," at the close of the verse. The corresponding ἀπ' ἀρχῆς, omitted by A. B. C. Sin. al., are cancelled by Lachm., Tischend., Buttm., Theile.—M.].

Verse 8. 10 ὑμῖν, B. C. Cod. Sin., although the more difficult reading, is better authenticated than ἡμῖν (A.)

11 σκιά instead of σκοτία lacks the weight of authority, and is clear as to its tendency or origin from the contrast between the economy of the Old and New Testaments.

[German: "Passeth away," παράγεται. The Present should by all means be retained. German: already, ἤδη, better than *now*.—M.].

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cumstance of which it is a token, follows, he expresses this token variously and significantly, according to the various shades of meaning to be conveyed. Sometimes the token implied in the demonstrative, follows in a separate sentence, as in ch. iv. 2; sometimes the construction is slightly changed, and the sentence begun with ἐν τούτῳ is not regularly brought to a close, but continued in a new and correlative form; *e. g.* ch. iii. 24, where ἐν τούτῳ γινώσκομεν is taken up by ἐκ τοῦ πν. And this way of expression is closely parallel to that where ὅτι completes the construction begun with ἐν τούτῳ. So ch. iii. 16, 19; iv. 9, 10, 13. In these cases the full objective reality of the token, as a fact, is set forth. It is an undoubted fact that He has given us of His Spirit, that He has sent His Son: and from these facts our inference is secure to the other facts in question, that He abideth in us, etc. But in other passages we find instead of this ὅτι an ἵνα, ch. iv. 17, or an ἐάν, as here, John xiii. 35, or ὅταν, ch. v. 2. This ἐάν, ὅταν, mark the token implied in ἐν τούτῳ as one not actually existent, an historical or objectively certain fact; but as a possible contingency, something hypothetically and conditionally assumed: in other words as ideal." Düsterdieck, pp. 172, sq.—M.]. He is concerned with the fact,

That we have known Him.—The context must determine who is meant by αὐτὸν, God the Father or Christ; the reason must be sought in the section itself, where in vv. 3–6 we have first the repeated forms αὐτοῦ, αὐτῷ and αὐτὸν and once ἐκεῖνος, v. 6. As the latter evidently denotes Christ, so the former applies with equal certainty to God the Father. Hence it was not the immediately preceding verse in which Christ is spoken of, which induced the Apostle to use αὐτὸν and to understand thereby the Father, but rather the all-controlling thought, "God is Light," ch. i. 5. —So Bede, Oecumenius, Erasmus, Lücke, Jachmann, Baumgarten-Crusius, de Wette, Brückner, Düsterdieck, Huther, Ebrard. It is referred to Christ by Augustine, Episcopius, Grotius, Luther, Calov, Wolf, Lange, Sander, Neander. Socinus and Calvin are undecided. The word γινώσκειν, occurring twice in juxtaposition, bears each time substantially the same meaning: *to know.* But to know God is not a matter of the understanding only, a knowledge, a knowing, but matter of the whole man; it is an inward life, both matter of the will and of the mind; an entering into, a perceiving in order to be penetrated thereby, in order to receive it in receptivity. The object of this knowing becomes the substance of him that knows; the nature of the object of our knowing determines His coming near us and entering into relationship with us. God cannot be known without Himself; it is only by converse with Him that He allows Himself to be known (Oecumenius; συνεκράθημεν αὐτῷ, Clarius "*societatem habemus cum eo.*"); the knowledge of God presupposes and promotes life-fellowship with Him. This last particular is also intimated by the perfect ἐγνώκαμεν; the real fact of having known Him is described as finished, attended by an after-effect and still further development in continued and ever-growing knowledge; it is parallel to κοινωνίαν ἔχειν μετ' αὐτοῦ, ch. i. 6. Col. 3. "Inward affinity of life, real appurtenance is the unconditional pre-supposition both of knowing and loving; for only those in affinity with each other know and love each other" (Düsterdieck). *We,* the Christians, renewed in Christ, created to His image, are those who know. Hence it is false to take γινώσκειν like the Hebrew יָדַע in the sense of to *love* (Carpzov, S. G. Lange), or only as a theoretical understanding of Divine truth (Socinus, Episcopius); nor may we intermingle knowledge and love, and regard the latter as essential to the former (Bede, Oecumenius, Lücke), although knowledge is conditioned by love (de Wette).—[It is not mere theoretical knowledge, but vital, experimental knowledge flowing from God, being received into the heart, and His influencing our thoughts, our will and our actions. —M.].

If we keep His Commandments.—The verb τηρεῖν, probably connected with τέρας, [more probably with τῆρος, a watch, M.], a sign, denotes properly to pay attention, to observe, ἄνεμον (Eccl. xi. 4), τὴν φυλακὴν (Acts xii. 6), the beloved disciples (Jno. xvii. 11 sqq.), τὴν ἑνότητα τοῦ πνεύματος (Eph. iv. 3), ἑαυτόν (1 Jno. v. 18). Hence to preserve [keep in safety] (*observare, servare*) from loss, danger, injury. Fear, selfishness, hatred or love may be the motives of such preserving; the object of τηρεῖν enables us to infer the motive. *His* commandments=the commandments of *God the Father;* for the reference to Christ here is valid not so much because He gave commandments as because He kept them (cf. v. 6). *To keep the commandments* is not the same as ἐν φωτὶ περιπατεῖν (ch. i. 7), but an indispensable part of it, and moreover a distinct, cognizable part of the greater, wide and profound whole, and as a sign or token peculiarly fitted to mark a conclusion. The commandments of God are clear, simple, well-defined; the expression of His will, given as much for His glory as for our salvation, evidences of His holy love, of His sanctifying compassion, and of His salutary righteousness; they answer to His Being, and in like manner to the nature of His Law, and particularly to the nature of His creatures. If they originate in the love of God, the motive of obedience to them must also be the love of God, who gave them, and the love of themselves as the gifts of His love. But the words themselves do not warrant the opinion of Augustine and Bede, that John insists here upon love. He only demands the unexceptional keeping of the commandments of God, and by the use of the Article and the Plural (τὰς ἐντολάς), excludes any and every arbitrary selection. He lays down a sure and infallible token; and the erroneous view just stated proves it to be such. But he does not lay down this keeping as a fact by the use of ὅτι, but as a supposition by ἐάν; with this agrees also the choice of the word τηρεῖν instead of ποιεῖν (which is likewise conditioned by the words of our Lord in Matth. xxviii. 20: τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν). We cannot *do,* but only *keep* the commandments of God. And even this is very limited, unsatisfactory, liable to frequent and manifold interruptions. Least of all can it be John's meaning (according to ch. i. 8–10) to suppose Christians capable of fully keeping and practising the commandments of God. But notwith-

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5 truth is not in him. But whoso keepeth his word, in him verily is the love of God
6 perfected[6]: hereby know we that we are in him. He that saith he abideth in him
7 ought himself also so[7] to walk, even as he walked. Brethren,[8] I write no new commandment unto you, but an old commandment which ye had from the beginning The old commandment is the word which ye have heard from the beginning.[9]
8 Again, a new commandment I write unto you, which thing is true in him and in
9 you;[10] because the darkness is past,[11] and the true light now shineth. He that saith
10 he is in the light, and hateth his brother, is in[12] darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in
11 him.[13] But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that[14] darkness hath blinded his eyes.

Verse 3. [[1] German: "And hereby we know;" the emphatic *do* know in E. V. suggests an idea foreign from the text. —M].

[[2] German: "That we *have* known him." Lillie: "Have attained to this knowledge." Where knowledge is spoken of *merely* as present, γνώσκω. or οἶδα is used, not ἔγνωκα. See John's epistles *passim*.—E.V. vv. 13, 14; ch. iii. 6; iv. 16; 2 John i., and generally elsewhere."—M.].

[3] Cod. Sin. has φυλάξωμεν for τηρῶμεν; which is, however, given as well. The future by no means suits the Apostle's thought.

Verse 4. [4] A. B. Cod. Sin. al. insert ὅτι before ἔγνωκα. John usually employs the *oratio indirecta* with the *infin.*, as in vv. 6. 9; ch. i. 6, or *temp. fin.* with ὅτι, as in ch. i. 8, 10. The *oratio directa* with ὅτι occurs only in one other place, ch. iv. 20. It is difficult to understand why ὅτι should have been introduced here from there. [Rather: ὅτι was possibly omitted by later transcribers, on account of the difficulty it presented.—M.].

[[5] German: "I *have* known Him," ἔγνωκα see above on v. 3, note 2—M.].

Verse 5. [[6] German: "In such an one the love of God is truly perfected." Lillie: "Truly in this man hath the love of God been perfected."—M.].

Verse 6. [7] C. Cod. Sin. insert οὕτως before περιπατεῖν. There is no reason why it should be inserted, although it might have seemed superfluous to some. [It is wanting in A. B. Vulg.—M.] It renders the thought very emphatic.

Verse 7. [[8] German: "*Beloved*" M.] ἀδελφοί, Occum, Mill, Wetstein, is weakly supported; ἀγαπητοί is manifestly the correct reading [A. B. C. Cod. Sin. Syr. Vulg. Griesb. Bengel, al. sustain it.—M.].

[[9] German omits the words "from the beginning," at the close of the verse. The corresponding ἀπ' ἀρχῆς, omitted by A. B. C. Sin. al., are cancelled by Lachm., Tischend., Buttm., Theile.—M.].

Verse 8. [10] ὑμῖν, B. C. Cod. Sin., although the more difficult reading, is better authenticated than ἡμῖν (A.)

[11] σκιά instead of σκοτία lacks the weight of authority, and is clear as to its tendency or origin from the contrast between the economy of the Old and New Testaments.

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standing all the shortcomings of obedience to the commandments of God, and despite all the imperfections and sins of Christians and their life, there still remains a sharp contrast between those who remember the commandments of God to do them (Ps. ciii. 18), and those who do not mind them at all, or only know them. However great may be the difference of believers among themselves, their knowledge of God and their obedience to the commandments of God will be reciprocally related, and the latter will always remain a sure token of the former, which cannot be a fact in the life of Christians without the latter. On that account the Apostle, as is his wont, (as in ch. i. 8, 9), gives prominence to the opposite with a progression in the thought and by way of explanation. [Huther thinks it note-worthy that John never designates the Christian commandments by νόμος, a term used by him *only* with reference to the Mosaic code of laws, but mostly by ἐντολαί (only occasionally λόγος θεοῦ, or χριστοῦ); nor by the verb ποιεῖν (except in Rev. xxii. 14), but τηρεῖν. Paul uses the term τηρεῖν ἐντολήν only at 1 Tim. vi. 11; it occurs besides in the N. T. at Matth. xix. 17 (cf. ch. xxviii. 20). M.].

VER. 4. **He that saith I have known Him, and keepeth not His commandments, is a liar.**—The progression in the development and unfolding of the thought lies in the Singular, which sets it forth not as indefinitely general, but as general and true in its application to each individual. It lies moreover in the negative form, so that we may and must not only infer the knowledge of God from the keeping of God's commandments, and from other facts as well, but that the keeping of the Divine commandments, obedience, cannot and must not be wanting where there is a knowledge of God, which deserves that name. The words "*he is a liar*," moreover, are intensive and stronger than "he lies" (ch. i. 6), or "he deceives himself" (ch. i. 8). Not a single act, but his whole nature and being, is thus designated; the *lie* reigns in him. There may first of all be wanting self-examination in the light of divine truth, or it may be self-deception and unconscious hypocrisy, but the conscious lie will follow; one *desires* to appear more than one is. The further particular,

And the truth is not in him, gives emphatic prominence to the status, the emptiness of such a person, cf. ad. ch. i. 8, in *Exegetical and Critical.*

VER. 5, similar to ch. i, 8—10, in antithesis with v. 4, refers back to v. 3, by δὲ, but progressing both in the subject-clause and in the predicate-clause.

But whoso keepeth His word; literally: "*but whoso keepeth of Him the word.*"—Τηρῇ, keepeth, stands emphatically first, so αὐτοῦ precedes τὸν λόγον, and λόγον instead of the manifold ἐντολαί, in order to mark the unity. "*Præcepta multa, verbum unum,*" observes Bengel, and a Lapide correctly says: "*Dicit verbum ejus in singulari, quia præcipue respicit legem caritatis: enim ceteras omnes in se comprehendit.*" Hence ὁ λόγος is not the synonym of αἱ ἐντολαί (Huther), nor the comforting message of the gospel, nor the requirement of faith, but the revelation of the will of God as a unit, or the revelation of His commandments in their relation as a unit to His purpose of grace (Ebrard). As this sentence corresponds with "if we keep His commandments" (v. 3), and is more definite by the *pron. rel.* than is the other sentence by ἐὰν, so the ἐγνώκαμεν αὐτὸν is parallel with ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. It matters not how much we distinguish *knowledge* and *love*, and warn against their being confounded, they are nevertheless intrinsically connected and correlatives: "*Amor præsupponit cognitionem*" [says Grotius, which Huther admits, and adds M.]: "*Cognitio præsupponit amorem.*" Both are true. From this it is evident both that we must apply αὐτὸν, v. 3, to God the Father, and that ἡ ἀγάπη τοῦ θεοῦ must denote *our love of God* (as ch. ii. 15; iii. 17; iv. 12; v. 3.) *The knowledge of God* and *the love to God* must correspond with each other. This is the view of the majority of commentators, viz.: Bede, Oecumenius, Luther, Beza, Lorinus, Socinus, Grotius, S. G. Lange, Lücke, Jachmann, Baumgarten-Crusius, de Wette, Brückner, Neander, Huther, Düsterdieck, and others. Others (Flacius, S. Schmid, Calov, J. Lange, Bengel, Sander), understand the *love of God to us* (as in ch. iv, 9, 10), first in opposition to the Romish exposition of the meritorious *perfectio caritatis nostræ aut operum nostrorum*, and secondly on account of τετελείωται, which, they say, cannot be predicated of our love. But neither is it "the love commanded by God" (Episcopius) in which we have to exercise ourselves, nor the relation of reciprocal love between God and man, the *communio, societas* and *conjunctio, mutua amicitia et conjunctio* (Ebrard following several commentators, chiefly [German] Reformed), nor "*the love of God in us*, comprising both *God's love to us, through* which, and *our* love *to God*, in which we live." (Besser.) The explanation of τετελείωται, *is perfected, perfect*, is difficult. We have no right to dilute the word with *Beza*, as if John were speaking not of a *perfecta caritas*, but of an *adimpleta caritas*, without all show and hypocrisy, so that the reference were only to *sincere* love and τελειοῦν were only *mettre en exécution* [to put into execution.—M.]. Nor can it be right to hold with Socinus and his successors, the rationalists, that the reference is to a relative perfection adapted to the powers of man, because ἀληθῶς prohibits such an interpretation. It signifies, as in ch. iv. 12, 17, 18, *perfected, has become perfect.* "John supposes the case that somebody really keeps the word of God, and from this ideal stand-point says with the fullest right that such a keeping of the Divine commandments evidences a perfected love to God in practice (cf. Lücke). The more the ideal keeping of the sentence becomes apparent to us, so much the more do we perceive in it a paracletical power, an incentive to the realization of that ideal, a holding up of Christian duty, ὀφείλει, v. 6." (Düsterdieck). Calvin says: "*Si quis objiciat, neminem unquam fuisse repertum, qui deum ita perfecte diligeret, respondeo, sufficere, modo quisque pro gratia sibi datæ mensura ad hanc perfectionem adspiret. Interim constat definitio, quod perfectus dei amor sit legitima sermonis ejus observatio. In ea nos progredi sicut in notitia proficere decet.*" But Huther is perfectly right in his strictures of Calvin's view which approaches that of Socinus, who says: "*Est autem perfectio ista caritatis in Deum et obedientia præceptorum ejus ita intelligenda, ut non*

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omnino requiratur, ne ei quicquam deesse possit, sed tantum ut ejusmodi sit, qua Deus pro sua ingenti erga nos bonitate contentus esse voluit."—M.]. "Where the word of God is perfectly fulfilled, there the love to God is perfect; perfect love shows itself in perfect obedience. It is certainly true that the Christian at no moment of his life has reached this perfection, but is always only growing in that direction. John, however, does not refer to that here." The Apostle now quickly subjoins the concluding thought: **Hereby** (not "by the perfection of love" (Socinus), but "by obedience to the commandments of God," Huther, Ebrard; for this thought concerning obedience as the token of the knowledge of God and of life-fellowship with Him governs this whole thought-complex) **we know that we are in Him.** Ἐν αὐτῷ ἐσμέν is the final and summary expression of ἐγνώκαμεν αὐτόν, v. 3, and of κοινωνίαν ἔχομεν μετ' αὐτοῦ, ch. i. 6, of the inward life-fellowship of *Christians* with God. It is more than *man's* dependence on God in virtue of his inward relation to Him (as in Acts xvii. 28). As having known Him is not without *being in Him*, obedience of His commandments must stand as the mark of the knowledge of God, while the love of God [i. e., our love to God, M.] must supervene. What is said here amounts therefore to more than the explanation given by Grotius: "*Christi ingenii discipuli sumus.*"

VER. 6 is the final and full conclusion of this section.

He that saith he abideth in Him, ought himself also so to walk.—First: "*Synonyma, cum gradatione:* ILLUM NOSSE, IN ILLO ESSE IN ILLO MANERE, *cognitio, communio, constantia,*" (Bengel); then ἐντολὰς τηρεῖν, τὸν λόγον, περιπατεῖν καθὼς ἐκεῖνος. Ἐν αὐτῷ, particularly by the side of ἐκεῖνος (Jesus), and different from it, evidently denotes God the Father, and not Christ, as maintained by Augustine, Wolf, Neander, al., although the recollection of μένειν, the favourite expression of Jesus, which occurs ten times in John xv. 4–11, may have influenced the language of the Apostle in this passage; at all events, the *abiding* spoken of in the Gospel is also connected with a reference to the commandments. "*Being* and *abiding* in God denote one and the same fellowship with God. The latter term merely superadds the description of its *permanence* and *continuance*, which is not contained in the former." (Frommann.)

Ought (ὀφείλει) does not designate a mark or sign, but only the *obligation.*

So to walk even as He walked.—(*i. e.* Christ). This walking is not a mark or sign, which exists or might exist, or given as a touchstone to determine the Christianity of individuals, but simply designates the duty and obligation of Christians, as the disciples of Christ. Nor is it consequently a moment of *abiding* or *being* in God, a part thereof, but a goal to be reached, and a problem to be solved by every Christian, with the obligation of which none may dispense. So (οὕτως) to walk as Christ walked—is a requirement, compliance with which involves constant learning and ceaseless labour. The reference to Christ by καθὼς ἐκεῖνος occurs several times in this Epistle, ch. iii. 3, 7; iv. 17.

As He walked points neither to particular traits in the life of Christ, *e. g.* prayer for His enemies (Augustine), contempt of the world and its pleasures, and patience in sufferings (Bede), nor, as in 1 Pet. ii. 21, sqq., to His self-humiliation and suffering, nor only to His perfect obedience of the commandments of God, nor to His doing only; but it is the concrete representation of walking in the Light (ch. i. 7), of the Divine life in Christ, whose essence and kernel is love. So that Paul may even exhort us to *imitate, copy, follow God* (Eph. v. 1,) and *to walk in love* (v. 2). But this must not be confined to the inward disposition, but must have an adequate expression in all our doings, in our whole conduct, at every step of our life; hence περιπατεῖν. John and his mysticism are certainly not afflicted with sentimentalism. The emphatic οὕτως can hardly be dispensed with here [See Appar. Crit. v. 6, note 7.—M.].

Brotherly love in particular is now specified as a mark of true Christianity (vv. 7–11).

VER. 7. **Beloved**, so in ch. iii. 2, 21; iv. 1, 7, 11; in the last two passages it is particularly connected with the commandment of brotherly love. *Beloved* of God the Father in Christ, whom they ought to follow in that they walk in love to the brethren, as He did. [Huther: "Such an address does not necessarily indicate a new paragraph, but it bursts forth also in cases when the matter in question is to be brought home to the hearts of readers or hearers; which is the case here."—M.].

I write not a new commandment to you.—The whole context, both what immediately precedes and what follows, requires us to regard this ἐντολή as a *commandment*, even as the commandment of *brotherly love.* The consideration of v. 6 teaches first that ὀφείλει constrains us to hold fast to the meaning of ἐντολή, *commandment*, and secondly exhorts us to walking after Christ; while v. 9 treats of love to the brethren. The latter is the definite and explicit declaration of what is implied in the former. It is improper to say that the reference here is to the different commandments; the commandment, to walk after Christ, and the commandment, to love the brethren; the two commandments are not *alongside* one another, but *inside* one another, and so that the latter is included in the former, not *vice versa*, that consequently the former is more general and less definite than the latter, whereas the latter is particular and clearly defined [*i. e.* Walking after Christ is the general, loving the brethren the particular.—M.]. A separation is impossible here; nor must vv. 7–11 be subdivided as if vv. 7, 8 treated of something different from vv. 9–11. That which is stated in such explicit and definite terms in the second half, with reference to the first half of the whole section, must be already contained and intimated in the first half. The argument proceeds from the *formal*, as given in the walk of Christ, to the *material* which is contained therein. The connection is supported by the Apostle's mode of treatment. For in ch. iii. 11, 23; iv. 7, 21, he uniformly passes from general precepts to the commandment of love. Jno. xv. 13, 17, and particularly ch. xiii. 34, present an analogy, and supply the basis for this part of the Epistle. 2 Jno. 4–6 is the perfect parallel passage which specifies walking in truth, walking after His commandments, walking in the new comandments, which we had from the be-

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ginning, and which they had heard. The corresponding points here are walking in the light, walking as He walked, after the commandments of God, in love of the brethren. But the reference cannot by any means be to walking after Christ *per se* in v. 6, because just there the ἐντολή is described as ὁ λόγος ὃν ἠκούσατε. The commandment given is therefore, not Christ's *walk* which is *seen*, but His *Word*, which is *heard;* the commandment was not only given in acts, but *spoken* in the word. Of course we must not understand ὁ λόγος as designating the Gospel which is preached, and make it the ἐντολή. Lastly, the general grammatical usage forces us to take ἐντολή [in its usual sense—M.] as *commandment*, and not in the sense of doctrine or truth, as Flacius, Calov, J. Lange, Rickli, Ebrard understand it. We ought therefore to agree with Augustine, Bede, Oecumenius, Theophylact, Luther, Calvin, Baumgarten-Crusius, de Wette, Neander, Sander, Huther and Düsterdieck, who understand the commandment of brotherly love, and not with expositors like Beza, Socinus, Episcopius, Lücke, Frommann and others, who hold that the commandment applies only to walking after Christ. [It is doubtful whether Braune's view of the relation between *walking after Christ* and *loving the brethren* is correct. It strikes me that the case is stated with greater lucidity and correctness by Huther, who says with reference to the two views of the commentators: "These two views seem to be opposed to each other, but they *are* opposed only when it is assumed that John's design was to specify a particular commandment in contradistinction from other commandments. But that assumption is erroneous: the commandment to keep the commandments (or the word) of God after the pattern of Christ, or to walk in the Light, is none other than that of loving one's brother. From ch. i. 5, onwards John does not refer to different commandments, but to a general commandment of the Christian life, which flows from the truth that God is Light. The reference is to this commandment when John, in order to bring the matter right home to the hearts of his readers, says: οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, so that ἐντολή does not refer to a commandment he is about to specify, but to the commandment he had already specified before (however, not in v. 6 *only*), and which he is about to define more clearly in the sequel as its *concrete* substance." This view Huther pronounces in agreement with that of Düsterdieck: "The solution of the riddle is . . . . that the holy commandment to walk as Christ did walk, is fully and essentially contained in the commandment of brotherly love." "We encounter here the view that as the whole exemplary life of Christ is contained in His love of us, so our whole walk in the Light is substantially nothing else than following after Christ in this full brotherly love."—M.].

The words "*not a new commandment*" are explained by what follows:

But an old commandment, which ye had from the beginning; this old commandment is the word which ye heard.—The commandment, therefore, is not *new*, but *old*, because the readers do not only now learn to know it by his writing, (γράφω), but because they have it already, and had it *from the beginning*. It is also said how they did receive it; they had *heard* it, that is, it had been announced to them. This renders it necessary to refer ἀπ' ἀρχῆς to the beginning of Christianity, and the Christian standing of the readers; for the beginning, as far it concerns their life, cannot be anterior to their time, but must coincide with their life and the time when it was announced to them. So, also. v. 24; ch. iii. 11; 2 Jno. 5, 6. *Ye* can never mean *majores vestri* (Grotius), but designates the readers themselves, the Church, to whom the Epistle is addressed. Nor is there room for a distinction between Jewish Christians who had it already formerly, and Gentile Christians who had only heard it by the preaching of the Gospel, as Wolf draws it, and for saying that the beginning in the case of the former denotes what is written in the Old Testament by Moses (Flacius, Clarius), and that in the case of the latter the beginning dates even from the creation, written in their heart and conscience (the Greeks, fully corresponding with what Luthardt, *on free-will*, p. 12, sq., 22, observes as a characteristic of the Greek Church which is fond of connecting Christianity with the sphere of the universally *human* as contradistinguished from the Latin Church, which prefers to give prominence to the specific newness of the *Christian*, Baumgarten-Crusius, Credner). But we must not say that ἀπ' ἀρχῆς bears precisely the same meaning as in ch. i. 1; ii. 13, 14; iii. 8, since the meaning is determined by the context, which points here to the beginning of the Christian life. This is the view of most commentators, viz.: Calvin, Beza, Socinus, Episcopius, Lange, Rickli, Lücke, de Wette, Sander, Neander, Besser, Düsterdieck, Huther and al.—The Article in the addition (ἡ ἐντολὴ ἡ παλαιά) marks once more the age of the commandment which had already been indicated by the antithesis (οὐκ-καινήν, ἀλλὰ παλαιάν). It is called straightforth ὁ λόγος, ὃν ἠκούσατε, because, as all ἐντολαὶ run together in the one ἐντολή, as this one ἐντολή runs through and fills the whole λόγος, the evangelical ἀγγελία: "We should love one another as Christ has loved us;" wherefore ὁ λόγος is not the chief substance of the word, but the word itself. As εἴχετε meant that they had, knew and used the commandment, so ἠκούσατε adds how they came to possess it: by the preaching of the Apostles. The addition is, therefore, not a correction of γράφω, as if John wanted to say: it is not I that give it to you now while I am writing, but you have heard it long ago of Christ (Baumgarten-Crusius), [for ἠκούσατε has no immediate relation to γράφω, but to εἴχετε.—M.].

VER. 8. **Again I write unto you.**—Πάλιν indicates a close connection with the preceding verse, rendered unmistakable by the repetition of the same word in the same form: γράφω, v. 7, —πάλιν belongs to the verb (Lücke, de Wette), although ἐντολὴν καινὴν stands before γράφω, and signifies *again*, once more, a second time, and Erasmus, with whom most commentators agree here, is not wrong in saying (against Huther): "*et contrarietatem declarat et iterationem*," because πάλιν is used by Homer and Hesiod in the sense of *back, backward*, and *against*, πάλιν ἐρεῖν to *gainsay* [*i. e.*, say *against*—M.], but in Herodotus and Attic, and later writers generally, it bears almost

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the exclusive signification of *again*, *once more*, *anew*; but Erasmus errs when he adds: "*hic non repetitionis sed contrarietatis est declaratio;*" it is here corrective and epanorthotic (Beza, Episcopius, Calov, Wolf, Lücke, al.).—Γράφω, both here and in v. 7, denotes the present act of the Apostle, and has its ordinary, literal sense, not=I *pre*scribe (Baumgarten-Crusius), nor does the Accusative following γράφω admit the construction =I write *of*, *concerning* the commandment.

[As] a new commandment, which thing is true in Him and in you.—[Knapp's paraphrase πάλιν (ὡς) ἐντολὴν καινὴν γράφω ὑμῖν (τοῦτο) ὅ ἐστιν ἀληθές is the basis of *as* bracketed in the text.—M.].—This is a further proof of the close connection of this verse with v. 7; John adheres to what he had just said, writes still on the same point, and it is, therefore, simply impossible to make v. 8 begin a *new* paragraph, as does Ebrard. The clause ὅ ἐστιν ἀληθὲς relates to the preceding matter, as is evident from the relative pronoun, and cannot be connected with the following clause introduced by ὅτι, as Ebrard thinks. The Neuter forbids our regarding it as a relative clause belonging to καινὴ ἐντολή, as maintained by Düsterdieck, who assumes a *constructio ad sensum*, and says that "the real substance of ἐντολή is declared to be true, both in Christ and in the readers," but this would require ἥ—ἀληθής (Lücke), and "the thing required by ἐντολή is nothing else but the ἐντολή itself" (Ebrard). We must take it rather as coördinated with ἐντολὴν καινήν, and construe it like ἐντολὴν καινήν, as the object of γράφω. The above-mentioned paraphrase of Knapp is the most simple construction, although we must not attach to the inserted ὡς the meaning of "*tanquam si nova esset,*" as Knapp does, for then it could not be called a new commandment; yet both the Apostle and our Lord Himself describe it by the epithet *new* (Jno. xiii. 34); ὡς, moreover, denotes the reality (Rom. xv. 15, and elsewhere), and is well adapted to being supplied, in order to point out the right explanation.—But we have to begin with the explanation of ὅ ἐστιν, which stands emphatically first; the reference is consequently to that, *which is—in Him and in you.* Αὐτός by the side of ὑμῖν denotes a person, so that ἐν αὐτῷ is not =*per se ac simpliciter* (Socinus), and the context requires its being explained of Christ and not of God (Jachmann, who is then compelled to understand ἀληθὲς in connection with ἐν αὐτῷ, in a different sense from the same word in connection with ἐν ὑμῖν; *in God* it has its reason, *in you* it has its evidence). There is no reason why the preposition should be rendered *respectu*, in respect of, or *by* (which something may be known, identified as true, de Wette); it simply means: *in* or *with* Christ and you. At the same time ἀληθὲς bears of course the sense of *real*, as in Acts xii. 9 [*i. e.*, it denotes *actual reality* (Huther, Meyer)—M.]. The sentence, moreover, must not be torn to pieces after the manner of Erasmus, Episcopius and Grotius: "*quod verum est in illo, id etiam in vobis verum est, esse debet.*" But brotherly love evidenced in the walk is true in Christ the Head and in the readers of the Epistle, as the members of His Body. No matter how great the difference of that reality may be, it is still there [is actually, really extant.—M.]. This stands as a *new* commandment, and, therefore, John writes it thus. He considers the ἐντολή as the main point, places it first, and then predicates of it that it is *new*, after having previously called it *old*.—He called it *old* from the stand-point of the present with regard to the former entrance into Christianity, which took place long ago; he describes as new that which is true in Christ and His people, and sees first in Him what is now also in His people, what Christ required of His followers as a new commandment (Jno. xiii. 34), and from this stand-point, from their entrance into Christianity and their fellowship with Christ, he, like the Lord Himself, calls this a commandment which is *new*. The Apostle consequently does not refer here to the permanent duration of the commandment of brotherly love, which requires to be constantly inculcated anew (Calvin: "*perpetuo vigere,*" Socinus, Knapp, al.), nor to man's new birth (Augustine, Bede, al.). It is new by the very words added by Christ Himself in Jno. xiii. 34: "καθὼς ἠγάπησα ὑμᾶς," as He has proved it in fact, and as he does effect and operate it in His people. [Huther: "The sense is: that which is already true, *i. e.*, a reality, in Christ and in you, to wit: the τηρεῖν τὰς ἐντολὰς τοῦ θεοῦ (cf. Jno. xv. 10, where Christ says of Himself: ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα), I write to you as a new commandment," and then he adds in a foot-note, "It is manifestly not more surprising that John sets up before his readers anew as a commandment that which has already become a reality in them, than that he announces to them truths, of which he says himself that they know them already."—M.].

Because the darkness passeth away and the true light shineth already.—This sentence answers the question: Why does the Apostle write as a commandment which is new that which is true in Him and the readers of the Epistle? Hence ὅτι is simply causal, *because;* and this whole sentence corresponds exactly with the preceding (Düsterdieck, Huther). Ὅτι, consequently, is not merely dependent on ἀληθές or ἐντολή (Socinus, Bengel, Ebrard), so that it has declarative force=*that;* the point is not to prove that the light shineth and that the darkness passeth away, nor could that be the substance of a commandment. Nor can we divide (with Lücke and Brückner) the sentence that the commandment of walking in the light manifests itself as *new* in Christ (in whom the true light has appeared), and in the readers (in whom this light diffuses itself and shines already, scattering the darkness), and refer the former to ἐν αὐτῷ, which is not said at all, or to τὸ φῶς φαίνει, and the latter to ἐν ἡμῖν or ἡ σκοτία παράγεται. We have no occasion or warrant for doing so. The antitheses ἡ σκοτία and τὸ φῶς ἀληθινόν must be taken in an ethical sense, and denote the sinful and the holy, as the elements in which one lives and walks; and this construction is rendered necessary by the subsequent verses and the whole context. Both are opposed to each other, but they exist alongside each other, increasing or decreasing (παράγεται—ἤδη φαίνει). The former consequently does not denote the economy of the Old Testament or paganism, which indeed were never without light, nor the latter only the per-

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son of Christ, as in John i. 9 (Oecumenius, Bengel), nor "*Christus una cum doctrina ejus et effectus fide et caritate*" (Lange); for the expression has a wider reach. The σκοτία denotes the whole power and sphere of the ethical life, separate from communion with God (the Light in Whom there is no darkness), still fighting against the Light, but evermore condemned (Jno. iii. 19), constantly overcome and consuming itself; but the Light, which is God (ch. i. 5), embraces whatever belongs to His Kingdom, and keeps believers in communion with Himself (Düsterdieck). The Light is called τὸ ἀληθινόν, which is not only real (ἀληθὲς), but the true light answering to the real truth, embracing and effecting the real truth. (Ibid.) [Eternal, essential Light, of which earthly light is only a transitory image.—Huther, Neander.—M.]. So Luke xvi. 11; 1 Thess. i. 9. It is just the life of the Lord, wherein *is* that which shines, bursts and shines forth with ever increasing strength; this real Being is the Light, the true Light (John i. 4). In παράγεται we have first of all to preserve the Present form. The Vulgate renders falsely "*tenebræ transierunt;*" so do Luther, "is past," Calvin [and E. V. "is past"—M.]. It is unnecessary to construe it passively with Besser, Sander, Bengel, (*traducitur, commutatur, ita ut tandem absorbeatur*); it is Middle, like παράγει, 1 Cor. vii. 31 (so Oecumenius, Wolf, Lücke, de Wette, Düsterdieck, Huther): it is passing away, vanishing, disappearing. With this corresponds ἤδη φαίνει, said of the Light, it shineth, *shineth already*, not *now* (Luther, E. V.); the darkness makes room for the light, the light begins already to break through. [Huther, who adds, "so that neither the darkness is entirely past, nor the light entirely established."—M.]. The transition from the reign of darkness to that of the Light is thus indicated and referred to the future, when the conflict thus begun will end in the full victory of the Light. Hence in the words ὅ ἐστιν ἐν ὑμῖν John expresses not so much an encomium on his church, as a declaration of his joy in the continued working and the commencing and progressing victory of the Lord and His Kingdom. From this point of view the reading ὑμῖν only can be received as authentic, as bringing out the true sense of the passage in an undiluted form, which would certainly be awakened by the reading ἡμῖν, and lessen the Apostle's pure rejoicing over his church, as the work of Jesus Christ. [Rickli: "John says this in relation to the *time* in which they live, and during which the great work of the Lord took a wondrously rapid course of development. The true Light, the Lord in His perfect revelation of Divine truth, *shines already;*—already the great morning dawns for mankind. When the Lord returns, then will be the full day of God. This revelation . . . believers go to meet.—M.].

VER. 9. **He that saith he is in the light and hateth his brother.**

For the form cf. v. 4, for the thought see ch. i. 6, 7. Φῶς here denotes neither Christ (Spener), nor the Church (Ebrard: "The Church of those in whom the fact ὅτι τὸ φῶς ἤδη φαίνει has become an ἀληθές"); for since τὸ φῶς, v. 8, denotes the holy, the sphere of the Divine life, no other sense can be admitted here. The Apostle regards as his *brother* particularly the believer in Christ, as γεγεννημένος ἐκ τοῦ θεοῦ (ch. v. 1); the love of the brethren, as the children of a loved Father, rests on the love of God, who has regenerated them (ch. v. 1; iii. 10.). Likewise in the Gospel (Jno. iii. 16; xv. 12, sq.; xiii. 34; xx. 17; xxi. 13); St. Peter also gives φιλαδελφία in the same sense (1 Pet. i. 22, sq.), and actually distinguishes it from ἀγαπή which he takes in the sense of φιλανθρωπιά (2 Pet. i. 7), (Luther, common love). "*Ipsa appellatio amoris causam continet* (Bengel). Whether ἀδελφὸς denotes elsewhere an actual brother or a cousin, Jno. vii. 3, 5 [see my article "*Are James the son of Alphæus and James the brother of the Lord identical,*" in Princeton Review, January, 1865—M.], or members of the same nationality, Acts xxiii. 1, or=ὁ πλησίον, ὁ ἕτερος, (Matth. xviii. 35; vii. 3; Luke vi. 41; Jas. iv. 11), the context must always determine the sense, and the context here refers decidedly to Christian fellowship. Hence Grotius is wrong: "*sive Judæum, sive alienigenam; fratres omnes in Adamo sumus*"), as well as Calov and Lange [who give a similar exposition.—M.]. It is improper to take μισεῖν as "*post habere, minus diligere, non colere*" (Bretschneider); it means *to hate;* but it is not specified here to which degree of hatred he has come to whom reference is made; it is left undecided whether his hatred be germinating and initial, or mature and fully developed. Not even the faintest degree or colouring of hatred can be compatible with this ἐν τῷ φωτὶ εἶναι. That saying and this hating are so little in agreement, and this hating imports so much more than that saying, that John continues, saying,

Is in the darkness until now—in sin, in the atmosphere of the sinful, *until now, yet*, at this hour, this very moment. But along with all this severity and profound earnestness which insists upon one thing or the other, runs the intimation of a hope of return. [Huther: "Like φῶς and σκοτία, μισεῖν τὸν ἀδελφόν and ἀγαπᾶν τὸν ἀδελφόν mutually exclude each other. They are two diametrically opposed biasses of life; a man's doings belong *either* to the one *or* to the other; that which does not belong to the sphere of the one, appertains to that of the other. Each denial of love is hatred, each conquest of hatred is love." Düsterdieck:—"Nothing can be more shallow and weak as compared with the ethics of the whole Scripture. All the truth, depth, and power of Christian ethics rest on the '*aut* . . . *aut*,' so distinctly insisted on by St. John. On the one side is God, on the other the world: here is life, there is death; here love, there hate, *i. e.* murder; there is no medium. In the space between, is nothing. Life may as yet be merely elementary and fragmentary. Love may as yet be weak and poor, but still, life in God and its necessary demonstration in love, is present really and truly, and the word of our Lord is true: "He that is not against me is with me," Luke ix. 50; and on the other side, the life according to the flesh, the attachment to the world, and the necessary action of this selfishness by means of hatred, may be much hidden, may be craftily covered, and with splendid outer surface; but in the secret depth of the man, there where spring the real fountains of his moral life, is not God but the world; the man is yet in death, and can consequently love nothing but himself, and must

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hate his brother; and then the other word of the Lord is true, "He that is not for me is against me," Luke ix. 23. For a man can only be either for or against Christ, and consequently can only have either love or hate towards his brother."—M.].

VER. 10. **He that loveth his brother, abideth in the light, and a stumbling-block is not in him.**—Not only an antithesis to v. 9, but also a progression in the argument: *μένει*, for every thing depends on the *abiding* which must be the result of *being* cf. v. 6. The sentiment is prepared in ἕως ἄρτι v. 9 by the fine allusion that hatred of the brother and being in the darkness, must be overcome, and that being in the light and in love must be maintained. Hence we cannot say with Ebrard: "The exercise of brotherly love is of itself a means of strengthening and confirming the new life; from brotherly fellowship there flow for the new man refreshing and quickening streams of his faith." But the love of the brother acts and moves within the sphere of light, not without growth which strengthens itself there; the impelling power is that which evinces itself in brotherly love, faith in the Father, faith in the Only Begotten of the Father, who gives us the power to become the children of God. He that loves his brother ever grows more firmly rooted in holiness, the kingdom of light; growth takes place *in* brotherly love, but brotherly love does not produce it; He only produces it who produces fellowship with Himself and the love of the brother. John knows only *aut—aut*, hating or loving: "*ubi non amor est, odium est, cor non est vacuum*" (Bengel). The sentence, σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν fully corresponds with v. 4; ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. The comparison of these two verses facilitates the understanding of our passage. τὸ σκάνδαλον, or ὁ σκάνδαλος (Hesychius) is [the rendering of the LXX, M.] for מִכְשׁוֹל or מוֹקֵשׁ properly ἐμπόδισμος, σκανδάληθρον (τὸ ἐν ταῖς μυάγραις), πρόσκομμα; hence βάλλειν, τιθέναι σκάνδαλον. So λίθον προσκόμματος, πέτρα σκανδάλου Rom. ix. 33; 1 Pet. ii. 7; cf. Is. viii. 14; xxviii. 16; Rom. xiv. 13. It is always a stumbling against, an offence given, but it is left undefined whether it is given with or without guilt. Christ Himself, the Crucified One, is 1 Cor. i. 23: Ἰουδαίοις σκάνδαλον. The guilt of the σκάνδαλον may reside in him to whom it is given, who takes it, who is offended at it and falls. Here it is said: ἐν αὐτῷ οὐκ ἔστιν. In him, who loves his brother and abides in the Light, in the holy, is not σκάνδαλον, is not that which offends, gives offence, causes himself or others to stumble and fall, such as envy, suspicion, want of sympathy, harshness of judgment, pride—all σκάνδαλα to himself and also to others. "*Qui fratrem odit, ipse sibi offendiculum est et incurrit in se ipsum et in omnia intus et foris; qui amat expeditum iter habet.* Bengel. This seems also to be the exposition of Düsterdieck, who says: "Occasion of stumbling and falling, the lust of the flesh is still extant in believers, but they are always sure of the virtue of the blood of Christ which hallows and increasingly removes every σκάνδαλον (ch. i. 7, sqq.). It is inadmissible to explain ἐν αὐτῷ=αὐτῳ, as Grotius does (*est metonymia et ἐν abundat; sensus: ille non impingit.* Ps. cxix. 165), or de Wette (*with him* [for him] there is no offence), or Neander (there is no offence with him, he himself does not stumble) or to explain αὐτῷ with Lücke and Sander of the external sphere of life, because in the case of Christians σκάνδαλα lie in the world, not in himself. What Vatablus says is only half true; *nemini offendiculo est;* the same applies to Johannsen: "he gives no offence; Ebrard: "there is nothing in them whereby they give offence to the brethren; and Huther, "there is nothing in him which becomes an offence to himself:" the reference to others has also been given by Calov, Jachmann, that to himself by Bede, Luther and Calvin.

VER. 11 concludes this section in antithesis to v. 10, taking from that antithesis that which helps the further development of the thought.

But he that hateth his brother is in the darkness and walketh in the darkness.—Here we find περιπατεῖν ἐν τῇ σκοτίᾳ, superadded to εἶναι ἐν τῇ σκοτίᾳ v. 10. The latter denotes the *status* or *habitus* (Sander), or *affectus* (Grotius) the disposition, state, the former the *actus*, operation; so also de Wette and others. "Both the being (the assumption) and the doing (the consequence) of the unloving belong to the darkness; cf. Gal. v. 25" (Huther). "He that hateth his brother, both as to his *person* and as to his *walk*, belongs to the darkness, the sphere of the sinful" (Ebrard). Closely connected with this is:

And he knoweth not where he goeth to—answering to the σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, v. 10. The particle ποῦ, *where*, not *whither*, denotes rest; ὑπάγειν however is not *to go*, but to *go away to, to go to;* the word describes a calm walking, not a mere moving to and fro, but a progressive moving towards an end or goal. So Jno. iii. 8; viii. 14; xii. 35; also Jno. vii. 35; ποῦ—πορεύεσθαι; ch. xx. 2, 13; ποῦ ἔθηκαν. The unloving man sees and knows not which way he is going; he walks with darkened eyes on a dark way. Luther ("they fancy that they are going to rest and glory, and yet go to hell"); and Cyprian ("*it nescius in gehennam, ignarus et cæcus præcipitatur in pœnam*") look at the extreme goal, but we should not lose sight of the immediate consequences of a selfish and unloving being and walking. The matter is so very important, that the Apostle substantiates his statement, saying:

Because the darkness hath blinded his eyes.—Τυφλοῦν, to blind, to make blind must not be changed into "surrounding with darkness," or diluted by a *tanquam* (Lücke and others). The unloving man himself is dark, and the darkness is in him, in his eyes, not only round about him. Jno. xii. 40; cf. Is. vi. 9, sq.; Matth. xiii. 14, sq.; and N. pp. Acts xxviii. 26, sq.; also 2 Cor. iv. 4.

DOCTRINAL AND ETHICAL.

1. Here we see quite plainly the different sides of the Christian life; γιγνώσκειν θεόν, τὰς ἐντολὰς αὐτοῦ τηρεῖν, τὸν λόγον αὐτοῦ τηρεῖν, ἀλήθεια, ἀγάπη τοῦ θεοῦ, ἐν αὐτῷ εἶναι, μένειν, appear as *correlates.* The *dogmatical* and the *ethical* are in one another. The ethos is contained in the dogma, waiting to be delivered in the life; the ethos rests on the dogma as on a root; both are inwardly related to each other, refer to each other, belong together, may be distinguished, but not

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separated; the one without the other falls to ruin or runs to waste. Christian knowledge loses experience, clearness, sharpness of outline, assurance, and breadth, without a life of Christian morality; Christian morality loses unity, depth, endurance, joyfulness, grace and beauty, if not founded on Christian knowledge. If it is affirmed concerning him who, while disobeying the commandments of God, still makes his boast of the knowledge of God, that the *truth* is not in him, and concerning him who loving his brother, abides in the light that *offence* is not in him (vv. iv. 10), it is evident that the ἀλήθεια and the σκάνδαλον cannot be made to agree, and that the former is also an immoral thing.

2. Since John makes τὰς ἐντολὰς and τὸν λόγον τηρεῖν perfectly parallel, and regards the Law with its particular commandments, and the revelation of God in His word as a unit, and contemplates the love of God as growing and maturing toward perfection by the obedient observance of the same, the presumption is that *the same loving Will of God* has revealed itself both in *the Law* and *in the Gospel*, and that man's love of God lives on, ought and has to live on the wholesome food of both. But this decidedly excludes any and every *meritoriousness of obedience* and of good works; just as in the Gospel faith in the love of God does not constitute a merit, so in the Law obedience to the loving Will of God is not a merit. Obedience is simply a sign and mark of the Christian life begun on the foundation and in the efficiency of the reconciliation accomplished by Christ. Our only merit before God is Christ, and beside Him no man can have any merit before God.

3. John does not in any way countenance the doctrine of the Council of Trent (Sess. VI., chap. 16) that "the justified are able fully to satisfy (*plene satisfacere*) the divine law by means of works wrought in God" [*Nihil ipsis justificatis amplius deesse credendum est, quo minus plene illis quidem operibus quæ in Deo sunt facta, divinæ legi pro hujus vitæ statu satisfecisse.*—M.], because he does not speak of that which *has an historical existence*, but of that which is to *become a reality;* he refers not to *actual* reality, but to *ideal* reality. On this account the words of John rather sustain Luther's paradox: "The righteous sins in every good work *mortaliter*, at least *venialiter*"—or Schleiermacher's translation of it: "even in our good works there is something in consequence of which we stand in need of forgiveness for them." Though [Roman] Catholicism debase the Law and blunt its requirements in order to exalt man, we are bound to exalt the Law, though man be debased and humbled, since the case as put by John is and remains only ideal truth, Christ alone being the exception, whom alone all are bound to follow.

4. The *unity* and *difference* of the characteristics of the *Old* and *New Testaments* appears in one point, namely, the commandment of brotherly love. This commandment is valid in either sphere; it derives in both spheres its origin from God; it has the same meaning in both, and is one in both, the old [commandment] which remains. But in virtue of Christ's example in His love of the brethren, it is more lucid, attractive, powerful, comprehensive and pure in the New than in the Old. It is new only in that which the Person of Christ has added thereto in His personal love; He is the new, which has been superadded to the old commandment.

5. The Perfect τετελείωται, v. 5, evidently denotes no historical truth, since the historical is marked by ἡ σκοτία παράγεται, τὸ φῶς ἤδη φαίνει. But these Presents indicate the assurance of victory and the joyfulness of hope with which that Perfect is anticipated. It signifies: "the whole power and sphere of the ethical life, separate from communion with God, (the Light in whom there is no darkness), still fighting against the Light, but evermore condemned, constantly overcome and consuming itself" (Düsterdieck), both in respect of the great totality of the world, and in respect of individual persons.

6. The progress in evil to perdition, and in good to the salvation of eternal life, is inward. The hidden life of the children of God has been commenced by the Forerunner; walking after Him, it grows in them, daily increasing in completeness, so that salvation, pursuant to divine appointment, is the consequence of a holy life on earth. But disobedience and unlovingness exert a reaction on the unloving, which forms their inward being and operates their perdition, which, in its turn, is also the result of their conduct here on earth.

7. As Christ is the principle of ethical life (v. 6), and love the principle in Him, as in the λόγος and the Law, so the love of Him, of God and of the brethren, must be the principle of obedience and of ethical life. Ultimately every thing concurs in brotherly love, which is the mark, while the love of God is the principle, the love of the loving God the fountain of all inward, Christian and godly life.

HOMILETICAL AND PRACTICAL.

Examine thyself.

1. *What* is to be investigated? Whether you know God; and the *knowledge* of God is not without *fellowship* with God. The question is not knowledge concerning and about God, not having heard and learned certain truths relating to Him, but the *being* and *abiding in Him* (vv. 3, 5, 6). You are intimate only with those between whom and yourself there is habitual intercourse. Otherwise you have only a more distant and superficial acquaintance, but never an intimate knowledge.

2. *Why* it should be investigated? Without God you are in darkness, without Him you walk in darkness, you become more and more darkness yourself, you run to ruin, and perish at last in the darkness of condemnation; you reach the point that you hate, and are hated, hateful and abominable (vv. 9, 11). But with and in God you are in the light, you walk in the light, and light and truth and love are in you, you become more and more light, love in truth grows more perfect, and all offence will be put away from you (vv. 4, 5, 11).

3. *How* it should be investigated? Look after your *obedience* to the commandments of God (vv. 3, 4), more especially after the old and yet new commandment of the love of the brethren (vv. 7-11), and see whether you *walk after the Lord Jesus* (v. 6). He that keeps the commandments of God in thought, in word and in deed, keeps

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himself; he that observes the commandments of God, preserves himself.

AUGUSTINE:—Christ says not, learn of me to create the world, to work miracles, to raise the dead, but that I am meek and lowly in heart.

LUTHER:—The commandment of love is a short commandment and a long commandment, one commandment and many commandments, it is no commandment and all the commandments. Short and one it is of itself, and soon mastered as to its meaning; but long and manifold in point of practice, for it is the sum and chief of all commandments. And it is no commandment at all in respect of the works, for it has no special work of its own by name; but it is all the commandments, because the works of all the commandments are and should be its works. The commandment of love therefore abrogates all the commandments and yet establishes all the commandments; and all this in order that we may know and learn thus much: *no commandment and no work is to be kept and binding, but in as far as it is the demand of love.*

SPENER:—There is a vast difference between living and dead knowledge; the one flows from the revelation of Jesus Christ (Jno. xiv. 21), from the Holy Ghost, and is therefore the operation of God; the other flows from reason, and consists in man's imagination; the latter knows only what people are wont to say of God, the former ascertains the mind of God; the one is a knowledge like that which I have of a man, concerning whom I have heard something, the other like that of one with whom I have had converse; the one is a feeble light, letting in only a beam into the understanding, the other is a heavenly light which fills and irradiates the whole soul, and in which we should walk.—It is a great consolation that God gives us a sure test, whereby we may be assured of our faith and consequently of our participation in the reconciliation of Christ, a test moreover which we may use also in a state of temptation, when the sense of faith is wanting.—Saying that we know God, amounts to nothing. Simon the sorcerer gave out that himself was some great one, but was not (Acts viii. 9); some say that they are Jews, and are not (Rev. iii. 9); but confession demands first of all a believing heart.—The imitation of Christ is not something that is left to our option, or only incumbent upon certain people desirous of attaining unto a peculiar perfection, but it is the universal obligation of all those who are in Christ Jesus, and is therefore binding on the high and on the low, on the clergy and on the laity, on men and women, in every manner and walk of life.—Teachers should treat their hearers as brethren, and use the paternal power within such limits, as never to forget their brotherly equality (Philem. x. 16). No condition of life gives to a man the liberty to hate his brother; but in whatsoever condition a man may be, he is never and in no wise permitted to hate his neighbour; and although he have occasionally to hurt him, as e. g., the authority of the land, which has to punish the wicked, yet must such condign punishment flow from love, as in the case of others so in his case, and be administered with a compassion that would, if it were able, rather withhold the severe remedy, just as a physician, moved by love, yet because of urgent necessity, will amputate the arm or leg of a patient.—There is no lack of offences in the world; let every one take care not to give offence, nor condemn others, but judge every thing in love. He that hateth his brother knows not the injury he inflicts upon himself, and into what misery he precipitates himself; for whereas he thinks that he loves himself and for his own interest, honour or pleasure, hates his neighbour, even as selfishness is the cause of all hatred, he hates himself most of all, when he fancies that he is loving himself (John xiii. 9).

LANGE:—The true followers of Christ have not a transient faith, but they are firm and steadfast like a branch in the vine, a bough in the tree, a house on its foundation. The duties of *common love* towards *every man* are these: 1. Intercession for the promotion of his conversion; 2. friendly admonition and correction at convenient seasons; 3. the careful avoidance of whatever may deter him from the practice of good; 4. the diligent warding-off of his loss under all circumstances; 5. kindly demeanour in words, manner and works. The duties of *particular love* towards *believers* are partly the same, partly those which are necessary to the maintenance of intimate brotherly converse and spiritual affinity.

STARKE:—A piece of coin stands the test; lead betrays itself that it is not silver, and brass that it is not gold. Perhaps by sound? No, by the streak; and this is to keep the commandments of Christ. Have a care, my soul. The loss of the fraud is thine own.—Faith worketh by love (Gal. v. 6); wherefore the faith, whence no good works do proceed, is only dead faith (Jas. ii. 17, 26).—The perfection of believers' love of God consists in that it is honest, sincere, pure, undivided, upright, faithful and without hypocrisy, lacking neither a truly divine impulse nor holy ardour, neither true reverence of God, nor ardent zeal for and towards God, although as yet unable to take and hallow all the thoughts of the mind, or to present all its powers as an offering of love to God.—As we know that a branch which bears good fruit is truly in the vine (for were it otherwise how could it bear fruit?) so we may surely say of a man that does truly good works, that he is truly planted in Christ.—Come hither, ye that refuse to believe that it is necessary to be pious. Christ is your Forerunner! Do as He did! Look upon His example. Arbitrary choice and presumptuous conceit pave the road to hell.—It is a great comfort that our Christian doctrine is sure and established, not liable to change and to be presented now in one way, now in another, but remains always the same, because God, who has wisdom and truth, is its Author, and needs not at any time to change that which He has given us once for all. Examine thyself, O man! who art thou? The child of God, or of the devil? Consider only whether thou lovest or hatest thy neighbour? If thou lovest him in deed and in truth, thou art in the light and in God's; but if thou hatest Him and showest thy hatred either outwardly in works, or concealest it inwardly in thy heart, and withdrawest thyself from Him, then thou hast a sign that thou art in darkness and the devil's. Tremble at thyself, and amend thy ways!

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HEUBNER:—To know Christ is to know, experience and delight in Him as our Friend and Saviour, and to enjoy His grace and fellowship. The mark of it is the keeping of His commandments, vital, active Christianity. Works are not the ground of justification, but a mark to ourselves, whether justifying faith is in us, and whether we *are* justified; because Christ when He gives Himself to us, never gives Himself half but entire; to whom He becomes justification, to them He also becomes sanctification. We may therefore conclude backwards, to whom He has not yet become sanctification, to them also He has not yet become justification.—The assertion of justifying faith and want of holiness, fidelity and conscientiousness, constitutes a contradiction and makes the assertor a liar.—In those who keep the words of Christ, we may plainly see that they have really tasted the forgiving love of God, that it has carried captive their hearts and filled them with love to God.—Hatred, selfishness, is a state of darkness because the lightsome knowledge of God, of the love of Christ is still wanting, because it has not yet penetrated and illuminated the heart, because therefore the soul also is still in a dark, rent state, at discord with itself, without seeing the gracious countenance of God which renders us light, and, as it were, resplendent of countenance.—He knows not 1, how far this evil, unloving mind may carry him, and 2, what will be his end, what his reward,—exclusion from the kingdom of light.

NEANDER:—Believing aright in John's sense, is a matter of life.—His commandments are only separate traits in which His life-forming word develops itself.—As genuine love can evidence itself only in the observance of Christ's word, so there are different degrees of the manner how this love has more or less interpenetrated the life of men.—He Himself is in His commandments, and they also are only separate parts of His self-revelation.—The life of every believer should be only a peculiar representation of the image of Christ, the original of the new and glorified humanity.—Either love or hatred of the brethren; love which is ready for any sacrifice, or selfishness that may also pass into hatred; even as Christ indicates only the two fundamental biasses: to serve God or the world.

BESSER:—Would I know whether I know God, I must not examine my knowledge but my walk; and would I know whether thou knowest God, I do not ask that which thy mouth may have to say of Him, but that which thy life does testify of Him.—Just in the sense of John we read in the Epistle to Diognetus: There is neither life without knowledge, nor right knowledge without the true life.—It is characteristic of love that it would do nothing to grieve but every thing to please the Beloved, surrendering its will and weal, its honour and life to the Beloved; His pleasure is its pleasure; what displeases Him, it hates.—The motto of St. Francis was: "*Tantum quisque scit, quantum operatur.*"—Cursed be all science that cannot stand the test of the commandments of Jesus Christ!—This indisputable *ought* (*v.* 6), is at the same time a blessed *may* to John and to all who have John's mind [That is, the *duty* is to them a blessed *privilege*, which they receive with grateful hearts.—M.].—When the pagans looked with amazement on the love of the early Christians, and exclaimed: "See how these Christians love one another, and are ready to die for one another," when the mark of Christians was described in the words: "They love each other even before they know each other," then there shone the resplendent light before which darkness recedes. Would that this day, when it comprises *already* a much longer period of light, there could be found no Christian Church, in whose new walk that is not truth and reality which John writes to the Christians as an old commandment.

[SECKER:—*If we keep His commandments*, v. 3. Whosoever doth so, though imperfectly, yet sincerely and humbly, hath nothing to fear. Whosoever doth not, hath nothing to hope. Strong feelings of joyful assurance may be given to the pious from above as a present reward; and strong feelings of vain presumption may lead on the wicked, secure and triumphant, to their final destruction. Very reasonable terrors from consciousness of their guilt, may torment the bad beforehand; and very unreasonable ones, from constitution or the suggestions of Satan, may assault the good. Therefore we are to judge of our condition by none of these things; but by the Scripture rule, fairly interpreted: "Little children, let no man deceive you: he that doeth righteousness is righteous; he that committeth sin is of the devil" 1 Jno. iii. 7, 8.—M.].

[BARROW:—(v. 5). If a man perform any good work not out of the love to God, but from any other principle or any other design (to please himself or others, to get honour or gain thereby) how can it be acceptable to God, to whom it hath not any due regard? And what action hath it for its principle, or its ingredient, becomes sanctified thereby, in great measure pleasing and acceptable to God; such is the work and value thereof. It is also the great commandment for efficacy and influence, being naturally productive of obedience to all other commandments; especially of the most genuine and sincere obedience; no other principle being in force and activity comparable thereto; fear may drive to a compliance with some, and hope may draw to an observance of others; but it is love, that with a kind of willing constraint and kindly violence carries on cheerfully, vigorously and swiftly, to the performance of all God's commandments.

(v. 6): "To *abide in Christ*, to *be in Christ*, to *put on Christ* and reciprocally Christ's *being in us*, *living*, *dwelling*, *being formed in us*, and the like expressions, occurring in Holy Scripture, do not denote any physical inherence, or essential conjunction between Christ and us, such as those who affect unintelligible mysteries, rather than plain sense, would conceit; but only that mutual relation accruing from our profession of being Christ's disciples, our being inserted into His body, the Church, being governed by His laws, partaking of His grace, with all the privileges of the Gospel, relying upon His promises, and hoping for eternal salvation from Him. By virtue of which relation we may be said, in a mystical or moral manner, to be united to Him, deriving strength and sustenance from Him, as the members from the head, the branches from the tree, the other parts of the building from the foundation, by which similitudes this mysterious union is usually expressed in Scripture; in

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effect, briefly, *to be in Christ*, or *to abide in Christ* implieth no more, but our being truly in faith and practice Christians; so that the meaning of St. John's words seemeth plainly and simply to be this. Whosoever pretends to be a Christian, that is, to believe the doctrine and embrace the discipline of Christ, *ought to walk*, that is, is obliged to order the whole course of his life and actions, *as Christ walked*, that is, as Christ lived and conversed in the world; or, it is the duty of every one professing Christianity to conform his life to the pattern of Christ's life, to follow His example, to imitate His practice.—M.].

[HORNE:—(v. 6). No one can fail to see that the life of Christ was designed as a pattern for His followers, who considers how admirably it is calculated for that purpose. We meet not here with legendary tales of romantic austerities, ecstasies and abstractions, tending only to amaze and embarrass the consciences of men with unprofitable and unnecessary scruples, but we behold a life, which though holy and without spot or blemish from beginning to end, was conducted after the manner of men, and so as to be imitable by them; being passed into the midst of civil society, and in the exercise of all those lovely graces, by which that is preserved and improved, sweetened and sanctified. And we should find it the best compendium of morality, the most perfect and unerring rule whereby to direct ourselves in all cases, if we would only ask our own hearts, before we enter upon an action, how the blessed Jesus would behave in our circumstances. A conscience, but moderately informed from the Gospel, would seldom perhaps give a wrong determination.—M.].

[BURKITT:—(v. 7). The commandment of love might be called an *old commandment*, as being a branch of the law of nature, and a known precept of the Jewish religion: although in other respects it might be called *a new commandment*, because urged from a new motive, and enforced by a new example.—M.].

[CLARKE:—There is a saying in *Synopsis, Sohar*, p. 94, n. 51, that may cast some light on this passage: "That way in which the just have walked, although it be *old*, yet may be said to be *new* in the love of the righteous."

(v. 11). Love prevents him from giving any offence to his neigbour, and love prevents him from receiving any from his neighbor, because it leads him to put the best construction on every thing. Besides, as he walks in the light, he sees the stumbling-blocks that are in the way, and avoids them; every part of his path being illuminated. Many fall into sin because they do not see the snares that are in their way; and they do not see the snares because they either have not received, or do not abide in the light.—M.].

[PYLE:—Wherefore it is an effect of the most malicious prejudice and stupid ignorance of plain truth, for any man to profess himself a true disciple of Christ, while he harbours revengeful thoughts and uncharitable principles towards other men. On the contrary, a kind behaviour and tender disposition towards all our brethren is one of the best instances of Christian perfection, and secures us from all the scandal and mischievous effects of a censorious and persecuting temper.—M.].

[NEANDER:—(v. 8). Thus, too, John contemplates Christ as Himself the true light, holding the same relation to the spiritual as the sun to the natural life. What he here says then is this: With those who have been so long attached to Christianity, the darkness proceeding from their former heathen state is passing away, and the true light is now breaking. *Now*, he says,—meaning their present in contrast with their former state of heathenism, or while still affected by its remaining influence. The light derived from Christ, the true Light, was already banishing the former darkness—they were becoming constantly more and more enlightened. So Paul says to his readers, Rom. xiii. 11 sqq., that now their salvation is nearer than when they believed, that the end of the night approaches, the day of the Lord draws near. It is, therefore, *true*, both with reference to Christ, the true Light which has dawned upon their souls, and with reference to believers who have received this light and been illuminated thereby, that this fundamental law of Christianity now verifies its character as the new command. To those who live in the light of Christ, who have become at home in the new world of Christianity, the old commandment now, in contrast with the former state of darkness, presents itself in new glory as the new command. In new power must it be revealed to their hearts, that BROTHERLY LOVE constitutes the essence of the Christian life, is the essential mark of fellowship with Christ.—M.].

[WORDSWORTH:—Christian *Praxis* is the test of Christian *Gnosis*.—True Christians are the genuine *Gnostics*.—The Gnostics pretended to have *light*, to have special *illumination;* but their light is a false light, it is the light of wandering stars, to whom is reserved the blackness of darkness" (on v. 8).—M.].

Sermons:

[VER. 4. SMALRIDGE, BP.: Disobedience to the commandments of God, a mark of unbelief. Sermons, 199.

VER. 5. DWIGHT, T.: His example. Theology, II. 359.

VER. 6. FLAVEL, JOHN: Imitation of Christ in holiness. 2 Serm. Works II. 299.

BARROW, IS.: Abiding in Christ to be demonstrated by walking in Christ. Serm. Works II. 362.

VER. 8. ALFORD, H.: The shining light. Hulsean Lecture, 1842. 1.—M.].

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6. *Consolatory warning against the love of the world.*

CHAPTER 2, 12—17.

12 I write unto you, little children, because your sins are[1] forgiven you for his name's 13 sake. I write unto you, fathers, because ye have known him *that is* from the begin-

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ning. I write unto you, young men, because ye have overcome the wicked one.[2] I
14 write[3] unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him[4] *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in
15 you, and ye have overcome the wicked one. Love not the world, neither the things *that are* in the world.[5] If any man love the world, the love of the Father[6] is not in
16 him. For[7] all that *is* in the world, the lust of the flesh, and the lust of the eyes, and
17 the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof:[8] but he that doeth the will of God abideth forever.

Verse 12. [[1] ἀφέωνται, Perf. Pass. formed after the Perfect Active ἀφέωκα, here and Matth. ix. 2. 5; Mark ii. 5; Luke v. 20, 23; vii. 47; Syriac—*remissa sunt*, "HAVE BEEN FORGIVEN YOU" more correct than E. V. "are forgiven you."—M.]

[[2] Cod. Sin. reads τὸ πονηρόν.—M.]

Verse 13. [3] ἔγραψα, A. B. C., Cod. Sin. The reading γράφω is without critical authority, and opposed to the ructure of this series of sentences.

Verse 14. [4] τὸ ἀπ' ἀρχῆς in B., which might allude to ch. i. 1, is evidently a slip of the pen, since the same Codex reads τὸν in v. 13.

Verse 15. [[5] μηδὲ τὰ ἐν τῷ κόσμῳ—*nor the things in the world*, more correct than "the things that are in the world" E. V.—M.]

[6] τοῦ πατρὸς, B. [G. K.] Cod. Sin.; the best verss. Fathers [Oec. Theophyl.—M.]. The reading Θεοῦ A. C. must yield the place to the former authorities, and to the context v. 16.

Verse 16. [[7] ὅτι—because, so German.—M.]

Verse 17. [[8] αὐτοῦ after ἐπιθυμία, although wanting in A. and cancelled by Griesbach, is the true reading. The difficulty readily accounts for the omission.—M].

EXEGETICAL AND CRITICAL.

The structure of vv. 12–14.—The six members are evidently divided into two triads: the thrice repeated Present *γράφω*, and the thrice-repeated Aorist *ἔγραψα*, as well as the address *τεκνία, πατέρες, νεανίσκοι* joined to the Present, and *παιδία, πατέρες, νεανίσκοι* joined to the Aorist, clearly intimate as much. The sentences subjoined by *ὅτι* exhibit the same correspondency, and confirm this arrangement. This has to be proved by the exegesis.

The addresses, vv. 12–14. *Τεκνία* must be taken here in the same sense as in the other passages of the Epistle where it occurs, ch. ii. 1, 28; iii. 18; iv. 4; v. 21. It applies to all readers, the whole Church, and should not be made to designate a particular age (as has been done by Erasmus, Socinus, J. Lange), or a peculiarly near relation to the author. The diminutive form is chosen for the sake of intimacy and cordiality, and is indicative of the paternal relation and advanced age of the Apostle. The addition *μου*, ch. ii. 1, may have a still more intimate sound, but there is no want of intimacy here or in ch. iii. 18; iv. 4; v. 21, although *μου* is wanting. It is altogether parallel to *ἀγαπητοί*, ch. ii. 7; iii. 2, 21; iv. 1, 7, 11, or to *παιδία*, ch. ii. 18; iii. 7, (*var lect.*). Although *παιδία* is thus rarely used, nevertheless it is used, and, if we take it here=*τεκνία*, it is used thrice. Hence there is no reason whatsoever why *παιδία*, v. 18, should not be applied to the whole Church, but, like *πατέρες* and *νεανίσκοι*, be understood to designate a particular age (with Calvin, Luther, Calov, Sander, Neander, Besser, Ebrard, al.), and to disturb the harmony of the structure of this group of sentences. Particularly as the comprehensive *παιδία*, little children, offered a more natural sequence to *πατέρες* and *νεανίσκοι* than *τεκνία*, little *sons*. The order in which *τεκνία* and *παιδία* occur, forbids their being referred to a particular age, for either *νεανίσκοι, πατέρες* would have to follow, or *πατέρες, νεανίσκοι* to go before. Hence *τεκνία* and *παιδία* must be construed as denoting the general address, and *πατέρες* and *νεανίσκοι* the specialization of church-members, *πατέρες* describing those of maturer years (*πρεσβύτεροι, γέροντες*, heads of families, the more experienced), and *νεανίσκοι* those younger in years. This is the view of most commentators. Augustine's view, according to which the Apostle refers throughout to the *same* persons, only designating them by different names from different points of view, is consequently untenable: he says: "filioli, *quia baptismo neonati sunt*, patres, *quia Christum, patrem et antiquum dierum agnoscunt*, adolescentes, *qui, fortes sunt et validi;*" nor must we refer, with a Lapide, the different addresses to a "*triplicem Christianorum in virtute gradum;* pueri *enim repræsentanti incipientes et neophytos;* juvenes *proficientes*, senes *perfectos*." Similar explanations are given by Clement, Oecumen., Grotius (with reference to 1 Cor. xiii. 11, 12; Heb. v. 13; Eph. iv. 13, 14) and others.

The *tenses* of the otherwise clear verb, *γράφω* and *ἔγραψα*, vv. 12–14, present great difficulties. It is clear that *ὅτι* does not denote the *substance* of his present or former writing. John writes not *that* their sins are forgiven, and *that* they have known the Father, *that* they have known Him that is from the beginning, *that* they have overcome the wicked one, *that* they are strong, *that* the word of God abideth in them, all this he does not write, and has not written to his church, but other things. Hence *ὅτι* can only be taken as a *causative* particle; it denotes *the reason* and *cause* of his writing, and must be rendered "*because*." It is self-evident that *ὅτι*, if translated "*because*" once, must be translated thus throughout, in all the six consecutive places where it occurs, and not be rendered with Luther the first, fifth and sixth time "*that*," and the second, third and fourth time "*for*" (=*because*).—Socinus, Schott, Sander, Neander translate "*that;*" Calvin, Beza, Lücke, de Wette, Huther, Düsterdieck, al. "*because;*" while Erdmann gives to *ὅτι* a declarative meaning in the first three sentences, without determining whether it should be construed objectively and causatively in the last three sentences. *I write*—simply defines the act of writing: *I write just now* what I write, *because*—. The object is the *Epistle*, even this Epistle. Now, if John, after this thrice-repeated *γράφω* signifying this Epistle, says again three

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times ἔγραψα, the reference cannot be to the Epistle, neither to the preceding exhortations (Grotius), nor to the first chapter (Calov), neither in respect of the thrice-repeated ἔγραψα to ch. i. 5-7; i. 8-ii. 2, 3-11 and γράφω to ch. ii. 15-17; 18-27; ii. 28—iii. 22 (Riokli and Lücke), nor so that the reference is general, the *Aorist* denoting that part of the Epistle which is already written, the *Present* the part as yet unwritten, but in process of development [the very act of writing, *i. e.*, the Epistle itself.—M.] (so de Wette, Brückner, Huther) nor can the reference be to vv. 12, 13, as if the apostle had said "I write, and I have written, it is a settled thing" (J. Lange, Neander, Sander, Ewald, Heubner, Bengel ["*innuit commonitionem firmissimam*"]), nor are Beza and Düsterdieck any more satisfactory, who suppose the *Present* to indicate the present stand-point of the Apostle, his present act of writing, and the *Aorist* to describe the stand-point of the readers after they had received the Epistle, when, of course, it was written;—all these explanations are so many attempts whose very forced and artificial character shows them to be mere make-shifts, which, even in their more simple forms, do not remove the appearance of *trifling*, and explain as little the position of the *Present* relating to what follows before the *Aorist* relating to what goes before, as that the author by this change of tense tears asunder that which he has written from that which he is about to write, both of which belong together as one. If we are thus constrained to think of another writing, we must not think of a previous Epistle (Michaelis), but of the *Gospel* (Socinus, Lange, Schott, Baumgarten-Crusius, Ebrard, Hoffmann), to which this Epistle is not only nearly related in the exordium, but also in its very kernel and essence. Cf. *Introduction*, § 8, 8. The consciousness of the importance of the Gospel he had written, fully justifies in the Epistle the threefold repetition of ἔγραψα in consideration of the reasons relating to different groups of persons in the Church, and warranting such repetition; nor can it be thought singular that he had no other reasons (ὅτι) for having written the Gospel than those for writing the Epistle. Nor may an objection be raised to the Apostle's not specifying the object either of ἔγραψα or γράφω, and his not describing the writing to which he refers, because both the Gospel and the Epistle were in the hands of the readers, and enabled them both to find the necessary explanation, and to prevent possible misunderstanding. [The peculiarly involved statement of Braune renders it desirable to supply the English reader with a more lucid account of the views he advocates. Γράφω, denotes the present act of writing, not only the particular sentence in which that word occurs, but the present Epistle; ἔγραψα, a writing already written, finished and complete in the hands of the readers of the Epistle, to which they might refer; and that writing was the Gospel, which would clear up every doubt, remove every difficulty, and furnish a commentary on the statements and exhortations contained in the Epistle. It must be confessed that this is, on the whole, the most simple and satisfactory solution of a very knotty question, although that advocated by de Wette, Brückner and Huther is not so *trifling* as Braune, echoing the words of Ebrard, asserts. Said authors explain ἔγραψα of that part of the Epistle which the Apostle had already written, and γράφω of the immediate act of writing, that is, to the Epistle in general; in their view it is proper that John should begin with γράφω while his reference to the part already written by ἔγραψα may be explained by the fact that that part (especially ch. i. 5—ii, 11) contains the fundamental principles of the subsequent exhortations and developments. Personally we prefer the view of Braune, but many readers will, doubtless, incline to that set forth by Huther and others.—Ebrard gives the following synopsis of the two triads:

TRIAD THE FIRST.	TRIAD THE SECOND.
γράφω.	ἔγραψα.
1. τεκνία=all readers.	1. Children (in point of age).
2. Fathers.	2. Fathers.
3. Young men.	3. Young men.

and Wordsworth (who, however, does not discuss the details of his arrangement, and carries the series down to v. 28) makes a series of *seven*, closed by an *eighth*, the octave of the first, with a *symbolical* reference to the number *seven* and *eight*. His arrangement is this:

γράφω ὑμῖν, τεκνία, v. 12.

γράφω ὑμῖν, πατέρες, v. 13.	ἔγραψα ὑμῖν, πατέρες, v. 14.
γράφω ὑμῖν, νεανίσκοι, v. 13.	ἔγραψα ὑμῖν, νεανίσκοι, v. 15.
ἔγραψα ὑμῖν, παιδία, v. 13.	παιδία, ἐσχάτη ὥρα ἐστί, v. 18.

καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, v. 28.

This arrangement is more curious than valuable or logical, and merely added to complete the catalogue of representative views begun above. M.].

The *reasons* of the Apostle's writing vv. 12-14.

First series, vv. 12, 13*b*.

VER. 12. **I write unto you, little children, because your sins have been forgiven you.**—The Perfect ἀφέωνται (See Winer, Grammar, § 14, 3, p. 93, on the form of this word) points to the forgiveness of sins, mentioned ch. i. 8, sqq.; ii. 1, 2, as a completed fact, which, as a ground whereon they stand, as a sphere wherein they move, as a benefit they have received, has and is to have on them and the rest of their life a lasting effect and an efficient power. [The forgiveness of sins is the *ground* of the Christian life.—M.]. Vulg., Augustine and Calvin render falsely "*remittuntur*," so Luther, "are forgiven you," [and E. V.—M.] **For His name's sake.** The reference is not to Him who forgives sins, God the Father, but to Him, for whose sake the Father forgives; that is

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Christ; for διὰ with the *Accusative* is not *per*, through (*instrumental*), but *propter*, on account of, for the sake of, indicating the *ground* of the forgiveness of sins, and here, where the cordiality of the address (*little children*), and the direct application to the persons addressed (I write unto *you*, *your* sins have been forgiven *you*), are to be brought out, it denotes the objective ground, rendered *subjective:* since His name is with you, in you and among you; His name is He Himself and what He is, but revealed and known, believed and confessed; hence=since ye have believed on Him, confess and invoke Him, individually and collectively, and since He has manifested Himself and may yet further manifest Himself as ἱλασμὸς, παράκλητος; consequently *for Christ's sake in you.* Thus we might combine with Neander the explanation of Düsterdieck, who insists with the majority of commentators on the objective ground of the forgiveness of sins, and that of Luther, who understands the subjective ground. [Neander says: "He comforts them with the assurance of sins forgiven through the mediation of Christ. For the name of Christ are their sins forgiven; that is, for the sake of what Christ is as the Son of God and the Son of Man, the divine-human Redeemer—it being as such that they invoke Him as their Mediator."—M.].

Ver. 13*a*. **I write unto you, fathers, because ye have known him that is from the beginning.**—Ὁ ἀπ' ἀρχῆς, according to ch. i. 1 and the context, can only signify Christ, with reference to His eternal, Divine Nature; for the ἀρχή reaches beyond the beginning of time and of the world, into God's eternal life, and must not be weakened into "*initium novi fœderis et evangelii patefacti*" (Socinus). Grotius and a Lapide, without all contextual sanction, explain "*novistis Deum, qui Senex dierum*," Dan. vii. 9; xiii. 22. Ἐγνώκατε consequently denotes only the more profound understanding of the nature and eternal glory of Christ, spiritual knowledge, and not personal acquaintance, not even on the part of *some* (Bengel: "*vivebant patres eo tempore, quo Christus in terris fuerat conspiciendus, et eorum nonnulli eum et facie et fide, omnes fide cognorant*") so the ἐγνώκατε τὸν πατέρα, v. 13*c* must on no account be explained of personal acquaintance. Nor does this exhortation warrant the idea that the Fathers, the aged, love to hear and talk of old things, and that to them, in particular, knowledge ought to belong. (The Greek Fathers, Augustine, Erasmus, Luther, Calvin, Neander). But more profound knowledge in general, and knowledge of Jesus Christ, His Person and work in particular, is peculiarly suited to the calmness and experience of old age.

Ver. 13*b*. **I write unto you, young men, because ye have overcome the wicked one.**—While young men are exposed to the power of temptation in respect of the world, both within and without, they have also fresh vigor and courage to fight against and overcome the wicked one, τὸν πονηρόν, the devil, who is thus designated in the N. T. in general (Matth. xiii. 19, cf. xxviii, 38, sq.; Eph. vi. 16); and in this Epistle in particular (ch. iii. 12; v. 18 sq.) Carpzov: "*Viris fortibus et robustis tribuitur supra fortissimum et robustissimum victoria.*" But we must not narrow the idea with Bengel, who says: "*Insigne quoddam specimen virtutis a juvenibus, quibus scribit, exhibitum, cujusmodi erat constantia confessionis in persecutione Domitiani, itemque reditus juvenis illius, quem apostolus summa mansuetudine a lactrocinio ad pœnitentiam reduxit, suavissime descriptus a* Clemente Al. *lib. quis dives salv. c.* 42, *ab.* Eusebio H. E., *lib.* 3, *cap.* 20 *et a* Chrysostomo, *Paræn.* 1 *ad Theodorum lapsum, cap.* 11. We may think of it, but take it in the widest reach. That which John says to all, the τεκνίοις, that their sins have been forgiven, applies indeed to all, and it does not apply exclusively to the fathers, that they have known the Lord, or exclusively to the young men, that they have overcome the wicked one; for it may be that there are fathers who have just gained the victory, and young men who have acquired profound knowledge; but besides the general truth of the forgiveness of sins, those particular affirmations are admirably distributed among the different classes, and only possible and real on the condition of that general declaration. "Christian life-truth is essentially one; in whichever direction its riches may be developed, or to whichever relations it may be applied, all these different exhortations and instructions are always of *one* casting, resting on one foundation, and animated by one spirit" Düsterdieck). But John has a particular word, a word of peculiar application for the whole Church, as well as for the separate groups and individuals.

Second series, v. 13*c*—v. 14.

Ver. 13*c*.—**I have written unto you, little sons, because ye have known the Father.** To know the Father, that is, to know God as our Father, to cast deeper looks into the peace-thoughts of His heart concerning us, into the holy Love which is His Being, is possible only in the more intimate converse with Him which He opens in the forgiveness of our sins and our reconciliation. The child, with its child-like ways and mind, with its humility, attachment, diligence, teachableness and receptivity, is nearer to God than an adult. Here also apply the words, "*Become as little children*" Matth. xviii. 3. It is easy to see that we have here the parallel of the clause, "Because your sins have been forgiven you;" adoption and forgiveness of sins interpenetrate each other, and more than mere correlates. He now writes to the fathers precisely the same thing as before:

Ver. 14. **I have written unto you, fathers, because ye have known Him that is from the beginning.**—His object is not to write something else; for he has rightly divided the word.

I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.—"*Alii juvenes corpore, vos fide.*" (Bengel). Matth. xii. 29; Luke xi. 21, sq.; Heb. xi. 34. It is the strength of the Spirit for the combat and victory, the strength of their own spirit, and derived from the Spirit of God, given from above, through and with the adoption and the forgiveness of sins. The ἀγγελία (ch. i. 5). with the ἀλήθεια ch. i. 6. 8; ii. 4), in the word of God, (ch. i. 10; ii. 2. 5. 7), creates and moves this vital strength and vital courage

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for the combat. Hence ἰσχυροί ἐστε is immediately followed by καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει. Ὁ λόγος τοῦ θεοῦ, therefore, does not denote Christ, although He is the centre and star of that word. The word of God, with its eternal power, must not only be brought to them, but it must have entered into them and remain in them; then it happens: καὶ νενικήκατε τὸν πονηρόν. The strength is grounded on the word of God, which abides in them (μένει), and in virtue of this strength they have overcome the devil [the thought belongs to Huther—M.]; the decisive battle, of course, has been fought by Jesus Christ, but His people ought to follow up His victory by continuous warfare, and gain further triumphs in their heart and sphere of life, cf. Jno. xvi. 33. A retrospective view of the preceding verses, assigning the reasons for the Apostle's writing and having written, characterizes the readers as possessing not a small degree of Christian knowledge and ability, and the writings in question as taking for granted such a degree of Christian culture. While we may therefore think of the Epistle and the Gospel, we cannot say with Ebrard that the Gospel is wholesome and pleasant food for the *little ones* (παιδία), but that the Epistle can be understood by adults only. Now has been laid down an important and sure foundation for the subsequent warnings and exhortations (Luther, S. Schmid, Episcopius, Bengel, Lücke, de Wette, Düsterdieck, al.): You have received and acquired so much, and succeeded so well, that you ought to progress, and not to retrograde! You stand in life-fellowship with God—do not dissolve it!

The warning. VER. 15*a*. **Love not the world, neither the things in the world.** The correct exposition of the whole depends on the meaning of ὁ κόσμος, which signifies according to Suidas: εὐπρέπειαν, τὸ πᾶν, τάξιν, τὸ πλῆθος, or according to Hesychius: κάλλος and then the beautiful fabric of the material universe. "*Quem κόσμον Græci nomine ornamenti appellaverunt, eum nos a perfecta absolutaque elegantia mundum*" (Plinius. *H. N.* 2, 3). The LXX *do not apply the word κόσμος, strictly taken,* to the universe. In the New Testament we find it used in all these senses, 1 Pet. i. 3=εὐπρέπεια, τάξις; Acts xvii. 24; Jno. xxi. 25; xvii. 5; Matth. xxiv. 21; Rev. xii. 8; xvii. 8=τὸ πᾶν, and especially by John in the Gospel ch. i. 9; xi. 9; xii. 19; xviii. 36; 1 Jno. ii. 2; iv. 1. 3. 9. 14.=the creation of the earth, especially of the world of man (Düsterdieck)=τὸ πλῆθος. Now the difference between οὗτος ὁ κόσμος=τὰ κάτω and τὰ ἄνω (Jno. viii. 23), which is at the same time the opposite of both, makes κόσμος to denote the whole kingdom of sin and death, inimical to God, under Satan its prince, and more particularly the world of man as fallen away and estranged from God (Jno. xii. 31; xiv. 30; xvi. 11; 1 Jno. iv. 4; v. 19; 2 Cor. iv. 4; Eph. vi. 11, sq.). But all this without the faintest trace of dualism. For the κόσμος, as originally created by God, was very good (cf. Gen. i. 31, with Jno. i. 3, 10), but became evil and is the object of redeeming love (Jno. iii. 16; 1 Jno. ii. 2; iv. 14), so that the children of the world become the children of God in their faith in Christ and His Word (Jno. i. 12; xii. 45–50); there is no man who is not first born flesh of the flesh, and yet born spirit of the spirit may not and should not become the child of God (Jno. iii. 6; 1 Jno. iii. 9, 14),—Now the sum-total of this earthly kingdom of evil is alternately applied in a *real* sense to the earthly sphere in general, and in a *personal* sense to the world of man, sinful, and abiding in sin; and these two conceptions frequently and easily play the one into the other. The present passage must be interpreted by the *usus loquendi* current in the N. T., and we must "lay down the rule that κόσμος bears the same meaning in all the three verses, so intimately connected together" (Düsterdieck). We cannot say with a Lapide "*omnibus hisce modis*" (*i. e.* three different meanings: "1. *homines mundani, in his proprie est concupiscentia; 2. orbis sublunaris, in hoc mundo proprie et formaliter non est concupiscentia; sed in eo est concupiscentia materialis, i. e. objectum concupiscibile: 3. ipsa mundana vita vel concupiscentia in genere*): *omnibus hisce modis* mundus *hic accipi potest et Johannes nunc ad unum, nunc ad alterum respicit;* ludit *enim in voce mundus.*" Points of support necessary to the right explanation of our passage are these: κόσμος is the opposite of God, it is a whole consisting of various parts and members, it is easily the object of love: it has a life, but lacks permanence and endurance. Hence it is evidently the earthly sphere of life, especially as filled with the world of man and opposing God, whose *real* side often alternates or concurs with its *personal* side; as applied to things, we have to think not so much of trees, flowers, mountains and stars as of whatever forms part of and constitutes the world of man, such as rank or dignity, possessions and gifts of the mind and of the body and such like. Consequently the κόσμος must not be taken as the sum-total of transient creatures as far as they are natural things as Lücke (sum-total of all sensuous manifestations, exciting sensuous pleasure), with whom we must rank, de Wette, Brückner, or J. Lange (*systema totius mundi*), Neander (the world and worldly things), and others construe the word. But equally objectionable is the interpretation which makes κόσμος=the evil inhering in the world, as given by Greek authors (ἡ κοσμικὴ φιληδονία καὶ διάχυσις), Luther (=the world, *i. e.* ungodliness itself, human passions according to which man does not rightly use the creature), Calvin (*omne genus corruptionis et malorum omnium abyssum*), Morus (*malum morale*) Semler (*vulgata consuetudo hominum, res corporeas unice appetentium*), Erdmann (*totus complexus et ambitus mali*), Ebrard (τὰ ἐν τῷ κόσμῳ=kinds of sinful living, thinking and demeanor [*e. g.* covetousness, ambition, sensuality.—M.]). Lastly, we must not limit the application of κόσμος to "*the heathen world*" (Lange), "the mass of ordinary men" (Oecumenius: ὁ συρφετὸς not συνφυτός, as Braune corrects M.] ὄχλος, ὃς οὐ τὴν τοῦ πατρὸς ἔχει ἀγάπην ἐν ἑαυτῷ; Calov.: *homines dediti rebus hujus mundi*), "the major part of men" (Grotius: *humanum genus, secundum* partem majorem, *quæ in malis actionibus versatur*), "to that part of the world which constituted the anti-christians" (Storr, Socinus). Cf. Düsterdieck and Huther *ad loc.* [the latter giving all the passages cited by Braune.—M.].—Now while John, according to the Lord, urges love, notwithstanding Jno. iii. 16: οὕτως ἠγάπησεν ὁ θεὸς τὸν κόσμον he says here

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μὴ ἀγαπᾶτε τὸν κόσμον. There is a difference, if the Lord our Saviour and Redeemer, who is above the world, loves, or if we love that are of the world, needing salvation, although salvable. To love is to surrender oneself; God surrenders Himself in order to save, overcome and glorify; the creature can only surrender itself to the world to be ruined, swept along and carried off. The creature is forbidden to enter into intimate and vital communion, or entire life-fellowship with that sphere of humanity which has fallen away from God. The Saviour does it in order to save from it those who suffer themselves to be seized by Him.—*Μηδέ=but not even*, or *no, not even*. The Apostle consequently draws a sharp distinction between *τὸν κόσμον* and *τὰ ἐν τῷ κόσμῳ*, the whole or the general, and the particular or the specific. You are not even to love a particular, a specific part of the *κόσμος*; one may be fascinated by this thing, another by that, it all amounts to the same; the love of the world is there where we find the love of the particular or of one particular in the world, be it the gold of the earth, which is highly valued among men, or human wisdom, or honour with men, or power and dominion, or only influence of a less degree and in a limited sphere.—This warning is obviously addressed to all, the *πατέρες* and *νεανίσκοι*. "*Omnibus hæc generaliter ecclesiæ filiis scribit*" (Bede). It is not said to *the children* only (Oecumenius); for *παιδία* and *τεκνία* denote the whole church (see above); nor to the *young men* only (Bengel, Sander, Besser), although it follows the last address. The next verse, which is purely general, as well as the import of this warning, require us to understand it as being universal in its application.

The reasons. vv. 15*b*–17.

First reason. vv. 15*b*, 16. **If any one love the world, the love of the Father is not in him.**—"*Unum cor duos tam sibi adversarios amores non capit.*" (Bede) "*Contraria non sunt simul*" (Bengel). Since *ὁ κόσμος* is the object of love, since the Apostle is concerned with the love of the world and the heart of man which loves, *ἡ ἀγάπη τοῦ πατρὸς* is of course our love of the Father; for the love of the Father is not incompatible with the love of the world (Jno. iii. 16). Hence *ἀγάπη τοῦ πατρὸς* denotes neither "*amor Patris erga suos et filialis erga Patrem*" (Bengel), nor "the love of God toward us" (Luther II., Calov.), nor the "*caritas quam Pater præscribit*" (Socinus). We have here the same antithesis which is noted in Matth. vi. 24: *θεῷ καὶ μαμωνᾷ δουλεύειν*, Rom. viii. 5 (*σάρξ* and *πνεῦμα*), v. 7 (*φρόνημα τῆς σαρκός ἔχθρα εἰς θεόν*); 2 Cor. vi. 15 (*Χριστός* and *Βελίαρ*); Jas. iv. 4 (*ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ* and in this Epistle ch. i. 5 (*φῶς* and *σκοτία*). This is the reason of the warning against the love of the world; the love of the world is incompatible with the love of God, as our Father; the love of the world cannot consist with the sonship of God. [Christians are the *children* of God, God is their *Father*; their vocation is to love their *Father*, not to love the world. —M.]. This is explicitly brought out in

VER. 16. **Because all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world.** The connection of this verse with the one preceding by *ὅτι=because*, compels us to emphasize *π ᾶ ν*; for, because there is *nothing* in the world, the *κόσμος*, which is of the Father, the love of the world is utterly incompatible with the love of the Father.—*Πᾶν τὸ ἐν τῷ κόσμῳ* is evidently not identical with *τὰ ἐν τῷ κόσμῳ* (v. 15); the Singular denotes the transition from the particular to the unit: what is in the world is conceived as a whole, a totality comprehending the particular; hence the reference is not *to objects only*, as all those maintain who make it identical with *τά ἐν τῷ κόσμῳ* (although Ebrard's exposition correctly adverts to particular forms of demeanour, and Düsterdieck speaks of a "transformation of the conception of the objects of the love of the world into the conception of subjective love itself and its essential modes of representation"); still less to *persons* ("*omnes mundi dilectores non habent nisi concupiscentiam*" Bede); but as Huther excellently puts it: "All that which constitutes the substance, *i. e.* the essence of the *κόσμος*, its inward life, which animates it." The apposition indicates the nature of *πᾶν τὸ ἐν τῷ κόσμῳ*, and shows how we are to take, and what is the true import of these words. The apposition has obviously respect to life-manifestations in the world of man; the whole, the sum and substance, the totality of those life-manifestations in the God-forsaken world of man, is not of God, but without, and opposed to God. In dealing with the difficulty connected with the exposition of the apposition: *ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου*, we have to remember that all the three clauses must be taken as coördinated, and that the Genitive must be construed alike in all three cases. The three ideas are placed in juxtaposition by *καί*. Hence Düsterdieck errs in making *ἡ ἐπιθυμία τῆς σαρκὸς* the principal idea governing *ἐπιθυμία τῶν ὀφθαλμῶν* and *ἀλοζονεία τοῦ βίου*. This is confirmed by the explanation of the separate ideas. In *ἐπιθυμία τῶν ὀφθαλμῶν* we have evidently the Genitive of the subject; it cannot mean: lust after the eyes. We have therefore three times the Genitive of the subject. In *ἐπιθυμία τῆς σαρκός* the Genitive of the subject is analogous to the idea: *ἡ σάρξ ἐπιθυμεῖ* (Gal. v. 17), and to the grammatical usage of the N. T., where, with the exception of 2 Pet. ii. 10, the Genitive connected with *ἐπιθυμία* always denotes the subject; but *σάρξ* denotes here what it signifies elsewhere, *e. g.* in Eph. ii. 3 (*ἐπιθυμίαι τῆς σαρκὸς*) 1 Pet. ii. 11 (*αἱ σαρκικαὶ ἐπιθυμίαι*), the desire, the lust of the flesh, as suggested by the antithesis of *πνεύματι ἄγεσθαι, ἐν πνεύματι περιπατεῖν*. Limitations like those of Augustine ("*desiderium earum rerum quæ pertinent ad carnem, sicut cibus et concubitus et cætera hujusmodi*"), Grotius, Baumgarten-Crusius, Sander and Besser, who agree with him, or those of Brückner, who suggests "carnal lust in the strict sense," Bengel ("*ea quibus pascuntur sensus qui appellantur fruitivi: gustus et tactus*,) Gerlach ("every kind of the lust of enjoyment") and Ebrard ("sexual enjoyments")—are not in agreement with the context and more or less arbitrary. Only the limitation required by the coördinated *ἐπιθυμία τῶν ὀφθαλμῶν* is justifiable; but even this is an *ἐπιθυμία*, and as such equal to the former, yet not *τῆς σαρκός*, but *τῶν ὀφθαλμῶν*. This *ἐπιθυμία*

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must not be subordinated to the former (as is done by Lücke, de Wette and Düsterdieck), but it is coördinated with it. Nor must the Genitive be taken at once subjectively and objectively: "the lust of the eyes, and at the same time that, wherein as the sensuous-worldly, the eyes delight themselves" (Brückner). The lust of the eyes has respect to seeing, consequently the lust to see, and to see that which is the object of such lust. Hence Spener explains correctly: "all sinful lust which seeks for enjoyment in the very seeing," and so does Huther: "the desire of seeing that which is unseemly, and the sinful gratification afforded by seeing it." Hence it must not be restricted to "*omnis curiositas in spectaculis, in theatris*" (Augustine, Neander); nor is it sufficient to say with Calvin: "*tam libidinosos aspectus comprehendit, quam vanitatem, quæ in pompis et inani splendore vagatur.*" Nor may it be referred with Bengel to "*ea, quibus tenentur sensus investigativi, oculus sive visus, auditus et olfactus.*" Nor must extraneous ideas be added thereto, so as to make it denote a desire of possession excited by sight (Rickli), or straightforth πλεονεξία (Luther, Socinus, Grotius, Lorinus, Wolf, Baumgarten-Crusius, Gerlach, al.), or even "the whole sphere of the desires of selfishness, envy, covetousness, hatred and revenge" (Ebrard). Thus the lust of the flesh and the lust of the eyes are arbitrarily distinguished from each other or rather confounded, since the former is taken as sensuality and the latter as covetousness, or *vice versa.* The eyes, instruments of the senses, are preëminently the ministering members of the life of the soul and the spirit: here is flesh, become transparent, whereby surrounding objects and manifestations produce impressions on the life of the soul, and the soul requires insight of them. As the Scripture draws a distinction between grass and the flower of grass, and understands thereby the flesh and the glory of the flesh (1 Pet. i. 24: σὰρξ ὡς χόρτος and πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου), and thus points beyond the nearest sphere of carnal life to the life-sphere of the soul, so we may distinguish the ἐπιθυμία τῆς σαρκός from the ἐπιθυμία τῶν ὀφθαλμῶν in such manner that the former denotes absolute, purely sensuous lust, and the latter lust which through the instrumentality of the soul, points to the spiritual sphere of life. It is noteworthy that as Peter subjoins the words (v. 25) "τὸ δὲ ῥῆμα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα," so John has almost the identical addition: "ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς αἰῶνα." Hence the former includes all the desires of possession and enjoyment, of covetousness and sensuality, of vulgar or refined form, while the latter embraces the desire which longs for, seeks and finds gratification in social intercourse and the manifestations of social joys, in works of art down to the rude outbreaks of festal joy.—To this is now added as a third καὶ ἡ ἀλαζονεία τοῦ βίου. While ἐπιθυμία refers twice to *acquisition*, ἀλαζονεία has respect to *spending*. The noun occurs, besides this place, in the N. T. only at Jas. iv. 16: ἐν ταῖς ἀλαζονείαις ὑμῶν, the adjective in Rom. i. 30, after, and in 2 Tim. iii. 2, before ὑπερήφανος. In classical Greek it signifies arrogance and vaunting, with the secondary idea of untruthfulness and boasting about one's rank or wealth. In James it evidently denotes the outbreaks of that arrogance which overlooks the vanity and nothingness of earthly happiness, and boastingly confides in it. The ἀλαζών is the vain braggart at whom and with whom one may perhaps smile; the ὑπερήφανος is the haughty man, who is irritable and injurious; the one recognizable in the national character of the French, the other in that of the English. The Genitive τοῦ βίου, of the life, with reference to sustenance and necessaries, as is evident from ch. iii. 17; Mark xii. 44; Luke viii. 14, 43; xv. 12, 30; xxi. 4; 2 Tim. ii. 4, designating occasionally personal property (living), indicates the side on which this braggart arrogance does and is wont to appear, as well where there is little or great abundance as where it is merely coveted and want is concealed; braggart arrogance is wont to appear in connection with bodily sustenance and necessaries. Augustine: "*Jactare se vult in honoribus, magnus sibi videtur, sive de divitiis, sive de aliqua potentia.*" Bengel: "*Ut velit quam plurimus esse in victu, cultu, apparatu, suppellectili, ædificiis, prædiis, famulitio, clientibus, jumentis, muneribus,* etc., Rev. xviii. 12. *Chrysostomus appellat* τὸν τῦφον τὸν βιωτικὸν et τὴν φαντασίαν τοῦ βίου." Examples occur in Gen. xi. 2–4; 1 Chron. xxii. 1, sqq.; Eccles. ii. 1, sqq.; Ezek. xxviii. 12–19; Dan. iv. 27; Rev. xvii. 4–6; xviii, 4–7. So Lücke, Sander, Besser and Huther; Neander, Gerlach and Düsterdieck may be included in this category. Hence it is not correct to restrict the meaning to ambition, *superbia, ambitio* (Cyrillus, Socinus, al.).—We should hold with Bengel that: "*Non coincidunt cum his tribus tria vitia cardinalia, voluptas, avaritia, superbia: sed tamen in his continentur.*" The hypothesis that this trinity contains a complete indication of all the forms in which evil is apt to manifest itself, has become traditional, and goes so far that Bede following Augustine said: "*Per hæc tria tantum cupiditas humana tentatur; per hæc tria Adam tentatus est et victus; per hæc tentatus est Christus et vicit.*" A Lapide actually discovered in them the correlatives of the three Persons of the Holy Trinity answering to the three *primariæ virtutes, continentia, caritas, humilitas* [which according to Huther are closely connected with the three monastic vows of chastity, poverty and obedience.—M.]. The majority of practical expositors have followed this track with various modifications, even Pascal (*Pensées*, 28, 55) says: "*libido sentiendi, sciendi, dominandi.*" Lücke very rightly opposed this interpretation and maintained that the point in question did not relate to cardinal *vices*, but to the chief forms (Brückner; "leading biasses") of worldly-mindedness. These, as Bengel observes, sustain an intimate relation to one another: "*Etiam ii, qui* arrogantiam vitæ *non amant, tamen* concupiscentiam oculorum *sectari possunt, et qui hanc superarunt, tamen* concupiscentiam carnis *persæpe retinent: hæc enim profundissima et communissima, apud minores, medioximos et potentes: apud eos etiam, qui abnegationem sui colere videntur; et rursum, nisi vincatur, ab ea facile progreditur homo ad* concupiscentiam oculorum, *ubi materiam habet; et ab hac ad* superbiam vitæ, *ubi facultatem habet; tertioque includitur secundum, secundo primum.*" Thus ambition is ἐπιθυμία τῆς σαρκός only in so far as it wants to cast others in the shade, it is ἐπιθυμία τῶν ὀφθαλ-

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ιῶν as far as it aims at recognition and marks of recognition, and it is *ἀλαζονεία τοῦ βίου* as far as it is indulged in the consciousness of position and wealth, and in every form there are degrees of intensiveness and coarseness. The same holds good of avarice, voluptuousness and the love of pleasure. We have here by no means a complete catalogue of the biasses and forms of manifestation of evil. *Unlovingness* specified above (vv. 2–11) and *mendacity* mentioned below (vv. 18–20) although connected with this [trichotomy M.], are not contained in or denoted by it. Hence Luther, followed by Sander, rightly observes: "These three particulars are not of the Father: 1. Hatred of the brethren. 2. The three idols of the world. 3. False and corrupt doctrine.—The terms *ἐκ τοῦ πατρός, ἐκ τοῦ κόσμου εἶναι* denote origin and indicate similarity, congruity and connection. This is the profound truth that nothing is esteemed with God except His own Image; whatever is to have respect to Him, to belong to Him, to be, and able to be united with Him, must come from Him; ch. ii. 29; iii. 7 sqq.; iv. 2 sqq.; 7 sqq.; v. 1 sqq.; Jno. viii. 44. So Düsterdieck, Huther, and Ebrard in opposition to de Wette [Paulus and Baumgarten-Crusius—M.], who deny the reference to origin and restrict the application of the terms to congruity and similarity. The antithesis, intensified by the repetition of *ἐστί* "*is not of the Father, but is of the world*" marks with peculiar pointedness the *world* as the source of ungodliness. The world will not tolerate any thing that does not derive its being from it or belongs to it. We see therefore how God and the world are just here opposed to each other, irreconciled and irreconcilable; both are inflexible and neither can yield the place to the other. [Düsterdieck: "Through our whole Epistle runs the view which is also manifest in the Gospel of St. John, that only the mind which springs from God is directed to God. He who is born of God, loves God, knows God, does God's will. God Himself, who first loved us, viz. in Christ His incarnate Son, begot in us that love which of moral necessity returns again to the Father, and of like necessity embraces our brethren also. This love is hated by the world, because it springs not from the world. It depends not on the world, any more than that perverted love which springs from the world and is directed towards the world, the lust of the flesh, etc., can be directed to the Father or to God's children. So that John grasps in reality down to the very foundations of the moral life, when he reminds his readers of the essentially distinct origin of the love of the world, and the love of God. The inmost kernel of the matter is hereby laid bare, and with it a glimpse is given of the whole process of the love of the world and the love of God, even to the end; and this end is now set forth expressly with extraordinary power."—M.]. But

The second reason: v. 17.

And the world passeth away and the lust thereof; but he that doeth the will of God abideth for ever.—The world can only be taken here in the same sense as in the preceding verses, viz.: the world of man fallen away from and opposing God, which is a power, and as a power awes many, but does and has great things. But what is true of the *σκοτία*, v. 8, applies also to it: *παράγεται*, it passeth away, it is passing away and disappearing; the sense must not be limited to the transitory world, to be destroyed in the judgment (Bede: "*mundus transibit, quum in die judicii per ignem in meliorem mutabitur figuram, ut sit cœlum novum et terra nova*"), nor must the term be so construed as to express the consciousness of the approaching advent of Christ and the judgment of the *κόσμος* connected with it (Luther, with reference to vv. 8. 18: *ἐσχάτη ὥρα*). It is, in effect, the uninterruptedly peculiar nature and destiny of the world (Oecumenius: "*τὰ κοσμικὰ ἐπιθυμήματα οὐκ ἔχει τὸ μένον τε καὶ ἑστὼς, τὰ δὲ κατὰ τὸ θέλημα τοῦ θεοῦ διακρῇ καὶ διαιωνίζοντα* (Düsterdieck: "because of its alienation from God, doomed to *passing away*, to death"). The antithesis *μένει* requires and confirms this view. Although Düsterdieck distinguishes his view, according to which he finds here more permanently valid axiomatic truths concerning the course of the love of God or the love of the world, from that of Oecumenius, who gives prominence to the properties of the love of the world and of the obedience to the commandments of God, the two views ought really to be combined thus: it fares with the world according to its nature, and the nature of the world agrees with its passing away. And as it passes away, so also passes away its lust, the lust which inheres in it, emanates from it, and governs it. Hence *αὐτοῦ* is the Genitive of the subject, as maintained by most commentators; it cannot mean lust after it or in it, as if *αὐτοῦ* were the Genitive of the object (Lücke, Neander, Sander, Besser, al.). Of course, the lust of the world refers also to the world and the things and manifestations in it, and not to God and the riches of His Kingdom. If the whole, the world, belonging to death, passes away, then also its parts, the life that is in it, its separate manifestations and exhibitions of life in individuals, must pass away. This makes one thoroughly loathe the love of the world—the *ἀγαπᾷν τὸν κόσμον*. Who wants to seize and hold as the object of his love that which is perishable, doomed to death and perpetual defeat? The clause *ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ* supplies not only an antithesis, but affirms that the *ἐπιθυμία τοῦ κόσμου* does not the will of God, that the *ἀγάπη τοῦ πατρός* shows and verifies itself in the *ποιεῖν τὸ θέλημα τοῦ θεοῦ*, even as unfolded in vv. 3, sqq., that the child does not trifle with the will of the Father, for the Father is God. To such applies the *μένει εἰς τὸν αἰῶνα*, the antithesis of *παράγεται*, he abides therefore unto, into eternity, sharing and assured of the imperishable and beatific life; redeemed from *θάνατος*, from the *σκοτία*, he gains *φῶς, ζωὴ αἰώνιος*. [Huther: "The destiny of the *κόσμος* is *θάνατος*, that of the children of God *ζωὴ αἰώνιος*."—M.]. This antithesis points to the fact that the *παράγεται* of the world will sooner or later have run its course, and that the world will have ceased to exist. Most singular and arbitrary is the opinion of Ebrard, who says that "*αἰών* is the æon which will gloriously begin with the visible establishment of Christ's Kingdom on earth," and that consequently *ὁ ποιῶν—εἰς τὸν αἰῶνα* signifies that "he that does the will of God will abide until then, until the Kingdom of Christ is established,

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and be suffered to witness the victory of Christ's Kingdom." The addition, "*quomodo et deus manet in æternum,*" found in several Latin translations, but not in Jerome's, is rather remarkable.

DOCTRINAL AND ETHICAL.

1. The gift of the forgiveness of sins (v. 12), which is, at the same time, the gift of adoption, [of being made the child of God—M.], v. 13*c*, establishes a relationship which must verify itself in corresponding conduct, in the way of sanctification. God *has* taken the initiative, but man must seize it and hold fast, keep and verify it in striving after more profound knowledge, and in struggling for the peace of victory. On the gift of the forgiveness of our sins, and on that of our adoption with the Father, rest the more intimate knowledge of Christ, the victorious fight against Satan, and the enjoyment of the fruits of victory. In the fellowship with the Father and the Son are given us life, light, forgiveness, truth, wisdom, and understanding, and victory over the world and the devil. The victory of Christ (John xvi. 33) is the presupposition of all true victories, and His victory must continue in ours. John grounds the duties of Church members on the high privileges and immunities of the Christian state, and makes *gratitude* the principle of morality.

2. The peace-work of profound meditation and mature knowledge in men can only take place and prove successful if preceded by the struggles and triumphs of young men [i. e., the *man* must have passed through the discipline of the *young man.*—M.]. Great purity and integrity are indispensable to the clear perception and more thorough knowledge of the glory of Christ, of His Person, His Word, and His work. True knowledge presupposes life in fellowship with the Person known; it is a living reality and not a mere dogmatical formula (concerning the Person of Christ). Nothing but fighting against Satan will facilitate our knowledge of the eternal glory of Christ.

3. The κόσμος is diametrically opposed to God, and the heart of man cannot combine the love of the world and the love of the Father; the latter cannot thrive because of the former, or the former must be overcome, and disappearing, yield the place to the latter in the course of its growth and development. Where the life of [emanating from —M.] God is extant there may still be the world, but its power must be broken, it must wane more and more, and its still surviving remainder must recede before increasing and waxing knowledge and joy. Worldly life and godly life are not only two different biasses, but two opposite inclinations, incompatible and destroying each other.

4. It is not in point of space that we must flee from the world, but it is with reference to ethical principles that we must shun it, without loving it, turned away from it, to prevent our dying and perishing in and with it; some one thing may so effectually lay hold of one or another as to sweep him along with the fearful destruction of the whole κόσμος.

5. The definite superiority of the divine to the worldly may be gathered from the transitoriness of the world. Here is "afforded a vista through the whole process of the world's history, as well as of the love of God, right on to the end" (Düsterdieck), and at the same time an insight into the biography of individuals.

6. He that has separated himself from God, has estranged himself from Him, falls into the power of death; the world contains death in the love of itself. None but those who love the Father have the life; yet none love the Father but those who have and with true fidelity keep His word. But there exists no eternal kingdom of evil, the principially dualistic predisposition to evil, but only a condition which has become so, from which any and every man may and shall be redeemed, who does not offer any resistance.

HOMILETICAL AND PRACTICAL.

The gift of the forgiveness of sins sets us the task of fighting against the destroyer, and acquiring the knowledge of the Saviour. The gift of the forgiveness of sins is sonship with God and the knowledge of the Father. Holy Scripture directs us first to the knowledge of sin, then to fight against and overcome the wicked one, and lastly to acquire the knowledge of the God-man. Holy Scripture addresses first children—that is to say, the children of God; the word of God is the word of the Father to His children; the word of God calls all, whom it addresses, children, because He is the Father of all. Young men and fathers cannot go beyond this *child*-ship [I retain this Germanism in this place in order to render the thought more perspicuous; neither the word sonship nor adoption conveys the precise shade of thought.—M.]. No age of life can or may desire to surpass the stage of childhood before God. The life-truth of the Gospel is only one, emanating from one Spirit, resting on one foundation, consisting in one Spirit, but like the sun, shedding its illuminating and vitalizing beams in all directions: away with all false individualizing and all dry moralizing! He that loves not the world in God as the object of redemption to its salvation, loves it only without God to his own perdition. The world, which thou lovest, reacts more on thee than thou art able to influence it; thou wilt sooner become worldly through it, than it will become Christian through thee. Shun not the world, but love it not; be not afraid of it, but be afraid of thy love of it.

Bodmer:—John the Apostle survived twelve Roman emperors: Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasianus, Titus, Domitianus and Nerva; great expectations and hopes were entertained of each one of these lords of the world, but all failed in the case of the best of them: instead of healing, they inflicted wounds, and many came to a miserable end.

Gerson:—*Amor habet vim uniendi, si terram amas, terrenus es; si deum, divinus.*

Spener:—Every age should diligently cultivate the virtue becoming it before others, which is especially done by each particular age applying its natural gifts to the growth of life (understanding in the case of the old, strength in the case of young men, simplicity in the case of children).—Those who have overcome Satan as young men, may afterwards truly and fully know Christ as fathers, while those who have served

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him do not easily attain such knowledge, which is a kind of reward of grace.—The word of God does not only *come to us*, but *abides* also *in us*, and consequently is not a dead or passing sound. —That which does not abide forever is not worthy of our love; for God has created, appointed and called us unto eternal things.

STARKE:—Preachers should particularly urge obedience to the commandments of God, and renunciation of the love of the world on the plea of the grace of God in the forgiveness of sins, as a more powerful incentive than considerations founded on the Law.—Although you have conquered the devil once, he will return and assault you with sevenfold strength to rob you of your crown. Therefore, ye warriors of Jesus, grow not secure, but think that your task is not done with one well-fought battle.—O the deluded souls that fancy that it is the privilege of their rank to use the world at their pleasure, to lead a worldly and carnal life, and to be good Christians for all! They will terribly deceive themselves, for the mere name is not sufficient.—Christians, would you love the Father, you must content yourselves with the necessaries of the body, bridle your eyes, and lead a life of simplicity.—The world and its lusts pass swiftly away, like an arrow cuts through the air, like smoke blows away, like a river flows along, like a bird flies past, like a sound dies away. What folly to set one's hope and pleasure on such changeable and transitory things!—It is well, but not enough to know the will of God, we must do it in the strength of God, with all diligence, at all times, in all things, if we would abide forever.—It is a great mercy of God that He accepts our poor, imperfect doing, provided it be done with a childlike heart, as the doing of His will.—None can do the will of God without denying his own will, for the will of God and corruptible self-will are utterly opposed to each other.

HEUBNER:—*Fathers* are spiritual adults, matured Christians; they have known Christ, the Son of God, from personal experience, made proof of His power, or He has been fully formed in them (Eph. iv. 13; 1 Thess. ii. 7, 11; Heb. v. 14). The image of Christ has a feeble and tender beginning in childhood; it continues growing in youth, but does not attain perfect clearness with open face until manhood. No warrior can go beyond this: Christ and His knowledge excel all perfection. We have here the case of souls that long since have acquired forgiveness and cleansing from their sins, overcome the wicked one, stood severe trials and hard conflicts, in victory have been planted in the likeness of Christ's death, and made experience of the power of His resurrection. As *fathers* they possess *spiritual generative powers*. They are the mellow old wine. They are called τέλειοι, they are the nearest friends of the Lord, His intimates, that have a better understanding of His counsel: but, although thus highly raised by God, they never divest themselves of their childlike disposition. The sense of redemption in Christ, true poverty of spirit, voluntary and constant self-denial and strong love are their characteristics. But they still stand in need of instruction and caution (an *old* Christian had been victorious in the fight for thirty-nine years, but was overcome in the fortieth year.) They must fight *senectute contra senectutem*. They have more works than words. They are engaged in ceaseless intercessions for all the people of God, and gather riches for the children (2 Cor. xii. 14). But they must be very careful not to usurp an authority and power, in virtue of which they require others blindly and unconditionally to follow and agree with them; the moment they fall into this snare they cease to be fathers, and become the destroyers of the Christlike spirit in the children.—*Young men* are those who are still engaged in active warfare, and have to fear most the assaults of the flesh, the world and the devil; they ought to have begun to taste the better delights [of religion] and should overcome Satan. Hence they are always prepared for the battle. He that has become a true child of God must not care for the age of youth. Can any one, by anxious care, add one cubit unto his stature [age]? He that preserves that which he has, to him shall be given more; the process of growth is imperceptible (Mark iv. 28). They ought to have the spirit of power and vigilance; as valiant soldiers they must always be at their post, warring against the enemy. Their dangers are rashness, undue ardor, temerity and negligence. They must have work to do, they must destroy Babylon, but abstain from all things, and fight faithfully unto death. They must not be discouraged in the first ardor of their zeal, for that first ardor may lose its intensity. Their strength will be in proportion to their allowing their strength quietly to strike root; even Christ walked in silence and retirement during His youth, and John was in the wilderness. They must learn to enter into the mystery of godliness, abstain from *their* doing in order that *God may work in them*, that thus they may resist the πονηρός, the spoiler, who comes from without and forces his way into them, and would fain seize the youthful warriors. Hence they need circumspection and weapons (Eph. vi).—*Children* are beginners in Christianity who have already tasted the paternal love of God, who receive from the Father more tokens of love, as it were, more caressing. But they must be truly born of God, have a new mind, the Spirit of adoption whereby they cry Abba, Father. Their general characteristics are these: a childlike disposition, lowliness, obedience, sincerity, joyfulness. Their childlike failings are: credulity, carelessness, rashness, inconstancy, or even wandering from the simplicity in Christ. They are strongly attached to the sweet taste of grace. They require oversight, guidance, nursing, care, keeping; they require milk until they are able to take stronger food and grow. (Here we may refer to the choral divisions among the *unitas fratrum:* children, older boys, single brethren, single sisters, the chorus of married people, widowers and widows, to the *incipientes*, *proficientes* and *profecti* of the Moravians, and to the analogies of paganism, Plato *de legg.* II., where the chorus of boys, of young men to the age of thirty, of men to the age of sixty, used fascinatingly to implant the true and the good into the minds of the people in songs, and Plutarch *lacon. instit.* according to which, among the Spartans, *old men* used to sing: "Once we were vigorous youths;" *men*, "We are so; if thou de-

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sirest it, try;" and the *boys*, "Some day we shall even be better").—*Love* is the noblest power in man, which he ought not to waste on unworthy objects, but he ought to love God only.—The world is set before men to try them, whether they will lay hold of it or of heavenly things.—The objects of our desires, as far as they are creatures, are not evil in themselves (1 Tim. iv. 4; 1 Cor. x. 26), but the passionate desire of them is evil, and of the evil spirit. The *excusatio* of worldlings is: "it is natural, it is innocent." That is to lay the responsibility of sin on God.—Worldly-mindedness and religion are incompatible. There are, indeed, many degrees of this worldly-mindedness and fondness of worldly pleasures, but this much is certain: 1. Those in whom this fondness is strong and supreme, to whom non-gratification causes anger and a blank, are without the divine life. 2. Every worldly pleasure, though indifferent of itself, becomes sin if it leads astray from God, and has to be enjoyed without God. 3. In proportion to the growth of religion is the decrease of a mind and taste for worldly lusts, and *vice versa*.—It is disgraceful in clergymen [Germ. *Geistliche*, a technical term for clergymen, of which the English *divines* is the nearest approximation, or we may also say "*spiritual* and *secular*," but, of course, without any reference to the Roman Catholic use of these terms—M.], who ought to be the opposite of the worldly, to exhibit worldliness in the bias of their mind and conversation.—What comes of the transitoriness of the world and of the things which lust desires? What harm does it do to the worldly? 1. Even in respect of this earthly life it is painful and humiliating to take pleasure in enjoyments which are wholly idle and transient, and leave behind them nothing that is refreshing or ennobling, but, perhaps, something that will fill the mind with gloom, paralyze and deject the spirit—a melancholy blank. 2. This holds good still more in respect of the life to come. The objects will cease, but not the desire, which will then lack the instruments and means of its gratification. Painful condition. Such a soul will then behold itself in its miserable emptiness and vileness. Therefore consider the transitoriness and consequences of every sinful lust. (Oriental saying: The treasures of the world are so constituted that they will deprive thee of life, if thou gatherest them).—

NEANDER:—It is not part of the nature of the love of God that we must retire from the world and worldly things, but rather that we should use them according to the purpose which God has assigned to all men, to His glory.

BESSER:—The forgiveness of sins is the bread on which the great and the small, Apostles and malefactors, the wise and the illiterate, kings and beggars (kings as beggars, and beggars as kings), live in the kingdom of God, even as the fourth and fifth petitions of the Lord's Prayer are significantly joined together by *and*.

JOHANN BUGENHAGEN's motto was: "*Si Christum bene scis, satis est, si cetera nescis: si Christum nescis, nil est, si cetera discis.*"

LEO THE GREAT:—There are two kinds of love from which proceeds every lust according to its kind: man, who cannot exist without love, loves either God or the world.

SPENER.—This *either—or* is an established thing which will never yield the place to an *as well—as*. To contribute one cent to ungodliness is as much as to give up to it the whole. St. Bernard calls pride the arch-artificer of fraud, and the true fountain of vice, the tinder of sin, the rust of virtues, the moth of holiness, the beguiler of hearts, that turns medicine into poison, and cordials into stupefying draughts. A soul has nothing in eternity but what it has gathered in time.

NITZSCH:—The principal question of the divine word addressed to fathers: Do you know Him that is from the beginning? Let us consider: 1. Why this question is peculiarly suited to the *aged?* The excellency and glory of old age is experience, its natural avocation to gather and to have gathered it, its supreme requirement to have wisdom by and in experience. How much more important is it to have *seen* and *felt* a thing, to have *shared* its suffering, than merely to have *heard of it!* 2. Which *knowledge* does it speak of? The First and the Last has been revealed in the centre of history, He by whom and for whom all things consist; time has become conscious of eternity. Humanity has been raised from profound misery to high glory. This knowledge compensates the eye for every unavoidable want of light, supplies the solution of many riddles, finds the kernel of many experiences, marks the holy line of human effort, cherishes the sweet hope of beholding [God], and thinks well done that which God doeth. 3. The great *monition* and the glorious *consolation* contained therein. Many things improve by age, but not the fundamental error, erring from God. Self-will and unbelief do not break spontaneously by mere events; the secret will of the natural man grows to a fearful height and resoluteness; rather die in sins than present oneself blind and naked, miserable and poor before the only Mediator, the Conqueror on the cross. Do you *still* know Him, do you know Him *again?* Be overcome and ye shall conquer; His knowledge rejuvenates you like eagles, makes you wise, and crowns all knowledge and experience with faith in the eternal words. *The monition of the divine word to young men that they have overcome the wicked one.* Regard it—1, as a *congratulation on their participation in the victory of Christ*, but also as *a threefold test-inquiry of the reality of their Christianity.* After the victory of Christ, the time of the mere doubtful struggle between the death and life of mankind, the time of invincible sin, of the immeasurable progress of corruption, belongs to the remote past. If you fear *already*, or are *still* afraid in this world, be of good courage and know that you enter into a reconciled world, and stand in eternal peace, and partake of a happiness and liberty that have not to be fought for and devised, but may be seized and enjoyed in true faith. But here you have to *inquire after faith in this word*,—since the tendency prevails not to believe that which was believed by the fathers; many, all believe to indemnify themselves for childlike faith with the conceits of the unvanished beauty of the world, of the power of the mind of man and of the innocence and goodness of the heart of man,—to inquire after the *knowledge* of this truth, after the *decision and conversion of the heart*, whether that

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will reigns supreme which says, How should I do this great evil and sin against my God? whether you are consciously or unconsciously under the jurisdiction of the prince of this world, and unfitted for the true work of your calling.... 2. As *a call to resistance*, and at the same time as a *promise of assistance*. This bears on your bravery, your honour, your independence, ye that are in such hurry to be men. There are many adversaries from without that reappear again and again; fight the invisible battles in your souls. It is good for a man to have worn the yoke in his youth, but how much better this yoke; thus you will gain a clear and pure view of your future, thus you spend the time of your transitory youth for the purpose of securing eternal youth, thus you care to-day for to-morrow and ever, even unto the judgment; all things are yours.

Hast thou broken with the world? 1. Art thou perhaps still wholly entangled in its lust? 2. Art thou convinced that it is impossible to love God and the world at the same time? 3. Dost thou daily fight victoriously against the lust of the world tempting thee?

What is the Christian's relation to the world? 1. He knows that its lust, without any exception, is sin (v. 16), and such sin as is incompatible with the Christian profession (v. 15), and on this very account 2. He shuns and flies it (v. 15).

Consider how little the love of the world comports with sincere conversion towards God. 1. The latter imposes renunciation of the world and its lust as a necessary condition. 2. It affords strength for overcoming the world. 3. And is itself a continued combat with the temptations of the world.

The infamy of a Christian being the slave of worldly lust. 1. He thereby enters the service of worldly vanity, 2. becomes the enemy of God, and 3. will perish with the world (L. in "*Gesetz und Zeugniss*" for 1860).—

[Ezekiel Hopkins:—v. 15. "For these things (Pleasures, Riches, Honours), though they make a fair and gaudy show, yet it is all but show and appearance. As bubbles, blown into the air, will represent great variety of orient and glittering colours, not, as some suppose, that there are any such really there, but only they appear so to us, through a false reflection of light cast upon them: so truly this world, this earth on which we live, is nothing else but a great bubble blown up by the breath of God in the midst of the air, where it now hangs. It sparkles with ten thousand glories: not that they are so in themselves, but only they seem so to us through the false light by which we look upon them. If we come to grasp it, it breaks and leaves nothing but wind and disappointment in our hands: as histories report of the fruits that grow near the Dead sea, where once Sodom and Gomorrah stood, they appear very fair and beautiful to the eye, but if they be crushed, turn straight to smoke and ashes."

There is nothing in the world vain in respect of its natural being or of God the Creator—but all the vanity that is in worldly things, is only in respect of the sin and folly of man. [Augustine: "*Utendum est hoc mundo, non fruendum; ut invisibilia Dei, per ea quæ facta sunt, intelligantur; hoc est, ut de temporalibus æterna capiantur.*"—M.].

The vanity of the world appears in:

1. That all its glory and splendour depend merely on opinion and fancy.

2. In its deceitfulness and treachery. It is not only vanity, but a lying vanity.

3. As all things in the world are lying vanities, so are they all vexatious. "Uncertain comforts but most certain crosses."

4. A little cross will embitter great comforts—another mark of the vanity of the world.

5. The longer we enjoy any worldly thing, the more flat and insipid doth it grow.

6. All the pleasure of the world is nothing else but a tedious repetition of the same things.

7. The world can stand us in no stead, when we have the greatest need of support and comfort.

8. All things in the world are vain, because they are unsuitable.

The soul is spiritual and immortal, worldly things are material and perishable.

Its wants are spiritual—but the world supplies only material wants.

9. The vanity of the world appears in its inconstancy and fickleness and—

10. In that it is altogether unsatisfactory.—M.].

[Barrow:—The *world* is an enemy, an irreconcilable enemy to our salvation. The world, that is, the wicked principles, the bad customs, the naughty conversation and example which commonly prevail here among men; alluring to evil and deterring from good; the cares also, the riches, the pleasures, the glories of the world, which possess or distract the minds, satiate and cloy the desires, employ all the affections and endeavours, take up the time of men; all in the world which fasteneth our hearts to earth, and to those low transitory things; or which sink them down toward hell and which detain them from soaring toward heaven.

The world passeth away and the desire (ἐπιθυμία) *thereof;* whatever seemeth most lovely and desirable in the world is very flitting; however, our desire and our enjoyment thereof must suddenly cease. Imagine a man, therefore, possessed of all worldly goods, armed with power, flourishing in credit, flowing with plenty, swimming in all delight (such as were sometime Priamus, Polycrates, Crœsus, Pompey) yet since he is withal supposed a man, and mortal, subject both to fortune and death, none of those things can he reasonably confide or much satisfy himself in; they may be violently divorced from him by fortune, they must naturally be loosed from him by death; the closest union here cannot last longer than till death us depart; wherefore no man upon such account can truly call, or, if he consider well, heartily esteem himself happy; a man cannot hence receive profit or content from any labour he taketh under the sun. (Eccles. i. 8 sqq.)—M.].

[On ἀλαζονεία τοῦ βίου v. 16. "It was a pertinent discourse of Cineas, dissuading Pyrrhus from undertaking a war against the Romans. Sir, saith he, when you have conquered them, what will you do next? Then Sicily is near at hand, and easy to master.—And what when you have subdued Sicily? Then we will pass over

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to Africa and take Carthage, which cannot long withstand us.—When these are conquered, what will be your next attempt?—Then we will fall in upon Greece and Macedon and recover what we have lost there.—Well, when all are subdued, what fruit do you expect from all your victories? Then we will sit down and enjoy ourselves. Sir, replied Cineas, may we not do it now? Have you not already a kingdom of your own? and he that cannot enjoy himself with a kingdom, cannot with the world." Plutarch *in Vita Pyrrhi*.—M.].

[PYLE (v. 12–14):—The cautions I here give you ought to be equally regarded by all degrees of Christian professors. The new converts and younger Christians are to consider themselves as newly put into a state of salvation, the pardon of sin, and the favour of God, through Jesus Christ; and to endeavour to confirm themselves in it by the careful practice of true Christian virtue. Such as are come to more maturity in their profession and are in the strength and vigour of their age, have a great advantage, and ought to employ the utmost of that vigour in resisting the strongest temptations of the devil, and perfecting their conquest over him and all his wicked instruments. And the aged Christians cannot but have so dear a knowledge of God, and the revelation of His will by Jesus Christ, during the long season from their first conversion, that it would be utterly inexcusable for them to be wanting in their essential duties or be drawn from them by the false teachers.—M.].

[VER. 12. SIMEON, C., The different growth and privileges of God's children. Works xx. 398.

VV. 13. 14. MARSHALL, N., Peculiar temptations attending every stage of life, with the special advantages and counter-motives that are found in each, considered particularly with regard to old age.

The temptations that most endanger our first stage of life, with the duties most incumbent upon us in that early period, and the motives to discharge them.

Peculiar temptations treated in reference to such as are in the bloom and vigour of life. Sermons, iv. 433, 459, 485.

VER. 15. FULLER, THOS., An ill match well broken off. Joseph's party-coloured coat.

VV. 15–17. BOSSUET, Traité de la Concupiscence. Œuvres, xiv. 26.—M.].

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7. *Warning and consolation against Anti-Christ.*

DESCRIPTION OF HIS FORERUNNERS, WHOSE APPEARANCE POINTS TO THE LAST TIME (VV. 18–23). EXHORTATION OF THE FAITHFUL TO STEADFASTNESS IN THEIR ASSURANCE OF POSSESSING THE TRUTH AND ETERNAL LIFE (V. 24–28).

CHAPTER ii, 18–28.

18 Little children, it is the last time[1], and as ye have heard that[2] antichrist[3] shall come, even now are[4] there many antichrists; whereby[5] we know that it is the last time[6].
19 They went out from us[7], but they were not of us; for if they had been of us, they would *no doubt*[8] have continued[9] with us: but *they went out*[10], that they might be
20 made manifest that they were[11] not all of us. But[12] ye have an[13] unction from the
21 Holy One, and ye[14] know all things[15]. I have not written unto you because ye know
22 not the truth, but because ye know it, and that no lie is of the truth[16]. Who is a[17] liar but he that denieth that Jesus is the Christ? He[18] is antichrist, that
23 denieth the Father and the Son. Whosoever[19] denieth the Son, the same hath not
24 the Father[20]: [*but*] *he that acknowledgeth the Son hath the Father also*[21]. Let that therefore abide in you, which ye have heard from the beginning[22]. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son,
25 and in the Father[23]. And this is the promise that he[24] hath promised us[25], *even* eternal
26 life[26]. These things have I written unto you concerning them that seduce you[27].
27 But the anointing which ye have received of him abideth in you[28], and ye need not that any man teach you: but as the same[29] anointing teacheth you of all things, and
28 is truth[30], and is no lie, and even as it hath taught you, ye shall abide in him[31]. And now, little children, abide in him; that when[32] he shall appear[33], we may have[34] confidence, and not be ashamed before him[35] at his coming.

Verse 18. [1 ἐσχάτη ὥρα—the last *hour*.—M.]
2 B. C. Sin. read ὅτι after ἠκούσατε. *Est lectio difficilior.*
3 B. C. Sin. omit the Article before ἀντίχριστος. In Sin. it is clearly a later addition. It would hardly have been omitted, had it been originally there. [Lachm. Tisch. Buttm. reject it.—M.]
[4 German: "Even now have there come into existence" Lillie: "even now are there many *become*."—M.]
[5 ὅθεν—whence.—M.]
[6 German: "that there is a last hour." Lillie: "that it is the last hour."—M.]
Verse 19. [7 Better to retain the Greek order with German: "From us they went out."—ἐξῆλθαν, A. B. C. Lach. Tisch. Buttm. Huther, is more authentic than ἐξῆλθον G. K., but less common.—M.]

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[8 *No doubt* supplied by E. V. is arbitrary and unnecessary.—M.]

[9 No reason why μεμενήκεισαν should be rendered "*continued*," since "abode" makes as good sense here as other forms of the same verb in other places. Better to render μένειν uniformly *abide*.—M.]

[10 German: "but—that they might be made manifest," *i. e.* nothing is supplied, although the context requires something to be supplied. E. V. supplies "they went out," Beza, following the Syriac "*egressi sunt ex nobis*," Wakefield: "this was done," Newcome, "this hath come to pass," Lillie "it was," etc. See below in Exeget. and Critical.—M.]

[11 German: "that not all are from us" better than the more inferential rendering advocated by Lillie "that none of them are of us," and the less correct translation of E. V. "that they *were* not all of us."

Verse 20. [12 German: "And." There seems to be no necessity for "but," although καί may here have slightly adversative force.—M.]

[13 German omits the Article before unction and renders "and ye have unction."—M.]

[14 German omits "ye;" B. omits καί before οἴδατε.—M.]

15 B. Sin read πάντες instead of πάντα, August. "*Ut ipsi vobis manifesti sint.*"

Verse 21. [16 German: "and that every thing which is lie is not out of the truth," but the rendering of E. V. is a happy inferential translation of the Greek idiom.—M.]

Verse 22. [17 German: "who is *the* liar." The Article is emphatic here and must be retained.—M.]

[18 German: "This is the antichrist, who." οὗτος has demonstrative force.—M.]

Verse 23. [19 German: "Every one that denieth;" *omnis qui*, Vulg. Aug. Calv. Bengel, and "every one that" Greenfield, Allioli, de Wette, Lillie.—M.]

[20 German: "Hath also not the Father." Better render with *Rhemish* and most foreign versions "neither hath he the Father."—M.]

21 A. B. C. Sin. [Griesb., Scholz, Lachm., Tisch. Buttm. Wordsw. Lillie.—M.] have the final clause: "ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει," and it is required by the parallel passage 2 Jno. 9 as well as by John's fondness of antithesis. [ὁμολογῶν however should be rendered "confesseth" and not "acknowledgeth" as in E. V.—M.]

Verse 24. [22 German: "You, that which ye have heard from the beginning, let that abide in you." In this rendering οὖν is left out; but the emphatic *you*, in the sense of *as for you*, is decidedly in favour of the German rendering; translate, "you, let that which ye have heard from the beginning, *abide* in you."—A. B. C. Sin. Vulg. al. omit οὖν. M.]

[23 German: "If that *abide* in you which ye have heard from the beginning, ye also shall *abide* in the Son and in the Father." The three-fold rendering of μένω in one verse: "*abide, remain, continue*," adopted in E. V. should by all means be avoided. Lillie calls this sacrificing of the simple beauty and force of the original to "a great number of good English" words an "unprofitable exuberance."—M.]

Verse 25. [24 German: "And this is the promise which He *Himself*;" αὐτός. The reference seems to be to an *oral* promise.—M.]

25 A. C. Sin. read ἡμῖν. The context warrants the transition to the Plural.

[26 German: "*The* eternal life." The supplement in E. V. is hardly necessary, the Article is indispensable and the order "life eternal" seems preferable; see on the last point E. V. Matth. xxv. 46; Jno. iv. 36; xvii. 3; Rhemish version, Wakef. Macknight, Berleburg Bible, and Lillie.—M.]

Verse 26. [27 πλανώντων ὑμᾶς, "who would deceive you." "The context (vv. 20. 21. 27) shows that this is a case of the Present '*de conatu*, *i. e.* an *endeavour* or *purpose*' (Buttm. § 137. n. 10), and so it is generally understood." Lillie.—M.]

Verse 27. [28 German: "And you—the ointment which ye received from Him, abideth in you."—M.]

29 τὸ αὐτοῦ χρίσμα is the reading of C. Sin., many versions (Syr. *unctio quæ est a Deo*) and fathers instead of τὸ αὐτὸ χρῖσμα A. B. G. K. and the Greek fathers.—Cod. Sin. reads really πνεῦμα afterwards corrected into χρῖσμα [or χάρισμα]; B reads χάρισμα. [But both in point of authority and in point of sense τὸ αὐτὸ χρῖσμα seems to be the right reading. German, following the less authentic reading, renders "but as the ointment of Him;" E. V. follows τὸ αὐτὸ χρῖσμα.—M.]

[30 καὶ ἀληθές ἐστι—and is true, better than "and is truth" of E. V.—M.]

31 The reading μένετε A. B. C. Sin. is on external and internal grounds preferable to μενεῖτε [G. K. al. Tisch.—M.]

Verse 28. 32 A. B. C. Sin. read ἵνα ἐὰν instead of ἵνα ὅταν [G. K. Theoph. Oecum. Tisch.—M.]

[33 German: "shall be manifested" decidedly preferable both for the sake of uniformity and on doctrinal grounds ("the agency and love of the Father in the second as well as the first coming of the Saviour" Lillie) to "when He shall appear" E. V.—M.]

34 σχῶμεν.—B and Cod. Sin. give it as a correction of ἔχωμεν.

[35 German: "and not be put to shame away from Him in His coming." Calvin: *Pudefiamus ab ejus præsentiâ;* Steph. *ab eo discedamus pudefacti;* Hammond: "Turned with shame from Him;" Green and Bloomfield: "shrink from Him with shame;" Peile: "put to confusion of face *as being* cast away from Him." Wordsworth: "Driven to shame from Him;" Lillie: "Shamed away from Him at His coming."—M.]

EXEGETICAL AND CRITICAL.

The connection. The groundwork on which this portion of the Epistle rests is contained in the individualized addresses (v. 12–14), introducing both warning and consolation against the love of the world (v. 15–17), as well as in the subsequent warning and consolation against antichrist (v. 18–28). As the former particularly connected with the final clause νενικήκατε τὸν πονηρόν whose kingdom is ὁ κόσμος, so this connects with ἐγνώκατε τὸν ἀπ' ἀρχῆς, τὸν πατέρα, ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει. The opening words ἐσχάτη ὥρα ἐστίν in the sequel (v. 18) connect also with ὁ κόσμος παράγεται (v. 17). This portion which began (ch. i. 5 sq.) with the Light-Being of God and the Light-walk of believers, concludes with a warning against the lie which is directed against the fundamental pillar of eternal truth, the glory of Christ, and an exposure of its attempt to annihilate the promise of eternal life. The *address* παιδία, v. 18, applies to all the readers of the Epistle, and requires us to consider the sequel addressed to the whole Church (contrary to Bengel). It is incomprehensible that Ebrard on account of the peculiarly childlike character of this section should hold the opinion that the reference is only to the little ones, to children.

The last hour, v. 18. This important and difficult idea, which is liable to many interpretations and has been variously understood, can only be understood and explained with reference to the whole *usus loquendi* current and the sum-total of clear views on the subject contained in the New Testament. It is not sufficient to refer the reader to Lange on Matth. xxiv., Moll on Heb. i. 1, and Fronmüller on 1 Pet. i. 5. 20. Compare particularly Riehm, *Lehrbegriff des Hebräerbriefs*, pp. 72 sqq.; 204 sqq., and Düsterdieck *ad loc.*—The representation of two ages of the world is rooted in the Old Testament idea

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בְּאַחֲרִית הַיָּמִים which constantly recurs in prophetical passages, beginning with the blessing of Jacob (Gen. xlix. 1), especially in Jeremiah, denotes "the most distant future, beyond which the eye cannot penetrate" (Hitzig on Mich. iv. 1), and is therefore well rendered by "in the end of the days." The prophets use it almost exclusively to denote the Messianic times. The LXX. translate it ἐν ἐσχάταις ἡμέραις (Is. ii. 2), ἐπ' ἐσχάτων τῶν ἡμερῶν (Gen. xlix. 1), ἐπ' ἐσχάτου τῶν ἡμερῶν (Numb. xxiv. 14), ἐπ' ἐσχάτῳ τῶν ἡμερῶν (Deut. iv. 30), ἔσχατον τῶν ἡμερῶν (Deut. xxxi. 29). Hence comes primarily the *talmudical* and *rabbinical* idea of the עוֹלָם הַזֶּה and the עוֹלָם הַבָּא; inside these two ages of the world are the יְמוֹת הַמָּשִׁיחַ, the days of the Messiah, *the Messianic age proper*, which is alternately counted with either age of the world, and consequently may be either *after* or *before* the end of the days, or *the end* of the days itself. The Lord Himself distinguishes ἐν τούτῳ τῷ αἰῶνι from ἐν τῷ μέλλοντι (Matth. xii. 30), ἐν τῷ καιρῷ τούτῳ from ἐν τῷ αἰῶνι τῷ ἐρχομένῳ (Mark x. 30; Luke xviii. 30); and this distinction, as well as Luke xx. 34, sq. (οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν—οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν) show most plainly that the earthly development-period of the kingdom of God preceding the second coming of Christ in glory, and beginning with the first coming of Christ in the flesh, belongs to the first age of the world, and that the future time is the time of the completed kingdom of God. According to this ἡ ἐσχάτη ἡμέρα (Jno. vi. 39, 40, 44, 54; xi. 24; xii. 48) is the day of the resurrection of the dead and the judgment, the last day of the first age of the world and the transition to the second. The turning-point between both ages of the world is *the time of Christ's return to judgment* (Matth. xiii. 39 sq.; 49; xxiv. 3; xxviii. 20). Thus Paul also contrasts ἐν τῷ αἰῶνι τούτῳ with ἐν τῷ μέλλοντι, and the sufferings τοῦ νῦν καιροῦ with the μέλλουσα δόξα (Rom. viii. 18), and describes Christians as living ἐν τῷ νῦν αἰῶνι looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ (Tit. ii. 12. 13). The ἔσχαται ἡμέραι in which there shall come καιροὶ χαλεποὶ (2 Tim. iii. 1), and the ὕστεροι καιροί (1 Tim. iv. 1), like the αἰῶνες οἱ ἐπερχόμενοι (Eph. ii. 7), denote the period immediately preceding the second coming of Christ. While, according to Paul, Christians still live outwardly *in* the first age of the world, yet are they *ethically* beyond it and the character of this present age of the world is described by him as tainted with immorality and alienation from God, Rom. xii. 2; 1 Cor. ii. 6. 8; iii. 18; 2 Cor. iv. 4; Gal. i. 4; Eph. ii. 2; 2 Tim. iv 10. He regarded also the present age of the world as running on towards its end since the first coming of Christ; hence he speaks of τὰ τέλη τῶν αἰώνων (1 Cor. x. 11) having set in. We have not to inquire here whether he regarded the second coming of Christ to be near at hand.—Peter considers his time as the ἔσχαται ἡμέραι (Acts ii. 17) and laid the first coming of Christ ἐπ' ἐσχάτου τῶν χρόνων (1 Pet. i. 20 cf. v. 5: ἐν καιρῷ ἐσχάτῳ or τῶν ἡμερῶν, 2 Pet. iii. 3 cf. Jude 18).—So also James: (v. 13: ἐν ἐσχάταις ἡμέραις).—In the Epistle to the Hebrews also the close of the first age of the world is described as beginning with the first coming of Christ (ch. i. 1), but the συντέλεια τῶν αἰώνων denotes the turning-point of the two ages of the world, ch. ix. 26, and this turning-point is more particularly described as found in the sacrificial death of Christ on account of its important consequences (ch. x. 14; xi. 39. 40), since that which is eternal, is now extant (Χριστὸς—ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν ch. ix. 11; cf. v. 14; x. 1. 18; vi. 5; xii. 22). The beginning of the new time has set in, but only the ideal and objective beginning; since the αἰὼν μέλλων as to the δύναμις is already extant in the redeemed, but will not enter into ἐνέργεια until the second coming of Christ (ch. xiii. 14), so that the first age of the world still continues outwardly and that consequently our time is only a transition-period; with respect to the ethical sense of these ideas we have here the point of contact between the Epistle to the Hebrews and the views of Paul.—John's ἐσχάτη ὥρα ἐστίν must be understood as lying within the limits of these views. The use of ὥρα instead of ἡμέρα, the day which with God is equal to a thousand years (Ps. xc. 4; 2 Pet. iii. 8), indicates a peculiar feature, and the absence of the Article leaves it undefined. We have to think of a period of time belonging to the last days or last times which exhibits their character in a concentrated form, and since the ἐσχάτη ἡμέρα in the Gospel adverts particularly to the κρίσις, the reference seems to be to peculiarly *critical* manifestations. If now we have to translate: "*it is the last hour,*" the reference to the antichrist and the antichrists is in admirable keeping with the announcements of the coming of false prophets and teachers for the purpose of temptation and trial, so that in them there already takes place a separation of true believers from false believers. Cf. Matth. xxiv. 24 sqq.; 1 Tim. iv. 1 sqq.; 2 Tim. iii. 1 sqq.—Hence ὥρα is neither=the season of the year, the wintry season of the world (Scholiast II), nor ἐσχάτη=χειρίστη (Oecumen., Schöttgen: *tempora periculosa, pessima et abjectissima*, Carpzov and others), which is also forbidden by 2 Tim. iii. 1. Bengel's explanation that it denotes the last hour of John's old age (*ultima, non respectu omnium mundi temporum, sed in antitheto puerulorum, ad patres et juvenes*), is a singular make-shift in order to guard John from the error that his prediction of the last hour had not been fulfilled. Nor can ἐσχάτη ὥρα designate the time immediately preceding *the destruction of Jerusalem* (Socinus, Grotius), for the last time is not to be taken with such chronological precision. Nor is there any warrant for the assertion of Huther, that John wrote with a *presentiment* of the second coming of Christ (an assertion based on what is said v. 8 of the σκοτία and v. 17 of the κόσμος, that they παράγεται which simply marks the transitory character inhering in the σκοτία and the κόσμος), since he writes only under the impression and with a sense of the transitoriness of the powers of this first age of the world, and that he indi-

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cates thereby the nearness of Christ's second coming (Lücke, Neander, Baumgarten-Crusius, Gerlach, Ebrard, Huther). Hence we may say with Düsterdieck that "John did not wish to supply a *chronological* but only a *real* definition" [that is, one relating simply to the object—M.], which is clearly indicated by ἐὰν φανερώθῃ (v. 28), since ὅταν is hardly the true reading there. "The prophetical substance of the Apostolical declaration is true," "the extension of the time from the *real* beginning (the destruction of Jerusalem, which does not disconcert John, and of the import of which, with reference to the history and the judgment of the world, his mind is fully made up), to the actual end of beings" denotes rather no measure at all than one that is too short. The first Messianic transition-period inaugurated by the Saviour in the form of a servant, governed by Him and terminating the first age of the world is the ἐσχάτη, during which men pass through peculiar troubles, perils and conflicts on to the promised advent of the second world-age of glory. In this transition-period there are however peculiar hours of development, one of which had come when John wrote his Epistle. The term ἐσχάτη ὥρα has therefore to be taken in a prophetical and eschatological sense; it has moreover an important bearing on *the history of Christ's kingdom* and constitutes a *historical* reference to the *second coming* of Christ as the commencement of the second world-age, but not a *chronological* reference to the *time when* the second coming is to take place.—Noteworthy is Calvin's explanation: *ultimum tempus, in quo sic complentur omnia, ut nihil supersit præter ultimam Christi revelationem*, and with reference to the absence of the Article also that of Besser: the time before a special revelation of the judicatory glory of Christ prefiguring *the* last hour before the universal final judgment.—

The Antichrist and the Antichrists. v. 18.

1. The word ἀντίχριστος occurs only here, v. 22; iv. 8 and 2 Jno. 7. and its meaning has to be ascertained first philologically and then exegetically.

2. ἀντὶ may mean both hostility and substitution. In the former case it denotes the antagonist of Christ, the *anti*christ, in the latter the *pretender*-Christ or *pseudo*-Christ. Thus ἀντίτυπος is a τύπος set in opposition to another τύπος, and ἀντίλυτρον a λύτρον, paid or given for something; so ἀντίθεος in Homer, denotes *godlike*, but other authors use it in the sense of *adverse to the gods; one and the same* word may then be used in *both* senses; but no word can have both meanings in one and the same place; hence we must not endeavour to combine the ideas of *anti*-Christ and *pretender*-Christ as Huther maintains ("the enemy of Christ, who, under the lying appearance of being the true Christ, endeavours to destroy the work of Christ"), although it must be conceded that the enemy of Christ appears at the same time with the pretension of being able to supply His place, of becoming His substitute, and that the pretender-Christ does occupy His place in hostility to Him. But the ἀντίχριστοι manifestly cannot be taken in this double sense. And still less allowable is it with Sander first to attach to the word in the Singular the sense of pseudo-Christ and mimic of Christ, and then immediately afterwards to make the Plural designate the enemies of Christ. We cannot get on purely philological considerations beyond the possibility of taking the word in one or the other of said senses.

3. We have to hold fast the fact that the word denotes *persons*. This is required of the Plural ἀντίχριστοι in v. 19: ἐξ ἡμῶν ἐξῆλθαν, οὐκ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν μεθ' ἡμῶν. But if the ἀντίχριστοι are persons, then ἀντίχριστος must also be a person, for this is required by ἔρχεται. Hence *Bengel's* exposition is incorrect: "*Sive id vocabulum phrasis apostolica, sive sermo fidelium introduxit, Johannes errores, qui oriri possent, prævisurus, non modo* antichristum, *sed etiam* antichristos *vult dici; et ubi* antichristum vel spiritum antichristi vel deceptorem et antichristum *dicit, sub singulari numero omnes* mendaces *et veritatis inimicos innuit. Quemadmodumque* Christus *interdum pro* christianismo (where?), *sic* antichristus *pro* antichristianismo *sive doctrina et multitudine hominum Christo contraria dicitur. Antichristum jam tum venire, ita assentitur Johannes, ut non unum, sed multos, id quod amplius quiddam et tristius esse censet, antichristos factos esse doceat. Sæpe totum genus eorum, qui bonam aliquam aut malem indolem habent, singulari numero cum articulo exprimitur* (Matth. xii. 35; xviii. 17. 29.). *Igitur* antichristus SIVE antichristianismus *ab extrema Johannis ætate* (see above: the last hour=old age!) *per omnem seculorum tractum se propagavit et permanet, donec magnus ille adversarius exoritur.* This view is adopted by Lange, Baumgarten-Crusius, Besser and others.

4. We have here before us a law of historical development, a fixed ordinance of the history of the kingdom. The point in question is the ἐσχάτη ὥρα and the marks by which it may be known; the reference is to ἀντίχριστος ἔρχεται and to ἀντίχριστοι γεγόνασιν, to that which has happened νῦν, to that which is still to be looked for and has been announced (ἠκούσατε):

And as ye have heard (through the announcement of the Apostles) **that an antichrist cometh, even now have there come into existence many antichrists** (καὶ νῦν—γεγόνασι).—It is by no means allowable to insert *ita est* before καθὼς ἠκούσατε (Bengel): nor must the Present ἔρχεται be put on a line with γεγόνασι, so that the antichrist now cometh and is present even as the others also have appeared; nor must ἔρχεται and γεγόνασι, made equal in point of time, be only so distinguished from each other that the former comes *aliunde*, while these have come *ex nobis*. Γεγόνασι, they are become, they have come into existence, denotes the antichrists as a historical product, on whom the surrounding powers operating in time have operated. Hence it is not equal to *coeperunt esse* (Erasmus) but to "they are become, they are existing."—Ebrard incorrectly renders ἔρχεται=*is future*, although he correctly explains it by=*will some day appear.* The Future is implied in the idea of coming and the Present indicates the certainty of the event. [Huther: The Present ἔρχεται instead of the Future; it denotes the future as an event which is sure to occur.—M.]. Accordingly the ἀντίχριστοι exist before the ἀντίχριστος, who however is sure to follow them, and that which appears in the former, the προδρόμοις, only in an isolated,

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undeveloped and feeble form, is gathered together by the latter in his individual person, and developed in a powerful form. In the course of time malice will so surely become intensified and opposition to God and Christ will reach such a degree of development that the existence of many antichrists warrants the certain result of a future concentration and formation of this spirit in one person.

5. The ἀντίχριστοι come out of the Christian Church, they have themselves been Christians before (ἐξ ἡμῶν ἐξῆλθαν v. 19); the antichrist, in like manner, will of course come forth from the ranks of the Christians, he will also be a man. Hence ἀντίχριστος is not Satan himself (Pseudohippolytos, Theodoret); the idea of Satan becoming man is inexecutable, since the Eternal Word only, the Image of the Father, in which man has been created, can become man.

6. The antichrists deny that Jesus is the Christ (v. 22; iv. 3; 2 Jno. 7);) that He did not come in the flesh, that He is not the Son of God, that He is not of God (ch. iv. 14 sqq.; v. 5 sqq.; v. 20 sq.). The doctrine is the denial of the truth, the *lie*, they themselves are LIARS, and according to John viii. 44, the children of the devil, of the father of the lie (ch. iii. 8-10). The Greeks strikingly observe: ὁ ψεύστης, ἐναντίος ὢν τῇ ἀληθείᾳ, ἤτοι τῷ Χριστῷ, ἀντίχριστός ἐστιν (Theophylact) and ὁ ψεύστης τὸ τοῦ διαβόλου ὄνομα (Scholiast II.). The antichrist and the antichrists are to be taken "as expressly connected with Satan" (Düsterdieck), and the two words here denote not substitution, but hostility to Christ exhibited in the form of eminent strength; the antichrist is pre-eminently the instrument and tool of Satan. Hence we have to exclude the exposition of Irenæus, Hippolytus, Cyrillus and others, that the antichrist was *tentans semet ipsum Christum ostendere*, and mimicking Christ.

7. The comparison of this passage with 2 Thess. ii. 1 sq. (Hofmann, *Heilige Schrift* I., p. 807 sqq.) requires this explanation. The name ἀντίχριστος used by John corresponds with the description given by Paul, ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, to denote his hostility with reference to his pretended ability to supply the place of God (ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶν θεός). John contrasts the πνεῦμα τοῦ ἀντιχρίστου with the πνεῦμα τοῦ θεοῦ, while Paul calls him ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ ἄνομος, ὁ υἱὸς τῆς ἀπωλείας. His appearing also is preceded by an ἀποστασία, and he himself is the precursor of the παρουσία τοῦ κυρίου ἡμῶν, just as in John. But we must not overlook a difference belonging to this agreement. John speaks in a more general way, and uses less definite terms than Paul, who gives more distinct prominence to the person and approach of the dreaded and dreadful one; but he also refers to τὸ κατέχον and ὁ κατέχων as a power wielded by a living person, and specifies that for the benefit of the Church his progress will be arrested and his appearing delayed, thus pointing, like John, to a historical development. —Remembering all these particulars, we have, *first* of all, to reject those expositions which limit the application of the subject to a solitary historical fact or a single personage, and regard this statement of the Apostle in the light of a prophecy of a church-historical fact. Thus the Greek expositors, and many others (Augustine, Luther, Calvin, al.) after them apply it to heretics or heresiarchs, e. g., to Simon Magus, Cerinthus, Ebion, the Gnostics, to Basilides, Valentinus, and others, the Nicolaitanes (Rev. ii. 6), to Diotrephes (3 John 9.), Hymeneus and Philetus (2 Tim. ii. 17), and Grotius actually applies it to Barcochba, Calov to Mohammed, Luther (*Art. Schm. tract. de pot. et prim. papæ*, § 39; cf. Melanchthon, *Apol. Art.* VII. VIII., § 23; XV. § 18) to the pope, and Roman Catholics to Luther. All this is purely arbitrary and unwarranted, and not only depreciates the word of prophecy, but actually deprives it of the prophetical element, as if it had ceased to be valid. *Secondly*, we have also to reject the modern exposition (both that of rationalistic commentators and that of Lücke, de Wette and Neander) which insists upon separating the *idea*, "that simultaneously with the development of Christianity, *evil* also would gradually increase in intensity, until having reached its culmination, it would be completely conquered by the power of Christ," from the *form* as here indicated, and that the form, as the mere shell, might be dropped. On the contrary, both the *idea* and the *form* have to be held fast, for we have here the expression of a law ever recurring in historical manifestations which belongs to the development of the history of the Kingdom [of God] up to and until the end of the time of Messiah and the Church, and this expression is so clearly and distinctly asserted that John feels warranted to draw the emphatic conclusion: "**whence we know that there is a last hour.**" By the appearing of many antichrists we may know and infer thence (ὅθεν) as from a distinct premise, that there is an onward progress in the direction of Christ's coming, which is preceded by the concentration of the antichristian element, thriving and luxuriating of course in different persons according to its different forms of manifestation. [On the different views of the antichrist see Lünemann on 2 Thess. ii. 1-12; p. 204 sqq., and Düsterdieck *ad locum;* also Trench, *Synonyms of the N. T.*, p. 145 sqq.—M.].

Relation of the Antichrists to the Church. First there is noted the fact that,

VER. 19. **From us they went out.**—The most natural and primary meaning of ἡμῶν is that it designates the Apostle and his readers, consequently the Church, which is addressed by παιδία, and to be understood in ἠκούσατε. The reference is neither to the Jews (Grotius, Rickli), nor to the Apostles only (Spener, Besser), nor only to the Church with exclusion of the children (Ebrard). Apart from the *form* ἐξῆλθαν, which in this very verb is by no means uncommon in the New Testament (Winer, pp. 86, 87), the sense is various: *prodire, exire, egredi, secedere.* Two ideas play into each other: origin and separation, coming out and going away. The nature of the ἀντίχριστοι who are engaged in the ἀποστασία, not μεμενήκεισαν μεθ' ἡμῶν, requires us to translate *secesserunt, evaserunt* (Augustine, Bede, Erasmus, Lücke, Düsterdieck, Ebrard, Huther). *Prodierunt* (Vulgate, al.) misapprehends the origin of the antichrists, and denotes origin only. ἐξῆλθαν does not point to their development and origin,

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but only to their separation, their apostasy, which ἐξ ἡμῶν requires us to regard as their apostasy from the Church; γεγόνασιν, to be sure, shows that they are within that Church from which they have now separated. This is brought out "by the emphatic position of ἐξ ἡμῶν before the verb" (Huther), for ἐξ ἡμῶν in connection with the verb ἐξέρχεσθαι merely denotes the circle, the fellowship from which they have separated. "John does not indicate the extent to which that formal separation has been carried; still ἐξῆλθαν implies that they had not only opposed the Apostolical doctrine (Beza: "*ad mutationem non loci, sed doctrinæ pertinet*"), but also those who, by the faithful preservation of the unadulterated Gospel, had proved themselves to be children of God" (Huther).

But they were not of us.—Εἶναι ἐξ ἡμῶν indicates the internal relation. Here the idea of origin combines with that of appertaining and affinity. Ἀλλά (Winer, pp. 462, 472, ἀλλα) denotes the strong opposition of ἐξ ἡμῶν ἐξῆλθαν and ἐξ ἡμῶν ἦσαν. While the former simply betokens external origin and coming out from, the latter indicates internal relationship; they were the former, not the latter; the aforesaid fact expressly denies this internal relation. Both origin (coming from) and relationship (affinity, appertaining to) are contained in εἶναι ἐκ τοῦ πατρὸς, ἐκ τοῦ κόσμου (v. 16) and in ἐξελθεῖν ἐκ τοῦ θεοῦ (Jno. viii. 42; xvi. 28; while ἀπὸ θεοῦ, Jno. xiii. 3, and παρὰ τοῦ θεοῦ, xvi. 27, denote only the former.) [Augustine: *Quandoquidem adhuc curatur corpus Domini nostri Jesu Christi, et sanitas perfecta non erit nisi in resurrectione mortuorum; sic sunt in corpore Christi, quomodo humores mali. Quando evomuntur, tunc revelatur corpus: sic et mali quando exeunt, tunc revelatur ecclesia. Et dicit quando eos evomit atque projicit corpus, ex me exierunt humores isti, sed non erant ex me. Quid est, non erant ex me? Non de carne mea præcisi sunt, sed pectus mihi premebant dum inessent.*"—M.]. But John here sharply contrasts the two and excludes the one by the other, adding moreover,

For if they had been of us, they would have abode with us.—Consequently, they had been μεθ' ἡμῶν, they had belonged to the Christians, they had lived among and with the Christians, they were Christians outwardly and to be considered as such. Although they had been μεθ' ἡμῶν, they were not ἐξ ἡμῶν, for in that case they would have abode μεθ' ἡμῶν. On the very frequent omission of the augment in the Pluperfect see Winer, p. 85. On the dogmatical and ethical import of this passage, see below in *Doctrinal and Ethical*, especially sub. Nos. 4. 5.

But—that they might be made manifest, that not all are of us.—Here is an imperfect and involved construction. After ἀλλά we have of course to supply the thought suggested by the previous words: but they did not abide with us, that—(Huther, Winer, *Grammar* p. 333. where may be found the corresponding illustrations Jno. xiii. 18: ἐξελεξάμην, ἀλλ' (ἐξελεξάμην) ἵνα;—Jno. xv. 25: μεμισήκασιν—, ἀλλ' (μεμισήκασιν) ἵνα—). In general γέγονε τοῦτο would have to be supplied, which would however depend on the context for its meaning, as in Jno. i. 8: ἀλλ' (ἦλθεν) ἵνα—; ix. 3: ἀλλ' (but he was born blind) ἵνα—. But de Wette has very correctly pointed out that *two* sentences are here interlaced, and Huther has rightly arranged them thus: 1, ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν ἐξ ἡμῶν, 2, ἵνα φανερωθῇ ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. The secession of the antichrists has taken place and constitutes an event that does not take place without some providential design, an event in which God the Lord takes an active part both as Ruler and Judge, hence ἵνα, *to the end that, in order that.* The Apostle's design is to mark a *purpose* and not a *consequence*, as Lange and Paulus maintain without any reason for their view. The purpose is *first*, that they shall manifest themselves as those who do not sustain to us an inward and ethical relation of kinship and appertainment, and *secondly*, that it shall become manifest in general that not all those who are in the Church and outwardly belong to it (μεθ' ἡμῶν, *in ecclesia*) do also belong to it inwardly (ἐξ ἡμῶν, *de ecclesia*). We have to connect οὐ πάντες in the sense of *nonnulli;* for if we were to connect οὐκ εἰσὶν so that the negation would belong to the predicate, John would have written οὐκ εἰσὶν ἐξ ἡμῶν πάντες, and we should be obliged to explain. "*All* are not of us," or "*none* is of us." In this case there would be something predicated of the antichrists, they would be the subject in πάντες. But this is not allowable on account of the position of the words. The meaning is rather: "Not all are of us, only some, although the majority are of us." But this cannot be predicated of the antichrists; for they are not all true, living church-members, none of them belongs truly to the Church. But their seceding furnishes actual proof that not all Christians (*baptizati, vocati*) are and remain real Christians (*electi, fideles*). "While in φανερωθῶσιν the seceders only are considered as the subject, the conception is enlarged in the clause ὅτι—ἡμῶν, and the Apostle declares in respect of the former, that in general *not all* who belong outwardly to the Christian Church, *are* really members of the same (Düsterdieck). It is not allowable to understand οὐ πάντες with Socinus in the sense of *nulli:* the connection is right, the explanation is wrong. [Wordsworth: "They *all* pretend to be of us, and the heathen confound them with us. But their secession *from* us, and opposition to us, clearly *prove* that they are not all of us. *Some* false teachers [or false brethren M.] there are still who propagate heresies *in* the Church. They are tares in the field, but as long as they are *in* the field, it is not easy to distinguish them from the wheat. They are not of us, but they are *not manifested* as such by going out from us. But the *going out* of those who *have* left us, and who resist us, is a *manifest* token to all men, that they and their associates are not *all of us*, as they profess to be, and as the heathen suppose them to be; and as even some of the brethren in the Church imagine that they are, and are therefore deceived by them. By their going out they are manifested in their true light; and by their opposition to us Truth is distinguished from Error and Error from Truth."—M.].

Testimony of the gifts of believers. vv. 20. 21.

VER. 20. **And you have ointment from the Holy One and know all things.**—The address ὑμεῖς has regard to the readers, to the Church, from which the antichrists have seceded. They are referred to a gift: ἔχετε.

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This gift is χρῖσμα, *unguentum*, not *unctio* as explained by Vulgate, Augustine, Luther, de Wette, Sander, al. It is chrism. "*Alludit appellatio* CHRISMATIS ad ANTICHRISTI nomen" (Bengel). [They have the *chrism* from *Christ*.—M.]. Thus John came to use this word which besides this place occurs only in v. 27. In obedience to the command of God kings (1 Sam. x. 10; xvi. 13, 14; Ps. xlv. 8), priests (Ex. xxix. 7; xxx. 31) and prophets (Is. lxi. 1) were anointed, and ointment is both figuratively, and in the ordered act itself, a symbol of the Holy Spirit. Thus Christ is anointed (Acts iv. 27) and that with the Holy Spirit (Acts x. 38), and thus Christians also are anointed. The chrism or ointment will have to be understood as the Holy Spirit and ὑμεῖς ἔχετε χρῖσμα reminds the readers of the great gift which makes them priests, kings and prophets, the γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, 1 Pet. ii. 9; cf. Ex. xix. 6; Is. xliii. 20. 21. This gift of the Holy Spirit must not be made the "*divinum beneficium cognoscendi ipsas res divinas, quatenus homini est opus*" (Socinus), or the "*auditio evangelii, institutio christiana*" (Episcopius, Rosenmüller), or the "*docendi auctoritas*" (Sauler), or "the true tradition concerning Christ distinguished by its being primitive, originating with the Apostles and vitally propagated" (Köstlin, *Lehrbegriff*, p. 243), or the "*caritas quæ diffunditur in cordibus nostris per spiritum sanctum*" (Didymus). And this having is a gift ἀπὸ τοῦ ἁγίου, they have received what they have; hence v. 27: τὸ χρῖσμα—ἐλάβετε. Christ is called ἁγνός ch. iii. 3 and δίκαιος ch. ii. 2; in Jno. vi. 69 He is called: ὁ ἅγιος τοῦ θεοῦ, Acts iii. 14: ὁ ἅγιος καὶ δίκαιος, Rev. iii. 7: ὁ ἅγιος ὁ ἀληθινός. The primary reference therefore seems to be to Christ who received the Spirit without measure (Jno. iii. 34), and baptized with the Holy Ghost (Jno. i. 33) and sends Him from the Father (Jno. xv. 26; Acts ii. 33) and hence the idea is that the Χριστός makes the χριστούς.—Ἀπὸ τοῦ ἁγίου consequently denotes neither God the Father (Socinus, Episcopius, Rickli, Neander, Besser, al.) nor the Holy Ghost (Didymus, Grotius).—It must be remembered that nothing is said here of the time when they received this gift nor of the means by which it was conveyed to them, but we read simply: ἔχετε. Hence there is no warrant for finding here an allusion to baptism (Augustine, Bede, Oecumenius), and the inference of the ungenuineness of the Epistle from the supposition of an allusion to a usage connected with baptism introduced at a later period, is wholly unjustifiable (Baur). [The argument *for* an allusion to baptism, rests on the hypothesis that this whole section is addressed to παιδία, *pueruli*, *children*, who received the gifts of the Holy Spirit in their baptism; it is then by implication extended to adults, and the use of chrism in baptism, a practice which does not belong to the Apostolical Age, seems to have been occasioned by this passage. Bengel: "*Eam unctionem spiritualem habent* τὰ παιδία, *pueruli: namque cum baptismo, quem susceperunt, confunctum erat donum Spiritus Sancti, cujus significandi causa ex hoc loco deinceps usu receptum esse videtur, ut oleo corpora baptizatorum ungerentur.*"—M.]. It is more allowable to connect with v. 24 cf. v. 18, and to refer to the *preaching of the word of God* (Düsterdieck). We read simply "*ye have*—!" Thus John reminds his readers of an important and responsible gift from which they might derive comfort and enjoyment in opposition to the antichrists, but which they ought also to keep, use and show against these adversaries. Hence the thought is introduced by καί, as John is wont to do, without indicating an antithesis which is contained in the matter itself; his object being to develop his argument by way of comfort and exhortation. [It is doubtful whether there is even an adversative implication in the *thought*, for John surely did not want to inform his readers that because they had the χρῖσμα they were the opposite of the antichrists. I do not mean that ὑμεῖς is not antithetical, but doubt whether καί is intended to mark an emphatic antithesis; in which case the Apostle would most probably have used δέ or dispensed with the particle altogether. So Huther.—M.]. There is no reason at all to discover here with Semler a "*captatio benevolentiæ*," or with a Lapide an apology for the shortness of the Epistle; and still more objectionable is the view of Lange that "a certain anxious care is unmistakable which puts forth even rhetorical efforts;" nor is Calvin right in saying: "*modeste excusat apostolus, quod eos tam sollicite admonet, ne putent oblique se perstringi, quasi rudes ignarosque eorum, quæ probe tenere debuerant.*" The further particular

And know all things denotes the immediate gain they derive from this gift. Bengel rightly explains "*et inde*." Πάντα is evidently neuter. The Syriac translates therefore falsely "*omnes*." Although Calvin rightly says of πάντα: "*omnia non universaliter capi, sed ad præsentis loci circumstantiam restringi debet*," we must not restrict it with Bengel to "*ea, quæ vos scire opus est: hoc responso repellendi erant seductores*." Still less must it be applied with Estius to the Church, as knowing all things, whereas individual Christians know only *implicite* if they hold to the Church [He says: "*Habetis episcopos et presbyteros, quorum cura ac studio vestræ ecclesiæ satis instructæ sunt in iis quæ pertinent ad doctrinæ christianæ veritatem.*"—M.]. The reference, according to v. 21 and agreeably to Jno. xvi. 13: τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ cf. ch. xiv. 26) is rather to πᾶσαν τὴν ἀλήθειαν (so Huther and most expositors). The sentence οἴδατε τὴν ἀλήθειαν, v. 21 is wholly=οἴδατε τὰ πάντα.

VER. 21. **I have not written unto you, because ye know not the truth, but because ye know it.**—Ἔγραψα refers to the words immediately preceding v. 19 [that is to what the Apostle had just said concerning the antichrists—M.], and not to the Gospel, as Ebrard arbitrarily asserts. Not ignorance or want of knowledge on the part of the Church induced the Apostle to write this Epistle, on the contrary it was their knowledge and ability to form a right judgment of what was transpiring among them which prompted him to indite this Epistle, anxious as he was to foster and stimulate the truth possessed by his Church. Lorinus: "*non ut vos hæc doceam, sed ut doctos confirmem.*"—Ἀλήθεια is "the truth as announced by the Apostles, determining the whole walk in the light of believers (ch. i. 8; ii. 4), begetting all love, giving life and founded on Christ (v. 23 sqq.).

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Whatsoever falls within the compass of this truth is the object of Christian knowledge, all this is known by believers" (Düsterdieck).

And that every thing which is lie is not of the truth.—Καὶ ὅτι is not connected with ἔγραψα: *and because*—as if indicating the motive which prompted the Apostle to write this Epistle, but the sentence depended on the second οἴδατε and is an object-sentence coördinated with αὐτήν: ye know it (the truth)—*and that*—. Thus render almost all commentators. Hence springs the question (v. 22) τίς ἐστιν ὁ ψεύστης; John assumes that they know who is the liar, as well as what and whence the lie is. Here εἶναι ἐκ τῆς ἀληθείας denotes not only origin but also appurtenance conditioned and defined by the origin. Of course πᾶν—οὐκ must not be explained here as a Hebraism (Grotius and al.)= οὐδέν, since οὐκ evidently belongs to the predicate, but=*every* lie is *not* out of the truth, which, however, amounts to=*no* lie is out of the truth. The reference to the antichrists is plain and the sense manifest: every thing which is lie neither originates from the truth, nor can it remain with the truth; it is not matter of complaint or of surprise that the antichrists with their lies and denials are seceding. Ψεῦδος consequently is not only *error*, but the distinct opposite of the truth, nor is it the abstract put for the concrete, viz.: the false teachers (Lange). Our Lord Himself tells us whence the lie originates, it is from the devil (Jno. viii. 44). The truth is *from* God and full of God, and therefore incompatible with any and every lie. [Diversity of origin renders the truth and the lie incompatibles. Christ is the truth (Jno. xiv. 6). Lorinus: "*Lex vero non nisi verum sequitur et verum vero consonat.*"—M.]. All knowledge and ability to form a right judgment of moral phenomena are founded on the χρῖσμα, the Holy Spirit, consequently on a gift, even the gift which begins with sanctifying the will and renewing the heart. Sanctification leads to illumination. This points to the powerful exhortation which accompanies the consolation.

The substance of the antichristian lie. vv. 22. 23.

VER. 22. **Who is the liar but he that denieth that Jesus is the Christ?**—The interrogative form marks the vivacity with which John passes from the general abstract (πᾶν ψεῦδος) to the definite concrete (ὁ ψεύστης) as in ch. v. 4. 5. [Huther.] There is here surely no reference to *children* (Ebrard). Hence Bengel rightly explains: *ὁ vim habet ad abstractum* v. 21=*quis est* plains: *ὁ vim habet ad abstractum* 21=*quis est illius mendacii reus?*" The Article is by all means to be retained (Luther translates wrongly: who is *a* liar? [also E. V.—M.]) and to be explained as bringing out with emphatic distinctness the idea "*the* liar κατ' ἐξοχήν *i. e.* he in whom the lie appears in concrete form=ὁ ἀντίχριστος" (Huther). It must not, however, be restricted to one individual besides whom there is none like him, but rather be taken generically or collectively with reference to the genus of antichristians, like ὁ νικῶν in ch. v. 5 (Düsterdieck); πᾶν ψεῦδος of course concentrates in him, if we exclude lies in other spheres, *e. g.* those of the natural sciences, history or jurisprudence; here we have to do with the sphere of religion, with church-life. All comparative explanations dilute the conception of the Apostle; under this head we may enumerate those of Calvin ("*nisi hoc censeatur mendacium, aliud nullum haberi posse*"), Socinus ("*mendacium quo nihil possit esse majus*"), Grotius ("*Quis potest esse major impostor?*"), Episcopius ("*enormitas mendacii*"), J. Lange ("*mendax præcipuus et periculosior?*"), de Wette ("who deserves more the name of liar?").—Huther very justly says that Baumgarten-Crusius has altogether missed the Apostle's meaning in his explanation: "What is an erroneous doctrine, if not etc."—In the sentence εἰ μὴ ὁ ἀρνούμενος, the term εἰ μὴ is=*nisi*, except; εἰ οὐ, *si non* would be inapplicable (Winer, p. 499) cf. ch. v. 5; Luke xvii. 18; Rom. xi. 15, etc. The negative οὐκ in the sentence: ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστὸς might have been omitted, since it is preceded by ἀρνούμενος; but the affirmation of the liar is fully indicated, although it is couched in the form of a negation; this is in perfect agreement with the genius of the Greek language. Similar terms are found Luke xx. 27; Gal. v. 17; Heb. xii. 19; cf. Kühner, II. p. 410; Winer, p. 582 β. The essential feature and the height of the lie of the antichrist is this: Jesus is not the Christ, the Saviour promised by and come from the Father, the λόγος σὰρξ γενόμενος; this is the gnostic error which does not distinguish Jesus from Christ, but tears them asunder and thus constitutes the strongest antithesis to the Gospel of Jesus Christ. The reference therefore is neither to the form of Jewish unbelief that Jesus is not *omnium hominum patronus* (Semler) nor to the two forms of heresy one of which denies that Jesus was the Eternal *Word*, and the other that the *Eternal Word* became flesh (Besser following Tertullian), [who says: *de Præscript.* c. 33: *Joh. in ep. eos maxime antichristos vocat, qui Christum negarent in carne venisse et qui non putarent Jesum esse Filium Dei; illud Marcion, hoc Ebion vindicavit.*"—Wordsworth, following Irenæus and Waterland, refers also to Cerinthus and his followers, who denied that *Jesus* was the *Christ*, dividing *Jesus* from *Christ;* and they denied *the Son*, because they did not acknowledge that *Jesus* was personally united with the *Word*, the Eternal Son of God; nor that the Word was the only begotten of the Father; and so they disowned the divine Sonship of Jesus and Christ; and thus they denied the *Father* and the *Son.*"—M.]. The reference is only to *one* lie.

This is the antichrist who denieth the Father and the Son.—Ὁ ἀντίχριστος here and ὁ ψεύστης in the preceding clause, are evidently identical, and for the very reason that the liar denies Christ [or as Huther puts it: the liar, who denies the identity of Jesus and Christ, is the antichrist.—M.]. John adds "a new particular, exhibiting the wholly fatal consequence of that antichristian lie," (Düsterdieck) to this name in the following clause: ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν; here, to use the terse language of Luther, John knocks the bottom out of the barrel.—The antichrist denies also the Father. First he denies *Christ* and then proceeds to deny that He is the Son of and with the Father until he reaches the extreme position of denying the *Father* Himself. The Χρίστος belongs to history, to the economy of salvation. The idea υἱός reaches further, even down to the innermost Being of God; the

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denial of the Son violates the very Being of God, consequently the Father and thus far must it come with one who denies Christ. In *Jesus* appeared as *Christ*, as the Saviour of the world, the *Son* of the Father full of grace and truth, the Eternal Word which is from the beginning, and in the Son is manifested the Being of the Father, His Spirit and His Love, so that the knowledge of the Father is impossible without the knowledge of the Son. Hence he who denies Christ is led to the point that he has an ideal conception of God of his own making, an εἴδωλον, as Huther puts it, but not the true God. [Huther, to whom Braune is indebted for the thought, puts the logical sequence more lucidly than the latter; he says: He who denies the identity of Jesus and Christ, denies first the Son, for the Son is none other than Ἰησοῦς ὁ Χριστός (neither an Aeon called Christ who did not become man, nor Jesus who is not Christ, or according to Jno. i. 14, who is not the Logos); but whoso denies the Son, denies also the Father not only in as far as Father and Son are logically convertible terms, but because the Being of the Father manifests Itself only in the Son and because all true knowledge of the Father is conditioned by the knowledge of the Son, so that the God of those who deny the Son is not the true God, but a false creation of their own thoughts—an εἴδωλον.—M.]

VER. 23. **Every one that denieth the Son, hath also not the Father** [*neither hath he the Father*].—Here is the progression from *denying* (ἀρνεῖσθαι) to *having* (ἔχειν), and from the particular (ὁ ψεύστης) to the general (πᾶς).—Ἀρνούμενος evidently cannot be without an object, so that we have to connect πᾶς ὁ ἀρνούμενος τὸν υἱὸν, but not: every one that denieth hath not the Son also (hath not) the Father; neither ὁ ἀρνούμενος nor the immediately succeeding ὁ ὁμολογῶν can be independent subjects, and πατέρα joined to υἱὸν cannot be governed by ἔχειν as in 2 Jno. 9.—Ἀρνεῖσθαι τὸν υἱὸν signifies to disown the Eternal Word of the Father, the Logos (not only in Jesus who without the Logos is not and cannot be the Christ, but *absolutely*), and as such disowning implies not only mere ignorance or a limited understanding, but also infirmity and impurity of the heart and the will, it points to a separation of man from the Son of God, so that it becomes an οὐκ ἔχειν, and contains and operates an οὐκ ἔχειν 2 Jno. 9. It is therefore "*habere in agnitione et communione* (Bengel), a possession in vital fellowship (Düsterdieck); "*habere in mente et fide, in ore et confessione*" (a Lapide), "in faith and in love" (de Wette), "in knowledge, faith and confession" (Lücke). False are the expositions of Socinus ("*non habere opinionem, quod Deus sit*"), Grotius ("*non cognoscere Deum seu quæ sit ejus voluntas erga humanum genus*"), Episcopius and others.—Οὐδὲ emphatically denotes the further loss that one cannot separate oneself from the Son without giving up the Father. The Apostle now concludes affirmatively:

He that confesseth the Son hath the Father also.—On ὁμολογεῖν see above on ch. ii. 9. It is an act of the inner life and of a more intimate fellowship. Cf. Matth. x. 32; Rom. x. 10. [Düsterdieck: "In the denial of the Son is involved necessarily the denial of the Father, since the Father cannot be known without the Son, and the Father cannot be received, believed on, loved, by any man, without the Son, or otherwise than through the Son, *i. e.* the Son manifested in the flesh, the Christ, which is Jesus. So that in John's development of the argument there are three essentially connected points: denial of the Christ, of the Son, of the Father. The middle link of the chain, the denial of the Son of God, shows how the denial of the Father is of necessity involved in the denial of Christ. And the cogency of this proof is made yet more stringent by another equally unavoidable process of argument. The antichristian false doctrine consists mainly in a negation, in the denial of the fundamental truth, that Jesus is the Christ. But in this is involved the denial of the Essence of the Son as well as of the Father, and again in this denial is involved the losing, the virtual *not having* of the Son and of the Father. In the sense of John, we may say, taking the first and last steps of his argument and leaving out the intervening ones: *He who denieth that Jesus is the Christ, hath not the Father.* And this necessary connection between denying and not having is perfectly clear, the moment we understand the ethical character, the living realism of John's way of regarding the subject. As (v. 23) we cannot separate the knowledge and confession of the Christ, the Son, the Father, from the *having*, the real possession of, the practical fellowship with, the actual remaining in the Son and the Father, so conversely, together with the denial is necessarily given the *not having*: together with the loss of the truth of the knowledge, the loss of the life which consists in that knowledge (Jno. xvii. 3). In such a connection, the *confession* of the truth is as essential on the one side, as the *denial* on the other. Each is the necessary manifestation of the belief or unbelief hidden in the heart. And this ὁμολογεῖν is not to be understood of the "*confessio cordis, vocis et operis*," (Bede), but only as ch. i. 9, of the confession of the mouth (στόματι ὁμολογεῖται, Rom. x. 9, see Jno. xii. 42). It is parallel with φέρειν διδαχήν, 2 Jno. 7. 10; and indicates the definite utterance of the doctrine which was made known by the Apostolic preaching, verse 24."—M.].

Paternal exhortation founded on promises, vv. 24. 25.

VER. 24. **Ye, let that which ye have heard from the beginning, abide in you.**—The sentence is anacoluthic. It is well explained by Theophylact: ἐκεῖνοι μὲν οὖν οὕτως ὑμεῖς δὲ ἅπερ ἠκούσατε ἀπ' ἀρχῆς—φυλάττετε παρ ἑαυτοῖς.—ὑμεῖς therefore must not be connected with ἠκούσατε, as if it were a mere transposition; there would be no reason whatsoever for such a connection and no reason or necessity for such an emphasis. So in v. 27, and frequently. See Winer §. §. 28, 3; 64, 2. d. Kühner II, 156. Hence the explanations of Bengel ("*antitheton est in pronomine; ideo adhibetur trajectio*"), de Wette ("ὑμεῖς is really the subject of the relative sentence, placed before"), and others are erroneous. Neither can ὑμεῖς be the pure Vocative (Ebrard, Paulus), nor be taken as an absolute Nominative (Myrberg).—The spurious οὖν after ὑμεῖς is not improper *per se* (Düsterdieck in opposition to de Wette with whom Huther agrees), for it is not an antithesis of what goes before, which is also assumed by Theophylact, because the preceding sentence closes af-

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firmatively thus: ὁ ὁμολογῶν τὸν υἱὸν, καὶ τὸν πατέρα ἔχει; and this is the ground of the present exhortation.—On ὃ ἠκούσατε cf. v. 7. John points to the apostolical announcement. Ἀπ' ἀρχῆς is more clearly defined by it (*ex quo instituti cœpistis in primis christianæ religionis rudimentis*, Beza, so also Lücke and others). There is no necessity to think of the *prima ecclesiæ nascentis tempora* (Bede). The substance of ὃ, not ἃ, seems to be simple. But it is not enough to understand in general *evangelium Christi* (Calvin), or the truth that Jesus is the Christ (Huther, Lücke), or θεολογούμενον τὸν χριστὸν (Theophylact), but we had better understand with Bengel (*de patre et filio*) the theologoumenon of the Father and the Son besides that fundamental truth (Düsterdieck), as indicated in the preceding verses.—Ἐν ὑμῖν μενέτω. describes ἔχειν as a possession that has to be kept. The preposition must preserve its proper meaning; that which has been heard must "be in dwelling within as something that determines the life" (Neander). This meaning is also urged by the parallel passage Jno. xv. 1–10, where μένειν appears as a favourite expression of our Lord. In the sentence immediately following it is indeed impossible to render ἐν, *with*. The same holds good here. Hence Theophylact's παρὰ and Luther's *with* are false. The truth and doctrine as announced by the Apostles "is really to dwell *in them*, as a living power in their hearts" (Düsterdieck), and if that takes place, ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε,

If in you—emphatically placed first—**abides that which ye have heard from the beginning, ye also shall abide in the Son and in the Father.**—Bengel well observes: καί: *vicissim*. Düsterdieck hits the mark: "John denotes by the position of καὶ before ὑμεῖς the promised consequence which will correspond with the indicated destination while at the same time he makes prominent the fine turn contained in the thoughtful change of ἐν ὑμῖν μείνῃ and ὑμεῖς ἐν τῷ υἱῷ μενεῖτε." The reciprocal effect of the Word abiding in you and of the Church abiding in Christ does not refer to the origin of the relation of the Church and of her conduct, but only to the further development of the same. But the expression and its order intimate that the word must first be brought, preached and explained, and then be heard, received and kept, and that it must have found in individual Christians an element in which it is vitally efficient, even as it is full of life, in order to enable them to have (ἔχειν) and to live in Christ as their element. ἐν τῷ υἱῷ stands naturally before καὶ τῷ πατρὶ because the Son is the Mediator of this life-fellowship. Hence Theophylact's exposition, based on Jno. xvii. 2. 21: κοινωνοὶ αὐτοῦ ἔσεσθε, goes hardly far enough. The life of believers must really and essentially be rooted in God, derive nourishment, grow and mature to completeness from Him. Faith has not only brought news and intelligence and become acquainted with God, but has entered into personal intercourse with Him and carries away from Him the separate gifts, benefits and powers. The possession of this life is not left to the distant future, although the life is an eternal life, but the object of Christian hope in respect of its perfection and at the same time something present and the object of present experience; to speak with Calvin: *deum se totum nobis in Christo fruendum* dedit, not *dabit* (Düsterdieck). Besides the principal passage Jno. xv. 1 sqq. the following places are very similar Jno. vi. 56; xvii. 23; Gal. ii. 20; 1 Cor. iii. 16; Eph. iii. 17. Hence the evaporating and diluting views of Grotius ("*conjunctissimi Patri et filio eritis, summo eorum favore et amicitia fruemini*") Semler ("*sitis certi, nobis patere omnem hanc felicitatem unice veram*") and others, as well as the scholastic, orthodox views of Schmid ("*gratiosa filii et Patris inhabitatio*") and J. Lange ("*unio cum deo mystica, communio cum eo jam inchoata, communicatio, per quam omnes regni divini dotes homini in usum sanctum et beatum contingunt*"), are insignificant to bring out the mind and the thoughts of John in their living fulness.

VER. 25. **And this is the promise which He hath promised us, the life eternal.**—Αὕτη ἐστίν should be explained here as in ch. ii. 28. v. 11. 14 where the same words occur in the same position or as in ch. i. 5: καὶ ἔστιν αὕτη; the reference is to the words which follow—τὴν ζωὴν τὴν αἰώνιον. The substance or object of ἐπαγγελία is qualified here by a Substantive, while the substance or object of ἀγγελία or ἐντολή or μαρτυρία or παῤῥησία in the other passages is indicated by a clause connected with ὅτι or ἵνα according to the context. Instead of the Accusative (ζωήν), the Nominative (ζωή) ought to have been in apposition with ἐπαγγελία, but it was both attracted as apposition to the relative clause ἣν αὐτὸς ἐπηγγείλατο ἡμῖν annexed in the same case as ἥν. See Winer, p. 552 sq. Therefore *manere in filio et patre* is not the ἐπαγγελία and ἡ ζωὴ ἡ αἰώνιος not a pure apposition, so that the abiding itself is described as eternal life (SANDER, BESSER), but "the life eternal is the promise" (so Huther and most commentators). The ἐπαγγελία is *promissio*, consequently not *res promissa* (J. Lange, Estius), as if it were true contrary to the genius and usage of Greek to add ἥν—ἐπηγγείλατο. Αὐτὸς designates Him "who is the centre of this whole section" (Huther), that is Christ, and neither the Father (Hunnius), nor the Father through the Son (Socinus). But ἡ ζωὴ ἡ αἰώνιος, as the substance and object of the ἐπαγγελία of the Son, is not viewed as a gift remote from and subsequent to this promise, but as present and experienced, acquired and enjoyed wherever the pre-requisite of the promise is complied with, namely the abiding of the word in you. Where the promise applies, it is forthwith fulfilling itself. Therefore it is not said that we should acquire the life eternal, but that at which this promise is aimed is simply mentioned and connected by attraction with ἐπηγγείλατο.—Καὶ accordingly has here its ordinary force as copula, connecting this sentence with the one preceding, adding and explaining something implied, but not yet particularly mentioned in the preceding sentence; the reference is to something directly connected with abiding in God; καὶ therefore must not be taken αἰτιολογικῶς (Oecumenius) or as designating the further consequence of holding fast the Gospel (Lücke). Düsterdieck strikingly observes: "The present reality of eternal life in believers is no more annulled by the fact that it is not yet perfected in them than that inversely continued growth, a holy and fruitful development, and the

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final glorious perfection are excluded by its real possession."

Conclusion, with repeated warnings and exhortations vv. 26–28.

VER. 26. **These things I have written unto you concerning those who deceive you.**—Here ταῦτα connected with ἔγραψα refers back to the preceding verses, and the object περὶ τῶν πλανώντων ὑμᾶς points back as far as v. 18. The πλανῶντες ὑμᾶς are the antichrists, and denotes that they are dangerous *per se*, really and not only unsuccessfully dangerous, as is evident from v. 19. [It is doubtful whether the reference to v. 19 warrants the inference of their actual success in the case of those whom the Apostle is addressing. The deceivers themselves had seceded; that is all we can gather from v. 19, and that they were anxious to deceive others we learn from this verse, but nothing is said of their having been successful in their endeavour.—M.]. This is also intimated by the Accusative ὑμᾶς and 2 Jno. 8; Matth. xxiv. 5, 11, 24. [This is certainly a singular conclusion, for ὑμᾶς indicates that they, the readers of the Epistle, the Church, are the object of the deceiver's endeavours.—M.]. The word itself denotes an act, a continuing activity, and therefore more than a "*studium, conatus*," "*seducere conantibus*" (Bengel, Huther). [See *Apparat. Critic.* v. 26, note 27.—M.]. Hence the reiterated exhortation to fidelity.

VER. 27. **And you—the ointment which ye received from Him, abideth in you, and ye have no need that any one teach you.**—Thought, expression and construction, as in vv. 20, 21: καὶ ὑμεῖς τὸ χρῖσμα—φυλάττετε=μένει ἐν ὑμῖν. From ὑμᾶς, v. 26, the Apostle takes καὶ ὑμεῖς, and contrasting them with οἱ πλανῶντες, places said words emphatically in anteposition, for they would be too strongly emphasized if we were to connect them with the relative clause. cf. v. 24. Τὸ χρῖσμα here, as χρῖσμα, v. 20, is in the Accusative, but must not be connected with the relative clause, *per trajectionem*. The Article denotes what is known and what has already been mentioned. Ἐλάβετε distinctly marks their reception and points to a greater obligation than the previous reference to possession (ἔχετε, v. 20). The gift is not without its task and work, here, under the impulse of gratitude. Ἀπ' αὐτοῦ of course designates Him round whom the Apostle's thoughts revolve as round their centre, the same who is described in ἀπὸ τοῦ ἁγίου, Christ, v. 25. This verse proves that τοῦ ἁγίου, v. 20, relates to Christ (Huther). While the Future was used in v. 24 (μενεῖτε), we have here the Present (μένει) in order to express the Apostle's certain assurance (Huther) and to exhort at the same time to that which he does expect. Bengel ("*Habet hic indicativus perquam subtilem adhortationem (conferendam ad* 2. Tim. iii. 14) *qua fideles, a deceptatoribus sollicitatos, ita iis respondere facit:* unctio in nobis manet: non egemus doctore: illa nos verum docet: in ea doctrina permanebimus. Vide *quam amœna sit transitio ab hac sermocinatione ad sermonem directum versu sequenti* "Manet in vobis: manebitis in Illo" *correlata*).—Καί, and because the Holy Spirit is and *abideth in you* (Bengel: *et ideo*), οὐ χρείαν ἔχετε, ye have no need whatever; thus is brought out here the αὐτάρκεια θεοδιδάκτων, and we have here a new particular, which was not expressed in v. 20. The construction with ἵνα occurs also Jno. ii. 25; xvi. 30.—Τοῦ διδάσκειν, Heb. v. 12. The Infinitive only, Matth. iii. 14; xiv. 6; 1 Thess. i. 8; iv. 9. This teaching is taken here not as a simple consequence, but as the end and aim because of the condition of the persons to be taught. Love prompts thereto, for love deems it its duty and cherishes the intention to teach. Hence the meaning is: "You are not at all in the situation that somebody should or ought to teach you" (Düsterdieck after Lücke and against Huther, who takes ἵνα in a weakened sense and thinks that it is simply used to indicate the object). Hence we may think also of Apostolical instruction, fraternal encouragement and (with reference to τις v. 21) friendly teaching, perhaps that of the Apostle himself (Bengel, de Wette, Lücke, Düsterdieck). There is no occasion here to think of πλανῶν; so Semler, Spener, (τὶς=who asserts a new revelation), Sander, Gerlach, Besser. But with reference to πάντα v. 20 and περὶ πάντων we must not restrict ἵνα διδάσκῃ ὑμᾶς to instruction concerning the false teachers (as Lücke does), although that is included (Huther).—It is important to bear in mind that this passage does not hold out the least encouragement, or give support to the vagaries of fanatics, because the Holy Spirit works on the basis of the word given and received, and does not communicate any thing *new*, but only imparts to believers clearer perceptions and views of that which they already have.

But as the ointment of Him teacheth you concerning all things, and is true and is not lie, and as it hath taught you, so abide in Him.—As we read τὸ αὐτοῦ χρῖσμα and not τὸ αὐτὸ χρῖσμα, it is only necessary to observe that Bengel ("*idem semper, non aliud atque aliud, sed sibi constans, et idem apud sanctos omnes*) finds here the unchangeableness, and Düsterdieck and others the identity of the chrism, which unceasingly teaches believers and which they have received from Him, the Christ; our reading brings out this identity and also reiterates its origin: [See *Appar. Crit.* v. 27., note 29, where the other reading is advocated, according to which we render "the same ointment," i. e., the identical χρῖσμα, ὃ ἐλάβετε.—M.].—The structure of this sentence presents peculiar difficulties. Ἀλλὰ introduces the antithesis μένετε ἐν αὐτῷ. While, on the one hand, the Apostle had assured them that they have no need of being taught by any one, because they have the Spirit reminding them of the words of the Lord and leading them into all truth, he now declares, on the other, and by way of antithesis, that they have need of abiding faithful with Him. Hence the words in parenthesis belong to the first ὡς, although the vivacity [of the Apostle's diction] which never repeats without indicating some new feature, has occasioned various modifications. The exhortation: μένετε ἐν αὐτῷ requires fidelity toward and steadfastness with *Christ*, as is unmistakable from the context and v. 28. Erasmus explaining ἐν τῷ χρίσματι erroneously thinks of the Holy Spirit, and Baumgarten-Crusius of the doctrine of the Spirit, while Schottgen strikingly observes: "*in Christo, quem Johannes semper in mente habet.*" The motive for abiding with Christ is: τὸ αὐτοῦ χρῖσμα διδάσκει περὶ πάντων. Hence the

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context also recommends the well authenticated *αὐτοῦ* [the authorities on Braune's own showing are all the other way; they stand thus: *αὐτοῦ* C. Sin (?) against *αὐτὸ* A. B. (?) G. K.—M.]; it is the ointment of the Holy Ghost from Him [*αὐτοῦ*?], Christ, with [*ἐν*?] whom they are to remain; and this ointment teaches them concerning all things, as we read v. 20: *οἴδατε πάντα*. But not only the extent of that concerning which they are taught of the Holy Spirit is the motive for his exhortation that they should abide with Him. The chief motive is the characteristic: *καὶ ἀληθές ἐστιν*. The *χρῖσμα* is called absolutely *ἀληθὲς*, implying of course that that also which it teaches, is true; the Holy Spirit is the Spirit of truth (Jno. xiv. 17), therefore He leadeth you also into all truth (Jno. xvi. 13). So Düsterdieck; also Lücke, de Wette, Brückner, Ebrard. There is no ground for restricting the reference to that which the *χρῖσμα* teaches, as do Oecumenius, Theophylact, Luther, Neander, Besser, Huther. The importance of the true essence and substance of the *χρῖσμα* occasions the additional clause which denies all lie: *καὶ οὐκ ἐστὶν ψεῦδος*, and lie is not, is not extant. John evidently here recurred to the thought expressed in v. 21: *πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἐστιν*, and that there is no lie where the Spirit teaches. Now the Apostle resumes with the fuller form *καθὼς* that which he had begun with *ἀλλ' ὡς*, and moreover, by way of reminding them that the Holy Spirit had taught them for some time: *καθὼς ἐδίδαξεν ὑμᾶς*. This Aorist after the preceding Present ought not to occasion any difficulty; and the *καὶ* before *καθὼς* instead of the *ἀλλὰ* before *ὡς* is readily accounted for by the one immediately preceding it; the sentence, thus resumed, connects with the testimony of the truth of the Spirit and His teaching; agreeably to which He has taught and teaches believers. Hence we should not divide the second clause of this verse into two parts (with Luther, Calvin, Baumgarten-Crusius, Sander, Brückner, Besser, Huther, and others), so that *ἀλλ' ὡς τὸ αὐτοῦ χρῖσμα διδάσκει ὑμᾶς* is the first antecedent, and *καὶ ἀληθές ἐστιν καὶ οὐκ ἐστιν ψεῦδος* its consequent, and again *καὶ καθὼς ἐδίδαξεν ὑμᾶς* is the second antecedent, and *μένετε ἐν αὐτῷ* its consequent. The explanation given by us is supported by Oecumenius, Theophylact, Lücke, de Wette, Neander, Düsterdieck, Ewald and others. [This applies only to the structure of the sentence, not to the exposition of the passage. As to the former we cannot but think that the one adopted by Huther and the many authorities who agree with him, is preferable to that of Braune, and on the following grounds: 1st, it assigns to *περὶ πάντων* its proper position, whereas in the former view is no relation whatsoever to *μενεῖτε* (*μένετε*) of the consequent; 2d, *ἀλλὰ* indicates that the Apostle is about to introduce an antithesis to *οὐ χρείαν ἔχετε*, a sentence in which the teaching of the *χρῖσμα* is to be described as exempting them from the necessity of another human teacher, and 3d, because the clause *καὶ οὐκ ἐστι ψεῦδος* added to *ἀληθές ἐστι* raises this thought above the character of a mere parenthetical and secondary observation, and stamps it as the leading thought. These are the grounds on which Luther, Calvin, Baumgarten-Crusius, Sander, Brückner, Besser, Huther, and many more, deem it preferable to divide the whole into two clauses, and to take *καὶ ἀληθές ἐστι καὶ οὐκ ἐστι ψεῦδος* as the consequent of the first clause. "But as the anointing teaches you all things, so it is true and is no lie," etc. (Luther).—M.].

The conclusion of the whole section, v. 28.

VER. 28. **And now, little children, abide with** [in, *ἐν*] **him.**

Καὶ νῦν connects the exhortation, repeated on account of its great importance and already expressed as a hope and in confidence v. 27, with the preceding verses. *Καὶ νῦν* occurs very often (Jno. xvii. 5; Acts iii. 17; iv. 29; vii. 34; x. 5; xxii. 16; 2 Thess. ii. 6), or *καὶ νῦν ἰδοὺ* (Acts xiii. 11; xx. 22, 25), or *νῦν οὖν* (Acts xvi. 36; xxiii. 15), on the other hand *ἀλλὰ νῦν* (Luke xxii. 36), *νῦν δὲ* (Jno. viii. 40; ix. 41; xv. 22, 24; xviii. 36), but always so that out of the originally sentient description of the present there has sprung a certain logical significance in order to mark the consequences from a present situation, to draw an inference or conclusion, to annex the features involved in a given case or to denote an antithetical relation (Düsterdieck). Hence Paulus errs in rendering: "Even already now—as in opposition to the Parthian-magian doctrine, that union with God cannot take place except in the future kingdom of light."—The seasonable address *τεκνία* frees the Apostle's earnestness from all severity, and intensifies his exhortation as a paternal right, by reminding them of the fellowship of love as the consequence of his Apostolical discharge of duty. "*Repetitio est præcepti cum blanda appellatione, qua paternum erga eos amorem declaret*" (Estius). It is inconceivable how Socinus applies the *ἐν αὐτῷ* not to Christ, but to *Deus per Christum*, and how Semler could hit upon this doctrine. Rickli, who explains v. 27 of abiding in the confession that Jesus is the Christ, suggests here abiding in righteousness.—Now follows a reference to the judgment.

That if He shall be manifested we may have confidence and not be shamed away from Him at His coming.—Since *ἐὰν* and not *ὅταν* is the true reading, we have here not an intimation of the *time*, or the nearness of the time, but of the *reality* of the manifestation of Christ (Huther, Düsterdieck). Although the same word is applied to our Lord's appearing in flesh, in the form of a servant (ch. iii. 5. 8. *ἐφανερώθη*), still it may be applied with equal propriety to the future manifestation of His glory as in Col. iii. 4. That will be manifested which as yet is hidden. The Apostle now passes to the first person Plural: *παῤῥησίαν σχῶμεν*. He ever places himself under the laws (ch. i. 6 sqq.; ii. 2 sq.; iii. 16, 18 sqq.) and promises (ch. iii. 1 sqq.; 21; iv. 17; v. 11. 20), applicable to all without being able to exclude himself from the hope here presented (de Wette, Düsterdieck). Hence it is not from modesty (S. Schmid), nor because he would suffer loss if any members of his Church were falling away (Sander). *Παῤῥησία* is literally frankness, free-spokenness (Acts iv. 13. 29. 31; xxvi. 26; xxviii. 31; 1 Thess. ii. 2) then confident assurance with respect to all the threats and terrors of the judgment. The Vulgate translates *fiducia*, Luther properly *freudig* (vreidic i. e. free), *Freudigkeit* (*vreidicheit* i. e. freeness), which sheer

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ignorance has turned into joyful (*freudig*) and joyfulness (*Freudigkeit*). Compare Vilmar *Pastoral-theolog. Blätter* 1861, Nos. 1. 2; Jütting, *Biblisches Wörterbuch* (1864) s. v.—A *Strasburg* edition of 1537, indeed, has already *Freudigkeit*, but the original word is *Freydigkeit* (Nürnberg ed. 1524), *Freydigkeyt* (Wittenberg ed. 1525), *Freidigkeit* (1530), and in a sermon on Jno. iv. 16-21 he speaks of *boldness* (*Trotz*) in the last day. The Greek Scholiasts and Lexicographers explain the word by ἄδεια, ἐξουσία, ἡ ἐπὶ τοῖς κακίστοις εὔτολμος ἀπολογία. The ordinary antithesis is αἰσχύνεσθαι (Prov. xiii. 5; Phil. i. 20) to be ashamed, to shame oneself or feel ashamed, so as to depart from Him the Judge. The preposition ἀπὸ therefore is not=ὑπὸ (Socinus), nor=*coram* (Luther, Ewald), nor both together (S. Schmid, Sander), but=away from (Calvin, Beza, de Wette, Düsterdieck, Huther); but it is necessary to retain the Passive and not the Middle, because we do not retire and withdraw ourselves, but are rejected and driven away. Cf. Matth. xxv. 41. It is impossible to agree with Erasmus, who says: "*ut illum non pudeat nostri.*"—Παρουσία occurs only here in John's writings, but often elsewhere (Matth. xxiv. 3, 27, 37, 39; 1 Cor. xv. 23; 1 Thess. ii. 19 etc.), corresponds with φανερωθῇ, and as φανερωθῇ answers to παῤῥησίαν ἔχειν so παρουσία answers to αἰσχύνεσθαι. All this, connected with ἵνα, constitutes a motive for abiding with Him, walking in the light, in fellowship with Him.

DOCTRINAL AND ETHICAL.

1. The unmistakable reference here to the immanent Trinity is *theological* in the strictest sense of the word. According to the final clause of v. 22 and v. 23 we have here a reference to a *paternal relation* with respect to the Son, and to a *filial relation* with respect to the Father existing above and before the world within the Godhead. The Son is not only a power or principle before He became personal in the Christ, but He is personal in virtue of his Being, the Son of the Father who is a Person, the Son who as the Image of the Father is also a Person. But He became a historical Person, a Person belonging to the history of man in the Christ who did appear in Jesus. See EXEGETICAL AND CRITICAL.

2. The knowledge of *God* without the knowledge of *Christ* is impossible, because the *knowledge* of God is impossible without *fellowship* with God, which is solely the result of confession of Jesus the Christ.

3. Fellowship with God is not the act of men but the act of God through Christ. It begins in the word which is preached and heard, continues in the communication and reception of the Chrisma, the Holy Spirit, and it consists in the truth and in the constancy of faith and confession. The Word of Christ and the Spirit given of Him must first come to us and do His work and in us and then we shall be able to abide with Him in virtue of His power.

4. The question here is as to what constitutes the difference between *esse in ecclesia* and *esse de ecclesia*. As surely as these two conditions must be distinguished from each other, so certain it is that in point of fact they do coëxist alongside each other. So CONFESS. AUG. Art. 8.: "*Quid sit ecclesia?—in hac vita multi hypocritæ et mali admixti—*; APOL. IV. *de ecclesia* § 11: *malos nomine tantum in ecclesia esse, non re, bonos vero re et nomine: Hieronymus enim ait: qui ergo peccator est aliqua sorde maculatus, de ecclesia Christi non potest appellari nec Christo subjectus dici.*"—"Like tares they stood in the same field alongside the wheat (Matth. xiii. 23 sqq.) and had part in the divine manifestations of grace whereby the whole field is made fertile and the genuine wheat brought to ripeness. But they shewed themselves to be tares and by their seceding did execute on themselves the divine judgment. Augustine and Bede, with whom Luther agrees in his second exposition, also compare the antichrists with the evil humours of the body. The body of Christ also, so long as it is undergoing the process of being cured, that is so long as it has not attained to perfect health through the resurrection, has such noxious humours (*quandoquidem adhuc curatur corpus ipsius et sanitas perfecta non erit nisi in resurrectione mortuorum; sic sunt in corpore Christi, quomodo humores mali*). Their expulsion liberates the body and enables it to attain unto perfect health (*quando evomuntur, tunc relevatur corpus*). But this does not happen to keep up Bede's figure, with the providential care of God" (Düsterdieck).

5. The present section cannot be pressed into the service of predestinarianism. Augustine, indeed, says with reference to this passage (*de bon. persev.* 11, 8): "*non erant ex nobis, quia non erant secundum propositum vocati, non erant in Christo electi ante constitutionem mundi—non erant prædestinati secundum propositum ejus, qui universa operatur.*" So Calvin, *Inst.* III. 24, 7. But although Calvin the theologian [German "*Dogmatiker,*" not=*dogmatist, i. e.*, one who is certain or presumes to say he knows, whether he be mistaken or in the right, but the teacher of a theological dogma—M.] cannot be corrected by Calvin the interpreter, yet Augustine the theologian can be corrected by Augustine the interpreter in his *Tractat. ad h. l.*, where he says: "DE VOLUNTATE SUA *unusquisque aut antichristus, aut in Christo est; qui se in melius commutat, in corpore membrum est, qui autem in malitia permanet, humor malus est.*" The Apostle distinguishes inward and true Christian fellowship from that which is only outward and in appearance; those who belong to the former are so thoroughly fettered in their believing and regenerated mind, that, as Lücke thinks, they can nevermore separate from that fellowship. It is, to use the striking language of the *Oxymoron* of Didymus, a *voluntaria necessitas*, but no *contrarietas naturarum*, although in the course of moral development there should arise a *diversitas substantiæ*.—The phrases οὐκ ἐξ ἡμῶν εἶναι and ἐξ ἡμῶν εἶναι used by the Apostle to denote simply the opposite results of the ethical life-process, which in the former case leads to ἐξελθεῖν and in the latter to μένειν μεθ᾽ ἡμῶν. But, as Augustine says, every Christian may become an antichrist, according as his will refuses to be determined to μένειν ἐν Χριστῷ, which beginning with the hearing of His word and advancing to πίστις εἰς αὐτόν, to childlike and unremitting trust and cleaving to Him, develops itself by ever determining,

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guiding, strengthening, purifying and confirming the will, is a veritable history of the word heard with the outward ears and inwardly in the heart filling and conquering the heart until it has become *wholly* believing, but for all that may and does offer resistance at every point, so that it often does resist for some length of time and so undoes all its previous acquirements, that it often conceals unpardoned sins which may again draw it down or at least arrest its progress and bring it to the point that, unless it submit to being cleansed anew, it will apostatize and thus a Christian may become an antichrist, which is however of rare occurrence, because the eternal powers of the word of Christ and His Spirit are very strong and mighty and the heart of man has been created for and with special adaptation to said powers. Hence the universal experience that it is difficult to get to Christ through self-denying and world-renouncing penitence, but that it is even more difficult to get away from Christ through the denial of the conscience and of faith as well as of the word of Christ quickened in the conscience by faith,—and the Apostle speaks from this experience. But in all this there is neither predestination nor necessity, especially since the Apostle's exhortation to abide leaves room for the *possibility* of their apostasy, as to the reality of which the Apostle confidently entertains no fear in the case of those who are vital Christians. Nor is it to be overlooked that John does not throw out the faintest allusion to the difference between the *electi* and *vocati* and the *donum perseverantiæ*. In the passage Heb. vi. 4–6 the lapse of the truly regenerate (as is evident from their description) is supposed to be possible, but the re-conversion of such apostates only is said to be impossible, so that we ought to be afraid. [Huther: the words *εἰ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν* contain the idea that he who truly belongs to the Church will never leave it, but he that leaves it shows thereby that he did not truly belong to it. This confidence of the Apostle in the love of the Lord which keeps and preserves those who are His, and in the fidelity of those who have been redeemed by Him, seems to contradict the idea pre-supposed in Heb. vi. 4–6, that they also who were once enlightened and had tasted of the heavenly gift and were made partakers of the Holy Ghost, can fall away. But John speaks here, as he does throughout his Epistle, absolutely, without any reference to the state of gradual development, from whence however it does by no means follow that he did not know it. The one circumstance that he *exhorts* believers, as such to abide in Christ, is sufficient to show that he does not wish to deny the *possibility* of their apostasy, all he is sure of, and rightly so, is this that he that does *not* abide, had never truly entered into fellowship with the Lord with his *whole* heart, but although he was touched by His love and felt somewhat of its power, he had not entirely abandoned and renounced the world."—M.].

6. The Apostle here asserts a double law of historical development in its definite application to the development of the kingdom of God. "Evil by a gradual process of development culminates, then in the conflict between the kingdom of God and evil, the former develops itself, and at length, through a new coming of Christ in power, the kingdom of Christ is once more subdued." (Neander). This is the one, and of the other the same author speaks thus: "In this respect also we shall see how the workings of one uniform law ever appear in the course of the development of the kingdom of God, that in good and evil there are certain individual personages constituting as it were, the centre and appearing especially as representatives of the conflicting principles, uniting and concentrating in themselves as one great whole, the fragments scattered in many individuals." "When in the times before the Reformation the secularized Church under the secularized papacy, was especially instrumental under the cloak of Christianity to obscure and oppose true Christianity, people might believe that they saw in this the visible manifestation of antichrist, and Matthias of Janow, the Bohemian reformer before Huss, might suppose to have detected the effect of Satan's craft in the circumstance that believers instead of identifying antichrist in the present, viz., the rule of the secularized Church and the sway of a superstition even unto the idolizing of the human, were beguiled into seeking it at some distant period." The increasing revelation of the depths of evil in the world, runs therefore parallel to the development of the kingdom of God even up to its ultimate completion and both pass through personages in whom the former does concentrate. See also Düsterdieck: "The development of the Christian principle and that of the antichristian principle are reciprocally related. Christian truth cannot be revealed without forthwith exciting the contradiction of the darkness. The wheat and the tares grow together until they are ripe. The antichristian spirit works already in many antichrists; but the one antichrist is still future, still to come, and is only announced by his precursors. Although therefore the last hour has already come, yet its full close is still to come, viz., the real, personal advent of the Lord which will take place immediately after the appearance of the personal antichrist. But John did neither tell us *when* this antichrist would come nor give us a chronological clue to the exact time of the personal advent of Christ. In both respects he confines himself to the statement *that* the events are to take place."—

7. Athough John in giving prominence to the marrow and vitalizing centre of Christianity, viz., to the belief that Jesus is the Christ and the Son of God, does not warrant us to undervalue the articulated confession of faith as a whole or as to its component parts, which are only developments of the pushing germ, he yet attaches, and for this very reason, the greatest importance to the *faithfulness of abiding*, the *fides qui creditur*, with reference to said centre.

8. His account of the *χρῖσμα* and its gifts, characteristically and emphatically adverts to the universal priesthood, indicating its origin and glory.

9. The "critical ability" (Düsterdieck) of Christians founded on the full knowledge of the truth, like the advancing knowledge of the truth itself, goes hand in hand with progressive holiness. The point throughout is not mere knowledge, tidings or information of a life *in* and of

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(from) God, but the actual possession and enjoyment of this life, the life itself and the personal converse of the human soul with the living and revealed God; and it concerns man's inmost and most profound being, which is neither the understanding nor the reason, but the will, and the point in question is not *science* but *con*science.

10. It is only in the way of obedience to the word and will of God that man is able to keep and intensify fellowship with Him in order that he may become a partaker of the divine Being, the divine Nature. It is *contrary* to the *will* of God that man departs *from* the *Being* of God until he is wholly rejected.

11. The decision and the separation will not take place until the last, the last judgment; consider this.—

HOMILETICAL AND PRACTICAL.

See what time it is in the kingdom of God? 1. Hearken to the *word* which is preached (vv. 18, 24); 2. be led by the *Spirit* whom thou hast received (vv. 20, 27); 3. take note of the *separations* which take place in the Church (vv. 19, 22); 4. hold fast to Jesus the Christ, who is the Son of the Father (vv. 26, 28).—In all the separations in the Church be sure not to forget to decide.—In every separation the sorrow of having been deceived before is connected with the joy of greater purity hereafter.—In the uncertainty as to who are true vital Christians take care lest thou lose the conviction that the vital Christian abides constant.—Act as Gideon did who encountering the Midianites numbering 135,000 with an army of 32,000 at the Lord's bidding reduced the same by 22,000 and made a selection of 300 from the remaining 10,000 even as directed by the Lord, and then gained a glorious victory with them (Judg. vii.).—The source of the anointing is the Holy Ghost, its pre-requisite regeneration, its power an assured conviction of the importance of the truth, its impulse an earnest desire to bring it home to the hearts of others; it was a protection from the hierarchism and episcopalianism of the 2d and 3d centuries. Is. xli. 15 applies to it. [I should rather say in more strict agreement with the text that the chrism of the Holy Ghost from Christ is a sure protection from any and every form of spiritual secessionism, separatism and individualism.—M.]. Because of a sorrowful experience in the Church do not give up the joy of the glory of the Church.—Comparison of the ointment as the figure or symbol of the Holy Spirit: 1, its value; 2, its use in the anointing of kings, priests and prophets; 3, its power of strengthening and stimulating the spirit of life; 4, its influence on a life well-pleasing to God; 5, its far-spreading fragrance.—The fundamental doctrine of salvation is: Jesus is the Christ. 1, With it and in it we find our way into the rich heart of God and bring God into our poor heart; 2, in opposition to it we bring eternal ruin into our heart and ourselves into eternal ruin. Or, 1, By it you learn the corrupting false teachers; 2, in it the true and living Christian shows himself; 3, out of it you pass to the inheritance of God.—Do not drive Christ and His word from thy heart, or Christ will drive thee from His kingdom.—v. 28. *Confirmation-address.*

GREGORY:—"*Nisi Spiritus Sanctus intus sit qui doceat, doctoris lingua extus in vanum laborat.*"

AUGUSTINE:—"*Cathedram in cœlo habet, qui intus docet.*"

LUTHER:—It is dangerous and terrible to believe something against the uniform testimony, faith and doctrine of the universal holy Church, which has now thus held it unanimously in every place from the beginning these fifteen hundred years past.—Many a man has a paternoster round his neck and a rogue in his heart.

STARKE:—As the betrayer of Christ was one of His most intimate Apostles, so antichrist did not arise among Jews or Turks, but in the very midst of Christendom.—The Church remaineth not without offences of which that is not least that within her fold there arise men who hold false doctrine and apostatize from the known truth; the tares do not grow by themselves, but in the midst of the wheat.—Constancy in good is an infallible sign of a true Christian, just as temporizing and changeableness indicate a false heart.—Christians are anointed, and their name should daily remind them of what they owe to God and their neighbour as spiritual kings, priests and prophets.—A teacher ought not to despise his hearers, for they also, if they believe, are anointed with the Holy Spirit and the knowledge of divine truths, although there may be differences in the measure of their anointing.—He also denies Christ the Saviour, who does not prove in deed that He is *His* Saviour who has indeed delivered him from the guilt and punishment of sin.—We have need to be especially on our guard against the denial of Christ which takes place, not only in words and in doctrine, but also in our life.—The word of God must remain in the whole man, and not only enter his understanding.—A Christian, an anointed one, that is his name, but also the greatest prerogative to divine wisdom, it opens to him the school in which the most learned are seated below on the bench of humility, who follow in the simplicity of their heart, who know all things, and ever learn what they know, love and do.—As is a king without a kingdom, a ruler without subjects, a general without soldiers, so is a Christian without the anointing. Because the last coming of the Lord will be terrible, we should be diligent to be so well prepared that we may be found worthy to stand before the Son of Man.—The day of our Lord's coming may properly be called the believers' day of honour, for they shall be manifested, declared righteous, and advanced to the full enjoyment of heavenly blessing.

SPENER:—It is a great blessing that God does not allow the heavenly [?] deceivers to remain in the Church but overrules it that they are made known and we learn to be on our guard against them, that they must manifest themselves and make themselves known, whereby the danger is lessened and believers rendered more cautious and prompted to be diligent in prayer and to work out their own salvation with fear and trembling.—Even those who truly believe and have made great advances in the faith, may be deceived, and therefore let those who think that they stand, take heed lest they fall. None but those who have the Holy Spirit and the anointing can be sufficiently on their guard against the lies

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of antichrist. All other knowledge is too weak by far to be able to withstand temptation and spiritual conflicts.

UHLHORN:—*He only has God, who has Him as the Triune God.* Let us only begin with what the Apostle puts in the middle, *He that hath not the Son, neither hath he the Father*, add that with which he begins, *of the Son we can only know through the Holy Spirit*, and conclude the statement in virtue of what the Apostle says, that the anointing cometh from Him who is holy: *The Holy Ghost cometh from the Father and the Son.*

LAVATER:—Every one who is not an *evangelical* Christian, does not believe in Jesus Christ, is an atheist.

HEUBNER:—A hostile power, an opposition to Christianity, has stirred from the beginning. And this is a recommendation of Christianity; a proof of the mighty power of Christianity against evil, which is terrible to the wicked one. The more the good raises itself the more also does evil bestir itself. Where God builds a temple, Satan is sure to build a chapel by the side of it. —It serves also to exercise and try the soldiers of Christ. Without an opposing power, the divine drama would be without life or interest.—Unbelief which pretends that the kernel and characteristics of Christianity are irrational, is a very important epoch in this history.—Who thought Christianity imperilled by the growth of antichrist would betray great weakness of heart and understanding and want of confidence. The Christian should rejoice at every further manifestation: the end is drawing nearer: the catastrophe in the kingdom of Christ is the point to which the eyes of Christians are longingly directed.—The enemies of Christianity draw nourishment from the Church: it is in their interest not to suffer themselves to be deprived of the name "Christian;" they would then accomplish less and be less dangerous.—The manifestation of all, the good as well as the bad, is the design of the Kingdom of God. The evil cannot long conceal or disguise itself or stand back: it only waits for the time of coming out. God wills it thus. The appearance of evil tries and purifies the Church. It is a refreshing relief to Christians to see the separation of the unclean.—A Christian is insured and protected from false teachers. He has the Holy Spirit 1. Who interpenetrates every thing like precious perfume, enters into every thing, and imparts to it fragrance and the breath of life—to his thinking, judging, feeling and willing. The Christian is thereby clothed with a royal and priestly dignity in the Kingdom of God (Rev. i. 6). The anointing is the signature of the Christian. 2. The Spirit enables him to try, to identify the spirit of error, to judge; to such a Christian no false teacher can be dangerous.—The Christian has a fine sense of discrimination (*sagax odoratus*); he quickly perceives the essence and tendency of every doctrine; hence his Christian severity of judgment and his antipathy to syncretism.—Bad opinions, seductive principles among Christians, originate not in Christianity. The Church of Christ must not be charged with the evil that is in it.—He that will not know God in Jesus—where else will he know God?—There is no revelation of God which resembles the revelation in Christ; if one is not satisfied with this revelation, which revelation will satisfy him?—Whether they like or do not like it, neologians are obliged to assert that true Christianity was unknown before them; for what they now call Christianity is known to the whole antiquity.—The true Christian faith is immutable and needs no perfecting.—This faith is of the utmost importance; our eternal salvation depends upon it; it is not a useless, subtle question raised by the schools, but it concerns *the promise of eternal life*, and the virtue of this promise depends on the Person of Jesus; only if He is truly the Son of God He is able to promise and give eternal life. This must attach us strongly to the faith, and those who have felt the power of this faith, live and die for this faith.—Even anointed Christians stand in need of warning and admonition, because deceivers are never quiet and because within us there is not wanting that which meets them half-way.—Other gifts decrease in the course of time, the Holy Spirit does not decrease. Other frames of mind and tendencies of thought change, the Holy Spirit does not change. Yield to the promptings of the Spirit and be vigilant lest thou mistake thy own spirit for the Holy Spirit and be deceived. Be pure and meek.—Abiding with Christ and in Him in steadfastness of faith and faithful following Him is the more *honourable*, the more fall away from Him, and it is necessary, because our acceptance depends on it. If one becomes unfaithful to Christ, how can he appear before Him with joyfulness [confidence?]? *That* thought has an overwhelming influence on the heart of a Christian. How shall unbelievers appear before Him who to please the world leave Christ, and esteem the world's honours more highly than the grace of Christ? How well it would be if all men would only examine themselves in all their judging and doing; could you act thus in the presence of Jesus? would you dare to say such and such a thing in the presence of Jesus? would you dare to maintain such an opinion before Him? If you are honest and conscientious according to your interpretation, so that He may not even blame you, why have you twisted my words after your liking?

BESSER:—It *is* the last hour. But those who read the history of the Church wrongly, and consider the time of her highest inward beauty and manifest power over the world to belong to an earthly future, will be inclined to suspect the holy Apostle, to have been in error for assuring us to have experienced the beginning of the last hour; those, on the other hand, who consider that the Sun of the Gospel shone in his brightest splendor, when in the preaching of the Apostles he came forth as a bridegroom out of his chamber and rejoiced as a giant to run his race from one end of the heavens back to the same end again and that there sounds through the whole history of the Church the sigh of the saints "Abide with us, Lord Jesus, for it is toward evening"—aye, that even her most glorious victories, like the victory of the Reformation, are only like the reflection of the setting sun on the darkening clouds,—those who see this cease to be surprised at what the Apostles tell us of the last hour and

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read the merciful cause of this prolonged duration of the last hour, prolonged for more than eighteen hundred years, in the words of the Apostle "the Lord is long-suffering to us-ward" (2 Pet. iii. 9).—We must not only be on our guard against one antichrist, one great adversary and deceiver, but against a multitudinous progeny of the antichristian seed.—When somebody praised the sainted Oettinger shortly before his death, on account of his great wisdom, he replied with a smile: "Yes, I have learned many things; but the most precious knowledge I learned as a child in Luther's Lesser Catechism, which comprises every thing which I desire to keep and carry away with me to the seeing face to face." —A learner of the Catechism, that hath the Holy Spirit, is able so far to discover all errors which militate against the Gospel, that he is protected from deception and may immoveably stand on the foundation of his faith.—Neither the Jesus of the rationalists nor the Christ of the philosophers hurts the kingdom of Satan.—The antichrists showed themselves to be antitheists.—Declension begins with men's loathing that which they have heard from the beginning (Rieger:)—Every true doctrine the assertion of which is assigned to the church during the time of her growth, is already contained in the treasury of Holy Scripture.

Johann Tauler had preached many a learned sermon when Nicolaus of Basle, the Waldensian, visited and told him: "You are a kind-hearted man and a great priest, but have not yet tasted in truth the sweetness of the Holy Spirit." From that time Tauler sought the true Teacher in the Scripture and the cross, who teaches us more in one hour than all earthly teachers can teach us to the last day.

[WARBURTON:—The late appearance of antichrist was a doctrine so universally received in the primitive Church, that it was like a proverbial saying among them; and thence St. John takes occasion to moralize on the doctrine, and warn his followers against that spirit, which in after times was to animate "the man of sin." "Little children," says he, "it is the last time; and as ye have heard that antichrists shall come, even now there are many antichrists: whereby ye know that it is the last time." As much as to say, we are fallen into the very dregs of time, as appears from that antichristian spirit, which now so much pollutes the Churches; for you know it is a common saying, that antichrist is to come in those wretched days. The Apostle goes on to employ the same allusion through the rest of the Epistle; v. 22. ch. iv. 3; 2 Jno. 7. Where we see the appellation "antichrist" is employed to signify an enemy of God and godliness in general, by the same figure of speech that Elias was designed in those times to signify *a prophet*, and Rachel, *a daughter of Israel;* and that in these times Judas is used for *a traitor*, and Nero for *a tyrant*. But as these convertible terms necessarily suppose that they originally belonged to persons of the like characters, who had them in proper, so does the name "antichrist" transferred by St. John to certain of his impious contemporaries, as necessarily suppose, that there was one who should arise in the latter times, to whom the title eminently belonged; as marked out in the prophecies by the proper name of antichrist.—M.].

[HURD's two sermons on 1 Jno. ii. 18, the one entitled "*Prophecies concerning Antichrist*," the other "*Prejudices against the doctrine of Antichrist*," are well worth reading, as they embody much of the literature on the subject.—M.].

[WHITBY:—To deny the Father here, is not to deny Him to be the true God, as the heathens did: but 1. to deny the truth of His testimony, see ch. v. 10; Jno. iii. 33; 2. to deny the doctrine of the Father, or that doctrine which proceedeth from Him; "for He whom God hath sent, speaketh the words of God," Jno. iii. 34. Whence it is evident, that he who denieth the Son, cannot thus retain the true knowledge of the Father; Jno. i. 18; Matth. xi. 27. By Him alone can we come acceptably to the Father, so as to have life; for "He is the Way, and the Truth and the Life," Jno. xiv. 6. And by Him alone are we taught how to "worship the Father in spirit and in truth," Jno. iv. 23, 24. Hence Christ so often tells the Jews, they therefore wanted the true knowledge of the Father, because they knew not Him, Jno. viii. 19; xiv. 7; xvi. 3.—M.].

[ABP. SHARP:—Abundance of fanaticism, enthusiasm and other mischiefs have been brought into the Church of Christ, by the misinterpreting and misapplying of those texts which speak of the gifts of the Spirit, which some men so understand as to make no distinction between the times then and the times now.—(Joel ii. 28; Acts ii. 17; Jer. xxxi. 34; 1 Jno. ii. 27.)—Hence they conclude that in these days, which are the last days, the Spirit of God is poured upon all flesh, and that every one hath a right to expect immediate impulses and revelations, as to what he is to believe and to practise: that by this assistance of the Spirit, every brother may understand the mysteries of the Holy Scriptures, without the troublesome way of studying human learning; nay and may take upon himself the pastoral office, and become a guide and teacher of others, without any warrant from human authority, merely upon the impulse of the Spirit of God. These consequences have been drawn from these and such texts of Scripture: and so far have they been promoted and improved by several amongst us, that reason and prudence and all acquired learning, are rather accounted by them hinderances to the work of God's Church, than any ways contributing to it. Nay, they are arrived to a pitch above the Scriptures themselves, which they look upon as a dead letter in comparison of the light within them, the witness, the anointing which they have received from above, which is the only measure with them of truth and falsehood, of good and evil. The colour, which these enthusiasts derive for this their notion from the letter of some passages of the Old and New Testament, would quite vanish, if they would but take care to distinguish between the effects of the Spirit, which belonged to the converting of the world, and those which were to be His constant permanent operations among such as were already Christians. There is no one will deny but the Apostles, and those in their times, had these inspirations, these revelations they speak of: and the texts, that they produce, are some of them plain proofs that those promises were made good.

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They did see visions, and were endowed with extraordinary talents of wisdom and knowledge, without human methods, and might expect particular impulses of the Holy Ghost upon occasions, where they wanted either light or direction; and all this was indeed little enough for the discharge of that great work they had upon their hands, namely, the bringing of the world over from Judaism and heathenism to Christianity. But that being done once, and the Gospel of Christ, and all things pertaining to it, being plainly left in writing by the Apostles or Apostolical men, as there would be from henceforward no need of those assistances of the Spirit, so it would be a vain thing to expect them. We are not to desire those immediate revelations, nor to expect that God should vouchsafe them, if we prayed for them. God hath declared all His will, that is necessary for us to know, by our Saviour and His Apostles: and the rules which they have given us, together with our own natural light and reason, and the other outward means and helps of instruction, which are every day at hand among us, are sufficient, abundantly sufficient, to guide and direct us, both as to belief and practice, through all the cases and emergencies that can ordinarily happen to us. And in extraordinary cases God will take care, some way or other, that we shall not be at a loss. And therefore to pretend to the Spirit in these days, either for preaching, or praying, or prophesying, or denouncing God's judgments, or for any other thing, in such a way as implies immediate inspiration; or to set up a light within us, contrary to the light of reason, or different from the light of Scripture without us, is the extreme of folly, enthusiasm and madness."—M.].

[The *chrism* is 1. a *general* gift, vouchsafed to all *Christians;*
2. not transient but permanent;
3. leads them into all truth;
4. moves them to the practice of all the precepts of Christ;
5. assures them of their Christian privileges; (children of God, members of Christ and inheritors of the kingdom of heaven);
6. teaches them in all things; they are therefore disciples and learners all the days of their life;
7. preserves their fellowship with the Father and with the Son; (*abide*).
8. and makes them the Temples of God.—M.].

III. PRINCIPAL PART THE SECOND.

CHAPTER II. 29—V. 12.

HE THAT IS BORN AGAIN (OUT) OF (THE BEING OF) GOD THE RIGHTEOUS (II. 29) IS A MIRACLE OF HIS LOVE NOW AND HEREAFTER (III. 1–3), IS BOUND BY HIS WILL (III. 4–10*a*), ESPECIALLY TO PRACTISE BROTHERLY LOVE (III. 10*b*–18), IS BLESSED BEFORE HIM AND IN HIM (III. 19–24), TRYING LIKE GOD THE FALSE SPIRITS (IV. 1–6), HE ENJOYS THE LOVE OF GOD AND EXHIBITS BROTHERLY LOVE (IV. 7–21), HE TRIUMPHS OVER THE WORLD AND IS SURE OF ETERNAL LIFE (V. 1–12).

1. *The leading thought: He that is born again of God the Righteous doeth righteousness.* Ch. ii. 29.

29 If ye know that he is righteous, ye know[1] that[2] every one that doeth righteousness is born of him.[3]

Verse 29. [[1] German: "If ye know that He is righteous, know ye." The Imperative is found in the margin of E. V., Wicl. Tynd. Cranm. Rhemish, Syriac. Latin (except Pagn. Beza), German, Dutch, Italian and French versions, and adopted by the authorities cited below in *Exeget. and Crit.*—M.]

[2] καὶ after ὅτι and before πᾶς is the reading of A. C. Sin., many cursives and versions. "*Cujus addendi nulla causa erat; ex Johannis vero usu est.*" (Tischendorf, who omits it in his 7th edition). [If καὶ is genuine it serves "to mark the congruity of the inference and the premise," as Ebrard observes.—M.]

[[3] German: retaining καὶ: "that also every one that doeth the righteousness hath been born of Him."—M.]

EXEGETICAL AND CRITICAL.

The *subject* of δίκαιος is not specified. It has to be ascertained either from the connection with the preceding verses, or from the verse itself. On this point Sander very justly lays down the Canon: "If δίκαιος designates Christ, ἐξ αὐτοῦ refers to Him. But if the latter is impossible, that is, if ἐξ αὐτοῦ must be referred to God, δίκαιος also must designate God." There is no *formal* connection of this verse with the preceding verses containing reference to Christ; it is the beginning of a new section. Hence this verse, standing alone, must be explained by itself, and the question of the subject has to be determined from an examination of the verse itself. Hence there is no warrant for an outward occasion of a reference to Christ, especially since the oneness of the Father and the Son, of God and Christ, is everpresent to the mind of John, so that he frequently and easily passes from the one to the other without a special indication of such transition. Nor can we gather from the

word δίκαιος whether the reference is to Christ or to God, for it is applied to God in ch. i. 9 and to Christ in ch. ii. 1. But ἐξ αὐτοῦ γεγέννηται decides the point. The idea of γεννᾶσθαι ἐκ Χριστοῦ or τέκνα Χριστοῦ notwithstanding Spener's reference to Is. ix. 6; liii. 10; Ps. xxii. 31, cx. 3; Matth. ix. 2; Jno. xiii. 33; Heb. ii. 17 occurs nowhere. But γεγεννημένος ἐκ τοῦ θεοῦ occurs ch. iii. 9; v. 18 cf. vv. 1. 4; ch. iv. 7; and τέκνα θεοῦ in the very next verse ch. iii. 1: consequently: he is born of (out of) *God*. "*Justus justum gignit*" (Bengel). We have therefore the valid conclusion: God is righteous, he that is born of (out of) God doeth righteousness. [*Like begets like.*—M.]. Hence Christ is neither the subject of δίκαιος and ἐξ αὐτοῦ (a Lapide, Bengel, Rickli, Frommann, al.), nor *Christ* the subject of δίκαιος and *God* the subject of ἐξ αὐτοῦ (Storr, Lücke, Heubner al.); but *God* is the subject of δίκαιος and ἐξ αὐτοῦ (Neander, Köstlin, Düsterdieck, Ebrard, Huther, al.).

VER. 29. **If ye know that He is righteous.**—Besides what has been said on δίκαιος at ch. i. 9; ii. 1, we have further to add that if God is ἅγιος as to His *Essence*, He is δίκαιος as to His *doing*, and just because He is ἀγάπη (ch. iv. 16), His energizing Will aims at the revelation of His holiness in laws at once agreeable to the holiness of His Being and adjusted to the nature and destination of His creatures, for whose benefit they are enacted, showing how His words are to be kept and His promises to be fulfilled, and how those who obey Him are to be rewarded and those who disobey him are to be punished. Legislation, denunciation and promise, punishment and reward, redemption and the forgiveness of sins are the acts and exhibitions of His δικαιοσύνη, which is the energy of His holy love directed outwardly, or the energy of His love conjoined with His holiness. Accordingly there is no righteousness whatever outside of God, or separate from God and His energizing, so that He is not only the prototype and original, but also the primordial source of all human righteousness. This is an important object of Christian knowledge, which, whilst it may indubitably be presupposed in the case of all Christians, is not always and readily found in the desired strength and purity in individual Christians. Hence ἐὰν εἰδῆτε. The Apostle appeals to the consciousness of the Church, desiring not to teach anything new but to render their knowledge vital and fruitful. [Hollaz: "*Justitia Dei est attributum divinum* ἐνεργητικόν, *vi cujus Deus omnia quæ æternæ suæ legi sunt conformia, vult et agit; creaturis convenientes leges præscribit, promissa facta hominibus implet, bonos remuneratur et impios punit.*" M.].

Know ye.—Since it is grammatically correct (Kühner II., p. 550) that such a supposition may be followed either by the Imperative or the Indicative of a chief tense, especially of the Future, the prominent use of the Indicative Future, which is very nearly related to the Imperative, renders it highly probable that our γινώσκετε is the Imperative. Now since we read at ch. v. 15 (referred to by de Wette and Düsterdieck) ἐὰν οἴδαμεν—οἴδαμεν, but in the verse immediately succeeding ch. iii. 1, ἴδετε (to which Huther calls attention), the latter consideration decidedly outweighs the former and constrains us to take γινώσκετε in the Imperative. To this must still be added the sense of the verb and the verse. The verb γινώσκειν denotes an activity ever deepening, quickening and enlarging, the knowing (εἰδέναι) grows thus into experimental knowing (γινώσκειν). The truth is the object of all knowing, and the Christian shall be led into *all* truth, that is, he is to know thoroughly, to pass on from one point which he knows and whereof he has cognition, to another [and a deeper knowing and insight—M.], even by the aid of the Holy Spirit. If ye know that He is righteous, ye know not yet, but are to know that—. Hence we must not construe here in the Indicative (Beza, Bengel, Düsterdieck, Ewald, Neander and al.) but in the Imperative (Vulgate, Grotius, de Wette, Lücke, Ebrard, Huther and al.).

That also every one who doeth righteousness has been born (out) **of Him.**—Καὶ indicates the relation of appurtenance and congruity of the second to the first thought. It does not belong, however, to γινώσκετε, as if only expressing a logical relation (Düsterdieck): if ye know—then ye know also (Neander); but it belongs to the subject, πᾶς ὁ ποιῶν, and sets forth the relation of the two truths: God is righteous, and every one who doeth righteousness, is born of God. We have here to do with a real relation.—Ὁ ποιῶν τὴν δικαιοσύνην is he that has the δικαιοσύνη within himself and causes it to be operative in his walk, his works, his words, his conduct and thinking, in his judgment, attitude, bearing and appearance, to come forth and become perceptible in himself. Doing is here not a merely outward and isolated act but an activity continuous and connected, having as much respect to the inward as to the outward, the energy of something possessed inwardly, of a gift received, of a communicated nature and life. Ποιῶν is emphatic; righteousness must be *done*, and not only lauded, confessed, preached, known, felt and believed. It may be done as yet imperfectly, in weakness, under repeated interruptions, but *every* Christian must and does do righteousness, πᾶς "*omnis et solus*" (Bengel). Nor is it enough to do only some parts of this righteousness, respect must be had to the whole τὴν δικαιοσύνην. As to the nature of this δικαιοσύνη we have to think of the righteousness which comes from God, passes before Him, is His and His work. It is, therefore, a righteousness, Divine as to its kind, an effluence of God's primordial righteousness, from God Himself. It manifests itself in obedience to the Divine commandments, in shunning sin, in striving after holiness, in love of the brethren, in the life and growth of faith; and although much be wanting in its full exhibition and its perfection lie far remote, still this is the righteousness here referred to. Compare ποιεῖν τὴν ἀλήθειαν ch. i. 6 and צְדָקָה עָשָׂה Gen. xviii. 19; Is. lvi. 1; Ps. xiv. 15.—This points to a powerful and specific cause and condition, without which ποιεῖν τὴν δικαιοσύνην is impossible and inconceivable: ἐξ αὐτοῦ γεγέννηται The Present ποιῶν, and the Perfect γεγέννηται denote the sequence; the first in order of existence is: *to be born of* (out of) *God*, the second, which

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is the effect and result of the former, is: *to do the righteousness.* Precisely this order was necessarily implied in the exposition of the substance of ποιεῖν τὴν δικαιοσύνην.—As with regard to δίκαιος the turns δικαιοσύνη and ποιεῖν τὴν δικαιοσύνην have to be taken in a full and living sense, so likewise the phrase ἐξ αὐτοῦ γεννᾶσθαι. The reference is consequently to a beginning life, a birth, a coming into existence (becoming) of something which did not or does not yet exist; not only a change or an improvement, but something altogether new—and that *out of God.* The sense of the preposition ἐξ also, has doubtless to be held fast; out of Him, that is out of God's Self-own Holy Essence. "*Nasci ex Deo est naturam Dei acquirere*" (Luther) or "*constituitur in quadam participatione supernaturali esse divini*" (de Lyra), having received a new being or nature out of God (Spener), perfectly analogous to γένησθε θείας κοινωνοὶ φύσεως, 2 Pet. i. 4.—Cf. Jno. iii. 3, 5, 6; i. 12, 13; Tit. iii. 5; Eph. iv. 23, 24; Rom. xii. 2; 1 Pet. i. 3, 23. There is a Divine seed (ch. iii. 9) in those who are born out of God; they have not become God, deified or absorbed in God or God absorbed in them, but only partakers of the Divine nature, germ-like, like new-born babes, so that a beginning has been made, but only a beginning, although the beginning of a life, Divine, coming from and leading to God, whose perfection is not wrought magically or by enchantment at one stroke, but is subject to the law of Divinely appointed growth. This birth out of God is a translation of man from death to life (ch. iii. 14), brings him to the Light of the world and gives him eternal life (ch. v. 11, 20), and effects the blessed result that God is in us and we in Him (ch. iv. 15), as the children of God (ch. iii. 1, 2, 9, 10), out of God (ch. iii. 10). But this is brought about by means of an ethical life-process (ch. iii. 9; v. 1). We *become* the children of God. But nothing is said here on this point, or on the mediation of Christ and faith in Him. We have therefore to set aside all expositions, which weaken the thought, like those of Socinus ("*Dei similem esse*") and Rosenmüller ("*Amari a Deo*" and "*beneficiis ab eo ornari,*" or introduce a foreign element, like that of Hilgenfeld (a destiny and necessity of nature represented in gnostico-dualistic manner), and those which misapprehend or reverse the right order in making the doing of righteousness the condition of our adoption (Socinus, Episcopius, Semler, al.); the false relation also of doing righteousness to standing in the judgment (a Lapide, Emser, Estius) has to be excluded as irrelevant.—Lücke (2d ed.) says "properly one ought to have expected ὅτι πᾶς ὁ γεγεννημένος ἐξ αὐτοῦ ποιεῖ τὴν δικαιοσύνην;" this is not correct although the thought is correct *per se.* John makes the perceptible and cognizable ποιεῖν τὴν δικαιοσύνην a sure token of the hidden life of the inner man, which began with the birth out of God, of the adoption, of the life out of which death cannot destroy and which can glory against the judgment. The relation between γεγεννῆσθαι ἐκ θεοῦ and ποιεῖν τὴν δικαιοσύνην is exactly like that between κοινωνίαν ἔχειν μετὰ θεοῦ and περιπατεῖν ἐν τῷ φωτί in ch. i. 6.

Connection with the preceding, and development in the sequel.—The rich and independent thought is the *introduction* to or the *text* of the next part. Its fundamental tone is δίκαιός ἐστι, parallel to φῶς ἐστι, which is a further confirmation of the presumption that God is the subject. It is impossible to restrict the notion δίκαιος by the side of the inference which is here drawn from it, to *justitia judicialis.* Hence we must not seek or find an internal reciprocal relationship between the *judgment,* (to which v. 28 is supposed to refer, but of which nothing is said, the reference being simply to Christ's Advent), and *righteousness;* we need not think of the *judicial* function of the Divine righteousness nor of our being able to stand before the *righteous* Judge only through doing *righteousness.* But John in concluding the first part with the strong consolation which on the ground of the walk in light, adverts with hopeful promise to the blessed destination of Christians, passes from the παῤῥησία in the Advent to the thought of the Sonship, of the hope, the glory and heritage of the children of God. This is the connection with what goes before. The next main part of the Epistle is analytically divided by the development of this idea of a glorious birth out of God.

DOCTRINAL AND ETHICAL.

1. God's attribute of righteousness is not only energetically active, but also communicative.

2. The import of regeneration should be laid hold of by its indispensable consequence; viz.: ποιεῖν τὴν δικαιοσύνην, and even its nature defined as a beginning of a new, Divine life.

3. The vital power and root of a truly valid righteousness in our being and walking, lie not in man as he is, but only in God, and out of God only in man as he has become a Christian.

HOMILETICAL AND PRACTICAL.

Determine [find out experimentally,—M.] what thou knowest.—Not only every gift of God is good and perfect, but both all the good, and all perfection are the gifts of Him, the Righteous one.—God gives and man—not only *has* but *becomes* [comes into existence.—M.].—God rules over thee and has His work in thee, that thou mayest become and remain His child.—Whatever is Divine prompts and impels the ethical, by which the Divine may be identified.—The *cause* of regeneration is the righteous God, and an ethical status is its *mark* and *sign.*

SPENER:—No man has by nature the power to do right or to work righteousness, but it comes only from his regeneration, from Christ, who makes us strong by regeneration and His dwelling in us.

LANGE:—The Gospel is careful with the law to connect the righteousness of faith with the righteousness of life and therein lies a true mark of a sincere evangelical preacher and a sincere evangelical hearer.

STARKE:—Believers are assured by their *doing right,* that they have become the children of God by grace, that consequently they may joyfully appear before the judgment seat of God knowing that no Father will suffer his children to be put to confusion of face, and in this faith and undoubting hope they may joyfully take leave of this world.

BESSER:—The Apostle's rejoicing over the

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present power of the children of God over sin is, as it were, a ladder on which he ascends to the glory that is still reserved for them; and the hope of this future glory impels him once more to charge his little children to use with all diligence the Christian virtue already accorded to them, uninfluenced by the seducers who pretended to be able to see the Lord without holiness.

[EZEK. HOPKINS:—Those who do God's commandments, have a right of heirship and inheritance unto eternal life. For they are born of God and therefore heaven is their patrimony, their paternal estate: for the Apostle saith "Every one that doeth righteousness is born of God," and if they are born of God then according to St. Paul's argument Rom. viii. 17: "If children, then heirs; heirs of God and joint-heirs with Christ," who is the "heir of all things." The trial of thy legitimacy, whether thou art a true and genuine son of God will lie upon thy obedience to His commands, for "in this the children of God are manifest and the children of the devil; whosoever is born of God does not commit sin . . . . and whosoever doeth not righteousness is not of God." 1 Jno. iii. 9. 10. Now if by our obedience and dutifulness, it appears, that we are indeed the children of God, our Father will certainly give us a child's portion; and that is no less than a kingdom. So saith our Saviour Luke xii. 32; "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."—M.].

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2. *The glory of the Sonship.*

CHAPTER III. 1–3.

1 Behold, what manner of love the Father hath bestowed[1] upon us[2], that we should be called the sons[3] of God[4]: therefore the world knoweth us not, because it knew him 2 not. Beloved, now are we the sons of God[5], and it doth not yet appear[6] what we shall be: but[7] we know that when he shall appear[8], we shall be like him; for[9] we shall see 3 him as he is. And every man that hath this hope in him[10] purifieth himself, even as he is pure[11].

Verse 1 [1] δέδωκεν B. C. Sin; others, A. G. ἔδωκεν. [German: "hath given."—M.]
[2] ἡμῖν A. C. Sin; others read ὑμῖν; so B. K. [The latter reading probably originated in the reference to the 2 pers. Plural; ἴδετε.—M.]
[[3] Greek: τέκνα θεοῦ; German: "children of God;" the Article is superfluous and unauthorized and "*children*" is decidedly preferable to "*sons*."—M.]
[4] καὶ ἐσμέν after κληθῶμεν is inserted by A. B. C. Sin; many cursives and versions. Vulg.: *et simus*; others: *et sumus*. Erasmus took it to be an addition; the Recept. omitted it. The false translation of the Vulgate was a stumbling-block to many, also Luther, and they omitted the words accordingly. [The German retains καὶ ἐσμέν and renders in an independent clause: "*and we are* (it *i. e.* God's children)." Oecumenius explains: ἔδωκεν ἡμῖν τέκνα αὐτοῦ γενέσθαι τε καὶ κληθῆναι and Theophylact: γενέσθαι τε καὶ λογισθῆναι. The authorities are decidedly in favour of the genuineness of the addition.—M.]

Verse 2 [[5] τέκνα θεοῦ; German: "children of God."—M.]
[[6] German "and it hath not yet become manifest." Lillie: "A Passive verb with or without an adjective, is employed by Syr.; Dutch, Italian vers.; Aug. Beza, Hammond, Pearson, Berleb. Bible, Bengel," and many others. He himself renders: "and it hath not yet been manifested;" the German seeks to retain the Aorist in preference to the Perfect, but it is difficult to do so in idiomatic English.—M.]
[7] G. K. insert δὲ after οἴδαμεν. [A. B. C. Sin. al. omit it; the insertion may be readily accounted for by the apparent contrast with the preceding. The German omits δὲ and begins a new sentence thus: "*We know* etc."—M.]
[[8] φανερωθῇ, German: "when *it* shall be manifest;" Lillie: "when it shall be manifested" and in paraphrase: "when the mystery of our future being is unveiled, this is what shall be disclosed: '*we shall be like Him*,' whatever of glory and blessedness that involves.—M.]
[[9] German "*because*."—M.]

Verse 3 [[10] German "*on Him*" in lieu of the ambiguous and deceptive "*in him*" of E. V.—M.]
[[11] German: "halloweth himself even as He is holy."—M.]

EXEGETICAL AND CRITICAL.

Origin of the adoption.[1] v. 1*a*.

VER. 1*a*. **Behold!**—John desires to call the attention of his readers to their filial state, (Mark xiii. 1; Jno. i. 29), not without his own amazement at its glory, whereof, he himself, as a child of God, had made experience and therefore he uses in the sequel ἡμῖν not ὑμῖν. The former (noted only by Augustine, Sander and Huther) should be combined with the latter (to which Lyra and Grotius call attention), so that the right view lies not midway between these two thoughts (Düsterdieck), but in their combination.

What manner of love the Father hath given to us.—Ποταπός, of frequent occurrence in the New Testament, and (according to Buttmann, Lexicog. 125, 302) probably derived from ποῦ, πόθεν, and ἀπὸ (πο-απός) with an inserted δ (*pro-d-ire, pro-d-esse*), and properly ought to be

[1] Would it not be well to coin the word *child-ship* after the analogy of son-ship, fellow-ship, friend-ship, etc.? The word rendered "adoption" denotes "*childship*," and for the want of such a word in English the terms "sonship"—"adoption" have been used for the German "Kindschaft."—M.]

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written ποδαπός, as it used to be written formerly, denotes literally *wherefrom? whence? cujas?* The question relates to extraction and race. Descent and quality are inquired after. So Luke i. 29: ποταπὸς εἴη ὁ ἀσπασμός; Matth. viii. 27: ποταπός ἐστιν οὗτος. Descent and extraction are wholly lost sight of and there remains nothing but kind and quality. Luke vii. 39; 2 Pet. iii. 11; Mark xiii. 1. In the last passage the word slightly touches the sense of *quantus.* Hence it is wrong to translate "*qualem et quantum amorem*" (Socinus, Episcopius, Estius), what or "how great love" (Lücke, de Wette, Sander, Ewald) although we may admit that the signification of "*qualis*" plays into that of "*quantus*" (S. Schmidt, Düsterdieck, Huther).—Luther renders very well: "*what glorious, sublime love!*" The quality has, at any rate, to be retained. The fact, however, of its being undeserved is not implied in ποταπήν (Calvin), but rather in ἡμῖν, *indignis, inimicis, peccatoribus* (a Lapide), just as the ἀγάπη and its nature involves the idea of its greatness, even as the strength and greatness, the intensiveness and extensiveness of love are concentrated in Jno. iii. 16: οὕτως ἠγάπησεν ὁ θεός. Luther pertinently observes in his Scholia: "*Usus est Johannes singulari verborum pondere: non dicit, dedisse nobis deum donum aliquod, sed ipsam caritatem et fontem omnium bonorum, cor ipsum, idque non pro operibus aut studiis nostris, sed gratuito.*" Ἀγάπη does not mean *caritatis munus* (Beza), *effectus, documentum, beneficium,* token or proof of love (Socinus, Episcopius, Grotius, Spener, Neander, al.); this is occasioned by δέδωκεν. Bengel: "*non modo destinavit et contulit, sed etiam exhibuit.*" God has not only given in love, but He has given love itself, made it our own, absolutely given it to us so that His love is now ours. [a Lapide explains ἀγάπην in the R. C. interest, thus: "*i. e. charitatem tum activam (actum amoris Dei quo nos mire amat), tum passivam nobisque a Deo communicatam et infusam. Videte quantum charitatem—nobis—præstitit et exhibuit Deus, cum—charitatem creatam nobis dedit, et infudit, quia filii Dei nominamur et sumus.*" Calvin's turn lies hardly in the Apostle's expression: "*Quod dicit* DATAM *esse caritatem, significat: hoc meræ esse liberalitatis, quod nos Deus pro filiis habet.*"—M.]. The Apostle, writing from a sense and consciousness of the adoption, says ὁ πατήρ and thus points to the sequel.

That we should be called children of God.—As we have not ὅτι as in Matth. viii. 27, the reference is not merely to the substance, the standing fact that we are called God's children (in opposition to S. Schmidt, Episcopius, al.); as we have not ὅπως, as in Jno. xi. 57, the reference is not purely telic, as maintained by Lange, Lücke, de Wette, Brückner, Neander, al., who are compelled to specify as the gift of love something which is not contained in the text, *e. g.* that of God sending the Son in order to indicate the purpose of our sonship. But being God's children is not a gift shortly to be communicated, not simply a present fact, but a task and problem, a fact only in process of becoming, only gradually accomplishing, not a creation of instantaneous occurrence or an immediately finished act of creation, but a work of God passing through different stages of development, and a history of man, a life wrought by God in man from a beginning to a high end, like the forgiveness of sins. Hence here, as in ch. i. 9, ἵνα signifies=that we *should* be called. Our adoption by the Father is the substance and aim of His love.—Καλεῖσθαι (Jno. ii. 23: φίλος θεοῦ ἐκλήθη does not denote a predicate without substance, a name without a meaning or an empty title, for He that calls us children is God, and the blessed and glorious spirits in heaven. Then we are called so by men, by the brethren in earnest, by the world in mockery. "Where God gives names, He always gives also the being [the thing signified by the name M.]." Besser.—We have not the name of children without the sonship, even as we do not only *call* God Father; He *is* also our Father. But the acknowledgment of this sonship given by God and exhibited in the life, is here brought out. Although Augustine is wrong ("*hic non est discrimen inter dici et esse*"), yet is Calvin right ("*inanis titulus esse non potest*"). Hence the Greek commentators explain: εἴδετε γὰρ ὅτι ἔδωκεν ἡμῖν τέκνα αὐτοῦ γενέσθαι τε καὶ κληθῆναι (Oecumenius), or καὶ λογισθῆναι (Theophyl.).—Baumgarten-Crusius and Neander after him, explains καλεῖσθαι with reference to Jno. i. 12, by ἐξουσίαν ἔχειν γενέσθαι, but this is only the presupposition of καλεῖσθαι and it is not said that *we* should have the right to call ourselves children.—The position τέκνα θεοῦ indicates the notion of the sonship, the choice of the word τέκνα instead of υἱοί the beginning, the birth, the dependence, and the Genitive θεοῦ instead of αὐτοῦ the glory and highness of this sonship. Bengel: "*Quid majus, quam Deus? quæ proprior necessitudo, quam filius?*

And we are!—This adjunction, externally testified and internally required, is neither a gloss nor governed by ἵνα (Vulgate "*et simus*") but an independent sentence designed to give special prominence and testimony to the reality of the sonship and the essence of the name; it is the gladsome expression of the certainty and of the consciousness founded on experience respecting this gift, although not exactly a triumphant exclamation over a hostile world. The assumption of Ebrard that κληθῶμεν indicates the relation of God to us and ἐσμὲν our relation to God, the former the fact of His being reconciled, the latter that of our changed nature and renovation, is unfounded. Both, indeed, are implied but not thus separated and distributed.

Antithesis of the Sonship v. 1b.

Therefore the world knoweth us not.—Διὰ τοῦτο refers back to what goes before: Because we are the children of God, the world knoweth us not. The Apostle mentions a necessary consequence of our being children of God, viz.: the world knoweth us not. He desires neither to meet an objection of believers (S. Schmidt), nor to express a ground of consolation [with respect to the persecutions to which they are exposed on the part of the world M.] (Luther, Grotius, de Wette, Lücke al.), but to adjoin an ever-recurring truth of our experience [I should prefer to say with Huther that the Apostle here describes the contrast between believers, τέκνα θεοῦ, and the world and the greatness of the love of the Father who gave them that endearing name. M.]. Ἡμᾶς denotes the relation and attitude, the nature and walk of the children of God, not

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external personality or relation.—On ὁ κόσμος compare notes on ch. ii. 15, and on γινώσκειν notes on ch. ii. 3.—"The essence of the notion ὁ κόσμος according to John's manner of thinking is antagonism to God; this,—and not the consideration of the numerical strength and influence of those who were opposed to the few and obscure Christians, and without being properly godless were wont to judge every thing by the standard of worldly wisdom (Episcopius),—is the basis of the Apostle's argument." (Düsterdieck). γινώσκειν signifies a knowing which moves the whole man, rests on personal experience, voluntary agreement and lively interest, and agrees with the frame of mind, and the bias of life. The world does not understand Christians, seeks no intercourse with them, takes no part with them, or stands by them, and has no liking for them: all this is involved in οὐ γινώσκειν and signifies: does not know them [thoroughly or experimentally; the world has no conception of the spiritual nature of Christians.—M.]. Cf. v. 13; Jno. xvi. 33; xv. 20, 21. Hence the explanations of Grotius "*non agnoscit pro suis*," Semler "*rejicit, reprobat*," Baumgarten-Crusius and others=μισεῖ, are wrong. This relation subsisting between an ungodly world and the children of God the Apostle further explains in the following proposition:

Because it knew Him not.—Ὅτι does not depend on διὰ τοῦτο; John's purpose is to explain how it happens that the world does not understand the Christians, because they are children of God, and he observes accordingly that the fault lies not with the children of God, but it is the fault of the world itself, because it has not known God. Γινώσκειν of course must be taken here in the same sense as in the former clause and, neither=*credere in Deum* (S. Schmidt), nor=*nôsse doctrinam, curare divinam legem, jussa Dei observare* (Episcopius), but "the whole contrast in mind and bias, also hatred and persecution" (de Wette) are embraced in the world's not knowing God, both with reference to the children of God and to God Himself. The conclusion is valid: οὐκ ἔγνω τὸν υἱοθετήσαντα (Oecumenius), therefore οὐ γινώσκει τὰ τέκνα αὐτοῦ. Hence αὐτόν must designate God and not Christ. Because we are born of God, and have been made partakers of the Divine nature, the world knoweth not us, which did not know God.—The change of tense in γινώσκει and ἔγνω must not be overlooked. The fact of the world not knowing the children of God is conditioned by the fact of its not knowing God. This is the first, on which depends the second. The knowledge of God is the ground of the knowledge of man and the knowledge of the world, which are not wanting in the children of God; self-knowledge also depends on it. All these are wanting where the knowledge of God is wanting; there is wanting the knowledge and understanding of believers and personal knowledge with respect to the whole and the general to which people belong, and with respect to the particular, even down to their own heart and nature. They know nothing, not even, what they do (Luke xxiii. 34).

The hope of the Sonship. v. 2.

Ver. 2. **Beloved.**—This address, ἀγαπητοί, denotes a relation in which love is experienced, and in the present case experience of the love of God, whose children they are, and of the love of those with whom they are connected, and accordingly constitutes an antithesis to the preceding clause: We are children of God and therefore the world knoweth us not.

Now are we children of God.—The former ἐσμέν culminates in τέκνα θεοῦ and the preceding particle νῦν and is repeated after the parenthetical antithesis pointing first to the fact that the world does not know the children of God now, and secondly to the future. The context and position of νῦν require it to be taken as a particle of time (in opposition to de Wette: now, pursuant to that purpose of love). Thus it is emphatically asserted, that, notwithstanding the opposition of the world, we are already the children of God, although the glory of our sonship is still concealed and imperfect. So Lücke and Düsterdieck against Huther [who denies a reference to the preceding verse and considers νῦν used with respect to the future (οὔπω) to indicate the present glory of the children of God; adding that the Apostle before mentioning the future glory, notices the fact that it is as yet concealed.—M.].

And it hath not yet been manifested what we shall be.—Antitheses to the preceding are νῦν and οὔπω, ἐσμέν and ἐσόμεθα, τέκνα θεοῦ and τί, which is further answered by ὅμοιοι αὐτῷ, just as οὔπω ἐφανερώθη is carried further in ἐὰν φανερωθῇ and οἴδαμεν continued in ὀψόμεθα. These antitheses, however, are not *contraria*, but developments of the present τέκνα θεοῦ ἐσμέν, the development of the adoption into the inheritance. The argument therefore is properly carried on by καί (in opposition to Beza, Grotius, Spener and others, who construe καί as a Hebraism in the sense of ἀλλά), and δέ after οἴδαμεν is rightly wanting (contrary to S. Schmidt, Lücke, Sander and others).—Οὔπω ἐφανερώθη points to something actually existing but as yet concealed. For φανεροῦν means to make manifest, to bring to light, so as to be open to sight and to be known; not from the word itself, but from the context it has to be determined whether this manifestation is to take place factually, by means of historical development and events, or logically by means of instruction and teaching; here the former course is very distinctly marked (so Huther in opposition to Ebrard) so also ch. ii. 19; Jno. ii. 11; vii. 4; xvii. 6; xxi. 1. The context in like manner implies to *whom* this manifestation is to be made, if it is not explicitly stated. The primary reference is here probably to the world, the secondary to believers (Düsterdieck). The interrogative (τί ἐσόμεθα) presents no difficulty, and contains nothing to favour Ebrard's opinion, since not only after verbs of knowing, inquiring etc., and in *direct* questions, but also in cases where classical writers would certainly have used ὅ, τι, the N. T. writers use the interrogative pronoun; cf. Winer p. 181; Buttmann p. 216. On the thought itself compare Col. iii. 3 (ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ) Rom. viii. 17 (εἰ δὲ τέκνα, καὶ κληρονόμοι—θεοῦ, συγκληρονόμοι δὲ Χριστοῦ) and v. 18 (οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς), also Gal. iv. 1 (ἐφ᾽ ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστι, οὐδὲν διαφέρει δούλου κύριος πάντων ὤν.)

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It is important to remember that what is said is: "it has not yet appeared what we shall be" and not, that "we shall be something which as yet we are not": οὔπω negatives not the being, but the having appeared, the being manifested. There is only *one* Divine sonship (child-ship); *non dantur gradus* υἱότητος (Calov). But it has its *status* or stages, its unfolding and development, the development of the inner being of a child of God and the unfolding of their manifold privileges and possessions. "The future already exists in the germ and is latent in the present" (Düsterdieck). Augustine: "*Quid est ergo, quod jam expectamus, si jam filii Dei sumus? quid autem erimus aliud, quam filii Dei?*" However different the future state may be from the present and although we must distinguish the one from the other, the former is not absolutely *new* [Huther—M.]. This is the force of οὔπω ἐφανερώθη, which only brings out and opens to sight that which is concealed, and this is the ἐσμέν become ἐσόμεθα. [Oecumenius: τὸ γὰρ νῦν ἄδηλον φανερὸν γενήσεται, ἐκεῖνον ἀποκαλυπτομένου. ὅμοιοι γὰρ αὐτῷ ἀναφανέντες τὸ τῆς υἱοθεσίας λαμπρὸν παραστήσομεν. οἱ γὰρ υἱοὶ πάντες ὅμοιοι τῷ πατρί.—M.]. But what does that consist in?

We know that when it shall be manifested, we shall be like (similar to) **Him.**—Οἴδαμεν signifies certainty of knowing, not only guess-knowledge (Jachmann), and knowing participated in not only by the Apostles (Episcopius), but by all Christians (Calvin), by all of whom it is said: τέκνα θεοῦ ἐσμέν. The object of that knowing is: ὅτι ὅμοιοι αὐτῷ ἐσόμεθα. The occurrence of this future condition is indicated by ἐὰν φανερωθῇ. As we have ἐὰν and not ὅταν the reference is not only to the time when (Socinus and al.), but to the reality of the matter, cf. notes on ch. ii. 28. Also Jno. xii. 32; xiv. 3; xvi. 7. The Vulgate gives the precise shade of thought: *cum apparuerit*, bringing out the force of the *Fut. exact.* applied in the *Subj. Aorist.* The subject of φανερωθῇ is τί ἐσόμεθα, which is clear from the unmistakable reference to ἐφανερώθη τί ἐσόμεθα. No expositor has seriously thought of *God*, but several supply *Christ* (Augustine, Bede, Calvin, Calov and others.).—Φανεροῦσθαι τί ἐσόμεθα coincides with the coming of Christ and *quoad rem*, it is very possible to think here of Christ. But φανεροῦν would then have to be explained here of His appearing in glory, whereas it is used in v. 5 of His appearing in the flesh and expressly referred to Him by the demonstrative pronoun ἐκεῖνος, and the same verb had different subjects in the two sentences immediately succeeding each other. We may admit here "the possibility of that reference, the reality of which" is stated in v. 5, but have to maintain with the greater number of expositors that the concinnity of the diction requires us to supply to φανερωθῇ the same subject which belongs to ἐφανερώθη, namely τί ἐσόμεθα, especially since the latter is explained by ὅμοιοι αὐτῷ ἐσόμεθα; the latter two as well as the two forms of φανεροῦσθαι are correlatives. Oecumenius excellently remarks: τὸ γὰρ νῦν ἄδηλον φανερὸν γενήσεται, ἐκείνου ἀποκαλυπτομένου: ὅμοιοι γὰρ αὐτῷ ἀναφανέντες τὸ τῆς υἱοθεσίας λαμπρὸν παραστήσομεν. οἱ γὰρ υἱοὶ πάντως ὅμοιοι τῷ πάτρι.—Ὅμοιος is resembling, similar to and not=equal to (Sander); it is not=ἴσος [the English "*like*" is ambiguous signifying both "*similar*" and "*equal.*" I have retained "*like*" in the text, but given "*similar*" in brackets.—M.]. Of Christ Paul says: τὸ εἶναι ἴσα θεῷ Phil. ii. 6; and His enemies: ἴσον τῷ θεῷ, Jno. v. 18. Luke calls υἱοὶ τοῦ θεοῦ—ἰσάγγελοι but not ἴσοι θεῷ.—Recollect the controversy of ὁμοούσιον and ὁμοιούσιον.—Ὅμοιος signifies similarity in external form and appearance (ὁράσει, Rev. iv. 3; cf. i. 13, 15; ix. 7, 10, 19), and then in kind and authority (Jno. viii. 55; Rev. xiii. 4; xviii. 18). It is certain that "the creature will never become Creator" (Luther I), and "*Non erimus idem, quod Deus, sed similes erimus Dei*" (Luther, Schol.). That the connection requires us to apply αὐτῷ to God and not to Christ, is clear and almost universally acknowledged; hence Bengel says very pointedly: "*Deo, cujus sumus filii.*" Now although the notion of resemblance to God is somewhat vague, the question arises whether the context does not shed light on the subject. Huther indeed rightly observes that commentators are not warranted in *arbitrarily* restricting it, but the attempt of deriving more light from the context must not be absolutely repudiated. Much will depend on the right understanding of the adjoined sentence.

Because we shall see Him as He is.—The annexation by ὅτι points to a *casual* relation of resemblance to God and seeing God. This is almost universally acknowledged. Hence it is wrong to take ὅτι=ἀλλὰ καί (Oecumenius), or=ὅτε καί (Scholiast. II.), or=*et* (Luther, *Schol.*), for this disturbs and negatives the internal relation of the two. Nor does ὅτι describe the "*Modus hujus transformationis*" (Lyra). It is most natural to take the internal relation of resemblance to God and seeing God, so that the *cause* of resemblance to God lies in seeing God: we shall be similar to God, because we shall see Him face to face. For grammatically and dialectically this course is pointed out to us. We shall be similar to Him, because we shall see Him, says the Apostle, and not: ὀψόμεθα αὐτὸν, ὅτι ὅμοιοι αὐτῷ ἐσόμεθα (Düsterdieck). The resemblance to God is the end of the love of God, and not the seeing God which is simply the instrument of the former. Cf. Jno. xvii. 24. As γινώσκειν conduces to having (ἔχειν), so seeing God effects the being, and more particularly the being similar to Him. Hence the internal relation of the two is reversed if ὅτι is supposed to add only a "*testimonium aut signum similitudinis*" (Carpzov), not the cause of it, or if the seeing God is taken as the effect, from which is inferred the cause, resemblance of God (Calvin, Socinus, Episcopius, Rickli). Nor may we infer with Huther that because we *shall* see Him, therefore we know *now* (οἴδαμεν) that we shall be similar to Him; particularly as that knowledge rests on the sonship, which is a fact, and the word of promise given to the children of God. But this seeing must be taken in the full acceptation of the word, a real perfect seeing in the resurrection-body, and not only a real knowing The believer is in the σῶμα πνευματικόν (1 Cor. xv. 44) and sees face to face (1 Cor. xiii. 12); it is "*maxime practica visio, summi boni* αἴσθησις *plenissima*" (J. Lange).—The object of this seeing is God, καθώς ἐστι: "As He is not only in His Image etc., but in Himself and in His Being, His perfect

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majesty and glory (Spener). Such a seeing of God is a real ground of resembling God according to Rev. xxii. 4: καὶ ὄψονται τὸ πρόσωπον αὐτοῦ καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. 2 Cor. iii. 18: ἡμεῖς—ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος. Hence Bengel: "*ex aspectu similitudo.*" Spener: "The seeing is the cause of the likeness." So likewise de Wette, Neander, Düsterdieck, Ebrard. The seeing God must react on him who sees by glorifying him into that which is the object of his seeing, making him similar to Him whom he sees. Thus is fulfilled the promise that we shall be θείας κοινωνοὶ φύσεως (2 Pet. i. 4). Hence we must not think with Ebrard of "the light-nature of God," or with de Wette of "the δόξα of God," and still less with S. Schmidt and Düsterdieck only of ch. ii. 29: δικαιός ἐστιν, but rather with the Greek expositors (συμβασιλεύσομεν καὶ συνδοξασθήσομεν αὐτῷ) also of our joint inheritance with Christ, since ch. ii. 28 (cf. Rom. viii. 17; 2 Tim. ii. 12) suggests as much, and we may say with Luther that we have become lords of sin, of death and the devil. But although Calov clearly passes the bounds of exegesis in his dogmatical thought ("*ratione mentis sapientia, ratione voluntatis sanctitate et justitia, ratione corporis immortalitate, ratione utriusque gloria et felicitate æterna deo similes erimus*"), those who are held fast in the enlightenment of the understanding by no means do justice to the text; and of these men Oertel caps the climax in his philosophical exposition: "I believe that the reference here is simply to the higher perfection of the knowledge of the Christian religion and the sense to be as follows: Some day, after several generations and centuries, mankind, which as yet clings overmuch to the spirit of coarseness, will be more enlightened, ennobled and happy and thus by means of the more perfect light that is to rise, attain to a perfect knowledge of the plan of God and the purpose of Jesus.—Ah, John, if thou hadst had a presentiment of the bloody Nicæades, Costnitziades, Dragoonades, edicts, etc. and the times when thousands were slaughtered in honour of religion!—But—thy presentiment of the education of mankind in religion, virtue and philanthropy will yet be perfected by the Providence of the Almighty Father." [Augustine (*Tract. in Ep. Jno.* iv. 5) who however understands αὐτῷ and αὐτόν of Christ, exclaims: "*Ergo visuri sumus quandam visionem, fratres, quam nec oculus vidit, nec auris audivit, nec in cor hominis ascendit: visionem quandam, visionem prœcellentem omnes pulchritudines terrenas, auri, argenti, nemorum atque camporum, pulchritudinem maris et aëris, pulchritudinem solis et lunæ, pulchritudinem angelorum, omnia superantem, quia ex ipsa pulchra sunt omnia.*"—M.].

The power of this hope. v. 8.

VER. 8. **And every one that hath this hope on Him, halloweth himself.**—With καὶ which is not=οὖν, John annexes the sentence expressing "the moral effect of Christian hope" (Huther), which although it contains an exhortation in point of sense, yet formally expresses it as a fact and that more emphatically, since it intimates in decided terms that he who does not hallow himself, surrenders that hope in ingratitude. For πᾶς ὁ ἔχων is *omnis et solus;* "Every one—and only such an one; for as this hope (v. 2) peculiarly and exclusively belongs to the children of God, they and they only enjoy the power of such a hope whether it is to exhibit itself in sanctification, as here, or to afford patience and joyfulness (Rom. viii. 14 sqq.; 23 sqq.)" (Düsterdieck), and ἐπ' αὐτῷ *i. e.* θεῷ denotes "the fulcrum" (Huther), or still better "the real foundation of this hope" (J. Lange), the ground and soil out of which it grows up, so that S. Schmidt rightly observes: "*Deus gignit spem.*" Grotius weakens the thought: "*Sicut Deus eam spem vult concipi.*" Besides ἐλπίζειν ἐπ' αὐτῷ (*God*) occurs Rom. xv. 12 and ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν τῷ θεῷ 2 Tim. vi. 17, although ἔχειν ἐλπίδα ἐπὶ *cum dat.*, occurs only here and with εἰς θεὸν Acts xxiv. 15.—Ὁ ἔχων τὴν ἐλπίδα is not the same as ὁ ἐλπίζων, the latter denoting only the act of hope, but the former describing hope as a permanent property, as a fixed possession, so that the act of hoping is uninterrupted and lasting. Hence it is neither necessary nor correct to explain ἔχειν, as holding fast or preserving (Benson, Spener), or to take here ἐλπίδα as the object of hope, that which one is objectively entitled to hope (Ebrard). Τὴν ἐλπίδα ταύτην naturally leads us to think of ὅμοιοι αὐτῷ ἐσόμεθα. This was v. 2 the object and substance of οἴδαμεν. Now it is designated by ἔχειν τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ as the object of a yearning desire in the power of God, in order to bring out the purifying reaction in our earthly life. The mere ἐλπίζειν would be incongruous with the ἁγνίζειν ἑαυτὸν, which is affected and to be effected. Primarily, however, this hope and self-sanctification only are here connected (Hofmann), but the state of having hope and participation in this hope are presupposed in the case of the acts of such sanctifying of oneself. "*Qui habet hanc spem et credit, se esse filium Dei, et expectat donec fides sua reveletur, is sine dubio ita accendetur spe illa, ut se purificet, nec involvat se sordibus carnis, sed carnem mortificabit*" (Luther). Self-sanctification necessarily combined with Christian hope (de Wette) is its *effectus* (Hunnius). Hope is the mother of sanctification, not the reverse, as Grotius maintains. Nor is sanctification the condition of the fulfilment of this hope (Lücke and several Roman Catholic commentators), nor must we find here the combination of both views (Schlichting, Episcopius). Ἁγνίζειν from ἁγνός=καθαρός (Suidas), טָהוֹר (Numb. viii. 21; vi. 2, 8; Ps. xi. 7) clean, pure; applied in the New Testament to wisdom (Jas. iii. 47), to one fulfilling a vow (Acts xxi. 24, 26; xxiv. 18), to the Christian walk (1 Pet. i. 22; Jas. iv. 8; 2 Cor. vi. 6; 1 Tim. v. 22), and to the chaste (Tit. ii. 5; 2 Tim. iv. 12; v. 2; 2 Cor. xi. 2). It signifies accordingly ἐλευθερία παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος (Phavorinus), ἡ τῶν ἁμαρτημάτων ἀποχή (Clement. Alex.). Hence it is the opposite of *impure*, and ἅγιος the opposite of *profane*, although the latter denotes inward impurity and the former outward profanity [pollution] as a consequence and in a secondary sense. The reference to God, who is δίκαιος and whom we are to resemble, necessitates us not to restrict the

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meaning of ἁγνίζειν to *castificare* (Augustine), but to take it in a wider sense like καθαρίζειν (ch. i. 7, 9.). "*Hoc non tantum de illa turpitudine carnis intelligendum est, sed de omnibus passionibus animi vitiosis, ira, avaritia, invidia, odio, superbia, gloriæ cupididate etc.*" (Luther). The object of this hallowing is ἑαυτὸν, that is to say our own self, and not only particular details of our life or our outward life. The exhortations of Peter (2 Pet. iii. 13, 14) and Paul (2 Cor. vii. 1) are analogous in point of matter. The Present denotes uninterrupted self-purification (Beza, Spener, Grotius, al.), because the Divine life in us constantly encounters impurity and unrighteousness and because these must be done away (Düsterdieck). But this self-purification does not proceed from our own self in the same manner as it bears upon it; hence there is no αὐτὸς by the side of ἑαυτόν. Augustine pointedly says in this respect: "*Quis non castificat nisi Deus? Sed Deus te nolentem non castificat. Ergo quod adjungis voluntatem tuam Deo, castificas te ipsum. Castificas te, non* de te, *sed* de illo, *qui venit, ut habitet in te. Tamen quia agis ibi aliquid voluntate, ideo et tibi aliquid tributum est.*" The power, the impulse and initiative of self-purification do not reside in the *liberum arbitrium* of man, but in that on which rests the hope which impels self-purification. [See Huther.—M.].

Even as He is holy.—Ἐκεῖνος is Christ, according to the constant use of that word in juxtaposition with αὐτὸς, in the writings of John. Cf. ch. ii. 6. While the context required us to apply αὐτὸς to God, ἐκεῖνος may and must be applied to Christ, as the more remote subject. We cannot refer both to Christ (Aretius, Estius, Calvin), or both to God (Lyra, Socinus, al.). Christ is the pattern, and expressly shows us how we may become similar to God. If the Apostle had said only: καθὼς ἐκεῖνος, we should then have been obliged to supply ἁγνίζειν. This is impossible, and the Apostle therefore adjoins ἁγνός ἐστι; purity belongs to Him essentially, He is absolutely and originally holy and righteous, "in most perfect harmony with the original righteousness as well as the original purity of the Father" (Düsterdieck) see vv. 5, 7, ch. ii. 1. "The ἁγνότης is an attribute inhering in Christ" (Lücke), and ἐστι, not: ἦν, indicates an uninterrupted and permanent condition (Jno. i. 18). There is no reason why καθὼς should be explained by *quandoquidem* and the purity of Christ should be construed into a second motive of self-purification (as Ebrard does). Even the externally direct relation to Christ is sufficiently manifest to the specifically Christian way of thinking, in virtue of the position of Christ as our only and eternal Mediator, and indispensable to John's manner of contemplation; the immutable state of Christ is the perfect standard of Christians, and not only an outward example set before us, but a vital power. Cf. i. 1; ii. 1, 6; iii. 5, 7, 16; iv. 17; [that is: the purity of Christ is the immutable and perfect standard and pattern according to which Christians should shape and mould their whole life, not only outwardly in acts, but inwardly in the disposition of the heart and the determination of the will.—M.].

DOCTRINAL AND ETHICAL.

1. The state of our being the children of God is a gift of the preëminent love of God; this is a point to be insisted upon in opposition to Pelagius and all Pelagian errors. A chaste exegesis requires us not to go beyond this general character of this passage and neither to beat (with Calvin) with it "*the sophists*" who postulate the foreseen future dignity of those whom God adopts, nor to find here the Lutheran principle "*regeneratio præcedit fidem*," while the (German) Reformed hold: "*fides præcedit regenerationem.*" Here is simply the assertion of the prevenient love of the Father as the cause of our adoption, as in ch. iv. 10.

2. But not only from God, but from God only, from God exclusively proceedeth all the divine life, which passes before him. Our life of faith takes us back to Him, the Father, whose Nature is love.

3. Christianity brings not new information but a new life, not a new doctrine but a new nature, which like the natural, bodily birth has however its growth and development from the hidden, germ-like beginning to the most glorious perfection.

4. The world with all its glory does neither understand the kingdom of God nor the people and history of this kingdom; here is the ground and beginning of all enmity against the Church of Jesus and Christian Church-ordinances (Luke xxiii. 34). Our Lord's prayer: ἵνα ὁ κόσμος πιστεύσῃ—Jno. xvii. 21, does not contradict the language of John. Christ adverts to the means designed to break through the mind and hardness of the world, while John here bears testimony to the mind and hardness of the world without intending to exclude that they may and should be counteracted and that not in vain.

5. But the first thing the world ought to be helped to get is that it may know God and the Divine. The knowledge of God, which however is only excited under the influence and manifestations of His love, conditions the knowledge of His people and kingdom.

6. The adoption of God has a history from its first beginning to its perfected glorification in the likeness of God, which takes place in consequence of the perfect vision of God, the seeing God effecting the transformation into the Image of God.

7. That which one day will become perfect in seeing God must begin here on earth in faith, and the glorification into the Image of God has its beginning in the sanctification wrought on earth. But this does by no means put the *sanctificatio* in the power of man. For first it does not go before the *justificatio* (as is assumed by Roman Catholics) and secondly it has respect only to those who are born of God and takes place only by means of the power conveyed and appropriated in regeneration; consequently although it takes place with our own power, yet is this power not originally our own but only bestowed by the grace of God and made our own in faith, so that Wolf is perfectly right in saying: "*aliud est δικαιοῦν,*

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aliud ἁγνίζειν, prius illud in hominem non cadit,—ut vero posterius." Compare the quotation from Augustine in *Exegetical* and *Critical* on v. 3.

HOMILETICAL AND PRACTICAL.

Two wonderful things: 1. The love of God which desires to adopt us as children; 2. The perverseness of the world which does not know such a Lord.—Art thou more astonished at God's loving attitude to the world, or at the world's hateful attitude to God and His children? Dost thou think it more strange that God treats thee as a child than that the world does not and will not understand thee? Dost thou not see that it is more natural and reasonable that the world is against thee than that God is for thee?—See that thou find thy way through all the proofs of the love of God even to that of His adoption of thee and through all the enmity of the world even to the knowledge of its ignorance and want of understanding! He only that does the former is able to do the latter.—Think of thy own and thy children's adoption by God and inquire even in the case of one who is distasteful to thee, whether he is not as well as thou a child of God, and perhaps better entitled to be one than thou art thyself. This is very important and profitable for one's own discipline, the education of one's children and one's intercourse with and among men.—Hope for the future, but do not expect to reap hereafter without sowing now; wouldst thou hereafter see God and become like Him it is necessary for thee to begin here to purify thyself by strenuous application.—Thy adoption rests on the foundation of God's eternal love, reaches even into God's eternal felicity, but in this temporal present and the present transitoriness it may be lost and therefore must be preserved all the infirmity of thy own flesh and all the enmity of the world notwithstanding.—Happy is the man whose joy flows from the grateful love of God and whose troubles proceed from a hostile world, but woe to him, whose joy is from beneath and whose troubles come from above, who is the friend of the world and the enemy of God, because he will not be His child.—At peace with God and at war with the world is a wholesome foundation for the alternatives of joy and trouble in thy life.—The import of our adoption by God: 1. Its *Origin*—the love of God. 2. Its *Opposite*—an ignorant world without understanding. 3. Its *hope*—blessed likeness to God. 4. Its *power*—the zeal of self-purification.—Vital questions and answers for the guidance of life. 1. Who is for thee? God in His eternal love. 2. Who is against thee? The world in its short-sightedness. 3. Whence? From God. 4. Whither? To God's glory. 5. How? In the work of sanctification.

CLEMENS ROMANUS:—How blessed and how wonderful are the gifts of God! Life in immortality, splendour in righteousness, truth in joy, faith in confidence, chastity in holiness—all these are goods present to our mind.

CHRYSOSTOM:—Those who depise and deride us, know not who we are, citizens of heaven, belonging to an eternal fatherland, associates of the Cherubim; but they will know it in the day of judgment when they will exclaim with sighs and amazement, these are they whom we used to despise and deride.

[CASSIODORUS:—Let us therefore so live, that when He shall come again, we may be able to behold Him, as He is, in all the fulness of His grace and glory.—M.]

AUGUSTINE:—The whole life of a Christian is a holy longing. What we long for, we do not yet see; but by longing thou art enlarging thyself so that when it is visible, thou mayest be filled therewith.—It is God alone who purifies us; but He does not purify thee, thyself unwilling; thou purifiest thyself, but not of thyself, but of Him [de Illo] who comes to dwell in thee.

LUTHER:—If God were strictly to reckon with us, He would owe us nothing but hell; but if He gives us heaven, it is of grace.

STARKE:—Dost thou bear here the image of the devil and thinkest to become like Christ there? O, folly! O, deceit! Without the renovation of the divine Image none can attain to the glory of God.—Without purification hope of the future glory is impossible. The hope of the impure is daring, impudence and insolence.—Our Christianity is not so much a being pure as a continuous purifying oneself.—Believers purify not only one thing or another, but themselves, wholly, body and soul. The main work lies within and in the soul.—O, the shameful abuse of the Gospel! to be ever appealing to Christ and His merits, and yet never to follow His example!

DANIEL:—Christian, whose is the best nobility? His, who is born of God. Who is the most honoured man? He whom God regards in grace.—A missionary in India (Ziegenbalg) is translating the New Testament with the assistance of a native. Coming to this verse the Hindoo youth translates: that we may be allowed to kiss his feet. The missionary asks: Why do you render thus? The Indian replies: A child! that is too much! too high!—That had never entered into a heathen's heart.

STEINHOFER:—A child of God is always an enigma to the world.

HEUBNER:—The children of God bear the image, the glory of the Father, enjoy his whole fatherly love and are destined to own what He owns. All this God bestows upon us, apostates and former enemies. Every one is asked to become such a child.—The Christians should have *called* themselves the children of God? 'Twere pitiable indeed, if they did assume this title and as it were raise themselves to the divine nobility, and worse than if a fool would presume to call himself baron or count. We should be called thus by God and the heavenly children of God; in the Bible the name and the thing are one; the Bible does not know empty trifles.—The sonship is nothing that dazzles the eye, fascinates and attracts in a worldly point of view; it is rather something that is hidden. The world has no eye for it; why? because it knows not God, whereas we see in God the highest and most glorious good, and deem that only glorious which comes from God.—The Christian is quiet, calm, courageous under all the want of appreciation he experiences at the hands of the world; it neither surprises nor disturbs him; being misunderstood by the world cannot injure him.—Christians are

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the children of a prince, who are obliged to travel in lowly garb, incognito, and as it were in order to be tried, through a foreign country before they take possession of their kingdom. A secret, inward sense of his sonship accompanies the Christian on his journey through the world, through its busy noise; in his heart he walks with God—virtue is not to become a display and an ostentation, therefore the children of God have neither coat of arms nor the badge of an order. The future dignity of Christians cannot be guessed from his appearance any more than it could be determined from the appearance of Christ in His manger-cradle. — They are not condemned to eternal obscurity.—O day beyond compare when God will call His children, saying; Come forth from your obscurity, rise from your lowliness!—The promises of Christianity are transcendently glorious; Christians are not to be like the blessed, the perfected saints or the angels, but like God; what man could have laid hold of this daring hope without revelation?—The Christian should, as it were, keep himself up in a state of excitement. He is terrified at the thought: What? Shouldst thou exchange thy heavenly birthright for the world's mess of pottage? denounce thy faith and lose thy Christian rank for the lust of the flesh, mammon or worldly honour?—Sanctification, though it does not acquire salvation (for it is the gift of grace), yet preserves it. Purification continues day by day; we are often polluted.

EBRARD:—Our future glory is *not an object of curiosity*, not an object for inquisitiveness to be exercised about.—Not to purify oneself is tantamount to saying to God: "I do not want the jewel which thou holdest up before my eyes as the most precious jewel and promisest one day to give me: to be freed from sin I do not esteem a jewel."

BESSER:—Says David as a Christian before Christ: "I am as a wonder unto many," Ps. lxxi. 7; much more are Christians after Christ the real children of wonder. The world, indeed, which *will* remain in the Wicked One, sees in the name of our sonship nothing but an empty, imaginary title.—Even though rejuvenated to the state of apostolical power and consecration the Church would yet have the world—although *against* her, yet not only *outside* of her (for bad fish also are found *in* the net), and woe to her, if she were ever to forget in the time of her militant state that her holiness is not perfected in those who are sanctified but only in Him who sanctifies them, and that in the administration of discipline over her members with which she is solemnly charged, she must use the sword of the Spirit, which is the Word of God for the condemnation of sin and the salvation of sinners, and not the winnowing shovel for cleaning the threshing-floor.—John, in particular, cherishes the most profound conviction that there is only *one* life for the children of God in time and in eternity, and he knows of no future happiness but that which, like the rose in the bud, is already contained germ-like in faith.—As the eye cannot endure the presence of the smallest particle of dust but sheds tears until it is clear again, so also the Christian's eye of hope eagerly looking forward to the coming glory will not tolerate the presence of a particle of the world's dust, and if any fly into it, it contracts with the keenest sensibility and the Lord gives tears of penitence which wash away the dust.—

THOLUCK:—*How blessed is the lot of a believing disciple of the Saviour.*

1. *How blessed such a disciple is even now.* Who recognizes in mankind, as we see it, who recognizes in it a *family of God?* The heathen, when they saw how Christians were so intimately united in the bonds of so novel a life, exclaimed; "*See, how they love one another!*—Blissful joy and astonishment at one and the same time. A child-like mind cannot understand how and why it was thought worthy of so much grace and favour.

2. *How blessed he will be hereafter.* If you like, you may call it a defiance, but it is a divine defiance, as Luther says: "That faith gives man a *defiant* heart toward God and toward all creatures." But what is the centre of all the hope of these poor and miserable people? is it honour, glory, enjoyment? Certainly. Rom. ii. 7-10.

3. *Whereto that faith and this hope impel him.* It cannot be the centre of Christian longing and hope in the hour of death that we shall see again our loved ones, but its centre is rather that we shall see Him again. Does it well forth from a *weakly* sense, or from that *manly-strong sense*, that *seeing Him* and *to be like Him, freedom from sin and error*, are one and the same thing? Purify your faith, steel your hope in the faith and hope of the disciple whom you regard only too often as the preacher of a weakly, morbid love.—That resemblance will not fall to thy share *without thy own will.* Thou must feel within thee the *thirst* for it and ask and examine thyself with holy love, what is still unclean in me?—Compare the notes on vv. 4–10.

BIAROWSKY:—The Holy Communion a glorification of the Triune God: 1. in that the Triune God glorifies Himself in it; 2. in that we glorify thereby the Triune God.

GENZKEN (*Baptismal address*):—What a gift! what a task! what a blessed end even for this child.

[BURKITT:—*We shall be like him:* in holiness as well as in happiness; as well in purity as immortality.—M.]

[SECKER:—To be "like God" implies in few words everything desirable, that ever so many words can express.—M.]

[BP. CONYBEARE:—The state of good men in the other world will carry with it a resemblance not in degree, but in kind, to the absolutely perfect Being, in those perfections of which man is capable: and that these will be produced in us by "seeing God as He is;" that is, by a vastly more distinct and more full sight of Him, than the present condition of human nature will admit of.—M.]

[MACKNIGHT:—*And every man that hath this hope of* seeing Christ, and of being like Him "purifieth himself." The felicity, which the Gospel teacheth us to expect in the world to come, is not that of a Mohammedan paradise, in which animal pleasures are the chief enjoyments. The happiness of the children of God in the kingdom of their Father will consist in being like Christ, not only in respect of His immortality, but in respect of his transcendent virtues, especially His boundless benevolence. And the joy, which

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will flow from the possession and exercise of virtues similar to Christ's is so great, that no one, who hopes to become like Christ in virtue and happiness, will indulge himself in the unrestrained enjoyment of sensual pleasures; but will purify himself from the immoderate desire of those pleasures, in imitation of the purity of Christ.—*Purifieth himself*, namely, from the lusts of the flesh and from every sin. The Apostle, as Beza has observed, does not say, "hath purified himself," but "purifieth himself," to show that it is a good man's constant study to purify himself, because in this life no one can attain unto perfect purity. By this text therefore, as well as by ch. i. 8, those fanatics are condemned, who imagine they are able to live without sin.—M.]

[HORSLEY:—Would God a better conformity to the example of his purity, than actually obtains, were to be found in the lives of nominal Christians! the numbers would be greater, which might entertain a reasonable hope that they shall be made like to Him when He appeareth. But thanks be to God, repentance, in this as in other cases, genuine, sincere repentance, shall stand the sinner in the stead of innocence: the sinner is allowed to wash the stains, even of these pollutions, in the Redeemer's blood.—M.]

[Compare also the thoughtful lecture of JOHN FOSTER on 1 Jno. iii. 2: "Our Ignorance of our Future Mode of Existence."—M.]

[EZ. HOPKINS:—*We shall see Him as He is:* we must not understand it as if we could ever arrive to such a capacity as to see and know God as He is in His Infinite Essence: for God's Essence being altogether indivisible, to know God essentially, were to know Him comprehensively; to know Him, as much as He is to be known in Himself; that is, to know Him as much as He knows Himself; which is impossible, for no finite understanding can comprehend an infinite object. And, yet, our sight and knowledge of God shall so far surmount those dim and glimmering discoveries which here He makes of Himself to us, that, comparatively, the Apostle might well call it, a seeing Him as He is, and a knowing Him as we are known by Him.—M.]

[On Chapter III. MANTON, T., Thirty-two Sermons. Works, 5, 577.

Ch. 3, 1. HIERONYMUS, S., The spiritual sonship. 2 Serm. Works, 849.

Vv. 1–3. STOUGHTON, JOHN. The dignitie of God's children: or an exposition of 1 Jno. iii, 1–3, plentifully shewing the comfortable, happie and most blessed state of all God's children, and also, on the contrarie, the base, fearfull, and most woful condition of all other that are not the children of God. 4to. London. 1610.

V. 2. TILLOTSON, ABP. Of the happiness of good men in a future state. 2 Sermons. Serm. 10, 56.

SAURIN, J. Heaven. Sermons 3, 321.

VENN, JOHN. The effect of seeing God as He is. Serm. 1, 210.

DWIGHT, T. Adoption. Theol. 3, 167

HAMILTON, R. W. The heavenly state. Congregat. Lecture, 235.

V. 3. SOUTH, R. The hope of future glory, an excitement to purity of life. Sermons 6, 441 (Epiph. 6). Hope of resembling Christ. Pitman, 2d course, L. 206.

ALFORD, H. The pure in heart. Hulsean Lecture, 1842. 41. M.]

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3. *The way of God's children passes through God's Law.*

CHAPTER III. 4–10*a*.

4 Whosoever committeth sin transgresseth also the law[1]: for sin[2] is the transgression of
5 the law[3]. And ye know that he was manifested to take away our[4] sins; and in him is no
6 sin[5]. Whosoever[6] abideth in him sinneth not: whosoever[7] sinneth hath not seen him,
7 neither known him. Little children[8], let no man deceive you[9]: he that doeth righteous-
8 ness is righteous, even as he is righteous. He that committeth[10] sin is of the devil; for
the devil sinneth from the beginning. For this purpose[11] the Son of God was mani-
9 fested, that he might destroy the works of the devil. Whosoever[12] is born of God
doth not commit sin; for[13] his seed remaineth in him: and he cannot sin, because he
10 is born of God. In this the children of God are manifest, and the children of the
devil.

Verse 4 [[1] German: "Every one that doeth (the) sin, doeth also (the) lawlessness."—M.]
[2] ἡ ἁμαρτία A. B. C. G. K. al. Sin. The Article is very strongly supported and syntactically required.
[[3] German: "And (the) sin is the lawlessness."—M.]
Verse 5 [4] ἡμῶν, omitted in A. B. Vulg. al., is found in C. G. K. Sin. [Also the reading of Syr. Theophyl. Oecum. Bede, Lachm. Tischend. Buttmann.—M.]
[[5] German: "That He (that One) was manifested to take away our sins and sin is not in Him."
Verse 6 [[6] German: "Every one that."—M.]
[[7] Same as 6.—M.]
Verse 7 [8] παιδία A. C. al. τεκνία B. Sin. [Undecided which is the true reading.—M.]
[[9] German: "Let no one seduce you."—M.]
Verse 8 [[10] German: "He that doeth sin."—M.]
[[11] German: "For this" (εἰς τοῦτο). No warrant for the additional "purpose" in E. V.—M.]
Verse 9 [[12] Same as note 6. German: "Every one that is born (out) of God, doeth not sin."—M.]
[[13] German: "Because."—M.]

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EXEGETICAL AND CRITICAL.

Connection. The Apostle having traced the glory of the sonship up to the power (which it derives from hope in God) of working out self-purification, annexes v 4 with a more general antithesis which, as usual, contains a progression of the argument. The positive: "Every one that hath this hope purifieth himself;" is contrasted with the negative: "Every one that doeth sin, doeth lawlessness." He does not negatively resume the notion of the subject ("every one that hath this hope"), but that of the predicate ("purifieth himself"). However, by this annexation of the notion of the predicate he denies also, by implication, that such an one is the child and heir of God, and adds a new point, viz. such an one not only injures himself and his portion but he violates also the law and ordinance of God, at the same time, referring back to the leading thought in ch. ii. 29, since all doing of sin is repugnant to the righteousness of God revealed in the law (v. 4) and in Christ (vv. 5-7), and delineates rather the children of the devil (vv. 8–10), than the children of God, who, abiding in Christ, do righteousness and not sin (vv. 6, 9, 10).

The nature of sin. v. 4.

VER. 4. **Every one that committeth sin, committeth also lawlessness.**—"The Apostle is anxious to show that the truth of the thought is unexceptionable." (Huther.)—The first point to be determined here is the notion ἁμαρτία. Suidas derives ἁμαρτία from μάρπτω to grasp, to seize, consequently=missing the mark (Rom. xxi. 8, 802, 811, 23, 62); then moral omission. Oecumenius: ἀποτυχεῖν σκοποῦ, ἡ τοῦ ἀγαθοῦ ἀπόπτωσις, on the other hand ἀνομία=ἡ περὶ τὸν θετὸν νόμον πλημμέλεια (πλὴν—μέλος contrary to the melody, a false note, an error). Ἁμαρτία, of course, is as much an opposition to the Divine righteousness (ἀδικία), as a departure from the Divine law, a violation of the same (ἀνομία), and this ἡ ἀνομία is here not only a not having the law (as ἄνομος 1 Cor. ix. 21 denotes one who has not a law), but signifies the refractoriness opposed to the law. Neither ἁμαρτία nor ἀνομία are qualified by anything which would narrow this their meaning, nor may such a qualification be added from the context. Although the Article distinctly takes sin in the sense of an *offence* [old English: *missing.* M.] towards *God*, and ἀνομία as an opposition to the *law of God*, and removes all indefinite generality, yet no qualification within this ethico-religious sphere is admissible. But we must not attach too much importance to this, since the Article is wanting in v. 9: ἁμαρτίαν οὐ ποιεῖν and ποιεῖν τὴν ἁμαρτίαν and ἁμαρτάνειν (vv. 4, 6, 8, 9) are used *promiscue*, so that we must not attach too much importance to ποιεῖν. To this must be added that καὶ before τὴν ανομίαν conveys the idea that the doing of the ἁμαρτία is as such also as the doing of the ἀνομία." (Düsterdieck.) "*Quisquis committit peccatum, idem committit iniquitatem.*" (Erasmus.) Καὶ must neither be taken in a causal sense, nor changed into "yea" (Brückner); but we have to hold with Ebrard that the fuller idea, ποιεῖν τὴν ἁμαρτίαν, in the beginning helps to qualify the other terms, ποιεῖν ἁμαρτίαν, and ἁμαρτάνειν, and that the antithesis ἁγνίζειν ἑαυτὸν is also coëfficient, and that the reference, so far from being to sins of haste or infirmity, is rather to sin, though only a single act, yet a *voluntary* act. Hence the following explanations cannot be received: that ἁμαρτία denotes *peccatum mortale* (Estius and the Roman Catholics), or "grave, unrepented sins" (Luther, al.), or that ποιεῖν τὴν ἁμαρτίαν is=*peccare contumaciter* (Aretius), *contra conscientiam et impœnitenter* (Rosenmüller), or *peccato operam dare* (Beza), *peccare scientem et volentem* (Spener), or the actual moral bias of life (Brückner). It is equally inadmissible to assume an intensification of the notion ἁμαρτία into ἀνομία (Baumgarten-Crusius, Bengel), or that ἀνομία includes crimes and vices proper, as if ἁμαρτία were the principle and source of the ἀνομία (de Wette). Paraphrases of ποιεῖν ἀνομίαν, such as *Deum offendere* (Grotius) and *religioni adversari* (Carpzov), do incorrectly weaken the idea. The two ideas, although distinguished from each other, are not convertible. We have here the general proposition: "whoever doeth sin, of whatever kind it be, doeth also lawlessness, violates the Divine rule and order," which is not directed against Antinomians, but against all those who are loose on the subject of sin; the idea of ἀνομία imparts a peculiar severity to that of sin.

And sin is lawlessness.—We must of course take ἁμαρτία here in the same sense, as in the clause immediately preceding, and in the same generality. Hence the first ἁμαρτία is not sinful doings, and the second an offence against God (Köstlin). The Article also forbids our taking ἁμαρτία as the predicate of the subject ἀνομία, as in Jno. i. 1. Ὁ θεὸς ἦν ὁ λόγος (Köstlin). Ἀνομία also is as general here as in the preceding clause. Νόμος denotes not only the Mosaic law of the O. T. but also the law of the N. T. in Christ, and by Him explained in the word and exhibited in the life (ii. 16; ii. 7; iv. 21; v. 8. cf Matth. v. 17-19), as the law written in man's heart for his special direction; it embraces the whole complex of the divine ἐντολαί. Hence this proposition contains not so much a definition (Sander), as the nature of sin viewed from that side on which its absolute opposition to every Divine fellowship shows itself in the most decided form (Brückner): "the Apostle could not have more sharply drawn the contrast of the nature of a believer who *is a* τέκνον θεοῦ and *will be* ὅμοιος θεῷ than by declaring ἁμαρτία to be ἀνομία." (Huther); or he that leads an ungodly life, abrogates the Divine rule of life to which he is subject as a Christian (Hofmann). Hence Hilgenfeld's exposition disfigures the thought: "not every one who deviates from the *ceremonial laws*, but the sinner only falls under the category of ἀνομία." Calvin also goes far beyond the contents of the verse in affirming the sum and substance of the thought to be that the life of those who yield themselves to sin is *hateful and unendurable to God.*—The Apostle annexes the sentence with καὶ and not with ὅτι, because he thereby gives the thought a more independent form. We cannot agree with Bengel in explaining καὶ by *imo*, as if before there had been only *conjuncta notio peccati et iniquitatis*, but now *eadem;* the identity is already expressed in the first sentence.—[The following definitions will shed additional light on this passage. Ambrose: "*Quid est peccatum nisi prævaricatio legis*

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divinæ, et cœlestium inobedientia præceptorum."—Augustine: "*Peccatum est factum vel dictum vel concupitum aliquid contra æternem legem.*"—"*Quid verum est, nisi et Dominum dare præcepta, et animas liberæ esse voluntatis, et malum naturam non esse, sed esse aversionem a Dei præceptis?*"—"*Neque negandum est hoc Deum jubere, ita nos in facienda justitia esse debere perfectos, ut nullum habeamus omnino peccatum; nam neque peccatum erit, si quid erit, si non divinitus jubeatur, ut non sit.*"—M.]

Aid against sin. vv. 5. 6.

VER. 5. **And ye know that He was manifested in order that He might take away our sin.**—Appealing to their own consciousness, as at ch. ii. 12-14, 20, 27, the Apostle now refers to the Lord and affirms of Him two things: *First:* the purpose of His manifestation is the redemption from sin. Ἐκεῖνος denotes Christ, as in v. 8. It is wholly untenable to understand here the Gospel (Socinus, Episcopius, Grotius), concerning which it surely cannot be said that it τὰς ἁμαρτίας αἴρει, or that this is its end and aim.—Ἐφανερώθη the context requires us to apply to Christ's manifestation in the flesh. Cf. 1, 2. It points to Christ's previously hidden existence in heaven (Huther). The purpose of this manifestation is, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ. The reading ἡμῶν is well authenticated and intensifies the appeal to personal experience, without restricting the forgiveness of sins to those only who "suffer the beneficial purpose of the incarnation of the Son of God to be carried out on them in faith" (Düsterdieck), and to set back the universality of the Divine purpose of salvation (ch. ii. 2.); we would rather say that paracletic element, which after all is the main point here (v. 8), comes out more strongly; the οἴδατε, at least, does not contain sufficient ground for finding here a specific indication of the doctrinal. Nor is there any necessity for extending ἡμῶν to all men (Spener). "The Plural, τὰς ἁμαρτίας, affords a far more lucid and forcible view than if we had here, as in v. 4, τὴν ἁμαρτίαν; John does not take sin in its general character, but he adverts to all the forms of it." (Düsterdieck). It is wrong to explain it by *peccati reatum, dominium, pœnam* (J. Lange and others); but it signifies: the sins themselves. The αἴρειν connected here as at Jno. i. 29, with ἁμαρτία signifies in John's writings (Jno. xi. 48; xv. 2; xvii. 15; xix. 31, 38) *auferre*, to carry away, to take away. The ἀμνός, Jno. i. 29, the idea of the sacrificial lamb, implies what is expressed at 1 Pet. ii. 24, with reference to Is. liii. 4 sqq., by the verb ἀναφέρειν: to take upon oneself by way of atonement, substitution, death and reconciliation, while αἴρειν indicated a taking away by sanctification; Jno. i. 29 we have a blending of both meanings, while Peter adverts to one, the first, and John to the other, the second work of Christ, the former to His atonement, the latter to His work of redemption. John, who discusses the former at ch. ii. 2, dwells here upon the latter, and hence denies neither; nor does he separate the one from the other, as if the first were without this consequence, and the latter without that cause (ch. i. 7; iv. 9, 11; v. 6). But the context with its ethical import, that sin must be avoided and shunned, suggests the reference to the fact that Christ came for the purpose of removing sin, of taking it away from us; what Christian would then oppose or frustrate the design of Christ! Hence Oecumenius correctly observes that Christ came ἐπ' ἀναιρέσει τῆς ἁμαρτίας (so also Luther, Calvin, Neander, Ebrard, Düsterdieck, Huther, and al.)—Bede's remark, "*Tollit peccata et dimittendo, quæ facta sunt, et adjuvando, ne fiant, et perducendo ad vitam, ubi fieri omnino non possunt,*" is perfectly true, but considerably transcends the measure of what is contained in this passage. The same applies to those who combine here said two references, e. g. Spener, Bengel (explains indeed "*tolleret,*" but refers to his exposition of Jno. i. 29: "*primum a mundo in se recepit, deinde a se ipso devolvit peccati sarcinam*"), Lücke (in his 1st ed.), Sander, Besser.—Lücke (in the later edition), de Wette and others take αἴρειν=carry; false!

Secondly: He is sinless.

And sin is not in Him.—Καὶ coördinates this clause with the former. Oecumenius errs in his καὶ ἀντὶ τοῦ διότι as well as in the paraphrase: καθ' ὅτι ἀμέτοχος ἦν ἁμαρτίας. So also Augustine: "*In quo non est peccatum, ipse venit auferre peccatum; nam si esset et in illo peccatum, auferendum esset illi, non ipse auferret,*" and a Lapide: "*Ideo Christus potens fuit tollere peccatum, quia carebat omni peccato, imo potestate peccandi.*" So also Sander, Neander and al. Ἔστι also must be retained and is not to be taken in the sense of ἦν Oecumenius, Grotius: "*peccatum in eo non* erat, *nempe, cum vitam mortalem* ageret," and al.); the reference here, as in v. 8, is "to the nature of Christ in its eternal consistence" [Huther]. Hence we may not say with Winer (p. 283) that "the sinlessness of Christ is considered as still present *in faith.*" Ἐν αὐτῷ, the reference of which has always to be determined by the context, denotes Christ understood in ἐκεῖνος, it denotes Christ Himself as to His Person and not (as Calov supposes) *totum corpus*, the Church, or as if we ought to explain ἐν αὐτῷ by ἐν κοινωνίᾳ μετ' αὐτοῦ. Thus the clause "and sin is not in Him" coördinated with that preceding it, is the foundation of the sequel, since the Sinless, Pure and Righteous One is held up not as an example or pattern, but as the vital power and element of life in which the Christian must *be* and *abide.*

The immediate consequence.

VER. 6. **Every one that abideth in Him sinneth not.**—By all means retain the full force of μένειν ἐν αὐτῷ to be and abide in Him, to derive nourishment from Him and His life (ch. i. 3. 6; ii. 5. 6; 23 sq.; 27 sq.), and do not exchange it for *credere in Christum*, or weaken it into *Christi discipulum esse* (Semler and al.); nor is ἁμαρτάνειν to be taken as = *persistere in peccato* (Luther), *sinere regnare peccatum* (Hunnius), *sceleratum esse* (Capellus), *peccata mortalia committere* (Roman Catholics), and to be thus enforced. The Apostle sets forth "abiding in Christ and sinning as irreconcilable opposites; but he does not mean to say that believing Christians entirely cease to sin or that those, who are yet sinning, are not yet in Christ (ch. i. 8-10; ii. 1, 2; iii. 3)" (Huther). "John is here dealing with realities and about to give us the signs whereby we may know whether we love the Lord or not, whether we are the children of God or of the wicked

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one" (Sander). Hence it is rather hazardous to refer here with de Wette and Düsterdieck to the Apostle's *ideal* mode of representation, and a misapprehension of the fact that the Christian, though he sins, is yet free from sin, has actually parted company with it, and it is his properly Christian and inmost being in decided opposition to it, so that not sin, but his opposition to it (as something alien to his being), determines the conduct of his life, exactly as St. Paul puts it (Rom. vii. 17): "νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία." Augustine: "*Etsi infirmitate labitur, peccato tamen non consentit, quia potius gemendo luctatur.*"—"*In quantum in ipso manet, in tantum non peccat.*" Besser excellently says: "A Christian *does* not sin, but *suffers* it."

Every one that sinneth hath not seen Him, neither known Him.—As usual John turns the thought and develops it by an antithesis. The verb ἁμαρτάνειν has the same sense as in the preceding clause; actual sinning in word, or work or in the thought of the heart. Of such an one he says quite generally οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν. First of all we have to take οὐδὲ *disjunctively* (Winer, p. 509 sqq.); and although this does not decide the question which of the two verbs ὁρᾷν and γινώσκειν is the stronger and more important, yet it does indicate that they are different from each other. The pronoun αὐτὸν requires us to think in both verbs of the Person of Christ. Hence the sentence: ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν is not the object of ὁρᾷν, nor is the sentence: ἐφανερώθη ἵνα τὰς ἁμαρτίας ἄρῃ the object of γινώσκειν, in order to indicate the purpose of the whole redemptive work of Christ (Rickli, Neander). Ὁρᾷν, to *see*, physically (ch. i. 1, 8; iv. 20; Jno. i. 18; vi. 36, 46; viii. 57; ix. 37; xv. 24), spiritually (3 Jno. 11; Jno. iii. 11, 32; vi. 46; viii. 38; xiv. 7, 9), and that directly and immediately if used of Christ in heaven, or indirectly and mediately if applied to believers in consequence of their illumination,—denotes consequently in this passage "seeing Christ," "when we become absolutely conscious of the glory of Christ so that our spiritual eye beholds Him as He is in the totality of His Essence" (Huther); γινώσκειν means to know as the result of searching contemplation of His word, His life, the history of His kingdom, or of one's own experience in the life around us, or within ourselves, and indicates here "the right understanding of Him," brought about by said instrumentality, "so that we have become fully conscious both of His Nature and of His relation to us" (Huther). This intimates already that in the case of the former, viz. spiritual intuition and contemplation, the efficient agency belongs more to the object which represents itself before the eye of the spirit, and that in the case of the latter, viz. knowledge acquired by reflection in the way of reasoning and inquiry, the efficient agency belongs more to the subject, which makes it the object of contemplation (Sander, Huther). Hence it follows that ἑώρακεν is not something less, and οὐδὲ="much less" (Sander, Lücke 1st ed. al.), nor something more than ἔγνωκεν and οὐδὲ="and not even" (Socinus, Neander and al.); there is no reference whatever to a difference in degree. Although despite all their difference the two have something in common, we cannot, because of this latter circumstance, overlook or underrate the former [the difference] and say with Düsterdieck that the two notions are essentially equal and that ἔγνωκεν is simply added in order to indicate the spiritual import of ἑώρακεν. Of course it is impossible to interpret (with Lücke) ὁρᾷν of outward knowledge in spite of which one may sin, and γινώσκειν of real, spiritual knowledge. This connection is analogous to that of πιστεύειν and γινώσκειν (ch. iv. 16; Jno. vi. 69), so that ὁρᾷν and πιστεύειν might be combined yet so as to keep up the difference of πιστεύειν=ὁρᾷν from γινώσκειν. The force of these notions is very shallow in the explanation of Grotius: "*Neque de Christo sic cogitat, ut oportet, neque facto ostendit, se scire, quanti sit habenda Christi voluntas.*"—The Perfects, ἑώρακεν, ἔγνωκεν are to be preserved; they point to the past when the beginning of seeing and knowing took place, yet so that that which had its beginning in the past still acts and continues in the present, which is especially noticed by Erasmus (*cognitum habet*), Lücke, Brückner, Düsterdieck and Huther. It is wholly unwarranted to take the Perfect in the sense of the Present (Didymus: "*non videt eum*;" Augustine: "*non credit*;" Bede, Grotius, Estius, who construes the Perfect as a Hebraism for the Present). John's idea therefore is this: Every one that sinneth, and that while he is sinning, is one in whom seeing and knowing Christ is a fact of the past, but without continuing to act and to last to the present. Hence Bengel says not amiss: "*In ipso peccati momento talis fit, ac si eum nullo viderit modo.*"—Instructive is the reference to ch. ii. 19 (J. Lange, Sander) and the comparison with Matth. vii. 23: οὐδέποτε ἔγνων ὑμᾶς (i. e. as mine). The reference is, as the ancients rightly observe, to an *efficax scientia* (Dydimus), an *affectiva et dilectiva* (Estius), although Lyra goes as much beyond the mark with his *fides formata caritate*, as Ebrard with his *loving* knowledge, or S. G. Lange with his γινώσκειν=*amare*. [Ignatius, the disciple of John, says: "No one who professeth *faith*, *sinneth;* and no one who hath *love*, *hateth*. They, who profess themselves *Christians*, will be manifested by what they *do*." (Ignatius, *ad Eph.;* also Jerome *in Jovin.* ii. 1, and *contra Pelagianos* I. 3).—M.]

The issue. vv. 7, 8, 9.

VER. 7. **Little children, let no one seduce you.**—This impressive address, (unchanged whether we read παιδία or τεκνία) introduces an admonition in respect of the clearly-perceived and ruin-fraught danger, unless they avail themselves of the aid provided in their glorious Lord and Saviour. The Apostle speaks of ἑαυτοὺς πλανῶμεν, ch. i. 8. Here, however, he adverts not to self-deception, but refers "in matters affecting the energizing and outwardly operative exhibition of the Divine life" (Düsterdieck), to deception and seductions coming from without, not springing from relations and events, but from men (μηδείς), who are more dangerous by far than relations or events. But there is no reason why we should think here of distinct forms of error, say e. g. those of the antinomian Gnostics (Düsterdieck, Huther). [On the other hand Ebrard and Wordsworth see here an unmistakable reference to the Gnostics. The latter ob-

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serves: "that these verses cannot be understood without reference to their tenets and practices," and then mentions the followers of Simon Magus, who said that they could please God without righteousness, and that whatever might be the case with others, who had not their spiritual *gnôsis*, they themselves had *no need to work righteousness*, but that they would be saved by *grace*, whatever their works might be. "Liberos agere quæ velint; secundum enim ipsius (Simonis) *gratiam* salvari homines, sed non secundum *operas justas*." Irenæus I. 20 *ed. Grabe*. Hippolytus, *Philosoph.* p. 175; Theodoret, *Haer fab.* i. 1, who testifies that on the presumption of the indefectibility of special grace within themselves, they fell into all kinds of lasciviousness."—M.].—This admonition is in point of form like 1 Tim. iv. 12; Tit. ii. 15, in point of sense like μὴ πλανᾶσθε, 1 Cor. vi. 9; 15–33; Luke xxi. 8. But that form at the same time exhibits a more lively sense of danger.

He that doeth righteousness is righteous, even as He is righteous.—On δικαιοσύνην ποιεῖν and δίκαιος, see notes on ch. ii. 29. The Apostle does not say here πᾶς ὁ ποιῶν, but only ὁ ποιῶν; the idea of unexceptional universality makes room for the importance of the fact. Instead of the predicate ἑώρακε αὐτὸν καὶ ἔγνωκεν αὐτὸν (v. 6), or μένει ἐν αὐτῷ (v. 6), or ἐξ αὐτοῦ γεγέννηται (ch. ii. 29), there follows, as usual with the addition of a new particular, the consequence thereof, viz.: δίκαιός ἐστιν, either with reference to ὅμοιοι αὐτῷ ἐσόμεθα (v. 2) or in order to denote the corresponding attitude towards the law. It is evident that the predicate is not acquired after that which is affirmed in the subject-sentence has taken place; the predicate is immanent in the subject, the nature of the righteous appears from his *doing* righteousness, it *is already in its existence* and does not only *become so*, as held by the Roman Catholics (Lyra, Emser, Estius, al.), and the Socinians, Arminians and Rationalists (Socinus, Grotius, al.) against the Protestants (Luther, Calvin). "He that *doeth* not righteousness, proves thereby that he *is* not righteous" (Huther). [Compare the words of Ignatius in the last note on v. 6. M.] The additional clause refers to the righteousness of Christ, as manifesting the righteousness of God and standing out as a bright pattern. The Apostle once more uses ἐκεῖνος, although the previous αὐτὸς designated Christ, so that he might have put αὐτὸς without giving rise to misunderstanding, and thus have absolutely removed any and every want of clearness, that αὐτὸς in ch. ii. 29 had reference to Christ. By Him the Christian should ever measure and adjust himself. Baumgarten-Crusius's explanation is altogether irrelevant; viz.: "he that is good, follows the example of Christ," or "he only that hath been righteous through Christ, doeth righteousness." [Huther justly observes, that as there is no reference whatever to justification in this passage, a Lapide's assertion, that the thought of this verse contradicts the Protestant Dogma of justification by faith, is altogether futile. The explanation of Lorinus also, that "ὁ ποιῶν τὴν δικαιοσύνην is =*qui habet in se justitiam, i. e. opus gratiæ, videlicet virtutem infusam*," is manifestly false.—M.].

VER. 8. **He that committeth sin, is of the devil.**—This is the progressive antithesis. On ὁ ποιῶν τὴν ἁμαρτίαν compare note on v. 4. It is "the more significant and precise" expression for ἁμαρτάνειν v. 6 (Düsterdieck). Of such an one John does not say: ἄδικός ἐστι but ἐκ τοῦ διαβόλου ἐστίν and thus states the final cause of the thought. The phrase ἐκ τοῦ διαβόλου εἶναι must be interpreted after the analogy of ἐκ τοῦ θεοῦ εἶναι (cf. on ch. ii. 16), and this is the more incumbent upon us because verse 10 specifies τὰ τέκνα τοῦ θεοῦ and τά τέκνα τοῦ διαβόλου, and the paternal name is actually given to Satan at Jno. viii. 44. Still there is wanting an analogy to γεγεννῆσθαι ἐκ τοῦ θεοῦ (cf. on ch. ii. 29) both for the adherents of the devil and the κόσμος, although we have ἐκ τοῦ κόσμου εἶναι at ch. ii. 16 and οἱ υἱοὶ τοῦ αἰῶνος τούτου at Luke xvi. 8. Hence, although ἐκ τοῦ διαβόλου εἶναι contains no reference to a regeneration from beneath,—as if the devil had created the sinner, into whom he has only infused evil (Russmeyer), so that the Apostle adverts simply to *corruptio* and not to *generatio* (Bengel), and that consequently the phrase must be construed ethically and not physically (so that we cannot say τέκνον τοῦ διαβόλου in the same sense and with the same right as we say τέκνον θέου, see note on v. 10*a*),—yet are we obliged to think of an origin from the devil and of a sameness in kind and an intimate union with the devil as well as of an inheritance of woe in hell to be meted out to the devil and his adherents, and to reject the volatilization of the idea by perversion into a mere belonging to (de Wette), following (Semler), resembling and spiritual affinity with the devil (Grotius, Socinus, al.). Nor does the analogy warrant the assertion that it is not at all necessary to assume John to believe the existence of the devil, that this is only a mode of representation current among heretical Jewish Christians (Semler), or a Jewish formula of teaching without all dogmatical importance, or used only for the purpose of intensifying the idea of sin as hostility to God (Baumgarten-Crusius). See no. 4 below in "*Doctrinal and Ethical.*"

Because the devil sinneth from the beginning.—The connection by ὅτι specifies the reason of the sentence, "He that doeth sin is of the devil;" hence the reference is to man's sinning and his relation to the devil. For this reason ἀπ' ἀρχῆς emphatically put first, is to be interpreted of the beginning of man's sinning, like Jno. viii. 44, and the Apostle declares that from that beginning the devil has been showing himself as the sinner [the sinning one], he is not only a sinner in himself, but he did also bring about the first sin of man as a seducer, and not the first sin only, but he does bring about every sin even until now (the Present ἁμαρτάνει); sinning is his work from the beginning. Bengel: "*Omnium peccatorum causa est; nunquam satiatur.*" Hence there is no reference here to the beginning of the devil's existence from the creation of the world (Bede; for that would contradict Jno. viii. 44, οὐκ ἕστηκεν), or to the beginning of the creation of the earth and the solar system (Estius), or to the beginning of the *res humanæ* (Semler), or to the beginning of the devil's fall (Calvin, Calov, Bengel: "*Ex quo diabolus est diabolus; minime diu tenuisse videtur statum primitivum,*" Neander,

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Sander and others.). Nor may we interpret ἁμαρτάνει like Bengel: "*Peccat et ad peccandum inducit*," but rather compare Rom. vii. 17. The *influxus, suggestio, inspiratio, directio, coöperatio* of the devil (Calov) lie not in the verb ἁμαρτάνει, but in the whole context: because the devil has sinned from the beginning and goes on sinning, every one that is sinning is of the devil; for the real connection of the person sinning with the devil or of the devil with the person sinning, is here evidently presumed, yet so that the first proposition describes the state of the sinner as essentially belonging to the sphere of the devil's life and kingdom, while the second proposition, connected with the former by ὅτι, marks the continuing activity of the devil, so that the latter is the cause of the former.

For this was the Son of God manifested that He might destroy the works of the devil.—Bengel: "*Diabolus peccandi finem non facit; peccatum solvere filii dei opus est.*" Without using a conjunction the Apostle rapidly and in terse language specifies with sharpness and distinctness of outline the antithesis: διάβολος—υἱὸς τοῦ θεοῦ; ἐκεῖνος would have been too weak and inadequate here, and contrasts the hidden seduction of Satan with the manifestation (ἐφανερώθη) of the Son of God for the destruction of the works of the devil (Jno. xii. 31; xvi. 11; Matth. xii. 29; Luke x. 18). He is not only δίκαιος (v. 7) but He also destroys sins (λύσῃ). This is the end of His coming, as in v. 5: αἴρειν τὰς ἁμαρτίας is parallel to λύειν τὰ ἔργα τοῦ διαβόλου. The last expression consequently denotes sins and, with reference to διάβολος ἁμαρτάνει, as the works of the devil who committeth them. Hence the reference is here to the ἔργα τοῦ διαβόλου, sins, not to the wages of sin—affliction, death, condemnation (Calov, Spener). For these are rather the works of God who is righteous and decrees the penalty, and only by way of consequence the object of the redemptive work of Christ, but not the object of λύειν. This verb signifies the destruction of a building (Jno. ii. 19; 2 Pet. iii. 10–12), or of a ship (Acts xxvii. 41) and also the loosing of chains (Acts xxii. 30). Bengel: ("*Opera confortissima quæ solvere res digna erat filio Dei*"), Spener, Besser and others retain the sense of "*loosening, untying*," as if sins were the cords or bands of Satan; but this is manifestly a departure from the plain sense of the words and although useful for practical purposes, a rather artificial interpretation. Since nothing is said here of the three offices of Christ concurring in this work, or how that concurrence is to take place, the text neither authorizes us to assume that the *officium sacerdotale* and the *officium regium* without the *officium propheticum* will be engaged in the destruction of the works of the devil and to think only of the passion of our Lord, nor to infer anything for or against that sentence from "*Etiamsi Adam non peccasset, Christus incarnatus esset.*" Besides, John adverts only, as he had written (ἐφανερώθη—λύσῃ,) "to what Christ did purpose and achieve by His manifestation in the flesh" (Düsterdieck), without intending to describe or even to deny the continuous victory of Christ; he refers to that ch. i. 7; ii. 1, 2, 13, 14; iv. 4, 14; v. 5, but not primarily here. [Ignatius, the disciple of John, uses λύειν in the sense of the text, viz., the destruction of evil, ad Eph. i. 3, 19, λύεται ὄλεθρος, ἐλύετο πᾶσα μάγεια.—M.].

VER. 9. **Every one that is born of God, doth not commit sin, because his seed abideth in him.**—This is the antithesis of v. 8*a*, and ὅτι here like there denotes the reason why; the structure of the sentences too is alike, with the sole difference that by the usual inversion the subjects and predicates have changed places. Ὁ γεγεννημένος ἐκ τοῦ θεοῦ *opp.*: ἐκ διαβόλου ἐστιν,—ἁμαρτίαν οὐ ποιεῖ *opp.*: ὁ ποιῶν τὴν ἁμαρτίαν,—ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει *opp.*: ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει. Thus John contrasts sinning in its extreme and inmost nature with the children of God in the possession of their highest and most glorious gift and an attitude conformable thereto. Πᾶς denotes the general character of the sense. We know from ch. ii. 29; iii. 6, that being born of God, doing righteousness or not sinning belong together and that the former is incompatible with the commission of sin. Cf. ch. i. 5. Hence ἁμαρτίαν stands emphatically in ante-position; the Apostle regards sin as devilish, and righteousness as divine; and hence righteousness and sin are as absolutely and diametrically opposed to each other as are God and the devil. The clause annexed by ὅτι specifies the reason why one born of God does not commit sin, and being parallel to the similar clause in v. 8, sheds a light on the latter in confirmation of the interpretation given here. The reference of σπέρμα αὐτοῦ to θεοῦ is obvious. The seed of God necessarily denotes something that proceeds from God, is instinct with vital power and full of life, develops itself, blossoms and bears fruit, and begets the Divine. We cannot see here a reference to the word of God (with Clement of Alex., Augustine, Bede, Luther, Calov, Spener, Bengel, Besser, Socinus, Grotius and others), notwithstanding Matth. xiii. 3 sqq.; Jas. i. 18; 1 Pet. i. 23; cf. 1 Cor. iv. 15; Gal. iv. 19, because that simile from the vegetable kingdom does not answer to the reference to begetting and birth, and because the Word of God or the Gospel in other passages is mentioned only as the instrument of begetting, as a carrier and conductor of the Divine σπέρμα, but not the σπέρμα itself. [Alford, who takes the view impugned here, says: "But whether we regard the generation of plants, or animal procreation, which latter is more in question here, what words can more accurately describe the office of the seed, than these? And what is the word of God but the continually abiding and working seed of the new life in the child of God? Nay, it seems to be that exactly of which we are in search: not the Holy Spirit, the personal agent; not the power of the new life, the thing begotten; but just that which intervenes between the two, the word, the utterance of God,—dropt into the soul of man, taking it up by Divine power into itself, and developing the new life continually. This is in the most precise and satisfactory sense the σπέρμα τοῦ θεοῦ; and in this all Scripture symbolism is agreed: cf. 1 Pet. i. 23; Jas. i. 18. In fact, the very passage which is the key to this, is Jno. v. 38, τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. Nor should any exception have been taken by Huther and Düsterdieck to the comparison with the para-

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ble of the sower ("*wie viele ältere Ausleger mit ungeschickter Vergleichung von Matth.* xiii. 8 sqq." Düsterdieck), for though the attendant circumstances of generation are different, the analogy is the same."—M.] It follows from this that the reference is to the *Spirit of God*, even the *Holy Spirit*, who communicates Himself in and of His own. Hence σπέρμα must not be applied to His whole Person but as the πνεῦμα radiating from Him which is at once He Himself and His gift, a gift from Him and of His Nature. This construction is rendered imperative by ἐκ τοῦ θεοῦ in the final and substantiating clause of this verse which runs parallel to σπέρμα. Just as one who is born of God is not on that account God and has not like Christ the fulness of God bodily indwelling, so σπέρμα is not the full Person of the Spirit of God, of the Holy Spirit, but something that comes forth from His Being, which, while it cannot be separated from Him, must be distinguished from Him. Therefore we have to say with the Greek expositors that σπέρμα is πνεῦμα υἱοθεσίας, τὸ πνευματικὸν χάρισμα, the *Spiritus Sanctus et ejus virtus* (Calvin, Beza, Düsterdieck), *nativitas spiritualis* (Estius), *vires regenerationis* (S. Schmidt), *Divine life-powers* (de Wette, Neander), *the* πνεῦμα *begotten of the Holy Spirit* (Sander), *the germ of the new life, of the new man, Christ implanted in us* (Ebrard, Lücke, Huther). But it is not σπέρμα as analogous to זֶרַע=τέκνον (Bengel: "*semen dei i. e. qui natus est ex deo*"), or "*semen quasi divinum*" (Semler), *the formative principle of the good* (Paulus), or *religion* (Fritzsche).—It is important to recollect that while μένει is used of σπέρμα, μένει is also said of the believer (v. 6), and that he is bidden notwithstanding: μένετε= (ch. ii. 28). On this account, and because the reference is not to a full ear of grain gathered in the barn, but to σπέρμα cast into the earth destined to grow under the influence of all kinds of weather, we need not suppose, that therefore it *must abide* and could neither be lost again nor perish. Nothing is said on this point, it is neither affirmed nor denied, and therefore we are not warranted to introduce or assume it here: the subject in question is simply and solely that in the σπέρμα and its abiding in conformity with its nature, the child of God receives the power of not committing sin. Although we cannot explain ὅτι by ἐφ' ὅσον as if it were=*quantum, quamdiu, quatenus*, it is involved in the thought (The Greek, R. Catholic and Evangelical commentators).

And he cannot sin, because he is born of God.—Now the Apostle adds the most important particular, viz., his inability of sinning on the ground of his having been born of God, with which St. John began, as he now concludes this section. With reference to the seed of God abiding in the child of God, he now asserts the absolute contrariety of a child of God and sinning in the words: οὐ δύναται ἁμαρτάνειν. *Non potest peccare* is at all events much stronger and more than *potest non peccare;* it declares not the possibility of not sinning, but the impossibility of sinning. A servant of sin has become a servant of righteousness (Rom. vi. 16–23); in virtue of the seed of God abiding in him he only wills and only can do the Divine, righteousness (Düsterdieck and most expositors); hence ἁμαρτάνειν must neither be intensified into "*committing mortal sins*" (the Romanists), *to sin diabolically* (Besser), *to sin deliberately and intentionally* (Ebrard), nor be limited to *hating the brethren* (Augustine, Bede), nor must οὐ δύναται be weakened into *ægre, difficulter est* (Grotius, "*res aliena est ab ejus ingenio;*" Paulus, "*his whole spiritual nature and* HABIT *resist it*"). Nor must it be changed into οὐ βούλεται (the Greek commentators) or *non debet.* Nor is this declaration of the Apostle only a goal and standard far above the reality of the Christian life on earth, only of relative importance and without reality. Bengel: "*Res se habet, ut in abstemio, qui non potest vinum bibere, et in variis antipathiæ generibus.*" On the substantiating clause Bengel strikingly observes: "*priora verba ex deo majorem habent in pronunciando accentum; quod ubi observatur, patet, non idem per idem probari, collato initio versus.*" Because he is born *of God*, he that is *born* of God cannot sin; the *child* of God cannot sin, because it is the child of God. Very pertinent also is the note of Luther: "*In summa nos Christiani nascimur, nec fuco quodam aut specie, sed ipsa natura sumus Christiani, quare non est possibile ut peccemus.*" [Wordsworth: "He that hath been born of God, and liveth as a son of God *cannot be a sinner.* It is inconsistent with the essential condition of his *spiritual birth*, by which he is *dead* to sin. It is contrary to the nature which he has as a *child of God.* This is well expressed by Didymus here, who says, "St. John does not assert that the man who has been born of God *will never* commit sin; but he asserts that he does not *work sin.*—*Non scriptum est non peccabit, sed non peccatum facit, non idem est peccare et peccatum facere;* a child of two days old, by reason of his *natural* childhood, cannot sin, but a child of *God* cannot be a *sinner.*" This distinction he draws from the difference between the Present Infinite and the Aorist Infinitive; see Winer § 44, p. 346, 348, 349, who quotes from Stallbaum, *Plat. Euthyd.*, p. 140: "*Aoristus* (*Infin.*) *quia nullam facit significationem perpetuitatis et continuationis, prouti vel initium vel progressus vel finis actionis verbo expressæ spectatur, ita solet usurpari, ut dicatur vel de eo, quod statim et e vestigio fit ideoque etiam certo futurum est, vel de re semel tantum eveniente, quæ diurnitatis et perpetuitatis cogitationem aut non fert aut certe non requirit, vel denique de re brevi et uno veluti temporis ictu peracta.*" Thus e. g. πιστεῦσαι is to make a *profession* of faith, or *an act* of faith, at a particular time; but πιστεύειν is to *believe*, to be a *believer;* δουλεῦσαι is to do *an act of service*, δουλεύειν, *to be a slave;* οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν, no *servant* can be a *slave to two masters;* so ἁμαρτεῖν is to commit *a sin*, but ἁμαρτάνειν is much more than this, it is *to be a sinner.*"

Ignatius, *ad. Eph.* 8 says: "Let no one *deceive* you. They who are carnal *cannot* do the things which are *spiritual;* nor can they who are *spiritual* do the things which are *carnal.* Faith *cannot* do the works of unbelief, nor can *unbelief* do the works of faith. The works which ye do in the flesh are spiritual, because ye work all your works in *Jesus Christ.*"—M.].

Conclusion. v. 10*a*.

VER. 10*a*. **In this are manifest the children of God and the children of the de-**

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vii.—Ἐν τούτῳ refers back to the preceding. Cf. on ch. ii. 3. The point under notice is ἐκ τοῦ θεοῦ and ἐκ τοῦ διαβόλου εἶναι. This is apparent in the doing of righteousness or in the working of sin, the sinner entangling himself in sin, as a child of the devil, while the believer, as being born of God, resists it. *Being* a child of God or a child of the devil is hidden and manifest in *doing*. Hence this clause must not be referred to the sequel (Grotius, Spener, Ebrard and others) as there is not the least occasion for it; de Wette, Sander, and others leave this point undetermined. It is not said here to whom τὰ τέκνα τοῦ θεοῦ and τὰ τέκνα τοῦ διαβόλου φανερά ἐστιν, but v. 1 (κόσμος οὐ γινώσκει ἡμᾶς) renders it certain that it is not manifest to the world but only to the Christian. That difference is only manifest in the light of the divine κρίσις, the uncritical world blends together and confounds good and evil, God and the devil (Lücke, Sander). "To the children of the devil their own moral nature remains a mystery until they accept the judgment of the Holy Spirit and through the divine seed are born of God and become the children of God." Cf. Matth. vii. 16–21; Luke vi. 43–46.—The phrase τὰ τέκνα τοῦ διαβόλου occurs only here in the New Testament although we encounter the following variations: υἱὸς διαβόλου said of Elymas Bar-Jesus, Acts xiii. 10; ὁ υἱὸς τῆς ἀπωλείας said of Judas, Jno. xvii. 12; and υἱοὶ τῆς ἀπειθείας and τέκνα φύσει ὀργῆς, Eph. ii. 3, instead of which τέκνον τοῦ διαβόλου might have been used, if that expression had not been studiously avoided in order to prevent the misunderstanding that we might as well speak of a birth (out) of the devil as of a birth (out) of God (see notes on v. 8) and in order not to give nourishment to the dualistic notion that their conversion or regeneration is impossible, to intimate, on the contrary, that it is more probable to see a child of the devil become a child of God than a child of God become a child of the devil. But it cannot be inferred from these different expressions that the terms τὰ τέκνα τοῦ θεοῦ and τὰ τέκνα τοῦ διαβόλου denote the two extremes between which other men are found. This antithesis embraces rather the totality of mankind just as ἁμαρτάνειν and οὐχ ἁμαρτάνειν comprise the whole attitude of men. Socinus is surely right: "*Ex apostoli verbis satis aperte colligi potest, quod inter filios dei et filios diaboli nulli sint homines medii.*"

DOCTRINAL AND ETHICAL.

1. *The nature of sin.* The word ἁμαρτία while indicating aberration from the right way, the right goal, the straight direction and order does not tell us wherefrom said aberration takes place. On this account the word ἀνομία is added. It is evident that sin is in direct antagonism to the νόμος, the divine ordinance. Hofmann pertinently compares 2 Thes. ii. 7 (*Schriftbeweis* I., 487). The first thing is that sin contradicts the divine ordinance. The extent of ἀνομία is also that of ἁμαρτία; whatever does not accord with the divine ordinance of life, be it little or small or as it please, is ἁμαρτία, which is always to be regarded primarily as an injury done to God who has appointed the νόμος. Hence the notion of guilt adheres at all events to the notion of sin, although the sinner be not conscious of it at the time or soon after the act; the sense of guilt is sure to come sooner or later, but invariably with the knowledge of sin, even as David expresses it: "Against *thee only*, have I sinned" (Ps. li. 4) and St. Paul ὑπόδικος τῷ θεῷ (Rom. iii. 19). The injury done to one's own soul which lies at the bottom of ἁγνίζειν ἑαυτὸν, and is declared in τηρεῖ αὐτὸν as contrasted (ἀλλὰ) with ἁμαρτάνειν is likewise the reason why the sinner is outside of fellowship with Christ who is life, gives life and takes away sin.

[Pearson (p. 539) says: "The law of God is the rule of the actions of men, and any aberration from that rule is sin: the law of God is pure and whatsoever is contrary to the law is impure. Whatsoever therefore is done by man, or is in man, having any contrariety or opposition to the law of God, is sin. Every action, every word, every thought, against the law, is a sin of omission, as it is terminated to an object dissonant from, and contrary to, the prohibition of the law, as a negative precept. Every omission of a duty required of us is a sin, as being contrary to the commanding part of the law, or an affirmative precept. Every evil habit contracted in the soul of man by the actions committed against the law of God, is a sin constituting a man truly a sinner, even then, when he actually sinneth not. Any corruption and inclination in the soul, to do that which God forbiddeth, and to omit that which God commandeth, howsoever such corruption and evil inclination came into the soul, whether by an act of his own will, or by the act of the will of another, is a sin, as being something dissonant from, and repugnant to the law of God. And this I conceive sufficient to declare the nature of sin."—M.]

2. *The nature of righteousness*, as the opposite of sin, is therefore a conduct consonant with the νόμος, a doing regulated by the divine ordinances of life, from the work of our hands to the act of thinking and the power of the will.

3. *The corruption* of sin is manifest in that it entangles men in a relation to Satan which at once defines his attitude and shows itself in it. It comes from Satan and is the act of Satan, so that living in sin and the working of sin are evidences of the sinner's dependence on the devil, his appurtenance and similarity of nature to the devil. Although man's sin is the sin of the seduced, in virtue of such seduction he is yet as much doomed to the power of the kingdom of the Evil One as he is guilty before God; and he that ought and might have become a child of God, has become a child of the devil. As surely as fellowship with God and righteousness are gained in Christ, so surely does sin evidence fellowship with the devil.

4. *Satan* is a person, opposed to God, the opposite of God and not only of Christ, who came to take away sin and to destroy the works of the devil. Strauss (*Dogmatik* II. 15) justly observes: "The whole idea of Messiah and His kingdom is as impossible without its counterpart of a kingdom of demons with a personal head, as the north pole of a magnet without the south pole. If Christ came to destroy the works of the devil, there was no necessity for His coming if there was no devil; if there is a devil, but only as the personification of the principle of evil—well, then we ought also to be satisfied with a

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Christ as an impersonal idea." Besides to deny the existence and personality of the devil is to give up the personality of God Himself. God would be *the Absolute* and not the absolute Personality, if in this Johannean complex of ideas we are permitted to understand Satan to be only a principle, though it be the cosmical.—But there are here no data whatsoever for a dualistic conception. *Two* things are certain; *First:* the devil's opposition to God cannot be so construed as to give the devil the character of the contestant counter-god from all eternity and to divest him of the attributes of the creature; the text contains no warranty for either; the purpose of Christ's manifestation and the circumstance that this purpose must be supposed to be fully accomplished and accomplishing in all essential points, warrant us rather to conclude that said true assumptions, as a perfectly *dualistic* opposition of the devil and God, are incompatible with the fundamental views of the Apostle. *Secondly:* it cannot be inferred from this passage that men are naturally and essentially devilish. For John plainly declares that not the devil's *nature* (to which he does not make the faintest allusion), but the devil's work shows itself in the sins of men and that Christ came not to destroy the nature of the devil but to destroy the works of the devil. Nor must it be overlooked that, as contrasted with the terms γεγεννημένος ἐν τοῦ θεοῦ, σπέρμα θεοῦ ἐν αὐτῷ, ἐκ θεοῦ εἶναι, ἐκ αὐτῷ μένων, τέκνον θεοῦ, the Apostle is very sparing in his reference to the devil and does not go beyond saying ἐκ τοῦ διαβόλου εἶναι and τέκνον τοῦ διαβόλου, opposing the latter term, as it were by constraint, to the phrase "child of God," so that *Augustine* justly refers to an *imitari diabolum*, observing: "*Omnes peccatores ex diabolo nati sunt, in quantum peccatores. Adam a deo factus est, sed quando consensit diabolo, ex diabolo natus est, et tales omnes genuit qualis erat.*" There is not the faintest intimation for the supposition that man does not sin of his own will, not *voluntaria* but *naturaliter*, and that the sin which he commits is not his fault, but solely the devil's fault; the contrary is evident from the exhortation in v. 7 and the paracletical tendency which lies at the bottom of the whole. Neither dualism nor determinism can be deduced from this passage. But concerning subjection and personal transactions reference is made to cosmical powers in God the Father with the Son and in the devil, as the ultimate and chief factors of all personal development.

5. The *work* of Satan is sin, and sin from the beginning, *i. e.* from the beginning of sin on the part of mankind, which is the only subject under notice here. Hence he is most truly *the* sinner, the original sinner. As he was actively engaged in the first sin, so he still is actively engaged in every sin. But beyond this fact nothing is said as to the nature of his activity, as to its concurrence with that of man which is not excluded, and as to the manner how sin comes to pass. But it is intimated that contrary to *Christ* who was *manifested* and did appear in order to destroy the works of the devil, the *devil* was not manifested but remained and continued to walk *in concealment*, and that the children of God and the children of the devil cannot be identified at once, even as the world (which knows neither God nor the children of God (v. 1), nor itself) does not discover the devil's work in its own sin; for the reference is to πνευματικὰ τῆς πονηρίας (Eph. vi. 12). It is just the man, who, as St. James says (ch. i. 14 sq.), is incited and enticed by *his own lust* (ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος) and commits sin without an inward struggle, without offering any resistance, in a calm course of development (ἡ ἐπιθυμία συλλαβοῦσα τίκτει τὴν ἁμαρτίαν), has the devil as the father of sin and is himself a child of the devil. In sins it becomes manifest that the anti-divine on earth is intimately and vitally connected with the kingdom and influence of the devil and that ultimately the whole matter resolves itself into a world-combat between God and the devil, and a world-victory of God in Christ over the devil (compare Harless, *Ethics* § 28. ***: Nitzsch, *System.* p. 244. sqq.)

6. *Redemption from sin is the work of the Sinless One, the purpose of the manifestation* of the Sinless One, whose aim it is not to bring a *new* doctrine but to produce a new *life.* According to this the most important thing is, of course, not the *exposition* of the law marked by the utmost profoundness of apprehension and lucidity of statement, but the *exhibition* of the law to its full extent in a pure life, which not only evinces its strength in suffering and the assumption of human sin, but also satisfies and reconciles the Father, so that for the Son's sake He now once more turns to mankind as hallowed and mankind overcome and attracted by the Sinless One, parts company with sin and turns away from it. It is inconceivable to have known and understood the Sinless One and yet to continue in sin all the same; to abide in Christ and to abide in sin are incompatible opposites; the one excludes the other. John, to be sure, has respect only to the principle or the result, as the issue is a life that terminates not in a moment but has its historical course and internal development. This is predicated of the life in Christ (vv. 2, 3,) and by analogy we are constrained to assume it of the life in sin.

7. *Being* determines the *doing,* the doing does not determine the being, but we know the being from the doing. The being is the cause, the doing the effect. Hence he that does not commit sin but worketh righteousness (vv. 6, 7, 8, 9) must be born of God (ch. ii. 29; iii. 9, 10) and have seen and known Christ (ch. iii. 6), but he that is of the devil, commits sin and worketh no righteousness (v. 8). So Luther (*Erlangen ed.* 27, 191): "Good, pious works nevermore make a good, pious man, but a good pious man will do good, pious works. Evil works nevermore make an evil man, but an evil man will do evil works. Consequently the person must everyways be good and pious prior to all good works, and good works must follow and proceed from the good, pious person (Matth. vii. 18)." Hence a man must have become righteous by justification, before he can act righteously in sanctification. This is the truth and the right of the Lutheran and Reformed confessions in opposition to Rome; but on the subject of *becoming* righteous John confines himself to saying that it takes place (out) of God in Christ by regeneration and propitiation; hence it simply indicates the objective ground and not the subjective accomplishment. On this point no

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other particulars can be inferred from our passage.

8. While the *not-sinning* and the *impossibility of sinning* on the part of a Christian born of God, must be held fast as a fact, we must be on our guard against hasty inferences therefrom, for which John gives us no warrant. In the first place this passage (v. 9) must be susceptible of a construction that does not contradict ch. i. 8 sqq., for John could not have made both statements, if they were incompatible with one another. Hence the Roman Catholics are as much in the wrong for holding, as de Lyra says, that it is the prerogative of the saints, *i. e.* only individuals in virtue of special grace in regeneration, not to sin and not being able to sin, as are the Lutherans for contending that *all* truly regenerated persons live without sin; for such an assertion is as arrogant as that contained in the sentence of Seneca, the Stoic (see Düsterdieck II. 148 from Wetstein): "*Vir bonus non potest non facere, quod facit; in omni actu par sibi, jam non consilio bonus, sed more eo perductus; ut non tantum recte facere possit, sed nisi recte facere non possit.*" 1 Jno. i. 8 sqq. forbids such a construction of ch. iii. 9. The Gichtelites, who in virtue of Matth. xxii, 30 used to call themselves the brethren of the angels and refusing to be considered a sect laid claim to being the invisible Church, and the Molinists who were Quietists, claimed with some Pietists such a state of perfection and being called Perfectists by their adversaries, called them in turn *Conatists;* the Methodists who maintain that they stand daily and hourly in need of the atoning merits of Christ do not belong to this category although they hold the sinless perfection of the regenerate; but this certainly exposes them like the Roman Catholics to the danger of regarding or treating concupiscence as a matter of indifference. The Synod of Dort, moreover, cannot on the strength of this passage reject the following proposition (see Niemeyer, p. 719 sub III): "*Vere credentes et regenitos non tantum posse a fide justificante, item gratia et salute totaliter et finaliter excidere, sed etiam reipsa non raro ex iis excidere atque in æternum perire,*" nor is *Calvin* warranted to say: "*Johannes non solum docet, quam efficaciter agat semel deus in homine, sed clare affirmat, spiritum suam gratiam in nobis* AD EXTREMUM USQUE PERSEQUI, UT AD VITÆ NOVITATEM INFLEXIBILIS PERSEVERANTIA ACCEDAT," because the Apostle teaches here not a word on that subject. He neither says ch. i. 8 sqq. that the regenerate in reality does not seldom fall from grace and perish eternally (!), but only, that his sinning notwithstanding, his sins would be forgiven him, nor here at ch. iii. 9, that the gift of sonship and regeneration can never be lost again or impaired, or that the σπέρμα is and must be brought to perfection in every child of God, or that the *donum perseverantiæ* is added by God to the gift of His grace. so that the two are intimately united and inseparable. A view hitting the truth may be found already in *Jovinian* (at the end of the fourth century) as stated in the controversial writing of his opponent (Hieronymus *adv. Jovinianum* libri II), if we remember that he said besides what here follows, viz: "*eos, qui plena fide in baptismate renati sunt, a diabolo non posse subverti,*" or "*a diabolo non posse tentari; quicunque autem tentati fuerint, ostendi eos aqua tantum et non spiritu baptizatos*"—that the Christian is not called upon to fight and to labour "*ut majora præmia accipiat*" but only "*ne perdat quod accepit,*" and that he did add "*qui suum baptisma servaverint.*" For John neither affirms nor excludes by an intimation that the work and act of God to man must be accepted and received by man, that man with the divinely-given strength must become self-acting so that he not only do not resist and thus not resisting, *obicem non ponens*, become sanctified after having been justified, but also that entering into the work and act of God he exercise himself by his own personal efforts and thus appropriate more and more and receive into his own nature that which is God's, by giving up and sacrificing his self without doing injury to his seity. All these things John does not touch upon because he is not concerned with subjective execution but solely with the objective ground and foundation. Hence he says: he that is born of God, as such (as God's child), without any reference to his former condition and its reaction, does not really sin in the literal acceptation of the term; sin may still take place in him, but *he* himself, as the child of God, in the power of regeneration, *does* not and *cannot* commit it (cf. Harless *Ethics* § 26. **).—Hence we cannot see at all why the regenerate, if he neglects, in conflicts and collisions which may arise, to be on his guard and to hold fast all that God has given to him, done for him and is offering to him, may not by degrees fall entirely from grace, and such an issue necessitates or justifies the assumption that God did not seriously intend, energetically will and efficiently accomplish his regeneration and that lastly the lapsed was right and God in the wrong, that it is God's fault that he, though already redeemed from the power of the devil, had again fallen a prey to the devil. Heb. vi. 4 sqq. which only declares that it is impossible to recover those who have fallen away from such true regeneration has no connection with this passage (in opposition to *Ebrard*), but we ought rather to take note of μένων in v. 6., which points to that unexpressed train of thought. Cf. Rom. vii. 15 sqq. where mention is made of the ἔσω ἄνθρωπος as the σπέρμα θεοῦ and the ἐγώ of the regenerate warring against the old *ego*.—[Düsterdieck: "The difference between the older and more modern expositors[1] lies in this, that the former are more anxious to moderate the details of the Apostle's sentiment, and to tone down his assertion to the actual life of Christians, while the moderns recognize the full precision of the text as it stands, but then remind us that the ideal truth of the principle announced by St. John continually, so to speak, floats above the actual life of believers as their rule and aim, and that, in so far, the Apostle's saying finds in such actual life only a relative fulfilment. None however of all the expositors, who in any way has recognized the ideal character of St. John's view, has overlooked the fact, that even in the actual life of all that are born of God there is something which in full verity answers to the ideal words "they cannot sin." The children of God, in whom the Divine

1. Lücke, Rickli, de Wette and Neander.

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seed of their eternal life abides, have, in reality, a holy privilege, as Steinhofer says,—they sin not and they cannot sin, just in proportion as the new Divine life, unconditionally opposed to all sin, and manifesting itself in godlike righteousness, is present and abides in them. Expositors of all these logical tendencies, in all times, *e. g.* Didymus, Oecum., Estius, Schlichting, Luther, Hunnius, Seb. Schmidt, Calov, Bengel, Joachim Lange, Rosenmüller, Lücke, Neander, etc. point to this, that the new life of believers, veritably begotten by regeneration from God, is simply incompatible with sin[1]; the life which essentially alienates the spirit from all sin,[2] fills it with an irreconcilable hate against every sin, and urges it to an increasing conflict against all unrighteousness. Luther excellently says, that a child of God in this conflict receives indeed wounds daily, but never throws away his arms or makes peace with his deadly foe. Sin is ever active, but no longer dominant; the normal direction of life's energies in the believer is against sin, is an absence of sin, a no-will-to-sin and a no-power-to-sin. He that is born of God has become, from being a servant of sin, a servant of righteousness; according to the Divine seed remaining in him, or, as St. Paul says, according to the inner man[3], he will and he can work only that which is like God,—righteousness, though the flesh not yet fully mortified, rebels and sins: so that even in and by the power of the new life sin must be ever confessed, forgiveness received[4], the temptation of the evil one avoided and overcome[5], and self-purification and sanctification carried on."—M.].

9. *John* speaks of being born in order to live, *Paul* of dying in order to live.

[Ezek. Hopkins: This place may, perhaps, be among the number of those, that had been more clear, if they had been less expounded. I shall only give you the genuine native sense of the words and then proceed to manage them to my present purpose. *Whosoever is born of God doth not commit sin.* Some from hence have concluded a possibility, at least, of a sinless state in this life: others, the infallible certainty of it; not only that a child of God might attain to such a perfection as is exclusive of all sin, but that whoever is a child of God cannot upon that very account be guilty of any sin: so like are errors to precipices, that, if a man lose his firm footing, usually he falls headlong; nor does he stop, till he dash himself against the bottom and foundation of all religion and piety: had these men but seriously pondered what the same Apostle saith in his first chapter, vv. 8, 10: "*If we say that we have no sin, we deceive ourselves, and the truth is not in us;*" and "*If we say that we have not sinned, we make* God *a liar,*" they would not have entertained such an over-weening conceit of a spotless perfection of life here; whereof the greatest part is no better than sin and the best of it, but too, too much defiled with it. Others interpret thus: So long as we are the children of God, we cannot sin; and so the Papists go; but these go upon an erroneous supposition, that every mortal sin, as they call them, makes an intercision of justifying grace; and doth, as it were, annihilate the new creature. Others interpret it thus: *in quantum sumus filii Dei:* we cannot sin under that respect and notion, as we are the children of God; but even so far as we are, the best of us in the most part, unrenewed; though this is a certain truth, yet it is but a dilute and waterish exposition of this place; and it amounts to no more than this, that a regenerate man sins not as he is regenerate, that the principle of grace in him is not that principle from whence sinful actions proceed; and certainly, no man, that considers the weight of this Scripture expression, will think that the Apostle, by such an instance and ingemination, would press so thin a meaning as this is. The interpretation, therefore, that I judge to be the most natural and unforced is this: He, that *is born of God, doth not commit sin;* that is, he doth not sin in that malignant manner, in which the children of the devil do: he doth not make a trade of sin, nor live in the constant and allowed practice of it. Neither can he thus sin, because *his seed remaineth in him;* that is either the energy of the word of God whereby he is begotten again to a spiritual life, or the complexion of the graces of the spirit that are as it were the seminary and the seed-plot of glory. Nor he cannot sin, *because his seed remaineth in him:* this seed remains, and keeps him, that he cannot sin; either as apostates do who totally forsake the ways of God, or as profane persons do, who never embraced them. There is a great difference betwixt regenerate and unregenerate persons, in the very sins that they commit: all, indeed, sin; but a child of God cannot sin; that is, though he doth sin, yet he cannot sin after such a manner as wicked and unregenerate men do: there is a vast difference betwixt them, even in that wherein they do most of all agree: see that place in Deut. xxxii. 5. *Their spot is not the spot of his children:* even deformities themselves are characteristic: and a true Christian may come to know by his sins, that he is not a sinner. And, as they differ in the committing of sin, so much more in the opposing of it."—M.].

HOMILETICAL AND PRACTICAL.

Thou art wont in other respects to attach importance to the right name and the right word. Well, sin is immorality; what thou callest a slip, an error, an infirmity or a foible, is essentially—immorality.—Be not concerned as much about earthly losses or disgrace before men as about outraging the Divine majesty, which marks the nature of sin even more graphically than the outrage done to thy own soul.—What does it avail thee to be praised of men, even in newspapers, if God regards thee as a transgressor? Remember the case of Chrysostom, Bishop of Constantinople, who was hateful to the Emperor; the courtiers said: "Burn him, confiscate his property, put him in irons, and have him killed." But others replied, saying: "You will not gain anything by all this; for in exile he would find a home with his God; you deprive the poor, not him, of property; he kisses his chains; death

1. Didymus: ἀκόλουθον καὶ ἀνάρμοστον.
2. Oecumenius: ἀνεπίδεκτον ἁμαρτίας τὸν νοῦν ἡμῶν ποιεῖ.
3. Rom. viii. 15.
4. Ch. i. 8 sqq.
5. V. 18.

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opens heaven to him. There is only one way to render him unhappy; force him to sin; *he fears nothing in the world but sin.*"—Dost thou honestly abide the law of the land, especially the fundamental law—then maintain also the law of God's kingdom, His fundamental law.—The sinner does the very thing which Christ desires to remove: he twines for Him a crown of thorns and crucifies Him anew.—Hold fast the sinlessness and death of Christ. Why was it necessary for the Sinless One to die if not for the sin of men? What is he that does not like the Sinless One and does every thing in his power to put Him out of the way? What is the public opinion which crowned that attempt with success? Of what consequence must sin be, if He had to die by and for it?—He did not come for the sake of the doctrine, which did not take away sin, that the prophet might be praised, but He came for the sake of sin, that the Lamb of God and the High priest might be praised together.—He came to acquire for Himself a people that it might live of and by Him; He came not to receive from it what were its possessions, but to take away from it, what is its grievance and to grant to it His glory.—A Christian, as a Christian, never *does* sin, he only *suffers* it.—In and with Christ we lose all pleasure in sin and loathe its service.—Sin dazzles men and prevents their seeing and knowing the glory of Christ.—To overlook the glory of Christ denotes not a low degree of immorality.—The illumination of our spirit is not without the purification of our heart, without the deliverance of our will from the chains of sin.—As sin is ever growing so that thin threads of lust become cords of vanity and cart-ropes of unrighteousness (Is. v. 18), the small rent of doubt grows into a shipwreck concerning faith (1 Tim. i. 19) and a little spark causes a great fire (Jas. iii. 5), so in like manner the forgiveness of sins in justification grows to the annihilation of sin in sanctification, and the regenerate grows into manhood, so that while Ahab, though wholly mail-clad, was mortally wounded in one place, Paul though bitten by a venomous viper, shook off the beast into the fire and remained unhurt.—Christ is the point where men must choose the way that leadeth to the kingdom of darkness, or that which conducts to the kingdom of light.—Man's way ends in the former kingdom with his belonging to Satan, but it *begins* in the latter with his regeneration.—Just those who are the devil's know least of him, deny his existence and personality; those who with God resist him, know his nature and power much better than his servants.—Be not deceived, 1. Concerning the nature of sin; 2. Concerning the glory of Christ; 3. Concerning the activity of Satan; 4. Concerning the power of regeneration.—Fear sin! 1. It breaks the ordinance of God; 2. It is the cause of Christ's sufferings; 3. It leads to the slavery of Satan; 4. It destroys thy adoption of God.—Child of God, rejoice! 1. God's law is a sure and straight path; 2. The merit of Christ affords thee a mighty help; 3. The gift of the Spirit will yield thee precious fruit.

AUGUSTINE:—The doing of righteousness does not precede but succeed justification.

STARKE:—Whatever is contrary to the law of God, whether done inwardly or outwardly, in thought, manner, words or works—is sin.—Let every one diligently study the law of God so that he may learn what is right and wrong and not do ignorantly what might have been avoided.—Sin must be a terrible and horrible thing, becaus for its sake Christ had to come, to suffer and to die. Every thing is in harmony: begone, sin! there is no room for thee with the redeemed! It is apostasy from the law, the opposite of the Image of Christ, the progeny of Satan, a mark of his slaves.—Thou sayest: I am a sinful man and not a sinful angel! True; but if thou art truly a believing Christian, sin must not reign in thee but thou must reign over sin and not serve sin in any particular.—Not certain, believers are exposed to the danger of being seduced.—Appearance, propriety of conduct, and observance of the externals of worship are not paramount in Christianity, but the heart must be changed and that takes place in regeneration.—It is ill-befitting a Christian to appeal to and boast of his illustrious descent, the distinction of his family and connections; the grace of regeneration, which invests him with the prerogatives of the adoption, truly ennobles him before God and men.—The children of Satan are often unknown, but more to themselves and those like them than to the godly.—The godly also are often hidden, but more from the ungodly than from themselves, for they know very well in virtue of the spirit of adoption both what they have received and what is promised to them.—There is a difference between the children of God and the children of the devil; they may and ought to be identified, but the identification requires a spiritual discernment, otherwise it cannot take place.—Honest preachers must not give evangelical consolation to those who are openly ungodly, though they say that preachers cannot condemn. True; they cannot condemn but they can denounce the damnable condition.

BENGEL:—"*Iniquitas horribilius quiddam, apud eos præsertim, qui legem et dei voluntatem magni faciunt, sonat, quam peccatum. Ex lege agnitio peccati. Linea curva cernitur per se; sed magis, ad regulam collata.*"

STEINHOFER:—The children of God in whom the divine seed of their eternal life is truly abiding, have really the holy privilege of not being able to sin.

HEUBNER:—Not the hurtfulness of sin is its nature, for that is accidental, but its opposition to God.—The chief purpose of the manifestation of Christ was the cancelling of sin, the atonement for our sin, and sanctification by means of reconciliation. Hence continuing in sin frustrates the purpose of Christ and contradicts His holiness.—Christianity is not *gnosis*, but an honest mind and conversation.—Recollect that as long as sinning is thy element, thou art in the devil's sphere and exposed to his influence.—Take note: 1. That the destruction of the works of the devil is not something that has been done, finished and perfected once for all but is progressive in its nature, advancing to perfection to the end of time. 2. That Christ has laid the foundation by His suffering and death as well as by the establishment of His Church, that incessant warfare may be waged against the kingdom of the devil and that at the last it shall be entirely destroyed. 3. That Christ has enabled all who believe in Him

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and receive His power to overcome Satan. The power of Satan is broken in believers. The works of the devil are being destroyed in proportion as the Gospel spreads intensively and extensively. 4. That the absolute and total destruction of the kingdom of the devil will take place at the second coming of Christ. Then it will be fully consummated. At present believers are only called upon to make war against Satan.—As the seed does only push forth the fruit it contains, and cannot produce a fruit different in kind, and as it is peculiar to the nature, even to the germinating principle in the seed to produce the right fruit, so it is also with those in whom is laid the seed of God, the Spirit of God; its germinating principle prompts godliness of living. But this does not warrant the assertion of absolute sinlessness.—It is not a physically absolute impossibility, but a moral impossibility; it is impossible to the *sanctified* will.—The indwelling spirit effects so essential a difference among men, that it seems as if they were wholly different races. But because it is invisible, God causes it to become *manifest* in its *persevering* fruit.—How sharply does Holy Scripture distinguish between men; they are either the children of God or the children of the devil; it knows nothing of half-Christians, of an amphibious race; man can only be one or the other.—Be not deceived by this sharp dichotomy, as if it were unkind and uncharitable thus to judge, for it is not taught here that we should thus judge and classify *others* (for that is the prerogative of God), but that we should judge and range *ourselves*.

Reinhard:—Christ takes away

1. The *deception and fraud of sin*—by His *doctrine*.
2. The *punishment* of sin—by His *death*.
3. The *dominion* of sin—by His *Spirit* and *example*.

Besser:—With God every transgression is a crime; the Judge above does not treat sin as a trifle, a peccadillo (*peccatilio*, a little sin). Every sin and all sin has the character of treason.—True Christians *know* that the Saviour was manifested as the enemy and atoner of sin, and they agree with Him in heart and mind in pronouncing the same sentence on sin which was passed upon it in His bitter sufferings and painful death. Every one that *abides in Christ*, to whom he belongs once for all, *does not commit sin*, but says *no* to sin, which belongs to the old man, and resists its foreign power. The Christian's will, his *ego* resting in and governed by Christ is not one with sin but one with Christ in whom there is no sin. Hatred of sin is the feeling which the children of God have in common, the love of sin the universal dowry of the children of the devil. Just as only those truly love *good* who know *the Good One*, so they only hate *evil* with perfect hatred who hate the *Evil One* as actively engaged in every evil and abhor sin as the work of the beginner of sin.—The will which worketh sin, is of the devil and not of God. Out of the new, divine life-ground laid in the children of God grows up the pure delight in the good and perfect will of God, and whatever is displeasing to the Father (and sin is unrighteousness and wrong) is equally displeasing to the child.

Tholuck:—*Do not trifle with sin.* 1. Because our *hope is so glorious*. Here the blessed *rights* of children, there the splendour and joys of children; should not he shun sin that hath such a hope? Ingratitude is one of the meanest vices; he that does not experience the necessity of gratitude for benefits received is one of the poorest and most hopeless of men. Christ who burst the chains and shunned no indignity in order to help us, should we not be grateful to Him—by fighting against sin? 2. *Because sin is so culpable.* Sin, did it only hurt *us*, we might get over it, but as it hurts *God*, it becomes a more fearful thing. The true child of God ceases to *commit* sin and greatly grieves at the presence of any and every sin. [A stanza of a German hymn.—M.] Every, even the smallest sin always hits the nerve of the law, unlike the eye, where the skin only and not the ophthalmic nerve needs to be injured; and the sinful lust is followed by the culpable word and the culpable word by the culpable deed. Misfortune is seldom alone and sin even more seldom. To become free from sin is the *life-task* of the Christian. He knows of no care greater than that of getting rid of a *diseased conscience*. Repentance cuts the *nerve* away from the lust of sin.

Gerok:—(on ch. ii. 28—iii. 8). *Of the paradise of the divine sonship.* 1. of the noble state *of being a child;* 2. of the holy *duty of a child;* 3. of the blessed *children's right* of the children of God.

[V. 7. Burkitt:—The Scriptures speak of doing righteousness in two senses: 1. in a *legal* sense, which consists in an exact obedience and fulfilling of the law; and thus there is "*none righteous, no not one;*" 2. in an *evangelical* sense, which means walking uprightly according to the rules of the Gospel, conscientiously avoiding all known sin, and performing every commanded duty, observing a constant course of holy actions and making it our daily care to please God in all that we do. And it is the duty of every Christian, who would not be deceived as to his spiritual condition, to try himself by this infallible mark: "He that doeth righteousness is righteous;—whosoever doeth not righteousness is not of God."—M.].

[V. 8. Bp. Hall:—He that gives himself over to the commission of sin, and makes it his willing practice, that man is not of God but of the devil: for it is and hath been, the trade of that wicked spirit, even from the beginning, ever since his fall [?], to sin against God, and to draw others into sin and condemnation with him.—M.].

[Secker:—Herein is the plain trial of our condition. If we are destitute of "the fruits of the spirit," it is bad; if we find them in our hearts and lives, we have proof enough of its being good, and need never disquiet ourselves for want of any other. Being able to tell the very moment when we became pious and virtuous, is not material, provided we are so now; and happiest of all are they, who remember not themselves ever to have been otherwise. All feelings are imaginary and deceitful, unless they be accompanied with that one, which the Apostle experienced and mentioned: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity we have had our conversation in the world." 2 Cor. i. 12. Our Saviour's rule of "knowing every tree by its fruits" Luke vi. 44, is the only sure way to judge of ourselves as well

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as of others. And though we may perhaps be sometimes at a loss how to judge, or inclined, and even strongly, to fear the worst; yet if this arise not from presumptuous sins or habitual negligence, but merely from excessive humility or weakness of spirits, a modest diffidence will never hinder our future happiness, nor will a bold positiveness ever forward it. Good men may be cast down and bad men elevated without any reason. The former may see much in themselves to dislike; and yet God may see enough of what He approves to accept them: they may experience little joy in serving Him, and yet "walk" more completely "worthy of the Lord unto all pleasing," Col. i. 10, for doing it without the encouragement of a present reward. The latter, on the other hand, may build upon groundless fancies of their own, mistaking them for Divine communications: may be absolutely confident, wonderfully transported, yet find themselves at last fatally deceived. It is not, therefore, by their fears, or their hopes, or their raptures, that men are to judge of their spiritual condition. "Hereby," saith St. John, "do we know that we know God, if we keep His commandments," ch. ii. 3. "Little children, let no man deceive you: he that doeth righteousness is righteous; he that committeth sin is of the devil."—M.]

[TUCKER:—As therefore we are well assured, that repentance will re-instate us, and that obedience will continue us, in the Divine favour, according to the gracious terms of the Gospel, so let us likewise remember, that he who wilfully and habitually committeth sin, whatever evidence of his new birth or justification, his adoption or acceptance, he may fancy himself possessed of, is actually no other than the servant of sin and the slave of the devil. In short, virtue and vice, holiness and wickedness, Christ and Belial, can never, never unite together. If therefore we design ourselves to be the candidates for heaven, we must endeavour to acquire such qualifications as will render us fit for that holy place. Because unless we really acquire them during the present state, the alternative is dreadful indeed: for he who committeth sin is of the devil. How shocking even to repeat; yet much more shocking to feel! to feel not only for a time but forever! Whereas on the contrary, "he who doeth righteousness is righteous, even as He is righteous;" righteous he is, because he will have, not only his manifold failings and imperfections all forgiven, through the mercies of the Gospel-covenant, but even his deliberate sins and offences cancelled and blotted out on his sincere repentance: and what is still more than ever could have been thought of, much less petitioned for, he will find himself permitted to appear before God as "holy, unblameable and unreproveable in His sight," Col. i. 22.—M.].

[VER. 9. PYLE: *Whosoever is born of God*, etc. As if he had said: In fine, while a man preserves his Christian principle, and answers the character of a true member of God's Church, he can never be guilty of deliberate and habitual vice. Make it therefore a sure test to whom a man belongs, in whose service he is listed, and from whom he may expect his wages, whether of God or of the devil, by the good or wicked practices of his life, by his behaviour towards God and towards his brethren.—M.].

[HAMMOND:—The phrase "born of God" is not to be taken here, as to denote the single transient act of regeneration; but rather a continued course, a permanent state, so that a regenerate man and a child of God are of the same meaning, and signify him that lives a pious and godly life and continues to do so. For the phrase "a child" or "a son" of any kind of father, signifies a resemblance or similitude of inclinations and actions; as a child of the devil, Acts xiii. 10; sons of Belial, Judges xix. 22; children of Abraham, Gal. iii. 7. And so generally in this Epistle, he that is "born of God," signifies a man truly pious, an obedient servant of God: and such is the subject of this proposition when of such an one it is said, that "he cannot sin:" not affirming that he cannot cease to be what he is, cannot fall off from the performance of his duty, of the possibility of which the many warnings and exhortations that are given to pious men are evidences, see ch. ii. 1; 1 Cor. x. 12; Heb. iii. 12; 2 Pet. iii. 17; but that remaining thus, a pious follower, imitator, and so a "child of God," he cannot yield deliberately to any kind of sin.—M.].

[WHITBY:—*He cannot sin.* Now that doth not import a good man cannot be overtaken with a fault (Gal. vi. 1). No, even those "little children" whose "sins are forgiven," and who have "known the Father," may and will be obnoxious still to some infirmities and wanderings out of the way. (ch. ii. 1). They may "sin not unto death," and therefore may still have the spiritual life remaining in them (v. 16–18). But the true import of that phrase is this (Ita de Catone Minore Velleius Paterculus: *Homo virtuti simillimus, et per omnia ingenio diis quam hominibus proprior, qui nunquam recte fecit ut facere videretur, sed quia aliter, facere non poterat.* Hist. R. II. 34. *Omnibus humanis vitiis immunis.* Ibid.): That he hath such an inward frame of heart, such a disposition of spirit, as renders sin exceeding odious and hateful to him; so that he cannot entertain the thoughts of doing it, or a temptation to commit it, without the utmost detestation and the greatest horror, and so can very rarely, and only through surprise, or want of due deliberation, or through such violent temptations as prevent or hinder his consideration, be obnoxious to sin; and when he comes to consider of such an action, is presently condemning himself for it, bitterly repenting of it, and for the future watching most carefully against it. Cf. Matth. xii. 34; xvii. 18; Jno. vii. 7; viii. 43; xii. 39; xiv. 17; Rom. viii. 7, 8; 1 Cor. ii. 14; Rev. ii. 2.—M.].

He that committeth sin is of the devil. It is not he who committeth one or more sins of infirmity, for so did Christ's disciples while they were with Him; nor he who committeth one great sin through the power of a strong temptation, of which he bitterly repents, and from which he returns to his obedience; for thus did David and Peter, who yet were not then the children of the devil; *but they who comply with the lusts of Satan and who will do them.* Jno. viii. 44. The other interpretations which are given of these words seem either vain or impertinent, or false and dangerous, and

1. *Vain* is that sense which some put on these

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words: "He that is born of God, *non debet peccare*, ought not to sin," or that it is absurd for him to sin; for the Apostle speaks not of what he ought not to do, but of what he doth not. Such is that also of those fathers, who interpret this of him who is perfectly born of God by a *παλιγγενεσία*, or "a resurrection from the dead," for the Apostle doth not speak of what he shall do hereafter, but of what he doth not do at present.

2. *False* seems to be the sense which Origen, Jerome, and Ambrose put upon the words, that "he that is born of God sinneth not, *quamdiu renatus est*, whilst he is born of God, because he ceaseth to be a child of God when he sins; for this is not only confuted by the examples of David and Peter, whose faith under that great miscarriage failed not (Luke xxii. 32), but by the words of the Apostle, 'Little children, if we sin we have an Advocate with the Father, Jesus Christ the Righteous, and He is the Propitiation for our sins'" (Jno. ii. 1), who yet is only the Advocate for the sons of God. For the same reason I cannot assent to that exposition which saith: "A child of God cannot be guilty of any great or deliberate crime," as Tertullian, *de pudicitiâ* c. 19.

3. *Dangerous* is the exposition of Bernard (*In Septuag.* Serm. 1), that "they who are born of God sin not, *quia etiamsi peccata illis neutiquam imputentur*, because their sins will never be imputed to them;" and of those who think it sufficient to say, "He sins not without great reluctancy, or not willingly, the evil that he doeth being that which he would not do;" for the will of that man, who, after some contest in his soul, yields to the commission of sin, is more strongly inclined to sin than to the avoiding of it, and so is not renewed. Nor doth the Apostle say, he that is born of God sins not willingly, or without reluctance; but absolutely, "He doth not commit sin."

[I conclude with Gataker: "He that is born of God sinneth not," that is: *Vitam a peccato immuneum quantum potest sibi proponit, nec peccato unquam sponte dat operam; si aliquando præter animi propositum deliquerit, non in eodem persistit, sed errore agnito, ad institutum vitæ pristinum quamprimum quantumque potest, festinus revertitur.*"—M.].

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4. *Brotherly love is the sum-total of the Divine law.*

CHAPTER III. 10*b*–18.

10*b* Whosoever[1] doeth not righteousness is not of God, neither[2] he that loveth not his
11 brother. For[3] this is the message[4] that ye heard from the beginning, that we should
12 love one another. Not as Cain, *who* was of that wicked one,[5] and slew his brother. And wherefore slew he him? Because his own[6] works were evil, and[7] his brother's
13 righteous. Marvel not, my brethren,[8] if the world hate[9] you. We know that we
14 have passed from[10] death unto life, because we love the brethren. He that loveth not
15 *his* brother[11] abideth in death. Whosoever[12] hateth his brother is a murderer:[13] and
16 ye know that no murderer[13] hath eternal life abiding in him. Hereby perceive[14] we the love *of God*, because he laid down his life for us: and we ought to lay down[15]
17 *our* lives for the brethren. But whoso hath this world's good,[16] and seeth his brother have need, and shutteth up his bowels *of compassion*[17] from him,[18] how dwelleth the[19]
18 love of God in him? My[20] little children, let us not love in word, neither in[21] tongue; but in deed and in truth.

Verse 10*b*. [[1] πᾶς ὁ—"Every one that." So German.—M.]

[[2] καὶ—"And." So German, and most foreign versions.—M.]

Verse 11. [[3] ὅτι—"Because." So German.—M.]

[4] ἀγγελία A. B. G. K.; ἐπαγγελία C. Sin. and a few, unimportant Codd.—The context admits the sense "promise" only on the artificial interpretation that it is a gift and a happiness to love.

Verse 12. [[5] οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν. German: "Not as Cain was of the wicked one."—Lücke: "Some supply after οὐ: ἀγαπῶμεν, others ποιῶμεν and the like. But in the first case there arises an irony unsuitable in this connection; and in both cases a second supplement becomes necessary, to wit, of ὅς after Κάϊν, which, as the omission of the relative pronoun is in classic as well as in N. T. Greek without example, could hardly be justified. Much simpler is it with Grotius to complete the sentence thus: οὐκ ὦμεν ἐκ τοῦ πονηροῦ, καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν." Winer: "Properly, there is nothing to be supplied (ὦμεν or ποιῶμεν would not suit οὐ), but, the comparison being negligently expressed, the reader easily adjusts the clauses for himself: *that we love one another, not as Cain was of the wicked one*, etc., shall it or may it be so with us." For further authorities see Lillie.—M.]

[[6] German: "Because his works were *wicked*, but his brother's righteous." It is difficult to determine the right reading, whether it is αὐτοῦ, αὑτοῦ or ἑαυτοῦ (B.) Most probably αὐτοῦ.—The correspondence between Κάϊν ἐκ τοῦ πονηροῦ ἦν and τὰ ἔργα αὐτοῦ πονηρὰ ἦν should by all means be brought out.—M.]

[[7] δὲ—"but," not "and," as E. V.—M.]

Verse 13. [[8] German: "Marvel not, brethren," agreeing with Sin. G. K. Rec. al. in omitting μου.—M.]

[[9] μισεῖ. German, Wiclif. al. retain the Indicative mood.—M.]

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Verse 14. [10 German: "We have passed out of death into life."—M.]
11 Ἀγαπῶν *without* τὸν ἀδελφὸν, A. B. Sin.; *with* it C. G. K., although less authentic, and rather inserted than omitted. [German: omits the words, and renders: "He that loveth not abideth in death."—M.]

Verse 15. [12 πᾶς ὁ—Every one.—M.]
[13 ἀνθρωποκτόνος; German: "man-murderer," but better to render, "*man-killer*" (Lillie following Rhemish vers. at Jno. viii. 44), which is free from the extenuating force suggested by the technical use of such words as "*homicide*" or "*man-slaughter*."—M.]

Verse 16. [14 German: "Hereby have we known."—M.]
15 θεῖναι A. B. C. Sin. al., decidedly preferable to τιθέναι G. K. al.

Verse 17. [16 German: "Life-sustenance." *Goods* might be used in that sense.—M.]
[17 German: "His inwards;" but "bowels" without the supplement "compassion" should by all means be retained.—M.]
18 ἀπ' αὐτοῦ A. B. C. Sin.; the words are omitted only by several unimportant Codd.
[19 German: "Abideth."—M.]
20 μου after τεκνία occurs in Rec. after G. K., but is wanting in the best Codd.—M.]
21 The Article τῇ before γλώσσῃ is wanting in Rec. Sin., but found in A. B. C. G. K. and most of the Codd. verss. and editions. [German: "with the tongue."—M.]; ἐν, omitted by K., is found in almost all the authoritative Codd., including Sin.

EXEGETICAL AND CRITICAL.

The transition. v. 10*b*.

Ver. 10*b*. **Every one that doeth not righteousness, is not of God.**—Thus the Apostle compresses the one, positive, formally taken and described side of the preceding section and having thus fully, concisely and distinctly recapitulated, he now quickly adds the essential characteristic of that righteousness as the leading theme of what follows, viz:

And he that loveth not his brother.—Calvin: "*Hoc membrum vice expositonis additum est.*" It is interesting to compare the progress of thought in this part with that in the first part: this section ch. iii. 10–18 is related to ch. ii. 29 and iii. 1–10 like ch. ii. 6–11 to ch. i. 5 and i. 6—ii. 5; ii. 6, 7, 11: ἡ ἐντολή, ὁ λόγος, ἡ ἀγγελία brotherly love, and ch. iii. 11 the ἀγγελία, ch. ii. 7: ἣν εἴχετε—v. 11: ἣν ἠκούσατε ἀπ' ἀρχῆς as in ch. iii. 11; the ὀφείλειν ch. ii. 6 and iii. 16; and both times after the example of Christ; respectively disclosing our relation to death and life here (vv. 14, 15) and to light and darkness there (ch. ii. 9–11). But this section draws more on life (Cain and Abel v. 12, poverty and benevolence vv. 17, 18) and reaches more into life.

Πᾶς ὁ ποιῶν δικαιοσύνην refers back to ch. ii. 29; iii. 7, but the omission of the Article renders the idea more general and indicates the leading thought with the self-evident reference to God and Christ. Thus ἐκ τοῦ θεοῦ εἶναι denotes here both to be born of God and to be the child of God. Καὶ before ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ is epexegetical, and explains δικαιοσύνη as ἀγάπη; hence it is neither=*proinde* (Episcopius) nor adds a new particular, something different (Rickli, Socinus, who defines ἀγάπη as Christian virtue excelling Jewish legality); nor is ἀγάπη a part or moment of δικαιοσύνη (Bengel, Spener, Neander, Gerlach), but its "substance and nature" (Huther,* also Düsterdieck). Cf. Rom. xiii. 8-10; Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; Jno. xiii. 34 sq.; xiv. 15; xv. 12, 17. "Brotherly love is the sum-total of all right-doing" (Besser), love is the fulfilling of the law. Ἀλλήλους, in the Johannean passages like ἀδελφὸν αὐτοῦ here, denotes brotherly love, the love which Christians have for one another; so also in the corresponding sections ch. ii. 9–11 and iv. 20, 21. Ἀδελφός is consequently not=πλησίον Luke x. 36 (Ebrard, who sees here a contradiction to Matth. v. 44; 1 Cor. iv. 12, but without sufficient reason; Rickli and others).

The commandment of Christ. v. 11.

Ver. 11. **Because this is the message which ye have heard from the beginning, that we should love one another.**—He that loves the brother must be (out) of God, and brotherly love is the deed of righteousness, *because* the commandment is from Him. Ἀγγελία is here =ἐντολή ch. ii. 7. Bengel's remark is only half true: "*liberalissima appellatio, nunquam legem appellat;*" ἐντολή occurs often, but νόμος never. But the *message* implies the *commandment* as indicated by ἵνα. The reading ἐπαγγελία, promise, cannot be sustained without a forced interpretation: it is the goodness, power and grace of God that we should love one another. The commandment of brotherly love has been given from the beginning, since the Gospel has been preached, since you have been Christians; it is and remains indissolubly united with the Gospel and Christianity; ἠκούσατε ἀπ' ἀρχῆς applies to the *first* and to *all* Christians. Ἵνα denotes the *purpose*, the *work to be done* and not only the *substance* or *contents* of the ἀγγελία (Huther), for the reference is not only to the substance of a commandment, but to a commandment specified by means of the message, which lies in the *message given* as a *task*, a *work to be done*.

The opposite in Cain. vv. 12, 13.

Ver. 12. **Not, as Cain was of the wicked one and slew his brother.**—The sentence is imperfect like Jno. vi. 58, and is a *breviloquentia*, of frequent and diversified occurrence in the classics; cf. Winer, p. 646, who cites in a note a parallel sentence from Demosthenes (Mid. p. 415). The comparison is left incomplete, as in animated conversation when there is no room for misunderstanding; there is nothing to be supplied; the reader or hearer knows from the context what is meant. In the present case: Not, as Cain was of the wicked one and slew his brother, (shall it or may it be so with us). [See note 5 in Apparat. Crit.—M.]. Hence it is neither an independent exclamation (Sander); nor need we supply ὦμεν ἐκ τοῦ πονηροῦ (Grotius, Lücke), nor ὃς (Beza, Socinus), nor *sitis* or the like.—Ἐκ τοῦ πονηροῦ refers back to v. 8 as contrasted with ἐκ

[* Huther in a note [2d ed. p. 163] replies to the objection of Ebrard and Myrberg that this could only apply to our love of God and not to our love of the brethren, that in John's opinion Christian love of the brethren is identical with the love of God, because the Christian loves his brother as one born of God. He suggests also that ἀγάπη might be better defined as the "essential exhibition" of δικαιοσύνη—M.].

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τοῦ θεοῦ v. 10*b*. Hence the reference is to the wicked *one*. The sentence specifies the reason of that action, even as v. 8. ποιεῖν τὴν ἁμαρτίαν and ὁ διάβολος ἁμαρτάνει are correlates. [The wild notion of the Rabbis concerning the diabolical nature of Cain may be interesting to the student (Zohar in Genes. iv. 1): "*Rabbi Eleazar dixit: Cum projecisset serpens ille immunditiem suam in Evam, eaque illam suscepisset, reṃque cum Adam habuisset, peperit duos filios, unum ex latere illo immundo et unum ex latere Adami; fuitque Cain similis imagine superiorum h. e. angelorum et Abel imagine inferiorum h. e. hominum, ac propterea diversæ fuerunt viæ istius ab illius viis. Equidem Cain fuit filius spiritus immundi, qui est serpens malus; Abel vero fuit filius Adami; et propterea quod venit de parte angeli mortis, ideo interfecit fratrem suum.*"—M.]. The verb σφάζειν denotes *cultro jugulum aperire ut sanguis effluat*, then to kill, in sacrifice, as the martyrs were slain by the ungodly. Rev. v. 6; vi. 4, 9; xviii. 24. Hence the word does not warrant the inference that the knife was the instrument of the murder (Piscator), but rather denotes that the death of Abel was martyrdom inflicted by an ungodly hand, or finely intimates that Cain, in his hatred, offered a sacrifice to his God, the devil. The next clause, at all events gives prominence to the diabolical character of Cain's deed, the eager question "**And wherefore slew he him?**" being promptly answered thus: "**Because his works were wicked, but his brother's righteous.** Τὰ ἔργα αὐτοῦ πονηρὰ ἦν answers to ἐκ τοῦ πονηροῦ ἦν, and denotes Cain's whole manner of life" (Spener), of which the murder of his brother was one form of expression, his whole manner of life as well as this specific exhibition of it being identical as to cause and origin—namely the devil. For if the wicked one had not influenced Cain's whole manner of life and if that had not been wholly wicked, he would not and could not have committed this specific act of fratricide. The term πονηρὸς, as distinguished from κακός is very significant. πονηρὸς, from πονεῖν or πόνος, denotes toil or hardship (and is opposed to χρηστός, good, honest, useful, friendly, serviceable) and then malignity, *malignus*; κακός, bad, *malus*, is the opposite of ἀγαθός, good and valuable. Rev. xvi. 2; Sir. xxxi. 4; Matth. vii. 11; xii. 35; v. 11; Luke xii. 35; 3 Jno. 10. The inwardly evil nature is κακόν, that which is inimical, hurtful and displeasing to others is πονηρόν. 'Ο πονηρὸς is the most suitable term to describe the nature of Satan, the enemy of God, His kingdom and His people, as well as the works of the devil's children. The additional clause τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια the context requires us to refer to ἐκ τοῦ θεοῦ εἶναι, as pointing out that the piety and the walk of the children of God exactly answering to the law of God are loathsome to the anti-divine world. That devilishness continues still Jno. iii. 19; vii. 7; xvii. 14. Hence the monition:

VER. 13. **Marvel not, brethren, if the world hateth you.**—The same idea is already expressed in v. 1 (διὰ τοῦτο); Cain is the type of the κόσμος (ch. ii. 15–17). "*Magis esset mirabile, si diligerent eos.*" (Didymus). The address ἀδελφοὶ in this connection exerts a beneficial influence: John expresses his love of those whom the world hates and this expression contains a ground of their rejoicing and conveys to them the sweet consolation of the fellowship of love. The particle εἰ is and remains=*if;* if it had been the Apostle's object to describe the hatred of the world as actually present, he might have used ὅτι; but he signifies by εἰ that the readers collectively or individuals at the time being, will not in the end have to endure hatred; but the Indicative μισεῖ denotes that the case will doubtless arise. So Mark. xv. 44 (Vulgate falsely: *si jam odisset*); Acts. xxvi. 8; Winer, *Grammar* p. 307; Kühner, ii. 480 sq. Hence Sander, who makes εἰ=ὅτι, S. Schmidt who makes it=*etiamsi*, and Ebrard who explains=if ever the case occurs, are in the wrong, for the reference is to a necessary condition. ["Εἰ denotes neither a doubt nor only a possibility, for it is not only possible but from the nature of the case *necessary*, that the world hates the children of God; only the form of the sentence is hypothetical, not the thought it expresses. Cf. Jno. xv. 18." Huther. —M.].

Amplification of the Antitheses: Love and Life, Hatred and Death; vv. 14, 15.

VER. 14. **We Know.**—In ἡμεῖς John includes himself among those he had just called ἀδελφοὶ and expresses their confident assurance, the world and its hatred notwithstanding, which is and ought to be a source of strength and consolation. The object affirmed in the sequel shows that the reference is to the experience of believers, of the children of God, and not to the Apostles only, (Lyra) or that it is only the conclusion drawn on the ground of a good conscience, (Estius).

That we have passed over out of Death into Life.—The Prefect μεταβεβήκαμεν signifies an action of the past or the past of an action still continuing in the present, in the condition that has been effected: we *are* those *who have passed over*, Winer, *Grammar*, p. 288, 299. The Perfect must not be taken *per enallagen*, for the Future (Schlichting) or the Present (Didymus, Oecumenius), or the verb must not be construed =*jus* or *spem habere ad vitam* (Grotius, Carpzov). Cf. Jno. v. 24: ὁ πιστεύων—μετεβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν. Of course ἐκ τοῦ θανάτου εἰς τὴν ζωὴν cannot be taken physically but spiritually, but it must be taken as a real fact; it is=γεγεννῆσθαι ἐκ τοῦ θεοῦ, ch. ii. 29: for ἡ ζωὴ is the real life, divine, eternal life (ch. i. 1, 2; ii. 17, 25),=the φῶς and the ἀλήθεια (ch. i. 5; ii. 21, 22) of which the children of God are partakers; the θάνατος is the opposite of this life,=the σκοτία and the ψεῦδος, all of which belong to the ἐκ τοῦ διαβόλου. The Apostle, therefore, does not speak of a sentiment (Paulus) or *caligo, infelicitas moralis* (Semler), but of relations and conditions, of regeneration, of the new life of the reconciled child of God. This implies that those who have not yet passed over, are still or will be ἐν τῷ θανάτῳ before this transition into life in Christ; hence there is not the faintest colour for the assertion of Hilgenfeld, that the Apostle did share the gnostic view of the original metaphysical difference of men.

Because we love the brethren.—From this conduct we may know that relation, from these acts of brotherly love that state of adoption by God. Hence the former is the first and

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this the second and it is false to consider brotherly love as the cause of regeneration or even as a part of justification in order to complete it, and as *conditio gratiose a Deo requisita*, as do the R. Catholics (Estius, Lyra) and the Pelagians (Episcopius). Brotherly love is only the condition of the certainty of the knowledge that we are justified and the children of God, and not the condition of this new life itself. [ζωή and ἀγάπη are really one and the same thing with this difference that ζωή is the *state* and ἀγάπη the *activity* of the believer; from this blissful, eternal life groweth love, and love in its turn worketh happiness and eternal life; hence the Apostle adds—(Huther)—M].

He that loveth not, abideth in death.—As usual (ch. i. 8, sqq., ii. 22, sqq.), the negative is added in a concise, pregnant form. [See note 11 in Appar. Critic.—M]. The statement is quite general "*he that loveth not*," without specifying the object, viz. the brother. The force of the Present μένει should be retained. To be in death is connected, as something permanent, with not loving. They are one in the other, yet not so that the not loving is the cause of the abiding in death, but, as is manifest from the context, so that we may know the abiding in death from the not loving. [The two are identical. Besser, "Where hatred is there is death, where love is there is life; yes, love is life itself."—M.]

VER. 15. **Every one that hateth his brother is a man-killer.**—Πᾶς denotes the universal application of this thought. Not loving is described as equal to hating one's brother. [Not to love=to hate.—M.]; "pure indifference is impossible to the *living* spirit of man" (Huther). Luther rightly observes: *Nova sententia coram mundo, quod non diligere sit occidere.*" Bengel: "*Omne odium est conatus contra vitam; at vita vitam non insectatur; qui odit fratrem, aut illum aut se ipsum vult occidere.*" Lyra (*odisse pejus quam non diligere.*"), Schlichting ("*Qui non amat, nec bene vult nec male; qui vero odit, male vult*"), and others are wrong. Not loving is only the state of quiescence exhibited in acts of hatred. According to our Lord's exposition of the fifth commandment (Matth. v. 21–26) he is an ἀνθρωποκτόνος that hateth his brother. "*Nam quem odimus, vellemus periisse*" (Calvin); hatred is not only a beginning or cause of murder, but a murder in heart, be it a wish, a thought or a purpose or only the passion which afflicts the brother's life without thinking of his death. "*Latro es, antequam inquines manum*" (Seneca). Here is evidently a reference to Cain, v. 12; the case of Cain shows plainly how hatred of one's brother and homicide go together. The word ἀνθρωποκτόνος, only here and Jno. viii. 44, in this place applies to Cain who slew Abel, his brother, in the Gospel to Satan who destroyed, murdered Adam. Notwithstanding this difference, the two passages are connected with each other, the one shedding light on the other. Cf. Lange on John viii. 44; Vol. IV. p. 244 sq.—The devil, having seduced Eve, and Adam through her to sin, to the transgression of the divine law of which death was the penalty fixed by God.—Sin causing mortality is itself a kind of dying, the fall or falling into death [German: The fall of sin, *i. e. the* fall, a fall of death.—M], and sin, born of lust, when it is finished, bringeth forth death (Jas. i. 15); the first sin was a falling from the life created (out) of God into death threatened as a punishment. Thus Satan became the murderer of Adam and Eve in the strictest sense of the word (Wisd. i. 11–18; ii. 23, 24). With the entrance of sin, moreover, there died in Eve the love of her husband whom she had seduced, and in Adam the love of his wife whom he accused to God and on whom he laid the guilt. There hatred and death are again together. In Cain also there was the hatred of his brother united with the murder of his brother, whereby he showed that he was ἐκ τοῦ διαβόλου. Cf. Stier, *Reden Jesu*, Vol. IV. 414 sqq.

And ye know that no man-killer hath eternal life abiding in him.—This concludes the thought: μὴ ἀγαπῶν τὸν ἀδελφὸν v. 10*b* led the Apostle to speak of μὴ ἀγαπῶν v. 14, then of μισῶν τὸν ἀδελφὸν v. 15 and in remembrance of Cain of ἀνθρωποκτόνος; he first said οὐκ ἔστιν ἐκ τοῦ θεοῦ v. 10*b* μένει ἐν θάνατῳ, but here οὐχ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. Before he said, he is in death, but now, in him is not eternal life, consequently death is in him. The Apostle denies that he "possesses permanently and fully" (Lücke) eternal life and thus denotes the "permanent state of death" (Düsterdieck) of him that hates and kills his brother. The Present ἔχει has respect to this present life; it is not *habebit* (a Lapide). Hence ζωὴ αἰώνιος not the future glory (a Lapide, Bede and others). Μένουσαν certainly intimates the existence of eternal life, of baptism, etc., out of or in the word of God by means of Christian instruction and the Christian family-discipline; for the Apostle speaks of and to Christians. But even such gifts of God are consumed by hatred abiding; hence he loses entirely the possession of eternal life, so that nothing thereof abideth in him; μένουσαν is therefore not an intensified *to be* (Huther), nor must the want of the Article be pressed as if the reference were only to powers of the future world (Ebrard). This the Apostle lays down as an undeniable fact of Christian experience and consciousness (οἴδατε); hence they know it not from the fifth commandment (S. Schmidt) or from the Old Testament with its death-penalty in the case of murderers, spiritually interpreted (Grotius, Lücke).

Description of brotherly love, vv. 16–18.

VER. 16. **Hereby have we known love that He laid down His life for us.**—S. Schmidt: "*Ne quis vel se ipsum decipiat, vel ab aliis decipiatur, exponendum etiam erit, quæ sit vera et Christiana caritas.*" First after the example of Christ. On ἐν τούτῳ cf. on ch. ii. 3; on ἐκεῖνος, vv. 3, 7; ii. 6; ἐγνώκαμεν = *cognitum habemus*. Τὴν ἀγάπην should be taken in a general sense without any further qualification: *love.*—Bengel: "*Amoris natura.*" In Christ may be known love, the being and nature of love. Hence we must not supply τοῦ Χριστοῦ (Carpzov and others), or τοῦ θεοῦ (Grotius, Calov, Spener, al.); the Vulgate (*amorem Dei*) constrains the Romanists to do so. Ebrard's explanation is rather forced: "we have known love as consisting in this," as if we had ἐν τούτῳ οὖσαν, and this were described in the following ὅτι as the predicate and as if ἐγνώκαμεν had only an introductory and secondary sense. Both the form (the position of the words) and the thought (to give His life=love) render

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that exposition untenable. The point is that *whereby* love is known: τὴν ψυχὴν τιθέναι (Jno. xv. 13; cf. x. 11, 15, 17, 18; xiii. 37, 38)=*vitam ponere* (Cicero *ad Fam.* ix. 24); this is the highest proof of love; for love imparts her very best, her most precious goods, παραδοῦναι the ψυχή or ἑαυτόν (Gal. ii. 20; Eph. v. 2); this makes Christ the object of the Father's love (Jno. x. 17). The context required here ὑπὲρ ἡμῶν, for our protection; literally over us, who had fallen, were wounded, in danger of perishing from our wounds or in the hands of enemies, fighting against the enemies, protecting us, becoming our substitute and assuming the fight for us: hence it is not exactly identical with ἀντὶ, and yet the two prepositions touch each other in thought "in indissoluble correlation" (Düsterdieck) cf. ch. ii. 2.

And we ought to lay down our lives for the brethren.—From the act of Christ's love for us springs a duty towards our brethren, incumbent on us (ὀφείλομεν); the thought is similar to ch. ii. 8, 6. The example of Christ must not be without corresponding works on our part (ch. iii. 3, 7). The essential union of believers to Christ must exhibit itself in the real moulding of their life after the pattern of Christ, in the use of the imparted gifts and the solution of the task assigned to us by the bestowal of that gift. Cf. Jno. xiii. 34; xv. 12, 13; xxi. 18, 19; Rom. xvi. 3, 4.

VER. 17. **But whoso has the world's goods** (*sustenance of life*).

By the adversative δὲ "John denotes the progress from the greater, which is justly insisted upon, to the less, the non-performance of which, therefore, appears as a correspondingly greater violation of the rule just laid down." (Düsterdieck), Ὃς δ' ἂν makes the sentence quite general. The proverb quoted by Grotius: "βίος βίου δεόμενος οὐκ ἔστι βίος" gives the double sense of life, and the necessaries of life, or the means of sustaining life. Cf. Mark xii. 44 (Luke xxi. 4); Luke viii. 45; xv. 30. Col. v. 12. Beza: "*res mundanæ*," "*des biens de ce monde*." The Genitive τοῦ κόσμου simply points to the sphere to which the βίος belongs, and, according to ch. ii. 17, denotes the profane and worthless character of these goods, as contrasted with the eternal love and the eternal life in Christ. Βίος τοῦ κόσμου is the antithesis of ζωὴ αἰώνιος; the Christian shares the latter with Christ, the former with the world. The reference is not to uncommon wealth, but rather to any kind of property (ἔχῃ, emphatically in anteposition), though it be in limited circumstances, a mere mite, or bread and potatoes. He that hath the means to give and

Seeth his brother have need.—θεωρεῖ pictorially describes the attitude and activity of the spectator; it is not a hasty look, but permanent looking on and into it (Matth. xxvii. 35; Mark xv. 40, 47; xii. 41; Luke xxi. 6; xxiii. 35; Jno. ii. 23; vi. 19, 32; vii. 3; ix. 8; x. 12; xiv. 17; xvi. 10, 16); he has it before him like a picture which he contemplates with calmness and attention, τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα. On the expression and the thought cf. Eph. iv. 28; Mark ii. 25; Acts ii. 45; iv. 35; xx. 34; xxviii. 10; Phil. iv. 6. [He beholds the brother's need with unmoved eye—M.].

And shutteth up his bowels [inwards] from Him.—After the analogy of the Hebrew רַחֲמִים, σπλάγχνα is=καρδία, Prov. xii. 10 and very often in the New Testament. Bengel: "*Cum visceribus clauditur vel aperitur res familiaris. Aspectus miserorum corda spectatorum illico pulsat vel etiam aperit.*" The heart ought to open itself in compassion and sympathy and move and open the hand to communicate; but it is under the aggravating circumstances of his having the means and beholding his brother's need that he shutteth up his heart and turns away from him (ἀπ' αὐτοῦ). The same pregnancy of thought occurs at ch. ii. 28. A similar use of κρύπτειν ἀπὸ may be seen at Luke xix. 42; Jno. xii. 36 *b*. Hence we need neither supply ἀποστρεφόμενος (Carpzov), nor ἀπὸ=*coram* (Socinus). [This was the case of Dives. He *saw* Lazarus flung at his gate, Lazarus desiring to be fed with the crumbs which fell from the rich man's table, but he desired *in vain;* Dives *saw* him lie in misery; the dogs had pity and sympathized with the poor man, but Dives, who fared sumptuously *every day*, looked with unpitying eye on his brother's distress; he saw in him a *beggar*, not a *brother*. See Augustine, Serm. 178, c. 3, and Massillon's beautiful Lent Sermon on this subject.—M.]—The negative is emphatically expressed with an implied paracletical inference in the interrogative sentence:

How abideth the love of God in him?—A similar construction may be seen ch. iv. 20; Jno. iii. 12; v. 47. The substance of the question answers to v. 15: οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν, where eternal life not abiding and even not being in him is inferred from the non-existence of brotherly love, while here the non-existence of the love of God is inferred from the same premises. Ἀγάπη τοῦ θεοῦ is our love to God and indicates the motion of eternal life to its fountain, as in ch. ii. 5. This love to God does not abide, where it does not become operative and preserve its vitality in the active exhibition of brotherly love. Hence it is neither *God's love to us* (Calov), nor *the love prescribed by God* (Socinus, Grotius), nor the love which answers to that of God and Christ (S. Schmidt).

Final exhortation. v. 18.

VER. 18. **Little children, let us not love** [German: *that we do not love*] **in word, nor with the tongue, but in deed and in truth.**—The affecting address, τέκνια, denotes at once the geniality and zeal of John; his earnestness is brought out in the rapid, hortatory, all-embracing expression: μὴ ἀγαπῶμεν. The four substantives occur in pairs and as correlates. First: λόγῳ and τῇ γλώσσῃ to describe false love; then: ἐν τῷ ἔργῳ and (ἐν) ἀληθείᾳ. It is important to note that the first pair in the *Dative* indicates only the means by which love is or becomes operative, while the preposition ἐν which by the copula καὶ belongs also to ἀληθείᾳ denotes the element wherein it moves (Jno. iv. 24). The first pair simply denotes the outwardness of a love which only makes use of words and the tongue, while the contrast indicates that it is destitute of *deed* and *truth*, that it is of real activity and in-

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ward heartiness which are the characteristics of true love. The Apostle accordingly annexes to λόγος, the word, which possibly might announce or accompany the deed, the emphatic μηδὲ τῇ γλώσσῃ, the Article serving the purpose "*of rendering the expression more conspicuous*" (Lücke); *the* tongue, "*as the member appointed to utter the word*" (Huther); so that love is not simply the word which might flow from the heart and be the instrument of its application, but stops with the tongue, the means and sole instrument of the word which does not proceed from the heart. Therefore λόγῳ is contrasted with ἐν ἔργῳ and τῇ γλώσσῃ with ἐν ἀληθείᾳ.—Ἔργον and λόγος frequently connected together, as in Luke xxiv. 19; Acts vii. 22; sometimes λόγος and δύναμις (1 Cor. iv. 19, 20), or λόγος and δύναμις καὶ πνεῦμα ἅγιον καὶ πληροφορία (1 Thess. i. 5) are placed in opposition. Bengel: "*Sermone otioso, lingua simulante.*" Lyra says excellently: "*Verbo, facto nihil; lingua fallaci; hic amor non solum, fictitius et vanus, sed etiam proditorius.*" Τῇ γλώσσῃ denotes "the hollow nothingness," "the purely outward babble which without inward truth produces only a hypocritical show" (Düsterdieck). Hence we need not supply μόνον to λόγῳ (Bede, Socinus, Sander and others); and Grotius is also wrong who chiastically [*i. e.* crosswise—M.] opposes: λόγῳ and ἀληθείᾳ, γλώσσῃ ἔργῳ, thus: "Verbo *amat qui prædicat a se diligi proximum, non autem* vere *diligit*; lingua *diligit qui egenti* dat *bona* verba." Nor is Huther right, who takes τῇ γλώσσῃ and ἀληθείᾳ as epexegetical additions without introducing a difference to λόγῳ and ἔργῳ respectively, as if the two words of each member expressed only *one* idea [He says, to express the idea mathematically, that λόγῳ: γλώσσῃ=ἐν ἔργῳ: (ἐν) ἀληθείᾳ.—M]. Compare ἀγαπᾷν ἐν ἀληθείᾳ 2 Jno. i.; 3 Jno. 1, and Jas. ii. 15, 16.

DOCTRINAL AND ETHICAL.

1. All the doings (ποιεῖν τὴν δικαιοσύνην v. 10*b*, ἔργα δίκαια and ἔργα πονηρὰ v. 12) and all the dispositions (ἀγαπῶν v. 10*b* and v. 14, ὁ μισῶν v. 15) of men points to a deeper ground, a fellowship with God or with Satan which is not discernible *per se*, neither to others nor to the respective persons themselves, but discernible by their disposition and doing.

2. The grossest transgression, e. g. the fratricide of Cain, is never alone, but exhibits itself as one of many, as one of a greater complex of manifold transgressions and plainly indicates, that matters must be bad in other respects, because otherwise this would not have happened (v. 12).

3. Like attracts like, unlike repels unlike: love and antipathy are reciprocal. The Christian need not be surprised that the world from which he has separated himself, has turned away and remains alienated from him, dislikes and hates him; it is just so with himself, with this difference, that the world hates to persecute and destroy, whereas the Christian strives to improve and to overcome.

4. Before it can be said: μεταβεβήκαμεν ἐκ τοῦ θανάτου (v. 14), we are ἐν τῷ θανάτῳ, ἐκ τοῦ πονηροῦ. Consequently:

1. Before such a stepping forth has taken place and without it, no one is a child of God.

2. Such stepping forth is indispensable in the case of any and every one who desires to become a child of God.

3. It is possible to all who are called to become the children of God.

4. The children of God and the children of the world are perfectly alike in kind and nature before the difference connected with such transition sets in.

5. Consider that those who are not yet brethren, may and shall become brethren as well as thou.—Indeed, it is not said *here* how it comes to pass, but it is plainly stated and may be seen at Jno. v. 24, a passage to which the Apostle unmistakably refers here, and from which may be inferred what is said here and well expressed by *Scholiast* II.: τὸν λόγον αὐτοῦ δεξάμενοι, of course ἐν πίστει. But we must not by any means say with the *Roman Catholics* that although *faith* produces the *beginning* of our justification before God, yet *the love to God and to our neighbour increases the same.* This love is simply the sign and mark of recognition that our justification has taken place, that we are justified. Augustine accordingly says very correctly: "*Redeat unus quisque ad cor suum; si ibi invenerit caritatem fraternam, securus sit—jam in dextera est.*"

5. The principle affirmed at v. 16 as a duty (ὀφείλομεν) with reference to the example of Christ *that we also should lay down our lives*, is a general one. We must not regard it with the Roman Catholics as a counsel (*consilium*), but view and observe it with Evangelical Christians as a precept (*præceptum*). It applies not only to priests or saints, but to all Christians: "*Ministri verbi non debent fugere in periculo pestis*" (Luther); neither physicians in case of a pestilence, nor parents and brothers and sisters, nor the government in seasons of insurrection, nor soldiers in war, in the fight, before a battle, nor a mother when she has to nurse her child, nor a man when duty calls. This saying, moreover, must not be treated casuistically after the manner of Socinus, who thinks a Christian ought to die for a non-Christian if thereby his soul may be saved, or if the preservation of a brother is more necessary to the common weal than his own; or after that of Ammon (*Sittenlehre* 3, 24 sq.) be set aside, who thinks it right that in common danger of shipwreck, fire or self-defence, men are justified to kill others if they cannot save their own life in any other way. Düsterdieck rightly observes: "Concrete directions respecting the practical application of the principle can only be given in the connection of a complete system of Ethics in which especially the duties of Christian self-preservation and the virtues of Christian prudence and simplicity as well as those of Christian self-denial and Christian courage must be exhibited not as limitations, but as sacred ordinances of the fully valid evangelical principle as described by St. John." As St. Paul says 1 Cor. iii. 22: πάντα ὑμῶν ἐστιν—εἴτε ζωὴ εἴτε θάνατος and at Phil. i. 21 calls: τὸ ἀποθανεῖν κέρδος, so the giving up of one's own life in the calling and for the love of Christ is an ἀποθανεῖν τῷ κυρίῳ (Rom. xiv. 8). Cf. Matth. x. 39; xvi. 25.—

6. The duty of beneficence is universal; it relates as much to the rich as to the poor; it is immaterial whether a man has much or little of the

βίος τοῦ κόσμου. The having much or little determines the giving with or without self-denial, with or without deprivation, consequently the giving with ease or with difficulty. But nothing is said here on that head or on the situation of the necessitous, his greater or lesser need, which may be very extraordinary; nor is any thing said of the worthiness or unworthiness of the necessitous. But the remark of Luther has a very important bearing on the care of our parochial poor; he says: "*Vult nos de nostro largiri; non de alieno aut communi, sicut stulti Anabaptistæ faciunt, qui tollunt proprietatem rerum, sine qua non possunt respublicæ consistere.*" *Private charity*, even *personal* charity, is here distinctly referred to. In this connection it must be supposed as ranged under the *fifth* commandment.—Its opposite is *Stoicism* which includes also compassion among the passions to be left off: σοὶ μὴ ὀργὴν εἶναι, μὴ μῆνιν, μὴ φθόνον, μὴ ἔλεον.

7. We must not think lightly of the *word* and its instrument, the *tongue*. But as the *mouth-work of hypocrisy* is hateful to the Lord (Matth. vi. 5), so the *mouth-work of brotherly love* is equally hateful to John, since neither the word nor the tongue is in the service of the love of the heart and speaks or is spoken *separate* from the heart and *contrary to* the life in the heart. The friendly utterance of the mouth must and ought to be in the case of Christians the friendly utterance of the heart. Otherwise it is only a μόρφωσις τῆς εὐσεβείας without the δύναμις (2 Tim. iii. 5). For the contrary see, Matth. xii. 34, 35; Rom. x. 8-10.

8. These concrete particulars of the laying down of our lives, of communicating the sustenance of life and of the love to our brother in deed and in truth plainly and pathetically indicate that regeneration and adoption by God, (ch. ii. 29) if it is a reality, penetrates, as the central life-power the whole periphery of life, so that we read not only of a εὐσέβεια but of εὐσέβειαι, 2 Pet. iii. 11 and even of the θεοσέβεια δι' ἔργων ἀγαθῶν (1 Tim. ii. 10). For the diversity of good works induced by the faith of the heart makes it evident to others that the Christian sonship is not a show, but power and truth; his conduct towards the brethren *reveals* his relation to God the Father and this relation *produces* such conduct.

[The Apostle's declaration that every one that hateth his brother is a murderer or man-killer embodies the well known ethical principle that the moral quality of an action does not belong to the outward act, nor to the conception of it, nor to the resolution to carry it into effect, but to *the intention*. Hatred in St. John's view, is murder committed in intention, and he that cherishes hatred towards his brother stands convicted of murder before God and at the bar of his own conscience.—M.]

HOMILETICAL AND PRACTICAL.

The twofold piety of a child of God; 1. Obedience to the Father; 2. Love of the brethren.—Like the elder brother thou mightest stay with the Father and work in His field, be envious of and take offence at the friendly reception accorded to the younger son by the Father in the parable of the prodigal (Luke xvi). Cain was the elder brother. This applies primarily to the servants of the Church but it applies also to many others. Cain did not hate Abel because of his herds, for he had his fair fields; or because of his parent's love, for he was his mother's pride; or because of personal beauty or any outward, temporal good; but he hated him because of his piety, on account of the favour he found before God.—Cain [קַיִן a lance a spear, a weapon.—M.], called by Eve in feminine rashness her weapon, and in maternal vanity favoured and spoiled by her, made his offering of anything he found without any particular discrimination as to its quality, while Abel, disregarded and neglected, carefully selected the best of the best and presented it as an offering to his God.—Thou art able to take the life of thy brother's body but in doing so thou forfeitest thy own immortal life; thou becomest a man-killer in respect of thy brother's body, but in respect of thyself, a suicide, even a suicide of thy soul; depriving thy brother of his bodily, earthly life, thou deprivest thyself of thy spiritual, eternal life.—Three difficult questions: 1. Canst thou hate those whom God loves? 2. Darest thou shorten or waste the term of grace which God accords? 3. Wilt thou cast from thee the gift of God in thee, eternal life?—Threefold exhibition of brotherly love: 1. Laying down one's life for the brethren at duty's call. 2. Communication of one's possessions to the needy brethren. 3. Friendly and sincere readiness to oblige and aid the brethren.—Three things thou hast for the benefit of others: Body and life, goods and property, hand and heart.

EPISTLE TO DIOGNETUS [cap. vi]:—As the soul is in the body, so are Christians in the world. The soul dwells in the body but is not of the body; so Christians also dwell *in* the world, but are not *of* the world. The invisible soul is, as it were, keeping guard in the visible body; this is the mark of Christians as long as they remain in the world: their piety is invisible. The flesh hates and wars against the soul, which (the soul) is, however, by no means wronged [ἀδικουμένη= *affecta injuria*.—M.] by it because it (the soul) forbids the indulgence of the lusts of the flesh; so the world hates the Christians, although they by no means wrong it but only resist the lusts of the world. The soul loves the flesh and the members which hate it; so also Christians love their enemies. [Cf. Matth. v. 44.—M.]

BASILIUS:—Because the devil's hatred cannot reach God, he seeks to hurt and destroy man, the image of God.

AUGUSTINE:—The Christian lives, but, as it were, in winter; the root is alive but the boughs look dry; the living pith and marrow is within, and within are hidden the leaves and the fruits —but they wait for summer.

AMBROSE:—"*Nemo dicat proprium, quod commune est; esurientium panis est, quem tu detines; nudorum indumentum est, quod tu recludis.*"

LUTHER:—The world is a den of murderers, subject to the devil. Would we live on earth we ought to be satisfied with being guests therein and putting up at an inn whose host is a roguish host, whose house bears the sign and title over the door: "*Murder and lie.*" For Christ Himself did affix such a sign and title to his house right

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over the door by saying that He is a murderer and a liar. A murderer to destroy the body; a liar to seduce the soul.

STARKE:—Because God is Love and loves those who are born of Him, therefore love of the brethren is also the mark of the regenerate.—Art thou tempted with the thought that thou art without the grace of God, without the adoption, without salvation: be of good courage! If thou really and heartily lovest the godly, yea even the wicked and thy foes, thou mayest be quite sure that all these blessings are thy own.—Good Christian, whenever thou readest and hearest some portion of Divine truth, consider well the purpose of God in announcing it and shape thy course accordingly.—Contrary dispositions are not uncommon among actual brothers; the one may be good, the other bad, the one may be saved, the other damned.—The power of Satan over those children is so great that he changes even natural love into hatred.—Mad features of the ungodly! they cannot bear that the works of others are good—why? What is it that envy will not do? They also do not like it because it puts them to shame and sometimes becomes the means of their punishment.—Happy state of believers as contrasted with that of unbelievers! The former truly live, the latter are dead though their body is alive. We mourn for the dead—how much more ought we to mourn for the ungodly, for they are spiritually dead, before they die, and if they die, they fall into eternal death.—God has not only connected the hand but also the mouth and the heart with the fifth commandment.—Hatred is not a trifling sin of infirmity compatible with a man's continuing in a state of grace, but so great a sin as to entail the loss of eternal life, which is irrecoverably lost while hatred lasts. He that hates is a double murderer, he wants to hurt others and deprives himself of eternal life.—To have had life does not render us blessed; but he is blessed with whom eternal life *abides*.—It is one thing to have this world's goods and another to covet them: the one is the blessing of God, the other covetousness.—Poverty is no disgrace: a man may be poor and yet be the child of God, the brother of Christ and of good Christians.—Doing good to the poor is not only incumbent upon the rich, possessed of great abundance, but to every one who has this world's goods and is able to communicate; even as every one has to work, also for this purpose, that he may have something to give to the poor.—Love is blind in not having respect to the person of the poor, whether it be known or unknown, strange or native; but it is not blind in taking cognizance of the need it is to relieve.—Do not always wait for a poor brother's application, begging, supplication and appeal to thy love; many are ashamed to disclose their need; but if thou knowest thy brother's case, show pity unasked and joyfully.—If unable to do anything else, thou canst love with the tongue by words of good counsel and consolation; but see that thy heart be with thy tongue.—The greatness of a benefaction does not determine its worth before God, nor does its smallness lessen it; a great benefaction without sincere love is small, even nothing before God; but a small benefaction prompted by sincere and hearty love great in God's sight.

NEANDER: As Cain hated and slew Abel in consequence of the contrast between a godly and an ungodly disposition, so the world hates and slays the children of God in consequence of the same contrariety of disposition. Hence the world and the children of God are ever at war like love and selfishness. Hence Christians need not be surprised, if the world hates them. This is to them the stamp of the divine life, the possession of which renders them the opposite of the world.

HEUBNER. Being without love makes men like Cain, whose kind is not extinct. The mind of Cain is to destroy the hated children of God; literary murder also belongs to this head. As to its secret, inmost tendency, all hatred aims at murder.—The duplicity of mankind was prefigured in the case of Cain and Abel; this dichotomy runs through the whole Bible. Cain is the prototype of the evil and unloving, Abel the prototype of Christ.—A Christian *Nil admirari*, Ps. xxxvii. Hatred and enmity is that which disquiets, vexes, excites and disconcerts the natural man most. But the Christian is bidden not even to be surprised at it! He knows the world, is aware of what he has to expect of it, he is at peace with God, lives a life of introversion, is so well rooted and grounded in God, so abundantly satisfied with the grace of God, that the world's hatred does not disturb him. God is his fortress: but he must not leave that fortress.—Where the hatred of the world has not yet fully developed, there is most surely a want of decided Christianity.—Love displays its most glorious beauty under the world's hatred. The Christian loves while the world has no idea of the existence of his love.—Formerly this world was extra-Christian, but now there is a world on the soil of the Christian Church. Is it offensive, hostile, presumptuous to speak of this difference? then it is the fault of the Bible, of Jesus Christ. We ought to hold up a mirror to all: you are either this or that. But it would be presumption to refer individuals to the class to which they belong, for this is the prerogative of God.—*Death* is the state of insensibility and impotence with respect to whatever is good and godly, the conscience is blunted and without receptivity, the heart is dead without any emotion, or interest in religion. *Life* is activity, emotion, a sense for, an impulse to and ability for the holy, a work after the will of God, a state of holiness, of a walk well-pleasing to God. *Brotherly love* is mentioned as a criterion, as a test of life.—Think of hatred as the root and beginning of murder. Often a bitter grief is to others more deadly and vitally injurious than a gross bodily injury.—Distinguish between that which passes with men and that which passes with God.—Never make room for secret anger: or life, the Holy Ghost will depart from thee.—The unloving thinks more highly of lifeless, worthless metal than of the living man created in the image of God.—What can you accomplish with the metal? Refresh the weary, comfort their hearts and dry their tears! Then you transmute stones into bread, earthly treasures into heavenly.—The word is only the shadow of the deed and by no means an equivalent of love or gratitude. (Themistius).

BESSER:—Where hatred is, there is death;

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where love is, there is life; yea, love itself is the life.—Thus Luther showed that he was willing to lay down his life for the brethren when in the year 1527 he stayed at Wittenberg with those who were stricken with the plague. So the ancient historian Eusebius narrates how a pestilence at Alexandria brought out the difference between the Christians and the pagans. So *Hans Egede* laid down his life when for the sake of the poor Greenlanders he exchanged his comfortable parish for hunger and cold, for unspeakable toil and sufferings; and the coast of Africa, also, lined with grave-hills with the seed of the negroes proclaims the love which is stronger than death. Would that it might be said of the Christians of our time what Tacitus said of the Christians, viz.: that they are as inflexible concerning their faith, as they are ready in the exhibition of mercy.—How can he live on God's compassionating love in whom no compassionating love does live?

On the Epistle for the second Sunday after Trinity, 1 *Jno. iii.* 15-18.

HEUBNER, during the siege of Wittenberg, in 1813, preached on the hatred of the world to which Christians are exposed, and said, notwithstanding the presence of the French garrison, when he came to speak of deserved hatred: the hatred is deserved, which visits the tyrant who sacrifices thousands and the welfare of thousands to his lust of rule.

The Christian under the hatred of the world.

1. How dignified is his demeanour in bearing it a. with calmness, composure and patience (v. 13); b. with the consciousness of his innocence, his love, as known to God (v. 14); c. with the hope of being one day justified (v. 2); 2. how holily he uses it: a. as a warning against all the motions of hatred (v. 15); b. as a challenge to become more like Christ in love (v. 16); c. as an instrument to reconcile the world to himself by love (vv. 17, 18).

Motives of comfort for Christians under the world's hatred. 1. (v. 13). They are unknown and misunderstood; 2. (v. 14); they become conscious of their life; 3. (v. 15); they are encouraged to fight against all unlovingness; 4. (v. 16); they resemble Christ; 5. (v. 17); become more and more assured of the love of God; 6. (v. 18); they hope to gain their enemies over.

The mind of the Christian and of the world opposed to each other in love and hatred. 1. To hate is natural to the world, to love to the Christian (vv. 13, 14); 2. Hatred destroys, love sacrifices the life (vv. 15, 16); 3. The world shuts up, the Christian opens the heart (v. 18).

Whither do we come if the spirit of love leaves us? 1. Answer: we come from the fellowship of the saints to the fellowship of the world (v. 13), from the life of God to spiritual death (v. 14), to vice and shame (v. 15), to forfeiting our salvation and the fruits of the death of Christ (v. 16).—2. Application: learn the worth of true love (v. 16), fight against every motion of unlovingness (v. 17), practise love in deed and in truth (v. 18).

The strong warnings given to Christians against an unloving mind.—Love appears most beautiful under the world's hatred.—Love, a sign of life.—It is only by love that a Christian can know whether he is a child of God or regenerate. 1. The truth. 2. The laying to heart being reminded of this truth.

F. A. WOLF:—*The Apostolical refutation of the principal errors prevailing on the subject of Christian love:* 1. The *fate* of love, 2. The *reign* of love, 3. The *value* of love, 4. The *origin* of love.

CASPARI:—*Of the nature of true love:* 1. Its consolation, 2. Its powers, 3. Its purity.

KAPFF:—*How necessary true brotherly love is,* 1. As a test of our spiritual life; 2. As a condition (?) of eternal life.—*The Law and the Testimony: Of Brotherly Love.* I. Motives. 1. The contrast of Cain; 2. Marks of discipleship and regeneration; 3. The passing away and perdition of the hater. II. Marks. 1. Laying down one's life; 2. Communication of one's goods; 3. Love in deed.

The true life in love and certain death in hatred: 1. The ground, fruit and nature of the true life; 2. Certain death in hatred of the brethren, as to ground and nature.

Brotherly love. 1. Who are our brethren? 2. How do we love the brethren? 3. What moves us to such love?

How operative is the love which flows from the living knowledge of the sacrificing love of Christ! 1. It takes us from death to life; beloved of God in Christ, we love. 2. It alone is able to bear the hatred of the world without ceasing to love (Matth. v. 39-42). 3. It is not only love in words and with the tongue, but in deed and in truth.

We know that we are born of God, for, 1. The world hates us; 2. We love the brethren; 3. We hate hatred, but not the hater; 4. We lay down our life for the brethren.

A heart-test of what spirit we are (Luke ix. 55, 56; Jer. viii. 6). 1. For the satisfaction of the righteous who in their love grieve over the world's hatred; 2. For the terror of the ungodly who hate their neighbour without fear or anxiety; 3. for the awakening of the hypocrites who love their neighbour only in appearance.—*Questions of Confession.*

[IGNATIUS:—(*ad Smyrn,* 6.): "Observe those who are heterodox with regard to the grace of Christ, how contrary they are to the mind of God. They have no regard for love,—περὶ ἀγάπης οὐ μέλει αὐτοῖς—they do not care for the widow, or the orphan, or the hungry or the thirsty."—M.].

[WORDSWORTH: (on v. 16).—"*And we ought to lay down our lives for the brethren;*" a remarkable saying on the duty of Christian martyrdom. It was probably suggested by the seductive tenets of the false teachers (οἱ πλανῶντες mentioned 1 Jno. ii. 26; iii. 7), who courted popularity in times of persecution; by alleging that provided a man had *knowledge* of the doctrines of Christianity as delivered by them, and adopted their theories, it was not necessary for him to *expose* himself to any *danger* in the maintenance of the faith, much less to *endure martyrdom and to lay down his life for the brethren:* but that he might freely associate with *the heathen in their worship,* and eat things *offered to idols.* This was particularly the doctrine of the *Simonians* (Origen *c. Cels.* VI. p. 282; Euseb. II. 13), and of the *Nicolaitans* (Rev. ii. 15. Irenæus I. 23) and of the *Cerinthians* (Philastr. *hær.* c. 36).—Tertullian wrote his book called *Scorpiace* against these notions and he refers to this passage in proof of the *duty of martyrdom,* c. 12.—M.].

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[MACKNIGHT: (vv. 14. 15):—According to the Apostle in this place, the surest mark, by which we can know our actual state, is to consider whether we possess that characteristic disposition towards our brethren, which the Christian religion enjoins. The high encomiums, passed in this and the following verse on love to mankind, are not to be so understood, as if no virtue but benevolence were necessary to complete the Christian character. The virtues have all such a connection with each other, that they cannot subsist separately. And therefore, if one really loves his brethren, he will not only be charitable to the poor, but he will be just in his dealings, true to his promises, faithful in all the trusts committed unto him. In short, he will carefully abstain from injuring his neighbour in any respect, and will perform every duty he owes to him, from a sincere principle of piety towards God, whereby his whole conduct will be rendered uniformly virtuous.—M.].

[SECKER:—If we do a person no harm, yet if we *wish* him harm, St. John has here determined the case, "Whosoever hateth his brother is a murderer." For indeed, hatred not only leads to murder, and too often, when indulged, produces it unexpectedly; but it is always, though perhaps for the most part in a lower degree, the very spirit of murder in the heart; and it is by our hearts that God will judge us.—M.].

[CLARKE: (on v. 15).—This text has been quoted to prove, that *no murderer can be saved.* This is not said in the text; and there have been many instances of persons who have been guilty of murder, having had deep and genuine repentance; and who, doubtless, found mercy from His hands who prayed for His murderers, *"Father, forgive them, for they know not what they do."* It is, however, an awful text for the consideration of those who shed human blood on frivolous pretences; or in those *wars* which have their origin in the worst passions of the human heart.

(On v. 17).—Here is a *test* of this love: if we do not *divide our bread* with the hungry, we certainly would not *lay down our life* for him. Whatever love we may pretend to mankind, if we are not charitable and benevolent, we give the lie to our profession. If we have not bowels of compassion, we have not the love of God in us: if we *shut up* our bowels against the poor, we shut Christ out of our hearts and ourselves out of heaven.

(On v. 18). There is a good saying in *Yalcut Rubeni*, p. 145, iv. on this point: "If love consisted in *word only*, then love ceaseth as soon as the word is pronounced. Such was the love between Balak and Balaam. But, if love consists not in *word*, it cannot be *dissolved;* such was the love of Abraham, Isaac, Jacob, and the rest of the patriarchs which were before them."—M.].

[TROWER: (on v. 17).—"What a picture is here brought before us, of a Christian possessed of this world's good, and seeing his brother have need; yet turning away his eyes, and hardening his heart against the claims of charity, shutting up his bowels of compassion from him! How unlike Him who, though He was rich, yet for our sake became poor, that we through His poverty might be rich. May we learn more and more that whatever share we enjoy of "this world's good," is intrusted to us as stewards for God; and that all pretence of possessing Christian love is vain, unless we minister freely to the necessities of our brethren what we have so freely received. Hereby alone can we know that we are of the truth, and can assure our hearts before Him."—M.].

[STANHOPE:—The good we would do, but cannot, shall be rewarded; and the evil, which we are disposed to do, though not actually done, shall be punished. Hence, if a man keep malice, though but in his heart, if he wish or rejoice at the misery or harm of his brother, this man is, in the eye of God, and of the Gospel dispensation, a murderer.—If some sudden change befalls my neighbour's fortunes, the diminution of his honour or estate, the blemishing his credit and reputation, and I feel a secret pleasure in such calamities, can it be charity that ties up my tongue from bitterness or slander, or my hands from invasion and cruelty? No, certainly.—He that triumphs in mischief and doth not act it himself; he that is fond of and cherisheth a scandal, but forbears to raise or spread it; it is not religion, but some other consideration, by which even this man is restrained. But alas! how few are there, in comparison, who think themselves bound to stop here! How few who, while they hold their hands from action, make no scruple to give their tongues a liberty of speaking "all words that may do hurt," and so contribute to the disgrace and grief of their injured and afflicted brother! and if they, with these sharp razors, wound and mangle a bleeding reputation, would not the same malice unsheath their sword and thrust it into his bowels, if their own safety, the fear of human laws, or some other prudential consideration, did not bind their hands, which leaves their tongues and thoughts at liberty? For, were religion, were the fear and love of God, their check, they would prevent the very beginnings of malice. This tells us that we must be compassionate and kind; that we must do to every man whatsoever we would that he should do unto us; that but to meditate or delight in evil is a sin, and that no instance of goodness should be wanting which the circumstances of any brother render seasonable for him to receive, and ours have put in our power to give; that a design of making him uneasy is not one whit less murderous and guilty, because not prosecuted in tenderness to one's self, and not to be effected with impunity. Thus God interprets it, and by this rule He will proceed with us; for He declares Himself a trier of the heart, and that in our last great reckoning, "every secret thing shall be brought into judgment."—M.].

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5. *The glorious consequences of our adoption by God.*

CHAPTER III. 19-24.

19 And[1] hereby we know[2] that we are of the truth[3], and shall assure[4] our hearts before
20 him. For[5] if our heart condemn us[6], God[7] is greater than our heart, and knoweth
21 all things. Beloved, if our heart condemn us not[8], *then* have[9] we confidence toward
22 God. And whatsoever we ask[10], we receive of[11] him, because we keep[12] his command-
23 ments, and do those[13] things that are pleasing in his sight. And this is his commandment, That we should[14] [15]believe in the name of his Son Jesus Christ, and love
24 one another, as he gave us commandment. And he that keepeth his commandments dwelleth[16] in him, and he in him. And hereby we know that he abideth in us, by[17] the Spirit which he hath given us.

Verse 19. [1] Καὶ, though wanting in A. B., is found in C. G. K. *Sin.*, many cursives and versions.
[2] γνωσόμεθα with A. B. C. Sin; γιγνώσκομεν G. K.; another reading is γινώσκομεθα, *cognoscemur*. [German: We shall know.—M.]
[[3] German: "Out of the truth."—M.]
[[4] German: "And shall *persuade* our hearts before Him."—M.]
Verse 20. [5] ὅτι, is written by Lachmann ὅ τι, only after A, which reads ὅτι ἄν. [German: "because."—M.]
[6] καταγινώσκῃ is the reading of the best *Codd.* also of *Sinait;* elsewhere καταγινώσκει.
[7] ὅτι before μείζων, B. C. G. K. Sin. is well authenticated [and adopted in the German which reads: "Because God is greater etc."—M.]
Verse 21. [8] καταγινώσκῃ, elsewhere καταγινώσκει, Sin;—κω, is at all events an error of the pen like ἔκπροσθεν v. 19, ἔσσφαξέν v. 12—Besides A. omits the first, and B. C. the second ἡμῶν, but both occur in G. K. Sin; and B. C. testify for the former, A. for the second.
[9] ἔχομεν well supported instead of ἔχει B, ἔχωμεν, *habeamus*.
Verse 22. [[10] German: "And whatsoever we may ask."—M.]
[11] ἀπ' αὐτοῦ A. B. C. *Cod. Sin;*—παρ' αὐτοῦ G. K.
[12] τηρῶμεν A. K. *Sin.* is probably a slip of the pen for τηροῦμεν.
[[13] καὶ τὰ ἀρεστὰ κ.τ.λ. "And do *the things*, etc.;" the demonstrative pronoun is unnecessary and is not used in most of the versions, the German renders "and do the well-pleasing before Him."—M.]
Verse 23. [14] πιστεύσωμεν B. G. K.—A. C. Cod. Sin. πιστεύωμεν.
[15] ἡμῖν after ἐντολὴν in Cod. Sin. before or after ἔδωκεν in the best authentic *Codd.*
Verse 24. [[16] German: "abideth" to be retained to preserve the uniformity.—M.]
[[17] ἐκ τοῦ πνεύματος=of the Spirit; so German.—M.]

EXEGETICAL AND CRITICAL.

Transition and first consequence: the assurance of being of the truth.

VER. 19*a*.—**And hereby we shall know that we are of the truth.**—The connection is by the copula καὶ; the Future γνωσόμεθα is occasioned by the hortatory form of v. 18: μὴ ἀγαπῶμεν, the sense being: "If we love ἐν ἔργῳ καὶ ἀληθείᾳ, we shall know thereby that etc." (Huther); the object of our knowing, ὅτι ἐκ τῆς ἀληθείας ἐσμὲν, is defined by what is said in v. 18. Thus close is the connection of the Apostle's argument with the preceding section in which he treated of obedience to the commandments of God and more particularly of brotherly love (v. 10—v. 18). Ἐν τούτῳ refers to what precedes, as in ch. ii. 5b., and not to what follows as in ch. ii. 3.—V. 19 is plainly connected with v. 18, not with v. 10 (Rickli, de Wette), or v. 14 (Lucke). The Future has here the same sense as in Jno. vii. 17; viii. 31, 32; xiii. 35, denoting the possibility of a case which may justly be expected to arise. Winer, *Grammar*, p. 294, sq.—Ἐκ ἀληθείας εἶναι requires to be interpreted like ἐκ θεοῦ εἶναι, τέκνον θεοῦ εἶναι both on account of the force of the preposition ἐκ which signifies *principium vel ortum*, and of the pregnant sense which John attaches to the word ἀλήθεια. It is the truth eternal, originating in and springing from God revealed in Christ, testified to by the Holy Spirit as the Spirit of truth, the real substance of the Gospel, and designed to be expressed in the life of believers; it comes nearest to the idea of φῶς, and we ought therefore to compare the term: υἱοὶ φωτός (Jno. xii. 36). Cf. Jno. xviii. 37.—It is not covered by ἐκ θεοῦ εἶναι, but should be combined with it. The truth (out) of God is the nature of those who love the brethren and a well of life in them.—Hence we must not explain with Bede: "*ex veritate quæ Deus est*" (so also Calvin, Rickli and others), or with Calov: "*ex verbo veritatis*" (so also Spener, Bengel, Lücke, de Wette), and still less understand with Jachmann "*the true religion*," or with Nösselt: "*doctrina divina*," or with Semler: "*perfectior vita.*" These definitions do not explain the idea ἀλήθεια. Nor must we weaken the force of the preposition ἐκ and explain with Oecumenius: "ἀληθεύειν," or with a Lapide: "*veracem esse, veraciter ambulare*," or with Socinus: "*vere talem esse, ut quis se esse se profitetur*," or with Grotius: "*congruere evangelio.*"

Second consequence: An assured heart before God, vv. 19*b*. 20.

VER. 19*b*. **And we shall persuade our hearts before Him.**—Πείθειν either to convince or to persuade; the object καρδίας ἡμῶν points to a difference within the personality, qualified by καταγινώσκῃ and hence perceptible. It is an ethico-religious difference: the accusation and condemnation of our heart against our own person. The Apostle designates by καρδία the inmost seat of the emotions (Jno. xiv. 1, 27; xvi. 6, 22), the source of our actions (ch. xiii. 2), and here also the judge within; συνείδησις in John, occurs only in the spurious passage ch. viii. 9, but is frequently used by Paul (Rom. ii. 15; ix. 1; xiii. 5; 1 Cor. viii. 7; 2 Cor. v. 11; Acts xxiv. 16)

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and also at 1 Pet. iii. 16, 21; Heb. xiii. 18. Origen cites v. 21, plainly either as: "ἐὰν μὴ ἡ συνείδησις καταγινώσκῃ ἡμῶν," or as "ἐὰν ἡ συνείδησις ἡμῶν μὴ καταγινώσκῃ." The Greeks take καρδία simply for συνείδησις. Although καρδία is more comprehensive than συνείδησις, yet the latter is contained in the former, viz., conscience is in the heart, which we must conceive to be disquieted and excited by and with the conscience. The connection requires us to construe πείθειν aimed at the point "*ut desistant condemnare*" (Bengel), as at Matth. xxviii. 14: πείσομεν αὐτὸν, *i. e.*, the ἡγεμόνα and ἀμερίμνους ποιήσομεν the soldiers on guard who had fled on the morning of the resurrection. According to the context and conformably to usage πείθειν denotes a pacifying persuasion. The antithesis v. 21: ἐὰν μὴ καταγινώσκῃ—παῤῥησίαν ἔχομεν likewise makes ἐὰν καταγινώσκῃ—πείσομεν denote to pacify, to quiet as the effect of persuasion. Hence Fritsche's explanation: "*flectemus animos—ad amorem ostendendum,*" is false and wholly repugnant to the context. The reference however is not to the last judgment when the final decision and separation will take place, but rather to the inward transactions, which though prophetical of the last judgment, precede the same during this our earthly life. Accordingly, ἔμπροσθεν αὐτοῦ is not *coram illo* in the last judgment and πείσομεν relates not to eternity (as Socinus, Lücke, de Wette construe), but only *coram illo,* in His presence, in His light. As the accusing heart on the ground of the Divine word, and in virtue of the impulse of and the fellowship with the Holy Spirit is disquieted, and the voice of God is heard in the conscience, so the heart must be quieted before God, on the ground and in virtue of His word and promise and in the fellowship with Him, so that the following words: "μείζων ἐστὶν ὁ θεὸς καὶ γινώσκει πάντα" explain ἔμπροσθεν αὐτοῦ; imaginings of our own spirit and worldly diversions do not promote such quieting. Compare Düsterdieck. Hence we should construe the Future πείσομεν in coördination with γνωσόμεθα and so connected with καὶ that it is also governed by ἐν τούτῳ, although the latter connected zeugmatically with γνωσόμεθα denotes *thereat*, with πείσομεν, *thereby;* this is the more practicable, because ἐκ τῆς ἀληθείας εἶναι intervenes and completes ἐν ἀληθείᾳ ἀγαπᾶν and γνωσόμεθα introduces πείσομεν. It is therefore wrong to begin a new sentence with ἔμπροσθεν (Paulus, Fritzsche, Ebrard).

VER. 20. **Because, if the heart condemn us, because God is greater than our heart, and knoweth all things.**—The reading ὅτι ἐὰν—ὅτι μείζων is so well established that neither a conjecture like that of Stephanus, who proposes to read ἔτι μείζων, nor the cancelling of the second ὅτι, as done by Grotius, warrants us to lessen or remove the difficulties which are also rather contained in the thought. We have now the reason specified that we shall quiet our hearts before Him in case our heart should condemn us and find a verdict against us. Hence ἐὰν with the Subjunctive is perfectly right. Winer, *Grammar*, pp. 307, 308.—"Καταγινώσκειν stands midway between κατηγορεῖν, to accuse (Rom. ii. 15), which is still accompanied by an ἀπολογεῖν (Rom. ii. 15), and κατακρίνειν, to sentence [in a bad sense—M], condemn (Jno. viii. 10 sq.); the latter includes the judicial punishment (Jno. viii. 10; Col. iv.), while καταγινώσκειν denotes only the verdict found against a person accused to be followed by the punishment corresponding thereto. Cf. Deut. xxv. 1, 2. The term is therefore very significant with respect to the verdict found by our own soul against ourself, which is more than the mere accusation, because the καταγινώσκειν implies also the guilt of the person accused, so that the condemnation to the punishment, the κατακρίνειν, may justly be expected" (Düsterdieck). In the heart there is not only a party, but also a judge; the conscience is a court of justice. Hence it denotes here not only *reprehendere* or accuse (*Vulgate*, Augustine, Lücke, al.). Why the heart finds a verdict against us the context indicates "in a relative play on the words" γνωσόμεθα—καταγινώσκῃ, exactly like Jno. xv. 2. (Düsterdieck). Consequently [it finds the verdict against us—M.] that we are not wholly of the truth, that we do not perfectly, gladly and uninterruptedly love the brethren; for these are correlates of extraordinary difference in degree up to perfection. The explanation of the Greek commentators, who think of v. 18, and that of Düsterdieck, who connects it with v. 19, should be combined against those of Luther and Nösselt, who think of every defect except that of brotherly love; but every other defect would also show itself with respect to brotherly love, and render it deficient. Of course, the reference cannot be to a complete relapse, to a knowingly and grossly repeated case of untruthfulness in love or of unlovingness, since the lying words of love would have no corresponding deed (Estius, Episcopius, Lücke, al.) though we may and should think not only of lesser but also of graver offences, seeing that the conscience of Christians is sufficiently tender and acute to find an adverse verdict also with respect to lesser defects of love. The repetition of ὅτι before ἐὰν and μείζων is not peculiar to this passage but occurs also at Eph. ii. 11, 12. Lücke cites an example from Xenophon, Anab. 7, 4, 5 and 5, 6, 19 remarking, however, that while ὅτι in both places signifies *that*, it denotes here "*because.*" The reason of the epanalepsis is not the forgetfulness of the author, but the importance of the thought which allows and requires such a rhetorical emphasis. Lücke admits the epanalepsis without hesitation, Winer, (*Grammar* p. 604, note 3,) is undecided, Huther hesitates and decides against it, the older and many modern commentators (Calvin, Wolf, Sander, Düsterdieck) are for it. There is hence no reason to read with Bengel, Baumgarten-Crusius, Lachmann, *ed. maj.* and others ὅταν or ὅ τι ἐὰν=*quicquid* like ὃ ἐὰν in v. 22 instead of ὅτι. It cannot be maintained with Düsterdieck that this is not Greek, and from the circumstance that ὃς ἐὰν or even ὅστις ἐὰν never occcurs in the New Testament without the variant reading ἄν, while ὅστις ἄν frequently occurs without a variant reading, it cannot be inferred that ὅ τι ἐὰν cannot be read here. Cf. Winer, *Grammar*, p. 322, sq.—Matth. viii. 19 ὅπου ἐὰν occurs without the variant reading ἄν, and ὅστις ἐὰν is as well authenticated as ὃς ἐὰν. But on that account it is only possible to read here ὅ τι ἐὰν which is occasioned by the reading ἄν in A; καταγινώσκειν, which may have its object in the Accusative, also

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allows that reading. But the context forbids it; for it is hardly true that we can quiet our heart at *every* accusation, and the reason of such quieting to be connected with πείσομεν is too much separated, while the putting and assumption of the case, as stated in v. 20, and required at v. 21, in which the heart stands in need of such quieting, is all but wiped out.—The main difficulty is, that in the circumstance of God being greater and knowing all things must be found, and that it really contains, a quieting of the heart under its accusations.—The word μείζων is of frequent occurrence in the writings of John; in a similar connection at ch. iv. 4; v. 9; in other connections, particularly at Jno. iv. 12; v. 36; viii. 53; x. 29; xiii. 16; xiv. 28; xv. 20. The context invariably supplies the sense in which it is used; here the sentence καὶ γινώσκει πάντα furnishes the necessary explanation; He γινώσκει, while the heart καταγινώσκει. "*Dulce paregmenon in Græco*" (Bengel). God is here called greater in comparison with our heart; the heart accuses: it is not that He accuses more than our heart, but that He judges differently, more justly than our heart; for He knoweth *all* things which our heart does not perceive, know or observe in giving sentence. Πάντα of course points into the heart itself and to the immediate surroundings; what is that? The context answers that question: v. 2: οὔπω φανερώθη τί ἐσόμεθα, v. 9: σπέρμα αὐτοῦ ἐν αὐτῷ μένει, we do not altogether know ourselves, we have only the beginnings and germs of the life from Him; Christ, His life, His bearing and taking away sin (vv. 5, 6), His destroying the works of the devil (v. 8), objectively completed, but subjectively to be gradually completed from a life-principle of the regeneration (ch. ii. 29), and moreover passing through man's own weakness and sin (v. 3: ἁγνίζει ἑαυτὸν), and through the hatred of the world (v. 13: μισεῖ ὑμᾶς ὁ κόσμος). God knows the whole (πάντα) of the new life of man even to the ὅμοιοι αὐτῷ ἐσόμεθα (v. 2), while man knows only the particular, the particular error of which the heart accuses him; God knows the power of His gift to man and its preservation in penitence, its growth and development both in the hope and the faith in him. Therefore God is greater and knoweth all things; therefore, this greatness of the God who is our Father is a ground of quieting when the heart accuses us, and in its vitality and tenderness finds a verdict against us. So Besser: "Our heart knows some things and pronounces against us: God knows all things and pronounces not against us, but for us, because the seed of the truth out of which we are born, is not concealed to Him." He knows, as Sander says, even the smallest spark of faith in the glimmering wick, or even the hidden germs of true love (Rickli). "*Conscientia pusilla est et scit aliquid nostri duntaxat, at Deus magnus est, novit omnia nostra, præsentia, præterita, futura, et omnium, et habet jus voluntatemque condonandi*" (Bengel).—Hence this verse is, *sensu evangelico*, to be understood of the love which *forgives* and *destroys* sin (Luther, Spener, Bengel, Besser, Düsterdieck, Huther and others), and not *sensu legali*, of judging righteousness and omniscience (Calvin, Beza, Socinus, Grotius, Calov, Lücke, Neander, Ebrard and others). Ebrard begins a new sentence and explains thus: And before the face of God we shall *convince* our heart, mind, conscience, not the understanding, *that* if (already) our (easily deceived smaller) heart accuses us (that we do not practise love), God, the Omniscient, is greater than our heart (and that we so *much the less* can stand before Him, have παῤῥησία).—Nor must we construe: For, if the heart accuses us, because God is greater than our heart, He also knoweth all things; so de Wette *sensu legali*, Brückner *sensu evangelico*. Rather the importance of the thought justifies the epanalepsis of the ὅτι.

Third consequence. Filial confidence. vv. 21, 22.

VER. 21. **Beloved, if our heart condemn us not.**—Ἀγαπητοί as in ch. ii. 7; iii. 2; iv. 1, 7, 11 is here connected with the enjoyment of the forgiving love of God in order to bring out a new and other feature. The recurrence of the words ἡ καρδία καταγινώσκῃ ἡμῶν indicates the connection with the foregoing (although, as Bengel maintains, καρδία, v. 20, καταγινώσκῃ has the emphasis), in the same sense, in order to mark a particular case (ἐὰν with *conjunct.*), which is sure to arise, and only the negative μή marks the antithesis; the word used is μή and not μηκέτι, which would make the supposed case the consequence of what goes before (as Huther supposes). A similar construction occurs at ch. i. 8, 9.

We have confidence towards God.—The words παῤῥησίαν πρὸς τὸν θεὸν ἔχομεν denote the state of the peace of the soul and of undisturbed confidence to God-ward which is opposed to that described before by πείθειν τὰς καρδίας ἡμῶν, like at Rom. viii. 15. The παῤῥησία ch. ii. 28; iv. 17 is indeed the child-like free confidence before the Father in the time of judgment; the reference here also is to a judgment, in the court of the conscience, in one's own heart, but not to the future and final judgment. Hence Estius explains falsely: *fiducia evadendæ damnationis in die judicii.* But the limitation of παῤῥησία to confident prayer and supplication is neither warranted by the word itself (2 Cor. vii. 4), the context, nor the construction with πρός, which simply indicates the direction and relation as in Rom. v. 1: εἰρήνην—πρὸς τὸν θεόν, nor by the parallel-passage at ch. v. 14. Here it denotes joyful confidence to God-ward at every moment of life (Rickli, Düsterdieck and others), but not *fiducia in nostris necessitatibus recurrendi ad ipsum* (Lyra), or the girdle or mendicant's bag of all manner of necessaries (Luther), *fiducia in rogando* (Bengel). [Alford: "To God-ward, in our aspect as turned towards and looking to God.—It must be remembered that the words are said in the full light of the reality of the Christian State,—where the heart is awakened and enlightened, and the testimony of the Spirit is active: where the heart's own deceit does not come into consideration as a disturbing element."—M.]. But hereby it is not denied that the specific, yea the most significant feature of this filial confidence (Düsterdieck) is, what follows—

VER. 22. **And whatsoever we may** (perchance, German: *etwa*) **ask, we receive from Him.**—The conjunction καί connects a particular already contained in παῤῥησία like καί in v. 10*b* (Düsterdieck). Ὃ ἐὰν αἰτῶμεν is to be taken quite generally and to be limited only by the subject asking, namely *the child of God* and his

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wants (Düsterdieck, Huther). [The latter beautifully adds: "*The child of God* asks for nothing which is contrary to the will of his Father"—M.]. The same holds good of λαμβάνομεν ἀπ' αὐτοῦ (θεοῦ). The Present must not be taken for the Future (Grotius); it rather denotes the present, constant intercourse between the child of God with his God. Cf. Jno. xiv. 13; xvi. 24. Augustine: "*Caritas ipsa novit, caritas ipsa orat, contra hanc aures claudere non novit, qui illam dedit; securus esto, caritas roget, et ibi sunt aures dei; non fit, quod vis, sed fit, quod tibi expedit.*"

Because we keep His commandments and do the things which are pleasing in His sight.—Here is evidently a parallelism: ἐντολὰς—τηρεῖν and τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιεῖν, so that the two together constitute one idea. At Jno. viii. 29, τὰ ἀρεστὰ αὐτῷ occurs in a connection similar to the present. Besides this also in Acts vi. 2; xii. 3.—The term εὐαρεστός of frequent occurrence in the Pauline writings (Rom. xii. 1; xiv. 18; 2 Cor. v. 9; Eph. v. 10; Phil. iv. 18), with the Dative τῷ θεῷ or τῷ κυρίῳ is used Col. iii. 20 of the fourth commandment, and the parallel passage Eph. vi. 1, has δίκαιον. Cf. 1. Tim. v. 4: ἀπόδεκτον ἐνώπιον τοῦ θεοῦ. Hence we must also connect τὰ ἀρεστὰ with the commandments. But while the first clause of the parallel sentence specifies the commandments, the second clause marks that which is pleasing in His sight and the kind of obedience, because God requires not a slavish service, but filial obedience, and that an active one (ποιοῦμεν). Hence we must not explain with the Roman Catholic expositors ἐντολαὶ of *præcepta* and ἀρεστὰ of *consilia evangelica.* The greater difficulty is the right construction of the connection with ὅτι, which indicates the reason why our prayers are heard. But the ground is not necessarily *causa meritoria* as the *Greek* writers think who assume an ἀντιδιδόναι on the part of God; and the *Roman Catholics* and the *Rationalists* of course agree with them. The context, especially with respect to ch. ii. 29; iii. 6, 9, 23, 24, shows that while prominence is given to their conduct the reference is to the relation in which they stand, or with the description of their activity to the ground on which they move. The relation between God and themselves which conditions and regulates their conduct is the cause why their prayers are heard, because their conduct conditioned by that relation also regulates their prayers according to the will of God (κατὰ τὸ θέλημα αὐτοῦ ch. v. 14); the prayers as they are made, so they are heard, because we are the children of God. The expression of Hunnius, that the particle ὅτι is not *causalis* but *rationativa*, is beside the mark, although the idea is correct. Cf. Düsterdieck. [Huther has *multum in parvo:* "ὅτι in close connection with the immediately preceding λαμβάνομεν indicates the ground of the Divine exhibition of love in hearing prayer; this ground, which must not be taken as *causa meritoria*, is the filial obedience of the person asking, whereby God identifies him as His child; the idea of obedience is expressed in two coördinated sentences (resembling the Hebrew parallelism); τὰς ἐντολὰς αὐτοῦ and. τὰ ἀρεστὰ ἐνώπιον αὐτοῦ are synonymous; ποιεῖν marks the obedience as being *active;* the second sentence points to the circumstance that it does not consist in servile subjection to the *commandment*, but in the filial performance of that which is *well-pleasing* to God." Alford, adverting to the Romish misinterpretation, excellently expounds: "Out of Christ, there are no good works at all: entrance into Christ is not won or merited by them. In Christ, every work done of faith is good and is pleasing to God. The doing of such works is the working of the life of Christ in us: they are its sign, they are its fruits: they are not of us, but of it and of Him. They are the measure of our Christian life: according to their abundance, so is our access to God, so is our reward from God: for they are the steps of our likeness to God. Whatever is attributed to them as an efficient cause, is attributed not to us, but to Him whose fruits they are. *Because* Christ is thus manifested in us, God hears our prayers, which He only hears for Christ's sake: *because* His Spirit works thus abundantly in us, He listens to our prayer, which in that measure has become the voice of His Spirit. So that no degree of efficacy attributed to the good works of the child of God need surprise us: it is God recognizing, God vindicating, God multiplying, God glorifying His own work in us. So that when e. g. Corn. a Lap. says, "*Congruum est et congrua merces obedientiæ et amicitiæ, ut si homo faciat voluntatem Dei, Deus vicissim faciat voluntatem hominis,*" all we can reply is that such a duality, such a reciprocity, does not exist for Christians: we are *in God*, He in us; and this St. John continually insists on. We have no claim *ab extra:* He works in us to do of His good pleasure: and the works which He works, which we work, manifest before Him, and before all, that we are His children."—M.].

Fourth consequence: Fellowship of the Spirit with particular reference to the ground of these consequences, vv. 23, 24.

VER. 23. **And this is His commandment.**—Ch. i. 5: καὶ ἐστιν αὕτη. Καὶ is simply copulative and connecting with τὰς ἐντολὰς αὐτοῦ specifies the most essential contents of ἡ ἐντολή, which indeed embraces two commandments, faith and love, but which two commandments, being indissolubly united, contain the sum-total of the being determined by the Divine Will in Christ. Ἐντολή refers neither to the first commandment (J. Lange), nor must it be construed in a sense it does not bear (de Wette); it is and remains the expression of the Divine Will (Düsterdieck). Αὐτοῦ of course is=τοῦ θεοῦ. [Oecumenius: ἔχοντες ἐντολήν, ἵνα τῇ πίστει τῇ ἐν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησ. Χρ. ἀγαπῶμεν ἀλλήλους. Bede: *Singulari numero mandatum præmisit, et duo subsequentia adjungit mandata, fidem scilicet et dilectionem, quia nimirum hæc ab invicem separari nequeunt. Neque enim sine fide Christi recte nos alterutrum diligere, neque vere in nomine Jesu Christi sine dilectione possumus credere.*—M.].

That we should believe on the name of His Son Jesus Christ and love one another.—Here ἵνα indicates the *purpose* and not only the *contents* of the commandments, as Huther explains [But the strong *telic* sense of ἵνα can hardly be pressed here; see ch. iii. 1, 11.—M.]. The Aorist πιστεύσωμεν is not only the best authenticated and *difficilior lectio*, but also more

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thoughtful than the πιστεύωμεν formed after the pattern of ἀγαπῶμεν, and denotes by the side of the Present ἀγαπῶμεν, that the former precedes the latter, πίστις as the pre-supposition, not as being done once for all (against Düsterdieck), but as a root of vital strength, and ἀγάπη as the stem, as in Gal. v. 6: πίστις ἐν ἀγάπῃ ἐνεργουμένη, or 1 Tim. i. 5: ἀγάπη—ἐκ πίστεως. Faith conceived as an ἔργον θεοῦ (Jno. vi. 29) and Jno. xvi. 9 (ἁμαρτία, ὅτι οὐ πιστεύουσιν εἰς ἐμέ) as the ground of a holy being, of the whole obedience, is yet man's *work* and hence may be required in the commandment, more especially since the construction πιστεύειν τινι (Jno. iv. 21; v. 24, 46, 47; viii. 45) denotes the *assensus* with which man's agency awakes, while πιστεύειν τινα describes the received *notitia*, and πιστεύειν εἰς τινα the God-wrought *fiducia*, which embraces the least, the *notitia*, and also the moment next to it, the *assensus*. The object of faith is τὸ ὄνομα τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. This ὄνομα is the revelation of the being of the Son of God, and contains within itself and discloses to believers what is testified of Him and by Himself, and is to be testified; it includes both the *prædicatio* (Rom. x. 14) as Calvin and Beza explain, and the *meritum* and the *promissiones Christi et de Christo*, as pointed out by S. Schmidt and others. *Doctrina Christiana* (Episcopius), and *the dignity of the Messiah* (S. G. Lange), are consequently insufficient. [Alford: "To believe the Gospel-message concerning Him, and Him as living in it, in all His fulness."—M.]. Conformably to the close connection of faith and love (Jno. xvi. 4, 7 sqq.) the Apostle now annexes the Present ἀγαπῶμεν to the Aorist by the copulative καί.—The additional clause—

As He gave us commandment, being a further qualification of love (ch. ii. 7, 8; iii. 16; Jno. xiii. 34; xv. 12, 13), belongs to the latter part of the sentence (Myrberg: *non modo amandum est, sed etiam vere et recte amandum*), and not to the former (πιστεύσωμεν), as Estius, Bengel, Sander.—Hence Christ, and not God, is and remains the subject of this lateral idea. Christ, on whom, as the Son of God, we have to believe, is the origin and standard of brotherly love.

Ver. 24. **And he that keepeth His commandments, abideth in Him and He in Him.**—Passing over the lateral idea and the ἐντολή, v. 23, and resuming the ἐντολὰς τηρεῖν, v. 22, the Apostle now makes prominent the fourth consequence, the fellowship of God with us and our fellowship with God, according to which He is in us and we are in Him. Hence αὐτοῦ, αὐτῷ, αὐτὸς—all three—describe God and not *Christ* (Neander, Besser, Sander).

And hereby we know that He abideth in us, from [out of] the Spirit that He gave us.—God's abiding in us is the object of knowledge; and it is important to notice that God's abiding in us is not specified here as *res minus verisimilis* (Socinus), but as the condition of our abiding in God; the two mutually include each other and must be taken in that sense. And this is known ἐν τούτῳ=ἐκ πνεύματος. Ἐν τούτῳ obviously refers to what follows, as ch. ii. 3, and not to what precedes, as ch. ii. 5. Surprising is the transition from the formula ἐν τούτῳ, placed at the beginning of this sentence and so current in John, to ἐκ πνεύματος, but the transition may be explained by the circumstance that after ὅτι μένει ἐν ἡμῖν the clearness and beauty of the structure required substantive proof, and that this substantive proof occasioned the fine and thoughtful description of the source and origin of that knowledge by the preposition ἐκ. Cf. ch. iv. 6: ἐκ τούτου γινώσκομεν. The πνεῦμα is the Holy Spirit who moves us, the living and powerful principle of our life from (out of) and in God. Here we should remember the χρίσμα, ch. ii. 20–26. Inadequate is de Wette's explanation, that πνεῦμα denotes the Divine appropriated in faith and life, but that the reference here is to the right knowledge and doctrine of the person of Jesus, and even more inadequate is the opinion of Socinus, that πνεῦμα is love.—In the annexed relative sentence οὗ must not be taken as a *genit. partitivus*, but as the result of attraction. Winer, Part III. § 24.

DOCTRINAL AND ETHICAL.

1. The Christian should *not be or remain in a state of uncertainty* whether he really is a child of God (out) of the truth; his redemption and the reconciliation of God to him and his reconciliation to God and his salvation need not be to him a doubtful or only probable state. But clear and firm knowledge on this subject he does not acquire at one stroke, over-night; he must learn it by living and exercising himself in love. The Christian in process of being [*i. e.*, in the development of this Christian life—M.] is in a state of fermentation, or engaged in single combat, without a survey of the whole field, the battle conducing to victory, although here and there defeats occur, and he is forced to retire even unto flight—without being able to imperil the ultimate victory. Hence he has misgivings which he can and ought to discard, fearless and full of confidence and reliance on the Lord of hosts and of the victory.

2. *The final cause* of such assurance of faith and blessed certainty of salvation, constantly exposed to the danger of being disturbed by the accusations and charges of the heart discerning and reproving the ever-recurring omissions and imperfections and transgressions in thought, word and deed, lies not in ourselves, neither in the mark, in brotherly love and, generally, in obedience to the commandments of God, nor in such acts of reproof of an anxious and contrite heart, but in God Himself, in that which He has promised and imparted to us, and that He abides by His word and work, also in our hearts, nursing and furthering the same even unto completion. Three things are clearly and distinctly asserted.

a. If the Christian looks at himself, anxiety and doubts concerning the state of grace are justified; Heb. vi. 4–6; x. 26–31, in which passages Luther found "a hard knot," and on which see R. Stier, point to the possibility of a relapse, as also Rom. viii. 13; Gal. vi. 7, 8. This is contrary to Calvin's assumption of the *donum perseverantiæ* given with regeneration, and which is not taught at Jno. x. 28, 29. But if the Christian looks up to the mercy of God, he acquires confidence and joyfulness and the Holy Spirit bears

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witness of his adoption and Divine life-fellowship (v. 24, Rom. viii. 16–27). This is contrary to the Roman Catholic doctrine except by that the Christian, special revelation, *cannot* have any certainty concerning his state of grace.

b. The point in question is not a mathematical *certitudo*, an *actus intellectus*, but only *fiducia* as well as confidence in the pureness of a man's disposition.

c. The certain assurance of standing in God's grace is not identical with nor to be confounded with the certainty of being predestinated. The *Council of Trent* was right, in opposition to the Reformed, to reject this certainty (vi. 15, 16) but wrong in rejecting the former assurance (vi. 9): "*Sicut nemo pius de Dei misericordia, de Christi merito deque Sacramentorum virtute et efficacia dubitare potest, sic quilibet, dum se ipsum suamque propriam infirmitatem et indispositionem respicit, de sua gratia formidare et timere potest, quam nullus scire valeat certitudine fidei, cui non potest subesse falsum, se gratiam Dei esse consecutum.*" Here, as we may readily perceive, truth and falsehood are suspiciously mixed up. Cf. Frank, *Theologie der K. F.* 2. 78, 141. Thiersch, *Vorlesungen über Protestantismus und Katholizismus*, 2, 149–159.

3. The two cases that conscience finds a verdict against us and not against us are opposed to each other, but nevertheless facts belonging to the Christian life and perfectly compatible with it, even as ch. i. 8, 9 and ch. iii. 9 do not cancel each other. These propositions cannot be classed among the paradoxes, which may not be without truth, as stated by Luther, e. g. "*Si in fide fieri posset adulterium peccatum non esset*," and Proposition 32 in *Grund und Artikel*, which were unjustly condemned by the Romish bull (1520, Erlangen, 24, 138): A good work done in the very best manner, is still a daily sin, etc.—Nor dare we try to aid the establishment of a morality for the people, and another morality for the saints by drawing with the Roman Catholics a distinction between *præcepta* and *consilia evangelica*, between a selfish *amor concupiscentiæ* calculating on salvation and an *amor amicitiæ* surrendering itself in pure fidelity. We may neither separate by false distinctions the objectively given commandments with the will of God nor the subjectively imposed obligations, nor, worse still, men from one another. But we ought to contemplate both truths, that our natural disposition which is sinful before God ever and again mingles without, and contrary to the Christian's will with the works done by the motions of the Spirit from above and in faith, and that the Christian born of God has before his eyes and in his heart the one will of God, as revealed in the Law and in Christ, which aims not at a higher or a lower morality [but at one morality—M.], and that his obedience is well-pleasing to God, not because of his own doings or nature, but solely for the sake of Christ. Our life here on earth is made up of alternate joy and grief, of rising and falling, of forgiveness of sins and cancelling and the commission of sin. Sin, moreover, is more sinful in the children of God than in the servants of perdition, for they have a more profound and lively sense of the slightest stirrings of the wrath of God, because and though their falling is not yet a falling from grace, as at Gal. v. 4 (τῆς χάριτος ἐξεπέσατε). Not every falling involves the loss of grace. But obedience and patience in good works remain marks of the state of grace. Cf. C. A. 6, 20, f. C. 4, 5, 6, Frank 1, 1; 2, 177 sq.; 181 sq.; 189 sqq.; 369 sqq.

4. Filial confidence which does not begin with the entrance upon our inheritance [but here on earth—M.], has a παῤῥησία not only in the day of judgment, but already here on earth, and it evidences itself both by zealous efforts towards self-sanctification based on the assurance of the forgiveness of sins, and by confident prayer. "Prayer is as essential to man as his conscience, because the conscience, in proportion to its clearness and vitality, necessarily passes into prayer" (Löber, *Lehre vom Gebet* p. 1.). If the conscience is pacified, prayer will be sure of being heard. If man is so circumstanced that he lives and moves in God's word, his word in prayer to God will also prevail with God, in whose being (as we may learn from the case of the praying God-man), as well as in man's being prayer has its ultimate reason. Harless, therefore, has not very judiciously classed *prayer* among the *subjective means* of Christian virtue (*Ethik* §. 38).—A limitation of prayer that may be heard beyond the pattern-prayer of the Lord's Prayer is not permitted; you may in the state of grace pray for every thing assured of being heard, but equally assured that nothing is said of the time when and the manner how your prayers will be heard. God hears whatever we ask, but not exactly as we ask.

5. Faith in God, who is Love, and (in virtue of our belief in the love of God) love of the brethren are intimately connected, the reference being to "faith as the transition from darkness to light and love as the walk in the light" (Hofmann, *Schriftbeweis* XI., 2, 337, cf. v. 14).

6. It follows from the testimony of the Holy Spirit within thee (cf. No. 2 above), that thou art a *temple* of God (1 Cor. iii. 16), or a *tabernacle* of God among men (Rev. xxi. 3).

HOMILETICAL AND PRACTICAL.

Much depends on knowledge, more on knowledge of the truth, most on the knowledge whether we are ourselves of the truth.—He is to be pronounced happy in whom the difficult self-knowledge was acquired and carried out as the knowledge of sin, but more happy he in whom the knowledge of God forces itself through the knowledge of himself.—Four marks of our adoption or four evidences of our being of the truth: 1. Peace of the soul under the accusations of conscience (vv. 19, 20); 2. Filial trust under the wants and deprivations of life (vv. 21, 22); 3. Assurance and decision under the manifold and different requirements (x. 23); 4. Joy of fellowship in solitude or desertion.—How can you pacify your heart disquieted by the accusings of conscience? 1. Know what God has hitherto done for you not in vain: He desires to save you; 2. Feel how in such a judgment the holiness of

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God is working in you: He desires to purify you; 3. Hope that He will gloriously accomplish it, as He has promised: He is the Master and your life will be a masterpiece *at the last*.—Prayer and commandment are essentially related to each other; thy word addressed to God in *prayer* will surely be heard, if God's word addressed to thee in the *commandment* is observed. God will not be *asked* in vain by those who suffer themselves to be *commanded* by Him. The hearing of prayer is not affected by the conduct of man fixed by his relation to God, but by this relation which produces in man childlikeness, childlike obedience, childlike trust, childlike disposition and childlike ways, even as it affords paternal fidelity and paternal aid. With faith in the name of His Son Jesus Christ thou hast the love of God above all things, or the fulfilment of the commandments of the first table; and from faith in the paternal love of God revealed in Christ flows Christian brotherly love, or the fulfilment of the commandments of the second table.—*He is in us*, this is ever the first and most important thing; His commandments are before our obedience to them; and He is with and in them. But if we do not value His commandments we do not value ourselves, we become ruins and a desert. In desert ruins He does not dwell; we must be builded up, if not into temples, at least into tabernacles. He builds—even the tabernacle into the temple, and instead of cares of the soul in indigence of the Good and the Eternal Good, jubilant hymns of praise for the inheritance of the saints swell in majestic fulness and strength.—Without Christ, the Son of God, God is not thy Father but without the Spirit of the Father and the Son, thou hast neither God the Father nor the Saviour.

LUTHER:—Although our conscience make us afraid and represent to us God as angry, yet God is greater than our heart. Conscience is but a single drop, but the reconciled God an ocean of consolation.—When a man is rebuked and condemned by his conscience, he grows terrified; but against this darkness of the heart we may say, God knoweth all things. Conscience is always fearful and shuts the eyes; but God is deeper and higher than thy heart and searches its inmost state most thoroughly.

STARKE:—We believers do not indulge in idle imaginings and suppositions, but have sure, firm, irrefragable grounds and testimonies, wrought by the Holy Ghost Himself that we are of the truth and born of God.—A man may have a great temptation and yet be a child of God.—Away with forged letters and testimonials! if the inward witness of the conscience contradicts and condemns. Conscience is more than a thousand witnesses. How false is the charge that Christianity causes melancholy and gloominess! Sorrow may indeed be found among Christians but without any fault of Christianity or of God, and moreover with them true knowledge is followed by their sorrow being turned into joy.—A heart rejoicing before God is a great treasure; O, the happiness of being permitted to appear before God in His majesty with joyfulness; therefore let us pray: Lord, give us a cheerful heart!—The spirit of joyfulness is also a spirit of prayer. Believers will receive what they ask of God in the *manner* which He has promised and at the *time* He thinks proper.—Nothing can be required of a Christian beyond faith and love: believers will not be taken captive by statutes, but they stand in liberty.—Be ashamed to say or order anything *without* the commandment of God, and again be ashamed to do anything *in opposition* to the commandment of God.—To *live* a good life requires us to *abide* good; it is not enough to have *come* into God, one must also *abide* in Him.—The believer is a great miracle, seeing that the infinite and immeasurable God wholly dwells and walks in him.

HEUBNER:—Is here perchance taught work-confidence? No! faith remains the ground of justification but we may hope that the genuineness and purity of our faith will follow love.—The Christian's prayer is never unheard; for God gives us that which is good although not always that to which we gave utterance, not that which we intended; the Christian ever desires the Good and the Good only, and the better we grow, the more do all our desires coincide with the will of God. Only those are able to ask who are in a state of grace; a serious, pious, honest mind is the condition of prayer; a braggart cannot pray.—The presence and continued operation of the Spirit in keeping us in the right discipline, warning, moving, strengthening and comforting us, is the sign that we belong to Christ, if He leaves us we are separated from Christ.

Adapted from ZIEL (*Gesetz and Zeugniss*, 4):—How happy they who are of the truth! 1. They may pacify their heart before Him. 2. They have a joyful confidence toward God; 3. They are they that will receive from Him whatsoever they ask.—Compare here hymns like PAUL GERHARD'S: "*Ist Gott für mich, so trete* (If God is for me, etc.).

Sein Geist spricht meinem Geiste	His Spirit cheers my spirit
Manch süsses Trostwort zu;	With words of comfort sweet;
Wie Gott dem Hülfe leiste,	That they God's help inherit
Der bei Ihm suchet Ruh;	Who rest with Him do seek.
Und wie Er hab' erbauet,	And that He has upbuilded
Ein' edle neue Stadt	A city fair and new,
Da Aug' und Herze schauet,	Where eyes and heart forever
Was es geglaubet hat.	What they believed shall view.
Da ist mein Theil und Erbe	For there in glory lying
Mir prächtig zugericht't;	My lot is held in store
Wenn ich gleich fall und sterbe,	With all my falls, and dying,
Fällt doch mein Himmel nicht. (*v.* 9.)	My heaven falls nevermore.

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Also Erdmann Neumeister's: *Jesus nimmt die Sünder an* (Jesus, sinners does receive); especially v. 7.

Mein Gewissen quält mich nicht,	My conscience now is purified,
Moses darf mich nicht verklagen;	All plea to Moses is denied,
Der mich frei und ledig spricht,	He acquitteth me to-day
Hat die Sünden abgetragen (1 Jno. iii. 5),	Who all sin did take away;
Dass mich Nichts verdammen kann;	Nothing can condemn or grieve
Jesus nimmt die Sünder an.	Jesus sinners does receive.

[Pyle: vv. 19–21.—This will show us to be Christians indeed; and while the impartial testimony and inward sense of our own consciences assure us of the sincere performance of our own duty, we may safely conclude that God, the Searcher of hearts and Standard of all truth, will approve of and reward us. And on the contrary, whoever by the clear conviction of his own mind knows and feels himself to be a hypocritical transgressor of his moral duty, must be assured that God, who knows him better than he does himself, cannot fail to be his more severe judge and avenger.—M.].

[Bull: v. 20.—If a man be conscious to himself of his own wickedness, yea, the very secret wickedness and hypocrisy of his heart, sure God Himself, who set up in every man this "*candle*" of conscience, as Solomon calls it, Prov. xx. 27, cannot be ignorant of it; He being the fountain of all knowledge, and all knowledge in the creature derivative from Him, and so knowing all things that are knowable by any creature, and infinitely more.—M.].

[Macknight: v. 22.—This general declaration must be limited by the conditions, which in other passages of Scripture are made necessary to our petitions being granted by God; such as, that we ask things agreeable to His Will, ch. v. 14, 15; and that we ask them in faith, Jas. i. 6; that is, in the full persuasion of the Divine wisdom and goodness, and with sincerity and resignation. Such prayers, they who keep the commandments of God, may hope will be heard, because they keep His commandments by habitually doing the things which are well-pleasing to Him.—M.].

[Pyle: vv. 23, 24.—These verses may be thus paraphrased: In short, true faith in the doctrine of Christ, and true charity to mankind, especially to our Christian brethren, is the sum-total of our duty. And you, that have already duly performed it, have a sufficient pledge and earnest of your acceptance with God, as true disciples of Christ, by the gifts and graces of His Holy Spirit conferred upon you.—M.].

[Ridley: v. 24.—The way of the Spirit is not to be traced; the working of God is not to be perceived. The Divine Author and His operation are hidden from us, but His work is manifest. And though we cannot see God at any time, or feel the motion of the Spirit in our hearts, yet is there certain evidence whether we are brought on by Him or not. St. John gives us an infallible rule, that we may know that God, by His Spirit, dwelleth in us, if we keep His commandments.—M.].

[Ezekiel Hopkins:—*A clear conscience gives us boldness of access unto God.* Guilt abashes the soul, and makes it both ashamed and afraid to appear in the presence of God: and therefore Adam, as soon as he had sinned against his Maker, presently hides himself from Him. We may observe in ourselves, what a slavish dejectedness seizeth us when we come to God in duty, after we have wronged Him by any known sin: we come to Him suspiciously; and with such a misgiving fear, as if we would not have God take notice that we are before Him; and are still in pain, till the duty be over. But, when our consciences are clear, oh, with what delight do we haste to God, and with what content do we stay with Him! How doth the soul dilate and spread itself under the smiles of God, beating full upon it! "So, O Lord, here is a heart that I labour to make and keep void of offence; do thou fill it with thy promised grace and Spirit. It is not, indeed, a mansion pure enough for the pure and holy God; yet it is such, as thou wilt accept, and in which thou wilt dwell. There are still many hidden corruptions in it, but do thou search them out; and thou, who hast kept thy servant from presumptuous sins, do thou also cleanse me from secret faults." Thus a clear conscience, with a holy and reverend boldness, addresseth itself to God; and sweetly closeth up every duty and every prayer, with full assurance of obtaining mercy from God. So the Apostle (Heb. ix. 22): "Let us draw near . . . . in full assurance of faith:" how may we gain this full assurance, when we draw near to God? By "having our hearts sprinkled from an evil conscience:" get but a pure and clear conscience, and that will enable you to draw near to God in full assurance of faith, and so here (1 Jno. iii. 21): "Beloved, if our heart condemn us not, then have we confidence towards God:" if conscience be not evil to accuse us, then have we confidence towards God: when the face of man's conscience looks cheerful, and hath not a frown or a wrinkle upon it, this makes us joyfully to apprehend that God's face towards us is serene also, and that we shall be welcome at all times into our Father's presence: this conscience suggests to us, and makes us come with a holy, yet with an awful boldness unto God.—M.].

[Barrow:—No man can otherwise found any assurance of God's special love to him, than upon a good conscience: testifying that he doth sincerely love God, and endeavour faithfully to obey His commandments.—If we desire to judge reasonably about ourselves, or to know our true state, the only way is to compare our hearts and lives with the law of God, judging ourselves by that rule according to which God will judge us. If we find in our hearts the love of God and goodness (sincere although imperfect); if we perceive ourselves disposed to keep God's commandments (to live piously, righteously and soberly in this world); then may we have a satisfactory hope concerning our state; then "*we may* (as St. John saith) *have confidence toward God, because we keep His commandments and do those things that are pleas-*

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ing to Him:" but if we do not find that mind in us, and that practice, we, in conceiting well of ourselves upon any other grounds, do but flatter and impose upon ourselves; if all the world should account us good, and take us to be in a good case, we should not at all believe them, or mind them; for *let no man deceive us, he that doeth righteousness, he* (and he alone) *is righteous*, is the most faithful advice and unquestionable sentence of St. John. It is therefore (that by resting on such false bottoms we be not abused, and drawn thence to neglect the amendment of our hearts and ways, in order to our final account) a duty incumbent upon us thus to search our hearts and try our ways, and accordingly to judge ourselves: the doing which with care and conscience would dispose us to prepare for the judgment we speak of; for, *If* (saith St. Paul) *we would judge ourselves, we should not be judged*, or not condemned. —M.].

[NEANDER:—(Christ), when about to part from His disciples, no more to be with them in His personal bodily presence, promised that He would be invisibly near and present among them, no less truly than during His earthly manifestation. The proof of this, His actual presence among them, should be the communication to them of His Spirit. This should be the medium between believers and their Saviour, until vision takes the place of faith; till that immediate view of Christ, enjoyed by His disciples in the familiar intercourse of his earthly life, is restored in heightened glory to believers. It is to this inward experience that the Apostle makes his appeal with these Churches and to it the inward experience of believers in all ages bears witness. Here, then, are conjoined two characteristic marks of fellowship with Christ which cannot be discovered from each other; the one inward, perceptible to the immediate inner consciousness, the other belonging to the outward life, but presupposing the former, of which it is at once the outward expression and the condition of its continuance. The first is–Participation in the Spirit —promised by Christ; the second, Obedience to His commandments, which is the fruit of that Spirit's agency, and in which such participation makes itself apparent. This being the Spirit's work, is also, as the evidence of this work, the condition of its continuance; all Divine gifts being conditioned upon the faithful use of what "is bestowed, according to the words of Christ: Whoso hath, to him shall be given."—M.].

[On vv. 19, 20, see *De corde condemnante*, Critici Sacri Thes. Nov. 2, 991.

v. 20. A *Sermon* by ROBERT SOUTH, D.D.
SERMON THEMES: *God greater than our heart.*
Conscience an earnest of the last judgment.
Use to be made of the misgivings of conscience.

vv. 20, 21. CHARLES SIMEON, *A good and evil conscience*, Works 20, p. 454.

v. 21. R. SOUTH, *The nature and measures of conscience*, 2 Sermons.

v. 23. ANDREW GRAY, *The mystery of faith opened up*, 6 Sermons.
ISAAC WILLIAMS, *The Gospel a feast of Love*, Serm. 2, 67.

v. 24. JOHN FLAVEL, *The Spirit's indwelling*, Works, 2, 328.
J. BASNAGE, *L'union de l'âme avec Jésus-Christ*, Serm. 2, 501. —M.].

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6. *Warning and Exhortation with reference to the false teachers.*

CHAPTER IV. 1–6.

Beloved, believe not every spirit, but try the spirits whether they are of[1] God: because many false prophets are gone out into the world. 2 Hereby know ye[2] the Spirit of God: Every spirit that confesseth that Jesus Christ is come[3] in the flesh is of God: 3 And every spirit that confesseth not that Jesus[4] Christ is come in the flesh is not of[1] God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.[5] 4 Ye are of[1] God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 5 They are of[1] the world: therefore speak they of[1] the world, and the world heareth them. 6 We are of God: he that knoweth God heareth us; he that is not of[1] God heareth not us.[6] Hereby[7] know we the spirit of truth, and the spirit of error.

Verse 1. [[1] ἐκ, German: "out of."—M.]

Verse 2. [2] γινώσκετε A. B. C. G. al. Cod. Sin. has in the text γινώσκομεν, but corrected γινώσκετε.
[3] ἐληλυθότα A. C. Sinait.—B. reads ἐληλυθέναι; Vulgate: *venisse* conforming to the usage of Latin. [German: "Every spirit which confesseth Jesus Christ come in the flesh."—M.]

Verse 3. [4] Instead of the reading of A. B. τὸν Ἰησοῦν, G. K. and Sin. have Χριστὸν ἐν σαρκὶ ἐληλυθότα, but G. has also the Article and Sin. reads κύριον instead of Χριστὸν. Both readings, the shorter τὸν Ἰησοῦν, and the longer agreeing with v. 2, are well authenticated, and either may pass for the original reading, it being equally probable that the longer reading was abbreviated into the shorter, and that the shorter was changed into the longer; the testimony for both renders the decision very difficult; but the shorter form seems to be the *lectio difficilior*.—By the side of the reading ὃ μὴ ὁμολογεῖ

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τὸν Ἰησοῦν, the Church Fathers have the variation ὃ λύει τὸν Ἰησοῦν, among the Latins Tertullian (*negantes—et solventes*, adv. Marc. 5, 16), Augustine *qui solvit Jesum et negat in carne venisse*) also the two conjoined. It is repeatedly asserted, that the heretics suppressed λύειν (Socrates *h. l.* 7, 32; Fulbert and Hincmar: *Eraserunt*, in Tischendorf 1859 *editio major*). Bengel well observes: *humanam potius artem, quam apostolicam redolet* (λύει) *sapientiam*. It is a dogmatical *terminus technicus* to denote the Nestorianism which dissolves the union of the Godhead and the humanity in Jesus, Christ.

[Socrates, *H. E.* VII. 32: γέγραπτο ἐν τοῖς παλαιοῖς ἀντιγράφοις ὅτι πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν, ἀπὸ τοῦ θεοῦ οὐκ ἔστιν. Irenæus (III, 8, p. 511 ed. Stieren): *Igitur omnes extra dispositionem sunt, qui sub obtentu agnitionis alterum quidem Jesum intelligunt, alterum autem Christum, et alterum Unigenitum, et alterum Salvatorem . . . Sententia enim eorum homicidalis, Deos quidem plures confingens et Patres multos simulans. Comminuens autem et per multa* dividens *Filium Dei; quos et Dominus nobis cavere prædixit, et discipulus ejus Joannes in prædicta epistola fugere eos præcepit dicens: "Multi seductores exierunt in hunc mundum, qui non confitentur Jesum Christum in carne venisse. Hic est seductor et Antichristus. Videte eos, ne perdatis quod operati estis." Et rursus in Epistola ait: "Multi pseudo-prophetæ exierunt de seculo. In hoc cognoscite Spiritum Dei. Omnis spiritus qui confitetur Jesum Christum in carne venisse, ex Deo est. Et omnis Spiritus qui* solvit *Jesum, non est ex Deo, sed de antichristo est." Hæc autem similia sunt illi quod in Evangelio dictum est, quoniam "Verbum caro factum est, et habitavit in nobis."*—Origen on Matth. xxv. 14 (Vol. IV. 359–361 ed. Lommat.): *Secundum hanc divinitatis suæ naturam non peregrinatur, sed peregrinatur secundum dispensationem corporis quod suscepit . .—Haec autem dicentes non* solvimus *suscepti corporis hominem, cum sit scriptum apud Joannem "Omnis spiritus qui* solvit *Jesum non est ex Deo:" sed unicuique substantiæ proprietatem servamus. Si enim omnis homo fidelis "qui conjungitur Domino unus spiritus est:" quanto magis homo ille quem secundum dispensationem carnis Christus suscepit non est* solvendus *ab eo, nec alter est dicendus ab eo? Et vide quomodo ait: "Sicut homo peregre futurus" quoniam non erat homo, sed sicut homo et quasi homo peregrinabitur, qui erat ubique secundum divinitatis naturam."* While thus Irenæus and Origen clearly had the reading ὃ λύει before them, Polycarp, on the other hand, seems to quote, though loosely, the received text (Ep. ad. Philipp. cap. 7): Πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριρτός ἐστι. καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ ἐκ τοῦ διαβόλου ἐστί. καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας καὶ λέγῃ μήτε ἀνάστασιν μήτε κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ. [Alford].—Huther: Very singular is the opinion of Semler that ὃ λύει originated *oculorum vitio;* the reading may probably be accounted for from the polemics against Gnosticism (Grotius, Lücke, de Wette, Huther), and this supposition is borne out by the scholion in Matthæi p. 225: προώδευσαν γὰρ αὐτοῦ (τοῦ ἀντιχριστοῦ) αἱ αἱρέσεις, ὧν χαρακτηριστικὸν τὸ διὰ ψευδοπροφητῶν καὶ πνευμάτων λύειν τον Ἰησοῦν ἐν τῷ μὴ ὁμολογεῖν αὐτὸν ἐν σαρκὶ ἐληλυθέναι.—M.].

[German: "*And every spirit which does not confess Jesus is not of God.*"—M.]

[[5] German: "*And this is the* [spirit] *of antichrist, of which ye have heard that it cometh, and now it is in the world already.*" So Alford.—M.].

Verse 6. [6] ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν is wanting in A. G. (perhaps by mistake?)

[7] ἐκ τούτου B. G. K. Sinait; important on account of ch. iii. 24; ἐκ τοῦ πνεύματος.

[German: "*From this.*"—M.]

EXEGETICAL AND CRITICAL.

The difference of the spirits renders the trial necessary, v. 1.

Ver. 1. **Beloved**:—The Apostle begins with ἀγαπητοί as ch. iii. 21 [cf. v. 7. ch. iii. 2.—M], in the joyful consciousness of the common blessings of the Divine adoption, and earnestly solicitous of inciting and exhorting those to the exhibition of brotherly love who are loved of God.

Believe not every spirit.—Here, as in ch. ii. 18–28, the Apostle adverts to the false teachers. Those who are to believe on the name of the Son of God (ch. iii. 23) in the power of the Holy Ghost (ch. iii. 24) given to them and bearing witness to their spirit that they are the children of God (cf. Rom. viii. 16), must not believe every spirit. The reference is to a plurality, a multitude of spirits (πάντι πνεύματι), not to a Dual but to a Plural. Hence, we must understand the expression of *the spirits of men* to whom *the spirit* bears witness. Every human spirit has its peculiarity, its special gifts and views, its mode of expression, which the animating, moving Spirit does not change or render uniform. Many a spirit might secure our approbation, sympathy and attention, which is not influenced by the Spirit of God. Hence the warning, to which, because of its great importance, there is forthwith annexed the exhortation: —"*But try the spirits whether they are of God.*" [Huther: The idea πνεῦμα is closely connected with ψευδοπροφῆται. The true prophets spoke, as we read 1 Pet. i. 21, ὑπὸ πνεύματος ἁγίου φερόμενοι; the source of the revelations whose utterers (πρόφημι) they are, is the πνεῦμα ἅγιον or the πεῦμα τοῦ θεοῦ, whereby is described, not an affection of their mind, but the Divine Power, different from their own individuality, which animates and influences them (δύναμις ὑψίστου, the synonyme of πνεῦμα ἅγιον, Luke i. 35.). This πνεῦμα speaks by the prophet, entering into his πνεῦμα and communicating to him the truth to be revealed; and thus the πνεῦμα of the prophet becomes a πνεῦμα ἐκ τοῦ θεοῦ. But since every prophet has his own πνεῦμα, there is, although the πνεῦμα ἅγιον is *One*, a plurality of prophetical spirits. The same relation takes place in an opposite direction, in the case of the pseudo-prophets. They also are under the influence of one spiritual being, to wit, under that of the πνεῦμα, that ἐκ τοῦ θεοῦ οὐκ ἔστι, the πνεῦμα τῆς πλάνης; this spirit also is *one*, but since it penetrates with its lie the πνεύματα of the pseudo-prophets and makes them like itself, we may say of the πνεῦμα of each individual prophet that is not of God, that it is not a πνεῦμα τῆς ἀληθείας, but a πνεῦμα τῆς πλάνης."—The rationalistic interpretation of Socinus ("*sensus hominis aliquo modo inspiratus*") and Episcopius ("*doctrina*"), and the figurative construction of the word πνεῦμα = λαλοῦντες ἐν πνεύματι of Lücke, de Wette and Calvin ("*pro eo qui spiritus dono se præditum esse jactat ad obeundum prophetiæ munus*"), are equally irrelevant.—M.].

But try the spirits whether they are of God.—John evidently speaks of a plurality of spirits (τὰ πνεύματα). Instead of a receiving surrender to and of agreeing with them, of the *assensus* (πιστεύειν) John requires a δοκιμάζειν, a cautious criticism before the κατέχειν (1 Thess. v. 21), and he requires it of all like Paul, Rom. xii. 2; Phil. i. 20; Eph. v. 10; I Cor. x. 15; xi. 13, although some may have a special gift in discern

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ing the spirits (1 Cor. xii. 10: διακρίσεις πνευμάτων Calvin: "*alloquitur—singulos fideles*," as opposed to Lorinus: "*Non omnium est probare; unum oportet in ecclesia summum judicem quæstionum de fide moribusque; id est sine dubio Pontifex Maximus.*" [This may be conclusive reasoning to Romanists, but will be utterly repudiated by Protestants, as an arbitrary dictum repugnant to Holy Writ.—M.]. The falsity of this exposition is evident both from the object of this text which every man ought to know; εἰ ἐκ τοῦ θεοῦ ἐστίν, whether they are of, originate in or proceed from God: the confession of Jesus Christ come in the flesh (v. 2), and from the danger, urging such a test, to which every one is exposed and which necessitates the decision [the Apostle proceeds to specify the reason why this trial is necessary.—M.].

Because many false prophets are gone out into the world.—These ψευδοπροφῆται answer to the ἀντιχρίστοις (ch. ii. 18). Cf. Matth. vii. 15; xxiv. 11, 24 (where also ψευδόχριστοι are specified), 2 Pet. ii. 1 (where ψευδοδιδάσκαλοι are paralleled with the ψευδοπροφῆται of the Old Testament). The idea of predicting something future is not any more the prominent point here than it constitutes in general the leading characteristic of the prophet; he derives his name from πρόφημι, because he has, as it were, behind him the Spirit that inspires him, whose thoughts he speaks out and makes known. The true prophet must be clearly distinguished from the hidden πνεῦμα influencing him, the true prophet is ὑπὸ πνευμάτος ἁγίου φερόμενος (2 Pet. i. 21); this πνεῦμα δύναμις ὑψίστου (Luke i. 35). The point at which He unites with the prophet, is the prophet's πνεῦμα, which as an organ to be influenced, must be clearly distinguished from the πνεῦμα ἅγιον who operates through it; for the πνεῦμα ἅγιον is the Source and Principle of the revelation, enters into the prophet's πνεῦμα, moves and imparts to the prophet, animates and prompts him, and thus the prophet's πνεῦμα becomes a πνεῦμα ἐκ τοῦ θεοῦ, yet so that thereby the characteristics of the prophet's spirit are neither obliterated nor annulled, neither as to his temperament, nor as to his mode of utterance, nor as to qualification for specific relations of the spiritual or material worlds. Hence there are as many πνεύματα as there are προφῆται, notwithstanding the unity of the efficient principle which influences them. But alongside this πνεῦμα ἅγιον, πνεῦμα τῆς ἀληθείας, there is a πνεῦμα τοῦ ἀντιχρίστου (v. 3), τῆς πλάνης (v. 6), that makes the ψευδοπροφήτας and whose spirit must not be believed. The πνεῦμα and πνεύματα designate not absolutely ψευδοπροφῆται (Calvin, Lücke, de Wette and others), nor the *sensus hominis aliquo modo inspiratus* (Socinus), nor *doctrina* (Episcopius), nor the superhuman principle animating man (Greek Comment., Augustine, Luther, Spener, Bengel (*spiritui, quo doctor aliquis agitur*), Neander, Düsterdieck and others). Cf. Huther [whose note I have translated above, under "Believe not every spirit."—M.].—With ἐξεληλύθασιν εἰς τὸν κόσμον Düsterdieck appropriately compares γεγόνασιν ch. ii. 18. After ἐκ τοῦ θεοῦ we ought to supply a reference to the sending forth, the missionary activity which in the case of the false prophets is an aping of the Apostles and the prophets; they come from, proceed, go out from him that makes them prophets. Cf. Jno. viii. 42; xiii. 3; xvi. 27, etc. cf. ch. xvii. 18; Matth. xiii. 49. It is therefore neither=*in publicum prodire*, as Matth. xiii. 3; xxvi. 55; Mark i. 35; viii. 11; Acts vii. 7 (Grotius, Calov, Lücke, al.), nor=*ex apostolis et eorum ecclesia*, as in ch. ii. 19 (S. Schmidt), nor=*ex sedibus suis* 2 Jno. 7. (Bengel).—On εἰς τὸν κόσμον cf. Jno. vi. 14; x. 36. They come into the world, which Christ was sent to redeem, which belongs to Him, in order to destroy it with their αἱρέσεις ἀπωλείας. (2 Pet. ii. 1).

The standard of the trial. vv. 2, 3.

Ver. 2. **In this know ye the Spirit of God.**—Ἐν τούτῳ here evidently points to the following sentence and γινώσκετε is not Indicative, but like πιστεύετε, δοκιμάζετε v. 1, the Imperative [on the other hand Alford, on account of the very frequent ἐν τούτῳ γινώσκομεν, would let analogy prevail and take it as Indicative; but Huther, de Wette, Lücke and most commentators take it as Imperative.—M.].—That τὸ πνεῦμα τοῦ θεοῦ denotes the Holy Spirit is evident both from the expression itself and from the antithesis τὸ τοῦ ἀντιχρίστου v. 3; the reference therefore is not to a *loquens de spiritualibus ex inspiratione divina* (Lyra). But the sequel shows that we have to think of the Divine Spirit working in the spirit of the prophets, to wit:

Every spirit which confesseth Jesus Christ come in the flesh, is of God.—Ὁμολογεῖν is the oral confession of a doctrinal truth (cf. 2 Jno. 10.), like ch. ii. 23 (Düsterdieck, Huther and al.); confession with a walk agreeing with a Christian is not indicated here (Greek comm., Augustine, Bede), even though only a confession with the mouth emanating from the faith of the heart under the influence of the indwelling Spirit of God can be meant here, as in Rom. x. 9, 10; cf. ch. v. 11 sq.; ii. 22 sq.—The object of the confession: Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα. The form is that of a substantival objective-sentence; hence the participial form should be retained, and the rendering avoided which would make it an Infinitive thus: that Jesus Christ *is or has come* in the flesh; it is not a predicative sentence, but ἐν σαρκὶ ἐληλυθότα is added attributively; that which is known is added in the Accusative. The names are taken in their literal sense at ch. ii. 22; here they stand, as in ch. i. 3, in juxtaposition and must not be separated according to ch. ii. 22, as if they imported: *Jesus the Christ* who is come in the flesh; so Luther renders wrongly in his Scholia, and Huther inclines in that direction. In like manner ἐν σαρκὶ must be held fast and not be made equivalent to εἰς σάρκα, as maintained by Augustine, Luther, Calvin, Piscator, Sander and al.; ἐν σαρκὶ denotes the mode of existence, in which He appeared and came; nor is there any ground here to assume here a pregnancy common among the Greeks who conjoin ἐν with verbs of motion in order to describe the result, the *rest* (cf. Winer, p. 449), to wit, that He had come *into* the flesh in order to remain and work *in* the flesh; so S. Schmidt and others.—Jesus Christ came *in the flesh* from the time of His birth after He σὰρξ ἐγένετο and ἐσκήνωσεν ἐν ἡμῖν (Jno. i. 14) cf. ch. i. 1. sqq.—The *conversatio in carne, inter homines, in vera natura humana*, nor the *incarnatio*, which is

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pre-supposed as the transition, is meant here; nor is here a limiting reference to *innumera mala* and *ipsa cruenta mors*, as maintained by Socinus, who erroneously refers to Heb. ii. 14; v. 7, and Grotius who adverts to a Hebraism.—Ἔρχεσθαι indeed is often used to designate the appearance of teachers, but then it either occurs with a qualifying ἐπὶ τῷ ὀνόματι, Matth. xxiv. 5, or ἐν τῷ ὀνόματι, Jno. v. 43, or εἰς μαρτυρίαν, Jno. i. 7, or with an indication of the subject as ἐμπαῖκται, 2 Pet. iii. 3, or an addition like καὶ ταύτην τὴν διδαχὴν οὐ φέρει, 2 Jno. 10, or as in Matth. xi. 18, of John, μήτε ἐσθίων μήτε πίνων or as in Matth. xvii. 11 of Elias καὶ ἀποκαταστήσει πάντα, so that the context invariably marks either the appearance of the teacher, or distinctly states that he is not exclusively referred to as a teacher, namely in his vocation of teacher. Here also the reference seems not to be exclusively to the office of a teacher or a prophet, which is by no means indicated by ἐν σαρκί. But it is important to notice here the tense; for while we have in this place the *part. perfecti* ἐληλυθότα, ch. v. 6 gives the *part. aor.* ὁ ἐλθὼν and 2 Jno. 7 the *part. præs.* ἐρχόμενον; the Present denotes the fact which is not a single act, in a moment, like birth, but has a longer duration which may be seen and represents this in a timeless form; the Aorist denotes an act as purely historical, the Perfect an act which, though historically completed, has present continuance (Winer, Part III. § 40). Thus this confession contains the fundamental truth of the Gospel; Χριστὸς and ἐν σαρκὶ ἐληλυθότα indicate the dignity and existence of the Son of God and emphatically assert His humanity as a reality and a historical fact for all time. Bengel excellently remarks: "*In carne, est ergo Ipse aliquid præter carnem; hæreses veritatem carnis Jesu Christi negantes præsupponunt et eo ipso confirmant* DEITATEM *ejus, quippe cum qua non poterant conciliare carnem, tanquam ea dignam.*"

VER. 3. **And every spirit which confesses not Jesus, is not of God.**—Τὸν Ἰησοῦν comprehends what was said in v. 2, viz.; Χριστὸν ἐν σαρκὶ ἐληλυθότα, it is just the historical Christ and none other.—Ὃ μὴ ὁμολογεῖ=*if he does not* confess, while ὃ οὐχ ὁμολογεῖ would be=*who does not* confess. From this it is evident that John contemplates not so much distinct persons, as only distinct doctrines. Winer, part III. § 55. [Huther observes that μὴ denotes the *contradiction* of the true confession, while οὐ would express only a simple denial.—M.].

And this is the (spirit) **of antichrist, of which ye have heard that it cometh, and now it is in the world already.**—Τοῦτο refers to πνεῦμα, not to ὁμολογεῖν, and τὸ τοῦ ἀντιχρίστου is the (πνεῦμα) of antichrist; for τὸ pre-supposes a substantive or constitutes a substantival idea; were it, as Valla, Episcopius, Huther and al. render, *proprium antichristi*, matter of antichrist, τοῦτο would not refer to πνεῦμα but to ὁμολογεῖν; this would be rather an artificial construction and τὸ before τοῦ ἀντίχριστου would be superfluous. The passages adduced, viz. Matth. xxi. 21; 1 Cor. x. 24; 2 Pet. ii. 22; Jas. iv. 14, are somewhat different, for they import one and all a substantival idea, τὸ τῆς συκῆς, τὸ ἑαυτοῦ, τὸ τῆς παροιμίας, τὸ τῆς αὔριον [that of the fig tree, that of himself, that of the proverb, the event of the morrow—M.], while here the Genitive alone would have been sufficient.—Ἀκηκόατε refers not to the written word ch. ii. 18 where we have already ἠκούσατε, but to the previous oral instruction they had received. The last clause καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη, which emphatically asserts that the spirit of antichrist is already now, at the present time, working in the antichrists, is not governed by ἀκηκόατε but coördinated with καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου. Cf. ch. ii. 18.

Comfortable strengthening and assurance against the false prophets. vv. 4–6.

VER. 4. **Ye are of God, little children.**—The Apostle moved, and affectionately confident (τεκνία) that they all stand in the fundamental truth and are the children of God (ch. iii. 1, 2, 13, 14), urgently represents to them (ὑμεῖς emphatically placed first as in ch. ii. 24, 27), what is given to them: ἐκ τοῦ θεοῦ ἐστέ, agreeing with the leading thought ch. ii. 29 and the context: the trial to be made is εἰ ἐκ τοῦ θεοῦ ἐστίν (v. 1) and he that confesseth Jesus is ἐκ τοῦ θεοῦ ἐστίν (v. 3) and he that confesseth not Jesus ἐκ τοῦ θεοῦ οὐκ ἔστιν.

And have overcome them.—Αὐτοὺς are the ψευδοπροφήτας (v. 1), in whom the πνεῦμα τοῦ ἀντιχρίστου is operative and connected with their πνεῦμα. Hence not: *antichristum et mundum* (Erasmus); the Vulgate renders falsely *eum*, which Lyra interprets: *mundum, devincendo concupiscentiam*, and other Roman Catholics: *antichristum* or *spiritum antichristi in antichristis*.—The Perfect νενικήσατε as at ch. ii. 13, 14, where τὸν πονηρὸν is the person overcome. The victory referred to there is inward in their hearts, here it is a victory not only in their hearts but also outward, visible in the life, in the sphere of their church-life, the Church; in the former place the victory is over Satan himself, here over his false prophets. But it is a victory actually achieved, and moreover a victory of continuous duration notwithstanding a succession of conflicts; through these very struggles and conflicts runs the victory already achieved and decisive, ye *have* overcome! ye have it! by your fidelity they with their seductive arts and temptations have been confounded (Ebrard). Cf. Jno. xvi. 33. Νενικήκατε is the Perfect not *propter futuritionis certitudinem* (Episcopius),=*potestis superare* (Rosenmüller). Calvin renders not very accurately: "*In media pugna jam extra periculum sunt, quia futuri sunt superiores.*" The ground of their victory and overcoming lies indeed in them, yet nevertheless above them.

Because He (that is) **in you is greater than he** (that is) **in the world.**—Ὁ ἐν ὑμῖν is He of (out of) whom they are, who abideth in them (ch. iii. 24; iv. 1, 2), that is ὁ θεὸς (Greek Comm., Calvin, Bengel, de Wette, Sander, Düsterdieck, Huther); this is also clear from the antithesis; it is understood of Christ by Augustine, Grotius, etc.—Ὁ ἐν τῷ κόσμῳ=ὁ διάβολος, whose children (τέκνα) the antichrists are, ch. iii. 10*a*—God is not only greater than our heart (ch. iii. 20), but also greater than Satan, than all things (Jno. x. 29; 2 Cor. ii. 14); all things belong to Him (1 Cor. xv. 57; iii. 23).—[Huther: "Instead of the more specific ἐν αὐτοῖς the Apostle uses ἐν τῷ κόσμῳ to intimate that the former, though having been for some time in the Church, belong to the κόσμος, which is expressly declared in the

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words following. Socinus: "*Quamvis Johannes, non de eo, qui sit in falsis prophetis, sed de eo, qui sit in mundo, verba faciat, tamen necesse est, ut mundi appellatione falsos istos Prophetas comprehendat, vel potius plane intelligat, quod satis aperte declarant sequentia verba.*"—M.].

VER. 5. *The antithesis as to essence, work and success:*

They are of the world.—Ἐκ τοῦ κόσμου, *quatenus Satanas est ejus princeps* (Calvin), hence not ἐξ ἡμῶν (ch. ii. 19). Cf. Jno. viii. 23, 44. The reference is not only to worldly lusts and carnal desires but to the ground and source of their life determining the exhibition of their life (διὰ τοῦτο).

Therefore they speak of the world and the world heareth them.—The substance of what they speak and their success with the world are conditioned by their being of [*out of, from*—as to origin—M.] the world. This λαλεῖν ἐκ τοῦ κόσμου also is deep-reaching: *ex mundi vita ac sensu sermones suos promere* (Bengel). Huther capitally distinguishes λαλεῖν ἐκ τοῦ κόσμου from ἐκ τῆς γῆς λαλεῖν (Jno. iii. 31) by the remark that ἡ γῆ is not an ethical notion like ὁ κόσμος. Although the separate points made by Oecumenius (κατὰ τὰς σαρκικὰς ἐπιθυμίας), the Scholiasts (ἐκ τῆς πονηρᾶς αὐτῶν γνώμης), Luther (*ea quæ mundus intelligit ac probat*), Grotius (*mundi affectibus congruentia*) and others, are correct, yet they shed light only on particular points and not on the whole. The approval and agreement of the world constitute a proof against them on the principle τῷ γὰρ ὁμοίῳ τὸ ὅμοιον προστρέχει. Cf. Jno. viii. 37, 43, 47; xviii. 37. [The false prophets left the Church and went out into the world to which they stood in inward affinity, and proclaimed to it a wisdom that originated in it; therefore the world *heard* them, *i. e.* approved and assented to their word; τῷ γὰρ ὁμοίῳ κ. τ. λ. (Oecumenius); whereas the believers were hated and persecuted by the world, Huther.—M.].—Αὐτῶν ἀκούει denotes hearing attentively with inward delight, while ἀκούειν τινα signifies hearing in general without determining the sympathy of the hearer.

Inference and conclusion. v. 6.

VER. 6. **We are of God.**—A quickly added contrast of the false prospects without δὲ. After what precedes there are here implied the two thoughts which are not expressed: διὰ τοῦτο ἐκ τοῦ θεοῦ λαλοῦμεν καὶ ὑμεῖς ἡμῶν ἀκούετε, although the latter is indicated by ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν. Hence the Apostle understands by ἡμεῖς himself with the Apostles and the teachers in the Church (and not himself and the Church ὑμεῖς), as opposed to αὐτοὶ (v. 5) and the ψευδοπροφῆται (v. 1). This is the view of most commentators in opposition to Calvin, Spener, Lücke and al.

He that knoweth God, heareth us; he who is not of God doth not hear us.—The antithesis ὁ γινώσκων τὸν θεὸν and ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ requires, as is well known, that we should understand in the former clause ἐκ τοῦ θεοῦ εἶναι and supply in the second γινώσκειν τὸν θεὸν as the consequence. Hence ἐκ τοῦ θεοῦ εἶναι must not be taken here differently from vv. 1–4 and according to the contrast in v. 5. It is consequently not a general drawing and impulse towards God (as held by Lücke and Neander), but the state of grace of God's children, and their understanding of and conduct towards the word of God as preached to them. But nothing is said here concerning the manner how they did come into this state, nor is here any reference to predetermination (Hilgenfeld) or predestination (Calvin); we know also from ch. ii. 2, iv. 14; cf. Jno. iii. 16; i. 10 sqq. 29, that *all* are desired and may enter into the sonship. [Alford: Here we must remember carefully what the context is and what its purpose. The Apostle is giving a text to distinguish, not the children of God from those who are not children of God, but the spirit of truth from the spirit of error, as is clear from the words following. And this he does by saying that in the case of the teachers of the truth, they are heard and received by those who apprehend God, but refused by those who are not of God. It is evident then that these two terms here, ὁ γινώσκων τὸν θεόν, and ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ represent two patent matters of fact, two classes open and patent to all: one of them identical with the κόσμος above: the other consisting of those of whom it is said above, ἐγνώκατε τὸν πατέρα . . . . ἐγνώκατε τὸν ἀπ' ἀρχῆς, ch. ii. 13, 14. How these two classes are what they are, it is not the purpose of this passage to set forth, nor need we here inquire; we have elsewhere tests to distinguish them, ch. iii. 9, 10 . . . . ; we have a striking parallel, in fact the key to these words, in the saying of our Lord to Pilate, John xviii. 37.—M.].

From this we know the Spirit of truth and the spirit of error (deception).—Ἐκ τούτου refers to hearing, but since the matter in hand relates to the trial of the spirits that teach, the reference is to hearing the false prophets and to hearing the Apostles and the ministers of the Divine word [*i. e.* to the reception given to both classes.—M.]. Hence we must not think here of the criterion specified in vv. 2, 3, as maintained by the Roman Catholic Comm., Calvin, Hunnius, Calov and Neander.

In γινώσκομεν John includes the Apostles and the Church. On τὸ πνεῦμα τῆς ἀληθείας, cf. Jno. xiv. 17; xv. 26; xvi. 13; from which passages it is evident that the Genitive indicates that which the Spirit gives, testifies, whereto He helpeth and whither He guideth and leadeth; He is that Spirit that proceedeth from God and teacheth the truth to men. In like manner, τὸ πνεῦμα τῆς πλάνης is the spirit proceeding from the devil, deceiving and seducing men (ch. i. 8; ii. 26; 2 Jno. 8; 1 Tim. iv. 1; 1 Thess. ii. 3; 2 Thess. ii. 11.) The latter is certainly in him whom the world hears, the former in Him to whom the children of God give ear.

DOCTRINAL AND ETHICAL.

1. Δοκιμάζειν is used here as by St. Paul, (see notes on v. 1, in Exegetical and Critical) and as the Lord Himself bids His Church do, Matth. vii. 15, 16. The Roman Catholic proposition: "*Ecclesia in suis prælatis est judex controversiarum*" is not true; they limit to the *ecclesia repræsentans* and to the [visible] head of that, what the Lord of the Church and his Apostles say to all believers. However it is important to remember that the Apostle restricts this right and duty of trial

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simply to the question whether the teachers are of God, and that he does not mean questions affecting the learning, wisdom or eloquence of teachers, or questions of secondary importance and on controversial points; he only refers to that which is necessary to the salvation of our souls. On this head every Christian ought and may, if necessary, apply the test.

2. The believing Confession of One Jesus Christ uniting in Himself the Godhead and the Manhood, even the confession of the historical Christ is necessary to salvation and essentially Christian. John, of course, understands ὁμολογεῖν as engaging the powers of the whole Christian and not only the oral confession without the heart; for he adverts to the πνεύματα, specifies the antithesis μὴ ὁμολογεῖν and proceeds throughout in a contemplative manner. If this were not so, the true disciples of Jesus would have the same confession as the demons as their distinguishing mark (Luke iv. 41; Matth. viii. 29); hence the *contents* of the confession are not decisive *per se*. Cf. Harless, *Ethik* § 89** p. 174.—But Estius has no warranty for limiting St. John's direction to the apostolical age and for considering the confession of the Lord's Supper as the criterion now; on the former confession depends also the latter, for the doctrine of the Lord's Supper reflects of course the Christology, since the fellowship with Christ is accomplished in the most pregnant manner in the Sacrament of the Lord's Supper. Nothing is truly Christian without the living Christ.

3. According to the Johannean mode of expression the contrast brought out here is to be conceived as an error wholly gnostic, spiritualizing and misinterpreting the historic and directed more against the corporealness, *i. e.* the manhood of Christ than against his Godhead, an error rather Docetical than Ebionite. For σάρξ does not denote merely the human body apart from the human ψυχή, the human νοῦς, the human will or self-consciousness, which could not be done by the preposition ἐν, but it signifies the human nature, the manhood; and this is conceived in the precise manner in which He appeared in the world. Cf. Hofmann, *Schriftbeweis* ii. 1. p. 76, sq.

4. John does not predicate of man independence, self-glory and perfect freedom in the sphere of his spiritual life; either the Spirit of God or the spirit of Satan determines the spirit of man and conditions his views, inclinations, knowledge, words and deeds. Behind the πνεῦμα of man stands the directing, determining, operating and fulfilling πνεῦμα, which through the former and united with it, works on the world and on men.

5. But any disposition of the human spirit for the Spirit of God or the spirit of Satan is no more taken for granted here than that the Spirit of God and the spirit of Satan are or might be supposed to be in a state of coördination. Rather, we should say, does this victory, of which the Apostle discourses in such lofty strains (v. 4, cf. ch. ii. 13, 14; v. 4, 5), assert the superiority of the Divine Spirit to Satan and denote both the monarchy of God and the enmity of Satan, at the same time intimating however, that, though men may suffer themselves to be controlled either by God or Satan, all men ought to be and might become God's.

6. The Apostle contemplates the reality and the possession of the Divine sonship (εἶναι ἐκ τοῦ θεοῦ=γεγεννῆσθαι ἐκ τοῦ θεοῦ), which is evident from his specification of the marks whereby the existence of this relation may be determined; the reference, therefore, is not to the origin, the beginning of one's being of God, to the manner how it is attained. The same remark applies to Jno. xviii. 36, 37 and also to ch. viii. 43-47, as is manifest from v. 30: πολλοὶ ἐπίστευσαν εἰς αὐτὸν and v. 31: ἐὰν μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ. The sonship or state of grace of faith in Jno. viii. is however quite young and only begun, while the case before Pilate and in the passage under notice respects the believing people in His Kingdom and under His Rule. According to the Johannean conception we have to view the sonship or state of grace of believers as complete from the beginning although ever progressing towards perfection and consummation and to the inheritance itself. A young babe or a suckling is surely a perfect man, a rational creature, though only as to the germ, and not yet a man, not yet fully developed in all the powers and gifts wherewith it is endowed.

[7. As supplemental to the exegetical notes on v. 3, and No. 3, above, it may be profitable to put together some of the interpretations of this difficult passage.

1. The *Socinian*.—Socinus: "*Jesum Christum, i. e. Jesum qui dicitur Christus, non modo mortalem hominem fuisse, sed etiam innumeris malis et denique ipsi cruentæ morti obnoxium.*" Grotius: "*Non cum regia pompa et exercitibus, sed in statu humili, abjecto, multisque malis ac postremum cruci obnoxio.*" But it has been shown that ἐν σαρκί cannot be construed in this sense.

2. Those *assertive* and not only implicative of our Lord's Incarnation. The commentators, most of them orthodox, who give this interpretation, either confound ἐν σαρκί with εἰς σάρκα (Augustine, Luther, Calvin, Piscator, Sander and al.), or waver between ἐν and εἰς, *e. g.* Hunnius: "*Tunc venire in carne dicitur Jesus Christus quando λόγος ex sua velut arcana sede prodiens assumta visibili carne se in terris manifestat.* Here we must also name the exposition of Augustine, who introduces in the train of the Incarnation the death and redeeming love of Christ, and makes the confession denial depend on "*caritatem habere*" (Alford); saying: "*Deus erat et in carne venit: Deus enim mori non poterat, caro mori poterat: ideo ergo venit in carne ut moreretur pro nobis. Quemadmodum autem mortuus est pro nobis? Majorem hac caritatem nemo habet, quam ut animam suam ponat pro amicis suis. Caritas ergo illum adduxit ad crucem. Quisquis ergo non habet caritatem, negat Christum in carne venisse.*"—To put the question in his own words: "Arius and Eunomius, and Macedonius and Nestorius own that Jesus Christ came in the flesh, are not they therefore of God?" and then replies that those hierarchs did *not* in fact *confess* Christ to have come in the flesh, because whatever they might do by *words*, they in their *works* denied Him (Tit. i. 16). "They have not *charity*," he

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says "because they have not *unity*, and therefore all their other gifts are of no avail." (1 Cor. xiii. 1-3).—But the Apostle says here nothing of charity, or unity, or of the love of Christ, but he simply asserts the true Manhood of our Lord, and this brings us

8. To the true interpretation which takes ἐν in its proper meaning and applies the passage to the case of the *Docetæ* who maintained that our Lord had only an apparent and not a real body. See also the extracts from Irenæus and Origen above in *Appar. Crit.* note 4.—M.].

HOMILETICAL AND PRACTICAL.

The command: Try! 1. The occasion (v. 1: many false prophets); 2. The importance (v. 1: whether they are of God); 3. The difficulty (v. 1: the spirits); 4. The right (v. 4: ye are of God); 5. The standard (vv. 1, 3: the confession and the contradiction, cf. v. 6.).—Be not afraid of the majority of votes, but fear the majesty of the truth of (out of) God; take care that thou do not violate it; the former cannot and must not have any influence in matters of eternal truth and of eternal life. Not from the masses comes the truth, but from One, with whom you ought to vote and to whom you ought to assent; but though it comes only *from* One it is nevertheless designed *for* all and should be brought to and diffused among the masses by means of preaching, testimony and confession.—You ought to regard as a Christian and a brother whoever clings to Christ in faith, no matter how heretical the sect to which he may belong.—Communities and Christians grow more and more imperfect, the former into sects and the latter illiberal in proportion as they strive to give undue prominence to any one point of the truth except that of a believing and vital confession of Christ. You may not even push into the background the sphere of creation with its appointments before redemption and its glory, for Christ is also the Creator of the world.—The question is the pursuit of victory in order to secure and preserve unimpaired eternal peace for eternity.—The fundamental truth is simple and ever plain to the simplicity of the heart. That with which you are familiar you understand and love; what you cling to, cleaves to you; that in which you live, lives in you; that, for and of which you speak, speaks out of you.—Either a prophet of God or a false prophet, either of God or of the world, moved either by the Spirit of God or by the spirit of antichrist, by the Spirit of truth or the spirit of error; a middle way and a third course are not provided.—Neither you nor any of your acquaintance may be able clearly to perceive your point of gravity, but it is there, and One, now a Saviour, but hereafter the Judge, knows where and what it is and will make it manifest in preliminary judgments here, but in the final judgment there.

STARKE:—Trust, believe, whom? It concerns not riches and possessions, but your soul and salvation. It is amazing that most men are concerned about false wares, whereby they incur certain and eternal loss. The prudent will make inquiries and not join in with an inconsiderate credit.—Lying spirit, that sayest that the Christian religion is founded on credulity! Gross lies! it requires faith, but rejects credulity.—We ought to believe sincere, experienced and honest teachers, yet so that we look only and solely to God and rest in Him as the author of the wisdom which they proclaim. Teachers should willingly subject their teaching to the trial of others, even to the trial of their own hearers, and consequently not only not deter them from it but also to urge them to it, and direct them away from themselves to God and His Spirit; otherwise they will not make honest Christians but render themselves suspicious.—The government alone has not the power of appointing teachers at its option regardless of the views and wishes of the whole Church (or congregation), whose wishes should be duly consulted, for God has clothed it also with the power and ability to try the spirits. [Such a caution, however relevant on the Continent of Europe, is of course unnecessary in the U. S.—M.].—Whatever obscures and lessens in word or deed the person, office, doctrine and glory of Christ, is heretical.—Be of good courage! though the world and the devil rage, thou hast a strong support, for God, who is with, by and in thee, is greater than all.—Whenever we are victorious, we ought to ascribe the glory of our victory not to ourselves but to God; otherwise if we take the least credit to ourselves, we rouse a new enemy, spiritual pride, most dangerous in this that it enables Satan easily to overcome us.—Like seeks like; the world loves its own but hates those who have gone out from the world.

HEUBNER:—The Christian spirit of trial is intimately connected with faith. Faith is not credulity.—This trying is a duty which belongs to every age and especially in our age when so many teach against the Scripture and still set up the pretension that they have the Spirit, and consider themselves full of spirit and others spiritless. It is the duty of all Christians; consequently, also the duty of the laity.—The conditions of this trial are simplicity of heart, a firm faith, and prayer to the Lord for clearness of perception (to open our eyes). The deceived have indeed excuses to offer; but there would not be so many of the deceived, if they had a pure mind and would try. Try the more frequently and carefully, the more the spirit of deceivers flatters thee and thy vanity, and the greater the number of these spirits grow.—Everything which lays irreverent hands on the Person of Christ, from any side, is decidedly unchristian.—Should John have given us a false criterion? Maintaining this is already the sign of a bad cause. Whatever is anti-christian shows its true character by its contradicting the Apostles.—The superiority of the Spirit of Christ to the error-spirit of the world gives to the Christian the preponderance; he need not fear any assaults of unbelief. John foretells certain victory. All the shouts of victory on the part of unbelievers are nothing but false alarm. All antichristianity panders to the spirit of the world; it flatters, if not the loose morality, yet the vanity and conceit of the world which finds it burdensome and confounding to believe in the Crucified One.—The false apostles prove the dignity of the true Apostles.

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BESSER:—Any pupil in a catechism-class, in order to be on his guard against the false prophets, may determine whether the teaching of a prophet has the grape-taste of Christ's vine or the sloe-taste of the thorn of the flesh and reason.—It is not because of the parts of the truth they hold in common with the Church, but because of the error wherewith they contradict the confession of the Church, because of the broken branch on the tree of truth, because of the cancer in the body of truth, that the sects are congregated as separate communities.

KRUMMACHER:—*The frontier of Christianity.* 1. *In which way is it decided?* Are the cumbersome trinity, God, virtue and immortality, or birth within the pale of Christendom, individual interpretation, the opinion of the majority of one's contemporaries—to determine Christianness? 2. *The final infallible decision*, over against the skeptics, those who are at variance with the confessions, those who only seek for the word of God in the Scriptures but do not receive the Scriptures as the word of God, is given by the fundamental fact of the *supernatural revelation* in Christ, the necessity of *regeneration*, the *personal preëxistence of Christ* or of the *Godhead*.

FRONMÜLLER:—*Of the trial of the Spirits.* 1. *Why it is necessary?* Many false spirits have gone out into the world, the spirit of antichrist is already now in the world—in the Church, in the school, in the family, in private life, in the great and in the small. 2. *Which is its end and aim?* Whether they are of God or not. 3. *Which is its rule?* The confession.

[BURKITT: v. 1.—*Believe not every spirit*, etc. That is, every teacher who pretends to be inspired, and every doctrine that lays claim to the authority of Divine revelation: "but try the spirits," that is, examine their doctrine by the rule of the word of God, and try from whom they come, whether from the Spirit of God or from Satan.—M.].

[BP. HALL: v. 2.—Every one who confesseth Jesus Christ to have been God from all eternity, and in the fulness of time to have taken our nature upon Him, and to be come in the flesh, to accomplish the perfect work of man's redemption, is of God and speaks from God. And so by the contraries v. 3.—M.].

[BARROW:—He was not only (as the Gnostics and some other heretics have conceited) in shape and outward appearance (as a spectre, deluding men's sight and fancy), but in most real truth, a very perfect man; having a real body, figured and circumscribed like ours, compacted of flesh and blood, visible and tangible; which was nourished and did grow, which needed and received sustenance, which was tender and sensible, frail and passible, which was bruised with stripes, torn with scourges, pricked with thorns, pierced with nails, transfixed with a spear; which was mortal and underwent death by expiring its breath, and being disjoined from the soul that enlivened it. He had also a soul, endued with the same faculties as ours; with an understanding, capable of learning and improvement (for He was a man, ignorant of some things which He might know: and *He grew in wisdom and in stature*), with a will, subject and submissive to the Divine Will (see Mark xiii. 32; Luke ii. 52; Matth. xxvi. 39; Luke xxii. 42; Jno. v. 30; Matth. xxi. 18; Jno. iv. 6, 7), with several appetites, of meat, of drink, of sleep and rest (for we read that He was hungry, that He thirsted, that He was weary), yea with various passions and affections (φυσικὰ καὶ ἀδιάβλητα πάθη, I mean, that is, natural and irreprehensible passions), and these of the most troublesome and afflictive sort, such as zeal, pity and sorrow; the which were sometimes declared by very pathetical significations and are expressed in high terms; as upon occasion of His friend Lazarus's death it is said, *He groaned in Spirit and was troubled;* He then and upon other occasions, out of pity and sorrow, did *weep;* and ye know what excesses of sorrow, what anxieties and agonies, what tribulations, disturbances and amazements, the Evangelists, using those very terms, describe Him to have undergone at His passion; so that, as the Apostle to the Hebrews speaketh, "*We have not an highpriest that could not compassionate* (or sympathize with) *our infirmities, but who was in all points tempted* (or exercised and proved) *as we are, yet without sin.*"—M.].

[NEANDER:—Here is no other test of true faith, no other law for Christian union, than steadfast adherence to that one fundamental fact of the appearing of the Divine-human Redeemer. In all which proceeds from this belief, the influences of the Divine Spirit should be acknowledged. Hence it follows, that provided faith in this one fundamental fact be the soul of the Christian life, no minor difference of creed should be allowed to disturb Christian unity; that mistakes and alloys of Christian truth, which trench not on this one fundamental fact, should not hinder us from recognizing the Divine Stamp in him whose faith and profession have their root therein,—that the bonds of Christian fellowship should not thereby be sundered or loosened. Steadfast adherence to this one foundation is the mark of being from God, of the Spirit derived from God.—

Truth and error have each their peculiar history of development. As in the continued development of Christian truth, the Holy Spirit is ever revealing Himself in the inward consciousness of believers, that Anointing spoken of by St. John; so does error, proceeding side by side with this revelation, mingle therewith its own disturbing and adulterating influence,—rending single truths from their connection with the whole system of truth and giving them the stamp of error. These are the two currents, proceeding from the ever operative Spirit of Christ and from the spirit of the world; the latter mingling with the revelations of the former its own disturbing element and imitating them with a deceptive outward seeming.—M.].

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7. *Brotherly love and Divine love as related to each other on the ground of Christ's advent.*

CHAPTER IV. 7-21.

7 Beloved, let us love one another: for[1] love is of God; and every one that loveth[2] is 8 born of God, and knoweth God. He that loveth not, knoweth[3] not God;[4a] for God is 9 love. In this was manifested the love of God toward[4b] us, because[5] that God sent his 10 only begotten Son[6] into the world, that we might live through him. Herein[7] is[8] love, not that we loved God, but that he[9] loved us, and sent[10] his Son *to be* the propitiation 11 for our sins.[11] Beloved, if God so loved us, we ought also to love one another. 12 No man hath seen God at any time.[12] If we love one another, God dwelleth[13] in us, 13 and his love is perfected in us.[14] Hereby[15] know we that we dwell[16] in him, and he in 14 us, because[16] he hath given us of his Spirit. And we have seen and do testify that 15 the Father sent the Son *to be* the Saviour of the world.[17] Whosoever[18] shall confess[19] 16 that Jesus[20] is the Son of God, God dwelleth[13] in him, and he in God. And we have known and believed the love that God hath to[21] us. God is love; and he that dwell-17 eth[13] in love dwelleth[13] in God, and God in him.[22] Herein[23] is our love[24] made perfect,[25] that we may have boldness in the day of judgment: because as he is, so[26] are we 18 in this world. There is no fear in love;[27] but perfect love casteth out fear: because 19 fear hath torment.[28] He that feareth is not made perfect in love.[29] We love him,[30] 20 because he first loved us. If a man say,[31] I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how[32] can he love God 21 whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.[33]

Verse 7. [[1] German: "The love."—M.]
[2] πᾶς ὁ ἀγαπῶν without τὸν θεὸν, B. C. Sin. al.—A. adds τὸν θεὸν.

Verse 8. [[3] German: "Knew not God;" Alford: "hath never known God;" Lücke "hath never learned to know Him at all." The force of the Aorist that he hath not once known God should be brought out.—M.]
[4a] ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεὸν is wanting in Cod. Sin., but adds ἔγνωκεν instead of γινώσκει (from v. 7). A.

Verse 9. [[4b] ἐν ἡμῖν—German: "*in* us" (*an uns*) "in regard to us." Alford.—M.]
[[5] ὅτι, not "because" but "that;" so German, Alford, Lillie.—M.]
[[6] German: "His Son, the only begotten."—M.]

Verse 10. [[7] ἐν τούτῳ; render "In this" as in v. 9. instead of the unnecessary variation "herein" of E. V.—M.]
[[8] German: "exists" Wordsworth "consists."—M.]
[9] αὐτὸς, the most authentic reading; A has ἐκεῖνος.
[10] Instead of ἀπεστείλεν, Cod. Sin. reads ἀπέσταλκεν as in vv. 9, 14.
[[11] German: "And sent His Son as propitiation for our sins." More correctly: "And sent His Son a propitiation for our sins." No need for the supplement *to be* in E. V.—M.]

Verse 12 [[12] German: "God hath no one ever seen." Alford: "God hath no one ever beheld." But render more idiomatically: "No one has ever beheld God."—M.]
[[13] μένει, μένομεν, etc., had better be rendered uniformly "abide."—M.]

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[14] There is a great variation in the readings of the final words: ἐν ἡμῖν before τετελειωμένη ἐστίν A. Vulg; ἐν ἡμῖν after τετελειωμένη ἐστίν G. K. and many versions; ἐν ἡμῖν between τετελ. and ἐστίν Cod. Sin. B. [Alford: The love of Him is perfected in us.—M.]

Verse 13. [[15] ἐν τούτῳ—"In this." See note 7 above.—M.]
[[16] German: "that."—M.]

Verse 14. [[17] German: "*As* Saviour of the world." So Alford, Lillie. No need for the supplement *to be* in E. V.—M.]

Verse 15. [18] Instead of ὃς ἂν, B. reads ἐάν.
[[19] German: "confesseth;" so Alford who justly objects to all Futures "shall confess," and *Futuri exacti* "shall have confessed" and recommends the English Present with an exegesis,—viz., "that this Present betokens not a repeated act and habit, but a great act once for all introducing the man into a state of ὁμολογῆσαι."—M.]
[20] B. adds Χριστός after Ἰησοῦς.

Verse 16. [[21] ἐν ἡμῖν. German: "*an uns*" literally "*at* or *on* us" to which "concerning us" or "in regard to us" come nearest.—M.]
[22] B. G. K. Cod. Sin. add μένει, which owing to the same conclusion of the preceding verse was more likely to be omitted than added.

Verse 17. [[23] "In this." See note 7 above.—M.]
[24] Cod. Sin. adds ἐν ἡμῖν after μεθ' ἡμῶν, probably an error (with reference to v. 12) as ἐν ἀγάπῃ τῆς κρίσεως is plainly a slip of the pen.
[[25] German: "In this love with us is perfected;" Alford: "In this is love perfected with us." The rendering "our" of E. V. is almost solitary and should be changed. See below in *Exeget. and Critical.*—M.]
[[26] German: "Because as He is, we also are in this world." So Alford and Lillie, who transpose, however: "Are we also, etc."—M.]

Verse 18. [[27] German: "Fear is not in love." Alford: "Fear existeth not, etc."—M.]
[[28] German: "Punishment;" so Lillie, see note in *Exeget. and Critical.*—M.]
[[29] German: "Is not perfected in love." Alford: "Hath not been perfected in [His] love."—M.]

Verse 19. [30] Cod. Sin. reads τὸν Θεὸν after ἀγαπῶμεν; G. K. αὐτὸν [A. B. omit either.—M.] A inserts οὖν after ἡμεῖς.
[German: "We love God."—M.]

Verse 20. [[31] German: "If one says . . . hateth . . ." Translate: "If any say . . . hate . . ."—M.
[32] πῶς, A. [K. L. al. Tischend. Alford—M.]; οὐ, B. Cod. Sin. [Lach. Buttm. al.—M.] The true reading cannot be determined by the analogy with ch. iii. 17 (Düsterdieck), or by the consideration that the interrogative is more expressive than the negative (Huther).
[German: "How can he love God (or: cannot love God) whom he hath not seen?"—M.]

Verse 21. [[33] German: "Also love his brother." Doddridge—"Love also his brother" Alford, Lillie.—M.]

EXEGETICAL AND CRITICAL.

Connection. The whole section vv. 7–21 insists upon the exhibition of brotherly love, because love is the very Essence of God (vv. 8, 16), as is evident from the sending and revelation of His Son (vv. 8, 10, 11, 14, 15), from our past and present experience of the love of God (vv. 10, 11, 16), from the experience of our confidence towards Him without fear (vv. 17, 18), and because as the children of God, we ought in grateful obedience, prove our enjoyment of such love by the love of our brethren, His children (vv. 19–21). Based on the γεννηθῆναι ἐκ τοῦ θεοῦ (v. 7), this exhortation belongs under the great leading thought ch. ii. 29, and connects with the warning against the false teachers, because faith in Jesus, in whom the love of the Father has been manifested and brought near to us, and the fellowship of the Holy Spirit (v. 18), the Spirit of truth and the Witness of God's love in us, must evidence and manifest their truth and vitality in brotherly love.

Exhortation to brotherly love founded on the Being of God. vv. 7, 8.

VER. 7. **Beloved, let us love one another.**—Ἀγαπητοί, ἀγαπῶμεν, a very emphatic expression; being loved we must love; being in the enjoyment of love we are and dare not be without love; the exhortation, as ἀλλήλους shows, must be restricted to brotherly [Christian—M.] love and not be extended to general love of man. [But the ground, on which this exortation is based, viz. that God is Love (v. 8) and that He sent His Son εἰς τὸν κόσμον (v. 9), shows that the love of man in general is not excluded here. Cf. ch. iii. 13; so Ebrard.—M.].

Because the love is of God, and every one, that loveth, is born of God and knoweth God.—Ὅτι indicates the ground on which the preceding exhortation is made to rest. The demonstration is conducted on a general axiom of truth: *Omnis amor ex Deo est* (Bengel), *originem habet a Deo* (Calov). This thought especially strengthened by ἐκ, must not be weakened into: *caritas res divina maxime laudabilis* (Socinus, Episcopius), *Deo maxime placet* (Grotius), love is Divine as to its nature (de Wette), *Deus caritatis auctor est, quatenus nobis mutuæ caritatis causas abunde suppeditat* (Schlichting). Neither must we add with A. τὸν θεὸν, nor supply "the brother" with S. Schmidt, Lücke and al.—[Didymus singularly understood ἀγαπή here of Christ,—ἥτινα οὐκ ἄλλην εἶναι νομιστέον ἢ τὸν μονογενῆ, ὥσπερ θεὸν ἐκ θεοῦ, οὕτω καὶ ἀγάπην ἐξ ἀγάπης ὄντα:—and Augustine fitting together "*Dilectio est ex Deo,*" and "*Dilectio est Deus*" infers that "*Dilectio est Deus ex Deo,*" which comparing with Rom. v. 5, he infers that love is the Holy Spirit (Tract. vii. 6). Alford—M.].—Now since love and life are and spring from God, a man that is born of God proves that he is born of God by loving; for he must have part of that which is in God and comes from Him. The Perfect also alongside the Present shows that here again *being born of God* is regarded as the antecedent fact, as the cause of love, and love as a consequence warrants and necessitates the back-inference of the truth and reality of being born of God. Cf. ch. ii. 29. Every one that is born of God knows also in his belonging to God, in his fellowship with God, God as the Source of love, and love as the Essence of God, and hence he must insist upon love and practise love, so that thereby he may prove his knowledge of and familiarity with God; to love and to know God are correlates, because love is of God. Hence Grotius (*ostendit se Deum nosse sicut oportet*) errs less than Calvin (*vera Dei cognitio amorem Dei necessario in nobis generat*).

VER. 8. **He that loveth not hath never known God.**—Consequently: he that lacks love in general, has not known God, has never learnt to know Him at all (Lücke), has never made even the beginning of the knowledge of God (Düsterdieck); this rendering is required by the

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Aorist ἔγνω joined to ὁ μὴ ἀγαπῶν. The reason of this is given in the following:

Because God is love.—A proposition which in the negative formula, according to the well-known manner of the Apostle, still further defines the former assertion that "love is of God." This relation of the two propositions and of their contents requires us to give to ὅτι a causal construction; hence it indicates the reason and not the contents of ἔγνω (Tirinus: *non novit, Deum esse caritatem*); in that case ὁ θεὸς also ought to be wanting and it would be: οὐκ ἔγνω τὸν θεόν, ὅτι ἀγάπη ἐστίν. Cf. Acts xiv. 13. Winer, p. 469. Ὁ θεὸς ἀγάπη ἐστίν=*Deus nihil* est *quam mera caritas* (Luther), *Dei natura nihil aliud est, quam caritas, quam bonitas, quam summum bonum, sui ipsius communicativum* (Hunnius). The Being of God is Love; therefore love springs from God. The word is to be taken *essentialiter* with most Catholic [Anglican—M.] and Lutheran Commentators, and not ἐνεργητικῶς with Calvin and Beza: *Dei natura est homines diligere;* for this construction makes God's Love-*Essence* give place to God's *manifestation* of love and adds the limitation of its application to men, whereas angels and even the Trinitarian God are objects of the love of God. Still farther removed from the depth of this saying, even to shallowness, are the expositions of Socinus (*caritas est Dei ipsiusque voluntas effectus et is quidem maxime proprius*), Grotius (*Deus est plenus caritate*), Rosenmüller (*benignissimus*). In this, that God is love as to His essential Being, lies the reason, why he that is born of God, must also have love and live in love and why the love of God must be allied with the love of the brethren who are also born of God. [Equally shallow are the explanations of Benson: "God is the most benevolent of all beings; full of love to all His creatures," Whitby: "The Apostle intends not to express what God is in His Essence . . but what He is *demonstrative*, ἐνεργητικῶς, showing great philanthropy to men," and Hammond "God is made up of love and kindness to mankind."—Alford reviewing these quotations says that in them the whole force of the axiom as it stands in the Apostle's argument is lost; "unless he is speaking of the Essential Being of God, *quorsum pertineat*, to say that he that loveth not never knew God, because "God is love?" Put for these last words, "God is loving," and we get at once a fallacy of an undistributed middle: He that loveth not never knew what love is: God is loving: but what would follow? that in as far as God is loving, he never knew Him: but he may have known Him as far as He is just or powerful. But take ὁ θεὸς ἀγάπη ἐστίν of God's essential Being,—as a strict definition of God, and the argumentation will be strict: He that loveth not never knew love: God is love [the terms are co-essential and co-extensive]: therefore he who loveth not never knew God."—M.].

Revelation of the love of God through Christ. vv. 9, 10.

VER. 9. **In this was manifested the love of God in** (*on*) **us.**—"We hear the lovely, the living echo of Christ, Jno. iii. 16." (Heubner). Ἐν τούτῳ points to the sequel. Ἐφανερώθη as contrasted with the hidden Being of the invisible God, annexes the objective, actual appearing and manifestation of the ἀγάπη τοῦ θεοῦ, of the love which is God's, in God, as in ch. i. 2; iii. 5; 1 Tim. iii. 16; there is no reference whatever to subjective knowledge. [Huther: "The Apostle does not want to say that the love of God has been *known* by us through the sending of His Son; cf. v. 16, but that therein it stepped forth from its concealment, and did in reality manifest itself."—M.].—Ἐν ἡμῖν defines either the sphere in which, or the object *at* which [with regard to which—M.] the manifestation took place; it should be connected with the verb and rendered, either *among* us, *with* us, or *at* [in, with regard to] us. But the context does not introduce us merely as spectators but as receivers of the Divine love (ἵνα ζήσωμεν); and this love is not only to us an object of contemplation, which would be expressed by the Dative ἡμῖν without the preposition; but we ourselves are objects of this love, every one of us believers has experienced it; hence we ought not to leave the matter undecided (Lücke), but must decide for the rendering *at* [in, with regard to—M.] us (Düsterdieck), according to the manifest analogy of Jno. ix. 3, where ἐν must be thus construed and explained; hence we may not connect it with ἀγάπη τοῦ θεοῦ (Huther and al.); for it was not the love of God in believers which was manifested, as if the believers existed before the manifestation of God's love in Christ, but the love of God appeared in Christ and was manifested not *to*, but *at* [in] the believers. On this account Bengel's explanation: "*Amor Dei, qui nunc in nobis est,*" is equally untenable. Still less admissible is it to make ἐν ἡμῖν=εἰς ἡμᾶς, as is done by Luther, Spener and al. Cf. Winer, pp. 231, 436.—Ἐφανερώθη is explained by what follows:

That God hath sent His son, the only-begotten, into the world.

This is the fact of the manifestation. The designation τὸν μονογενῆ the *only* child (Luke vii. 12; viii. 42; ix. 38; Heb. xi. 17; Jno. i. 14, 18; iii. 18), *ad auxesin valet* (Calvin); what love, that He sent His only son (Huther)! It is therefore not=ἀγαπητός, *omnium creaturarum longe carissimus, sibi dilectissimus* (S. G. Lange, Socinus, Grotius). John thus marks the exaltation of the Son, just as the term ἀπέσταλκεν εἰς τὸν κόσμον denotes His pre-existence (Jno. iii. 17; x. 36): to be sent, to be sent into the world can only be true of one already born, not of one who is only born in the world, but one existing above and before the world, 1 Jno. i. 1.

That we might live through Him.—Thus ἐν ἡμῖν is explained. This indication of the purpose, ἵνα, points as much to the life-fulness in Christ as to our poverty. Cf. ch. iii. 16, 17. [Baumgarten-Crusius: Μονογενής and ζήσομεν are the two emphatic words: The most exalted One—for our salvation!—M.].

VER. 10. **In this exists love.**—[German like Greek "*the* love," *i. e.* love in the abstract.—M.]. Ἀγάπη is to be taken quite general, as at ch. iii. 16 (Neander, Düsterdieck, Huther), without the supplement of τοῦ θεοῦ (Spener, Lücke, Sander, de Wette, Brückner and al.), as at Rom. v. 5.

Not that we loved God, but that He loved us.—The simplest construction is to supply ἐν τούτῳ to οὐχ and ἀλλά. Thus preparation is made for the comprehensive term πρῶτος v. 19; the initiation of loving is with God; the beginning

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and origin of love is in God (ἐκ τοῦ θεοῦ); ἡμεῖς and αὐτὸς are here emphatically contrasted like τὸν θεόν; *amari dignissimum*, and ἡμᾶς, *indignissimos* (Bengel), the self-existence, independence, of the Divine love are intimated by the prevenience of that love absolutely unconditioned by any merit on the part of men; the former is what is really said here (Huther), the other, as we may justly infer from what follows, (ἱλασμὸν) and from what precedes (ἵνα ζήσωμεν), is implied (Düsterdieck). Hence there is no reason whatsoever for rendering ὅτι once "*because*" and then "*that*" (Baumgarten-Crusius), or for translating both times "*because*" but only as protases, thus: not because we loved Him but because He loved us, did He send His Son (Lachmann), or for a transposition of the words as if we did read: ὅτι οὐκ (Grotius), or for taking the first proposition as a dependent clause=ἡμῶν μὴ ἀγαπησάντων (Meyer: that although we have not loved God before, yet did He love us). a Lapide erroneously assigns to the implication the first place saying: "*Hic caritatem Dei ponderat et exaggerat ex eo, quod Deus nulla dilectione, nullo obsequio nostro provocatus, imo multis injuriis et sceleribus nostris offensus, prior dilexit nos.*"

And sent His Son (as) a propitiation for our sins.—This is the proof in fact of αὐτὸς ἠγάπησεν ἡμᾶς. The Aorist ἀπέστειλεν, like ἠγαπήσαμεν, ἠγάπησεν, simply narrates, while the Perfect ἀπέσταλκεν v. 9 absolutely presentiates Christ's having been sent (Lücke). Ἀπέστειλε stands emphatically in ante-position in order to set the act of God in relief; ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν has an explanatory and substantiating reference to ζήσωμεν δι' αὐτοῦ v. 9. Cf. ch. ii. 2; iii. 16. Insufficient: *testatum fecit, se velle condonare* (Rosenmüller).

Brotherly love inferred. v. 11. [from vv. 9, 10, *and substantiating the exhortation* v. 7.—M.]

VER. 11. **Beloved**—ἀγαπητοί has a peculiar emphasis and distinct meaning, *i. e.* it designates those who stand in the enjoyment of the experience of the love of God.

If God so loved us.—Because εἰ with the Indicative introduces the aforesaid fact, it is described as an indubitable ground for an inference to be built upon it. [Alford calls attention to the difficulty of rendering this εἰ with an Indicative in English, which is neither any expression of uncertainty, nor=*since*, or *seeing that;* he describes it as "a certainty put in the shape of a doubt, that the hearer's mind may grasp the certainty for itself, not take it from the speaker." If (it be true that) . .—is perhaps the nearest filling up of the sense."—M.]. Οὕτως denotes the preceding description of love; it is here=*hac ratione*, prevenient without any merit on our part, in the sending of His Son for the propitiation of our sins; but it is not=*tanta caritate*, as in Jno. iii. 16 (where οὕτως—ὥστε requires such a construction, as Düsterdieck rightly observes). There is no warrant for the interpretation: *nullo hominum discrimine* (Grotius).

We also ought to love one another.—In the first place we have to take notice of ἡμεῖς—ἀλλήλους: *we*, first the object of the glorious love of God (ἡμᾶς) must now also regard and treat every Christian as an object of Divine love and consequently become the subjects of such experienced Divine love; to this necessitates us the brother whom God loves, and to this compels us the love with which we ourselves are loved. Hence the Apostle uses the word ὀφείλομεν not only because there is extant for it an objectively given commandment and example, but also a subjective preparation for it; as God's children, born out of Him who is Love, born out of His Love-Being, we must love one another.

There is no fellowship with God without brotherly love. vv. 12, 13.

VER. 12. **No one hath ever beheld God.**—Cf. Jno. i. 18: ἑώρακεν. The Perfects there, like τεθέαται here are on account of πώποτε to be emphatically referred to the past with respect to its separate course and periods, and must not be construed according to a Hebraism, as carrying present force (Estius), or as comprehending the past and the present (Lücke). The word τεθέαται denotes calm, continued looking at and contemplation of a thing, but it is real seeing [in the literal sense of the word as distinguished from spiritual beholding, inward vision—M.]; this is the view of the Greek Commentators, (Augustine, Spener, Lücke and al.), as in v. 14 and=ἑώρακεν also v. 20. The sense is: God is invisible (1 Tim. vi. 16). Passages like Exod. xxxiii. 20, and Gen. xii. 7; xvii. 1 etc., are not contradictory, since where God did appear, it was not His face, but some assumed form that became visible. Consequently the passage must not be interpreted in a spiritual sense, as if it imported spiritual seeing and that God cannot be known and apprehended by man's own, natural powers (Piscator), or immediately (Rickli), or as He is (Estius), that He is consequently inscrutable (Neander). The explanation of this axiom follows from,

If we love one another, God abideth in us and His love is perfected in us.—The proposition: θεὸν οὐδεὶς πώποτε τεθέαται, obviously refers not to the proposition ἀγαπᾷν ἀλλήλους which contains a presupposition and a condition, but to the leading thought: ὁ θεὸς ἐν ἡμῖν μένει. The Apostle is wholly concerned with the inward life-fellowship, with the inward relation between God and man which is to be carried on to perfection and which manifests itself in brotherly love; hence brotherly love is only the presupposition and condition of the assertion and assumption of such life-fellowship with God, but not of that relation itself (contrary to Frommann). So especially Düsterdieck, Huther. The invisibility of God surely does not exclude our love to God (v. 20. cf. 1 Pet. i. 8); nor is the invisibility of God used here to direct us to brotherly love, as if we should show to the brethren what we cannot show to Him (Lücke and al.); in that case θεὸν οὐκ θεᾶσθαι and not ἀγαπᾷν ἀλλήλους would have been introduced with ἐάν. Ἀγάπη θεοῦ denotes His love, the love of God, even the love peculiar to and inhering in Him, which is in us, if He ἐν ἡμῖν μένει. In this life-fellowship with Him we participate in His love, which is τετελειωμένη, has become perfected [*i. e.* has reached its full completion and maturity.—M.]. This love has its history of growth and completion in us and corresponds *pari passu* with brotherly love: where the one is, there is also the other; they mutually conditionate each other; it is loving with God, (out) of God, in God, which with Him is in us as His Being; de-

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tiful loving (ὀφείλομεν v. 11) is *natural* in believers. Hence the reference is not to God's love to us (Hunnius, Calov, Spener, Beza, Sander and al.), for the predicate would not suit such a construction; nor to our love to God (Luther, Calvin, Grotius, Lücke, Neander, Düsterdieck and others), nor to *ea dilectio quam Deus præscripsit* (Socinus), nor to the mutual relation of love between God and us (Ebrard).

VER. 13. **In this we know that we abide in Him and He in us, that He hath given us of His Spirit.**—The mark of recognition of the life-fellowship of God with us, and among ourselves with God, agrees exactly with the description at ch. iii. 24, as does also the reference to the gift of the Spirit (ἐν τούτῳ): ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Neither οὐ ch. iii. 24, nor the preposition ἐκ here, has partitive force; it rather answers to ἀπὸ τοῦ πνεύματος, Acts ii. 17; Joël iii. 1 (LXX.), while the Vulgate in conformity to the original text renders *spiritum meum effundam*, and denotes the origin and source of the Spirit in us, although we, as distinguished from Jesus who has the Spirit οὐκ ἐκ μέτρου (Jno. iii. 34), have only part in Him; the coarse notion of a divisibility or dismemberment of the Spirit must be strenuously excluded. The Spirit Himself is given to us; nothing is said here of His gifts; there is no reference to the διαιρέσις τῶν χαρισμάτων, 1 Cor. xii. 4, 11—(in opposition to Estius). His Spirit (τὸ πνεῦμα αὐτοῦ, the Love-Spirit of God) answers to ἀγάπη αὐτοῦ and confirms the explanation of v. 12, as given above, and supplements the fact that His Spirit mediates in us His love and its perfections.

Evidence of this inward life-fellowship as a certain fact. vv. 14, 15, 16.

VER. 14. **And we have beheld and testify.**—Antithesis to v. 12: No one has ever beheld God, but we have seen the Son of the Father. Ἡμεῖς designates the Apostles and their associates, and this reference is confirmed by τεθεάμεθα καὶ μαρτυροῦμεν, which verbs point to an immediate, personal beholding as contrasted with the knowledge mediated by others (ch. i. 1, 2; Jno. i. 14), to their eye- and ear-witness (Jno. i. 34). What they have beheld, *that they* testify also; both verbs have the same object:

That the Father hath sent the Son as Saviour of the world.—In Jesus, the Sent One from God, they have beheld δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς, πλήρης χάριτος καὶ ἀληθείας (Jno. i. 14), and therefore they beheld Him as the Sent One of God. Τοῦ κόσμου (cf. ch. ii. 2; Jno. iii. 16; iv. 42), implies that He is sent for every man, not only for the *electi in omnibus populis* (Piscator); the universality of salvation is also confirmed by the sequel:

VER. 15. **Whosoever confesseth that Jesus is the Son of God.**—This ὁμολογεῖν is the consequence of the reception of the μαρτυρεῖν of the Apostles. Cf. ch. ii. 2, 23. The reference here is neither to the confession in the fact of brotherly love (Bede), nor to the testimony of a holy life accompanying the confession with the mouth (Augustine, Grotius); but the faith of the heart, which receives the Apostolical μαρτυρία is taken for granted. Cf. v. 16.

God abideth in Him and He in God.—The confession, therefore, is to be taken as connected with the life-fellowship with God, and an ungodly conversation surely will not belie the confession; God in Christ Jesus will have appropriated salvation to the believer.

VER. 16. **And we have known and believed.**—The beginning καὶ ἡμεῖς exactly as in v. 14. But ἐγνώκαμεν and πεπιστεύκαμεν is matter of the disciples of Jesus without any exception whatsoever (Estius, Calov, Spener, Lücke, de Wette, Düsterdieck, Ebrard, Huther), not of the Apostles only, as in τεθεάμεθα καὶ μαρτυροῦμεν (in opposition to Episcopius, Rickli and al.). Cf. Jno. vi. 69: πεπιστεύκαμεν καὶ ἐγνώκαμεν; cf. Lange in this Commentary, Vol. IV., p. 166, German edition. "True faith is, according to John, a faith of knowledge and experience: true knowledge of faith" (Lücke); both are in one another; each conditions and promotes the other. Hence it is really immaterial which of the two is put first; the moral act of faith and the intellectual act of knowing are ultimately not without the working of God in His Spirit on our spirit. For the reception of the word of truth in faith is a receiving from the Lord of the word, just as the shining of this bright word into the heart and the luminous rise of the truth of the word in the heart, come also from Him. The two constitute the foundation of man's confession. Hence the Perfects which continue to operate in the present confession. The object follows, viz.:

The love which God hath in us.—Cf. Jno. xiii. 35: ἵνα ἀγάπην ἔχητε ἐν ἀλλήλοις. The Present is emphatically placed first after the preceding Perfects; ἐν is used here as in v. 9. It is, as in Jno. vi. 69 (ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ), something objective, God's love *on* us, namely in Christ Jesus, wherefore Bede says: "*Quia videlicet cum haberet filium unicum, noluit illum esse unum, sed ut fratres haberet, adoptavit illi, qui cum illo possiderent vitam æternam.*" Hence neither the subjective love of God *erga nos* (Estius, Luther, Socinus, Grotius, Rickli and al.), nor the love of God indwelling in us (Wilke, *Hermeneutik des Neuen Testaments*, 11, 64,), nor our love, kindled in us by God's love (Ebrard).—Now follows the concluding summary,

God is love and he that abideth in love, abideth in God and God abideth in him.—A combination of vv. 8 and 15. Ἐν τῇ ἀγάπῃ denotes Love absolute, as the element of those who are born of God, and neither brotherly love (Lücke and al.), nor God's love to us (Ebrard); it occurs here without any qualifying addition. Μένων, however, denotes the love of man in which he abides and which dwells in him.

Perfecting of love in fearlessness. vv. 17, 18.

VER. 17. **In this, love is perfected with us.**—Ἀγάπη is again absolute as in vv. 16, 18, and must neither be construed as God's love εἰς ἡμᾶς, nor as our love εἰς ἀλλήλους (Socinus), nor to God (Lange), but simultaneously as the disposition and activity of love (Huther), as at ch. iii. 18; and μεθ' ἡμῶν must receive its full force of among, between, with us; see Winer, p. 336 sq.—Were it not parallel with ἐν ἡμῖν v. 12 we might think of fellowship, ecclesiastical fellowship, the Christian Church, within which love has been perfected; the context also points to the individual life and perfection of *Christians* and not to the life and perfection of the Christian

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Church as such. Its most natural construction is with the verb τετελείωται (Lücke, de Wette, Düsterdieck and al.), not with ἀγάπη, of which it cannot be the object, since it is not=εἰς ἡμᾶς, as supposed by Luther, Calvin, Spener, Bengel, Sander, Besser and al. The position of the words is not more decisive for the connection with ἀγάπη here than at v. 9 (in opposition to Huther); μεθ' ἡμῶν denotes the place where love was perfected. Hence ἡμῶν must not be resolved into *God* and *we* (Rickli) and construed as the mutual love of God and Christians, which would be wholly inadmissible and repugnant to the spirit of the Gospel. Τετελείωται should be construed like τετελειωμένη ἐστίν, v. 12, and τελεία and τετελείωται in v. 18, this ἀγάπη in and on us is something to be perfected, and this perfection itself is not ready and accomplished at once; it has its stages and degrees. This is inconceivable and unpredicable of the love of God. But wherein is it primarily perfected? ἐν τούτῳ—ἵνα παῤῥησίαν ἔχωμεν:

That we have confidence in the day of judgment.—On παῤῥησία see Notes on ch. ii. 28 in *Exegetical and Critical*. Ἵνα, which follows αὕτη, ch. iii. 11, 23; Jno. xvii. 3 and also ἐν τούτῳ, Jno. xv. 8, gives the purpose of God in the perfecting of love with us; we *shall* have confidence. Ἐν τούτῳ therefore must neither be referred to what goes before v. 16 (Spener), nor, with the assumption of a *trajecta anticipatio*, connected with ὅτι (Grotius, Beza and al.), nor must ἵνα be construed in the sense of ὥστε (Episcopius, Bengel and al.). The ἡμέρα τῆς κρίσεως is ὅταν φανερωθῇ ch. ii. 28. Of course ἐν has its usual sense and must not be explained=εἰς; for the reference here is not to the confidence of expectation, the desire of its drawing near (Augustine, Calvin), where men are liable to deceive themselves. Of course, he that may and will have confidence *in* the judgment, will also have confidence *before* it takes place; however, it is to be borne in mind that even believers, notwithstanding their activity of love, will be surprised in the judgment (Matth. xxv. 31 sqq.); the reference is solely to confidence in the judgment, not to confidence beforehand. It is incorrect to combine the two with Rickli, Huther and al.; nor must τετελείωται be taken as a *futurum exactum*. [It is doubtful whether Braune's exegesis will carry conviction to the mind of the reader. It seems to be rather contradictory, for while he condemns the interpretation of Rickli and Huther, he seems to adopt it when he says that "of course he that may and will have confidence *in* the judgment, will also have confidence *before* it takes place." On the whole, Huther's explanation, which is substantially that of Alford, seems to be the most natural. He says: "The difficulty that something future (our attitude in the day of judgment), is to be valid as a mark of perfect love in the present, vanishes by the assumption that ἐν involves both the παῤῥησία of believers in the day of judgment, and their present παῤῥησία in anticipation of that day; this combination was natural to the Apostle who thought of the day of judgment not as very remote but as already dawning (ch. ii. 18). In his love this future παῤῥησία is to him already present."—M.].

Because as He is, we also are in this world.—Ὅτι annexes the reason of our confidence in the day of judgment. Ἐκεῖνος is Jesus and not God (Augustine, Calvin and al.). The Present ἐστί must not be construed=ἦν (a Lapide, Grotius, Rickli and al.), nor must the words ἐν τῷ κόσμῳ τούτῳ be referred to Christ. The comparison must be gathered from the context: it is very strict, καθὼς—καί. The point in hand is the μένειν ἐν τῇ ἀγάπῃ, which μένειν perfects love even unto filial confidence in the day of judgment (so Huther who cites Lorinus, "*reddit nos caritas Christo similes et conformes imagini filii Dei*"). Hence not likeness in suffering (Luther) or temptability (Rickli), not likeness in that, though we are in the world, we are not of the world (Sander); for nothing is said on these points; neither is here any reference to the adoption (Lücke), nor to δικαιοσύνη (Düsterdieck). Love is the eternal Being of Christ, cf. ch. iii. 7 (Huther). [The last named author lays stress on ἐστὶν and compares in the passage cited the words: καθὼς ἐκεῖνος δίκαιός ἐ σ τ ι ν.—Alford adopts the explanation of Düsterdieck, who thus develops his view: St. John does not say that Love is perfected in confidence in us, because we resemble Christ in Love; but he refers to the fundamental truth on which our Love itself rests and says: because we are absolutely like Christ, because we are in Christ Himself, because He lives in us, for without this there cannot be likeness to Him; in a word, because we are, in that communion with Christ which we are assured of by our likeness to Him in righteousness, children of God, therefore our love brings with it also full confidence. Essentially, the reason here rendered for our confidence in the day of judgment is the same as that given, ch. iii. 21 sq., for another kind of confidence, viz., that we keep His commandments. This also betokens the δικαιοσύνη, of which Christ is the essential exemplar and which is a necessary attribute of those who through Christ are children of God.—M.]. Ἐν τῷ κόσμῳ τούτῳ applied to ἐσμέν, denotes the place of abode, the earthly sphere of life, whereas Christ is in heaven, and is not an ethical idea, though we should supply with Bengel: *amoris experte judicium timente*.

VER. 18. **Fear is not in love.**—Antithesis of παῤῥησία ἐν τῇ ἡμέρᾳ τῆς κρίσεως. Quite general: In love is not fear; fear is not a part of love, it is something wholly foreign to it, which is only outside of it (Huther). According to the well known phrase: *oderint, dum metuant*, hatred and fear are congruous, but love and fear are wholly incongruous. There is nothing said of the fear of God which is the beginning of wisdom (Ps. cxi. 10), nor of love; hence neither our love to God, nor brotherly love (Lücke), and still less God's love to us (Calvin, Calov, Spener).

But perfect love casteth out fear.—Τελεία is more than *sincera*, *opposita simulationi* (Beza), and ἔξω is not out of itself (Lücke), as if it were in it, but out of the heart. "Love not only does not contain fear, but it also does not suffer it alongside of itself; the love which wholly drives away fear is not love in its first beginning, love as yet weak, but love in its perfection." (Huther). [Alford says of ἀλλά that it is not here the mere adversative after a negative clause, in which case it would refer to something in which fear *is*, *e. g.* φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ,

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ἀλλ' (ἐστιν) ἐν τῷ μισεῖ: but it is the stronger adversative, implying, "nay, far otherwise:" "*tantum abest ut . . . . ut;*" and renders: Fear *existeth* not in love, *nay*, perfect love casteth out fear, etc.—M.].—Where such love fills the heart, there is no room for fear,

Because fear hath punishment.—This is the reason why love does not suffer fear alongside itself. Κόλασις often used in the LXX., [Ez. xiv. 3, 4, 7; xviii. 30; xliv. 12, cf. Wisd. xi. 14; xvi. 2, 24; xix. 4.—M.], as in Matth. xxv. 46 in the sense of punishment, pain of punishment (Besser) under the menace of the κρίσις. Bengel: "*tormentum habet; nam diffidit, omnia inimica et adversa sibi fingit ac proponit, fugit, odit.*" Hence it is not consciousness of punishment (Lücke), for the punishment has not yet set in; nor condemnation pronounced in the final judgment on him who does not stand in the fellowship of love (Düsterdieck). Ὁ φόβος is neither *pro concreto:* he that fears (de Wette, Düsterdieck), nor is ἔχει=receives; and least of all: fear holds fast to, *tenet*, thinks of punishment, knows nothing of clemency and love (Baumgarten-Crusius).—["The pain felt in expectation of the punishment of Him who is feared" (Huther); "Fear by anticipating punishment has it even now" (Alford).—M.].

But he that feareth is not perfected in love.—Negative connected with the main proposition: ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, and application to the beginning: φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ. Hence δὲ is by all means to be retained, and neither to be cancelled, nor to be construed=οὖν or καὶ [δὲ is strictly adversative. —M.]. It is accordingly both owing to a want of perfection in the individual and to a want of perfection of love (τετελείωται ἐν τῇ ἀγάπῃ—ἡ τελεία ἀγάπη), if fear is present, fear, as in Rom. viii. 15: οὐκ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον. Unnecessary [and diluting—M.] are the conjectures of Grotius, who proposes to read κόλουσιν (*mutilationem*) instead of κόλασιν (*metus amorem mutilat atque infringit, aut prohibet, ne se exserat*), and κολουόμενος instead of φοβούμενος (*qui mutilatur aut impeditur in dilectione*), and of Lamb. Bos who reads κώλυσιν instead of κόλασιν. [Oecumenius says that there are two kinds of godly fear, φόβος προκαταρκτικός, which afflicts men with a sense of their evil deeds and dread of God's anger, and which is not abiding; and φόβος τελειωτικός, of which it is said, "The fear of the Lord is clean and endureth forever." Ps. xix., and which δέους τοιούτου ἀπήλλακται.—M.].

The love of God is necessarily united with brotherly love. vv. 19, 20, 21.

VER. 19. **We love God.**—Φοβούμενος is contrasted with ἡμεῖς ἀγαπῶμεν θεόν, without an address, like ἀγαπητοί, v. 7. There is nothing here to indicate the Conjunctive or an exhortation. Ἡμεῖς,—emphatically placed first, who are born of God, His children,—rather notes the fact, the Indicative (Calvin, Beza, Aretius, Socinus, Spener, S. Schmidt, Bengel, Rickli, Neander, Ebrard, Erdmann, Huther, Hofmann, *Schriftbeweis* II. 2. 338); it corresponds, like the whole verse 19, with οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν θεόν. Neither the comparison with v. 7, nor the ground and the further development in vv. 20, 21, can warrant the interpretation that we must assume here an imperative Conjunctive (as Düsterdieck does). For the majority of authorities favour the addition of the object, even the οὖν of A. implies as much. [Alford, who is on the same side, fixes the connection thus: "He that feareth is not perfect in love. Our love (abstract, not specified whether to God or our brother) is brought about by, conditioned by, depends upon His love to us first; it is only a sense of that which can bring about our love: and if so, then from the very nature of things it is void of terror, and full of confidence, as springing out of a sense of His love to us. Nor only so: our being new begotten in love is not only the effect of *a sense of* His past love, but is the effect of that love itself."—M.]. In the ground

Because He first loved us, πρῶτος is emphatic, and this seems to suggest a primary reference to our love to God, cf. vv. 9, 10. From our most natural love to God, grounded on our experience of the love of God, the Apostle now passes on to brotherly love.

VER. 20. **If any say, I love God, and hate his brother, he is a liar.**—Ἐάν τις εἴπῃ, cf. ch. i. 6; ὅτι before ἀγαπῶ τὸν θεόν frequently introduces direct speech. This progress confirms the assumption of the Indicative in v. 19. Here the Apostle resolves the communicate form of speech into the singular form as a conclusion and proof. Μισῇ answers to the next following ὁ μὴ ἀγαπῶν. Cf. ch. iii. 14, 15. "To hate is the positive form of not to love." (Huther). Cf. Luke xiv. 26. *Col.* Matth. x. 37. Every defect of love makes room to hatred. Hence ψεύστης ἐστί, as in ch. i. 6. The reason:

For he that loveth not his brother whom he hath seen, how can he love God (or cannot love God) whom he hath not seen?—The main stress lies in the antithesis ὃν ἑώρακεν and ὃν οὐχ' ἑώρακεν. The Perfect denotes sight continuing in its effect (de Wette, Düsterdieck, Huther); Lücke: ἑωρακέναι=to have before one's eyes; a Lapide: *vidit et assidue videt.* Socinus goes too far in emphasizing the Perfect so as to make it also intimate that it is enough to have seen and become acquainted with one, and that it is not necessary to have him still before one's eyes. The saying of Gregory: *oculi sunt in amore duces*, and the remark of Oecumenius: ἐφελκυστικὸν ὅρασις πρὸς ἀγάπην, supply what is understood in the inference. Love to God, the Invisible, is difficult; also 1 Pet. i. 8: ὃν οὐκ εἰδότες ἀγαπᾶτε express both joy and amazement. He therefore who performs the more difficult task of loving God whom he does not see, must also perform the easier work of loving his brother whom he does see. The Apostle's object, consequently, is not to lead us from the love to our brother to the love of God, but only to verify the latter by the former; love to God ever remains the first, the deepest and highest work, which must, however, evidence itself in brotherly love. The interrogative form is as strong and authentic as the simple negation; but the anteposition of the object τὸν θεὸν ὃν οὐχ ἑώρακεν greatly intensifies the thought. Πῶς or οὐ δύναται ἀγαπᾷν presupposes ἐάν τις εἴπῃ and denotes the supposition of the assertion of loving God [under the circumstances.—M.] to be impossible, and the assertion itself a lie. The Apostle's *argumentum ad hominem* applies only to the liar (Düsterdieck).

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Bengel: *Sermo modalis; impossibile est, ut talis sit amans Dei, in præsenti.* Hence the reference to the *imago Dei*, which Augustine (*apostolus hic pro confesso sumit, Deus se nobis in hominibus offerre, qui inscriptam gerunt ejus imaginem; Johannes nil aliud voluit, quam fallacem esse jactantiam, si quis Deum se amare dicat, et ejus imaginem, quæ ante oculos est, negligat*), Sander, Ebrard (who suggests that it is not easier to love one who is visible before us, but has *hurt* us) and al., find here is by no means warranted, nor that of Grotius who calls man *opus Dei pulcherrimum.* De Wette also erroneously maintains that God, the ideal, invisible object could *only* be loved in reality in our brother, the visible, empirical object of love.

VER. 21. **And this commandment we have from Him.**—Καὶ simply adds a new reason: the reference is to a specific commandment. This is a *firmius argumentum* (Calvin): for *quomodo diligis eum, cujus odisti præceptum?* (Augustine). 'Απ' αὐτοῦ refers to God (Lücke, de Wette, Düsterdieck and al.), not to Christ (Calvin), Sander, Huther and al.). The fact that ϑεὸν is used afterwards does not militate against the application of αὐτοῦ to ϑεὸν, since Jesus in His intercessory prayer Jno. xvii, 3 mentions His own name instead of saying ἐμέ. The analogy of ch. i. 5; ii. 25 can not upset the context and ch. iii. 23. 24, and only indicate that αὐτὸς also may designate Christ, and that not ἐκεῖνος only does designate Him. The ἐντολή is and remains a commandment, and not=ἀγγελία, doctrine (Carpzov).

That he who loveth God, love his brother also.—But this commandment is nowhere found; not even at Matth xxii. 39. But the Apostle justly puts in the form of a definite Divine command the essential principle of Christian Ethics, which really and fundamentally carries everything which here (v. 7 sqq. iii. 10. 19. cf. Jno. xiii. 34, etc.) is told of the inviolable duty of brotherly love to those who are born of God and in filial love united to their Father (Düsterdieck); ἵνα denotes also here the end and aim and not only the substance of the command, as Huther supposes.

DOCTRINAL AND ETHICAL.

1. *God* is **Love**—a sentence, which "is the summary and most simple expression of what the Scripture, the whole Scripture teaches throughout" (Hofmann, *Schriftbeweis* I. p. 71), and has an important bearing retrospectively and prospectively. *Retrospectively* it bears even on the *Being of God* and on the *history of God's revelation* in Christ Jesus. If the Being of God is *Love* it must also be *personal* and cannot be substance only in the pantheistic sense. Yea, it points to the *Trinity* or God's vitality and fulness of life; Him that *loves*, who is yet not without Him that is LOVED, and *reciprocal Love*, as Augustine tried also this purely ethical construction of the Trinity alongside the psychological analogy (*memoria, intelligentia, voluntas*) in *De Trinitate* (VI. 5: and therefore there are not more than three: One who loves Him who is of Him, and One who loves Him of whom He is, and Love Itself. If this is nothing, how is God Love? If it is not Substance, how is God Substance? XI. 2: If I love something there are three,—I, what I love, and Love itself. For I do not love Love, if I do not love Him that loveth, for love is not where nothing is loved); hence he could, according to Rom. v. 5, understand in our passage (v. 7) by ἀγάπη the Holy Ghost, while Didymus explained ἀγάπη of Christ. In the middle ages Augustine was particularly followed by Richard of St. Victor, the mystic scholastic, or the scholastic mystic (cf. Liebner, *Hugo von St. Victor* p. 82 sqq.), in his work *De Trinitate*, especially III. 14—and in modern times, first of all, by Sartorius: *Die heilige Liebe*, Part I. p. 1 sqq., and Liebner: *Christologie* I (in many places). See also Nitzsch on the Essential Trinity of God in the *Studien und Kritiken*, 1841, pp. 295—345, especially p. 337 sqq.

2. *Retrospectively*, traces of this truth may be found in the *History of the Revelation of God* in Ex. xxxiv. 6; Ps. ciii. 8–13; lxxxvi. 5, 15; Deut. xxxii. 6; Is. lxiii. 16; Jer. xxxi. 9. But John treats in the most comprehensive manner, with perfect ease and certainty this most profound thought which would never have occurred to any thinker out of his own strength and reason! The heavens declare the glory and majesty of God only, (Ps. xix.) His word alone declares His grace. In nature we meet His handiwork, His Power and Wisdom, in His word alone do we encounter His Love and Mercy. The axioms "God is a Spirit" (Jno. iv. 24), and "God is Love" set forth the most vital truths concerning the Nature and Being of God.—"Spirit is His Nature, Love His Life" (Schöberlein), or Spirit is the Substance and Nature, Love the character of God and not only in His attitude.

3. *Prospectively* this Johannean saying points to the life of knowledge and of demeanour. Sartorius in his "*Heilige Liebe*" has based on this saying the whole of his Ethics. Cf. also Köhler, "*Gott der allein Gute*" (God the Only Good One) in *Studien und Kritiken* 1856, p, 426 sqq. "*Practicam definitionem Dei proponit* 1 Joh. iv. 8: *Deus caritas est. Ex caritate omnia Dei opera procedunt, et Spiritus Sanctus a Patre et Filio ab æterno procedens est substantialis amor Patris et Filii. In tempore Deus ex caritate omnia creavit, ex caritate misit Filium ad opus redemtionis: præstandum, ex caritate dat Spiritum Sanctum, qui similes motus in cordibus credentium accendit, ex caritate in vita æterna a facie ad faciem beatis sese intuendam præstabit.—Omnia in caritate et ex caritate agit* (Joh. Gerhard *Exeg.* ii. p. 71). But we must guard against straightway identifying Love, which is the Nature of God, with the Personality of God which is the logical presupposition of the former (against Liebner, i. 1, 111), and to take care not to combine Love with Truth and Righteousness (as does Nitzsch, *System* § 68. 1), for communication of self is implied in the nature of Love, but not in the nature of truth and holiness, and what becomes of the difference between παιδεία and κόλασις, of the anti-scriptural conception of ἀποκατάστασις τῶν πάντων and the wrathless God in Origen and Schleiermacher? Cf. Thomasius, *Christi Werk und Person*, i. p. 127 sqq.; Philippi, *Glaubenslehre*, ii. p. 79 sqq.

4. The love of God was *revealed in the sending of His only begotten Son.* vv. 2, 9, 10, 12, 14. Hence He is called μονογενής=μόνος γεννώμενος (Jno. i. 14, 18; iii. 16, 18), and not πρωτότοκος (Rom. viii. 29; Col. i. 15, 18; Hebr. i. 6; Rev

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i. 5). The greatness of the Sent One and the object of His Mission are designed to mark the love of Him that sent Him. The reference to the first-born would mark the success of the Mission and the work of the Sent One. There is no other proof of the love of the Father, equal to this: Christ, the Son of God by His appearing and message compensates us for the want of seeing the Invisible God (v. 12. Jno. xiv. 9). Hofmann, *Schriftbeweis*, i. 71.

5. To see, know, believe on, confess and testify of Jesus the Son of God on the part of the Apostles, to hear, know, believe and confess on the part of the Church, is indispensable to the life-fellowship of God with us, and of us with God, since, through and through ethical, it can only be acquired and preserved by an ethical process. With the new birth out of God, spiritual regeneration, begins the life-process of sanctification. To remain untouched, unmoved in the presence of Jesus, or only to be turned to Him outwardly, or even to turn away from Him, to deny Him in doubt or decided unbelief, is immorality.

6. The nature of this life-fellowship, begun with our regeneration, is mutuality in continuous reciprocity of action; He to and in us, we in Him, believingly knowing and confessing Him, living and loving, we full of confidence, He in His ever prevenient grace and work of grace to and in us.

7. The degrees of development are given by Bengel thus: "*Sine timore et amore, cum timore sine amore, cum timore et amore, sine timore cum amore.*" And Augustine: "*Timor quasi locum præparat caritati. Si autem nullus timor, non est, qua intret caritas. Timor Dei sic vulnerat, quo medici ferramentum. Timor medicamentum, caritas sanitas. Timor servus est caritatis. Timor est custos et pædagogus legis, donec veniat caritas.*" Though man in his sin begin with servile fear before God, in the presence of God's Nature of Love and attitude of Love he will progress in filial fear even unto fearlessness and confidence in all humility.

8. Brotherly love is and remains the measure of our life from God, from whom comes all love; he that abides in God, cannot be without love, and he that is without love cannot be in God, nor can God abide in him. He, who is Love, has thus ordained it Himself; it is His Will, His explicit commandment, even as it is in conformity with His Nature.

9. [Wordsworth on v. 10: "A statement of the doctrine of the *Atonement*, and a statement the more remarkable, because it *anticipates* the *objections* that have been made to it in later times.—These objections have taken the following form. *God*, it is said, *is Love* (1 Jno. iv. 8). He loves us, and He loves His *only-begotten* Son. We are sinners; and as long as we are sinners, and without pardon from God, we have no hope of heaven. As sinners we owe an *infinite debt* to God, which we can never pay. But God is *infinite in Love*; He willeth *not that any should perish* (2 Pet. iii. 9), but *that all should be saved* (1 Tim. ii. 4). He can forgive us the debt. He can do this freely. To suppose that He cannot do so, is to set limits to His Omnipotence. To imagine that He will not do so, is to disparage His Love. To allege, that He will require an *equivalent* for the debt, is to represent the God of mercy as a rigorous exactor, and to believe that He required *such a price* for our pardon, as the *blood of His own beloved Son*, and that He exposed Him who is *perfectly innocent*, to the death of the cross for *our sakes*, at the hands of wicked men, is to charge God with cruelty, injustice and weakness; and to suppose Him to be *angry* with us, at the same time that we say that "He *loved* us," and gave His only Son to die for us (1 Jno. iii. 16; iv. 10), is, it is alleged, to involve ourselves in inconsistency, and to misrepresent God, as if He were affected by human passions. And lastly, to say that Christ shed His blood as a ransom to deliver us *from the captivity* of Satan, is, it is argued, to make the Son of God tributary to the Evil One. Such are the objections made by Socinians and others, to the doctrine of the Atonement.—These objections rest on fallacious grounds. They proceed on the supposition that as sinners we are only *debtors* to God. But in His relation to us, God is not only a *Creditor*, but He is our *Lawgiver* and *Judge*, our *King* and *Lord;* and He is perfectly *just* and *holy*.

Besides, as St. John teaches (ch. iii. 4), the essence of *sin* is, that it is a violation of God's *Law*, and *all* are sinners (ch. i. 10). And God represents Himself in Scripture as a Moral Governor, infinite in justice, and when we contemplate *Him* as He is represented by Himself in His own Word, and when we regard *sin* as it is in His sight, and as it is described in the Holy Scriptures, we must conclude that He is grievously offended by sin; and He has declared in His word that He *is* angry with it and will punish it. The *wrath* of God is *revealed* against *all ungodliness* (Rom. i. 18). The wages of sin is death (Rom. vi. 23).—But this proposition is not at variance, as has been alleged, with St. John's declaration, that God *loved us*, and sent His *own Son*, the only *begotten*, that we *might live through Him;* and that herein consists *Love*, not *that we loved God, but that He loved us, and sent His Son a propitiation for our sins.*

That which God loved in us was *not* our *sin*, but our *nature*. It was *that* nature which God Himself had made in His own likeness, and which we had marred, and which He desired to repair. And because He hates sin, and knows its consequences, even death eternal, and because He loved our nature which was exposed by it to everlasting perdition; and because being infinitely just, He must punish sin, which He, who is infinitely pure, must hate, and which He who is infinitely true, has declared that He will punish; and because the sins of the whole world are so heinous, and because they demand a satisfaction infinite in value, and because *without shedding of blood there is no remission* (Heb. ix. 22); therefore, in His immense love for our nature, which He had made and which we had marred by sin, He sent His own Son, God of God, to *take that Nature*, the Nature of *us all*, in order to be the substitute of *all*, and Saviour of *all*, and to become our *Emmanuel, God with us* (Matth. i. 23), *God manifest in the flesh* (1 Tim. iii. 16), partaking of our flesh and blood and to be the *Lord our Righteousness* (Jer. xxiii. 6; xxxiii. 16), and to suffer death, the wages of sin, in our nature, as our Proxy

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and Representative, and to *appease God's wrath* by an adequate *propitiation*, and to take away our guilt, and to *redeem* us from bondage and death by the priceless *ransom* of His own blood, and to deliver us by His death from him who had the power of it, even the devil, and to reconcile us to God, and to restore us to His favour, and to effect our *atonement* with Him, and to purchase for us the heavenly inheritance of everlasting life. See Heb. ii. 14, 17.—As Origen says (in Matth. xvi.): "Homo *quidem non potest dare aliquam commutationem pro animâ suâ* (Ps. xlix. 9; Matth. xvi. 26); Deus *autem pro* animabus omnium dedit *commutationem, pretiosum sanguinem Filii sui* (1 Pet. i. 18)." "*Si non fuisset peccatum, non necesse fuerat Filium Dei Agnum fieri; nec opus fuerat Eum in carne positum jugulari; sed mansisset hoc, quod in principio erat, Deus Verbum. Verum, quoniam introiit peccatum in hunc mundum, peccati autem necessitas* propitiationem *requirit, et propitiatio non fit nisi per* hostiam, *necessarium fuit provideri hostiam pro peccato.*" (ibid. hom. 4 in Num.) If it be said that according to this statement the *just suffer for the unjust*, and that the beloved Son of God was delivered to death for the offences of those who did not love Him, but were at enmity with Him, this is perfectly true; it is the assertion of God Himself in Holy Scripture, see 1 Pet. iii. 18; 2 Cor. v. 21; 1 Pet. i. 19.—The Just suffered for the unjust. Yes, suffered for a *time*. But this is not at variance with daily experience. Parents suffer for children; brethren for brethren; friends for friends; subjects for sovereigns, and sovereigns for subjects. And if we are to reject the doctrine of the Atonement on the plea that *vicarious* sufferings are not reconcilable with justice, we cannot stop short of Deism or even of Atheism. Cf. Bp. Butler's *Analogy of Religion*. Part II. ch. v.

If any victim was to take away sin, that victim must be innocent. In order to take away infinite guilt, it must be infinitely innocent. The price paid for Infinite Justice must be infinite in value. In order to suffer for men the victim must be human; and in order to satisfy God, it must be Divine. Be it remembered also that the Son of God suffered *willingly*. He *gave* Himself a ransom for all (1 Tim. ii. 6). The Good Shepherd *giveth* His life for the sheep (John x. 11). Cf. Matth. xx. 28; Gal. i. 4; ii. 20; Eph. v. 2; Tit. ii. 14; Heb. ix. 14.—They also for whom He gave Himself are His own flesh and blood. He is their Head, they His members. They are one with Him.—Still further.—By His meritorious sufferings in that human nature, which He has taken, and joined forever in His own Person to the Nature of God, He has delivered that nature from sin and death, and has exalted it to the right hand of God. Therefore He suffered *joyfully*. To *do* evil is indeed evil; and to *suffer* evil in *eternity*, is dreadful; but to *suffer* evil *in time*, in order that others by our means may be happy in eternity, is not evil, but glorious. Earthly conquerors die with joy in the hour of victory. Much more Christ. He knew that suffering was His path to glory. He knew that *because he was obedient to death, even to the death of the cross, therefore God would highly exalt Him, and give Him a Name above every name* (Phil. ii. 8, 9). He saw of the travail of His soul and *was satisfied* (Is. liii. 11). Doubtless, in His human flesh He shrank from the cup of agony and from the anguish of the cross. But even in the glorious hour of His transfiguration He had talked with Moses and Elias of His *death* (Luke ix. 31). His Divine eye pierced through the clouds of suffering, and saw the visions of glory to which it would lead, a victory over Satan, a world rescued from his grasp, God's justice satisfied, His wrath appeased, His love glorified; and so the cross became a triumphal chariot, in which the Conqueror rode in victory (Col. ii. 14), and mounted to heaven, and bore mankind with Him through the gates of the heavenly palace of the everlasting capital and was greeted by the song of the angels, "Lift up your heads," etc. Ps. xxiv. 7.

It has been alleged that if by sin we were prisoners to *Satan*, therefore the price of Christ's blood which He paid upon the cross for our liberation from Satan was *paid to Satan*. But this we deny. See Greg. Nazianzen, Orat. 45, p. 862, ed. Paris, 1778. It might as well be said that the ransom paid for the delivery of prisoners from a king's prison, is paid to the gaoler in whose custody they are. We, by our sins, had made ourselves slaves of Satan; and as a just punishment for our sins, we were made prisoners of Satan. Satan was God's executioner against us. He was our gaoler. *Tophet is ordained of old* (Is. xxx. 33), *as one of God's instruments of death* (Ps. vii. 14). But Christ, by dying for us, delivered us from death. He rescued us from the hands of Satan, and paid the price of our ransom, not to Satan, but *to God*. He delivered us from Satan by offering Himself to God. (Cf. Rom. iii. 23–26).

They who contravene the doctrine of the Atonement often claim the credit of exercising their *Reason*, and deny that unbelief of the doctrine of the Atonement rests on the foundation of reason. But a *right use* of reason leads to a firm belief in the doctrine of the Atonement; and a denial of it proceeds from an *abuse* of reason.—

The doctrine of the Atonement cannot be *discovered* by reason. No; but we can prove by reason that the Holy Scriptures are from God, and that the doctrine of the Atonement is clearly revealed in the Holy Scriptures. And thus this doctrine rests on the foundation of reason. Being a portion of *supernatural* truth revealed by God in Scripture to the world, it is not to be *discovered* by reason, or fully *comprehended* by reason, but it is to be heartily embraced and surely held fast by *faith*, which *implies a right use of reason*. And reason teaches us, that it would be very unreasonable to expect, that what is contained in a revelation from such a Being as God to so frail a creature as man, in his present state on earth, should be fully comprehended by reason; and that, if reason could understand everything, there would be no use in revelation, and no place for faith. Right reason itself teaches us that to *deny the Lord who bought us* (2 Pet. ii. 1), because we cannot *understand*, why God allowed sin to prevail, which required the sacrifice of the death of His own ever-blessed Son, would be to renew the indignities of the crucifixion, and to smite our Redeemer with a reed, the reed of our unregenerate reason, when we ought to fall down and worship in faith. Reason itself teaches us that it is very reasonable to expect mysteries in reve-

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lation; and that they are our *moral discipline*, and exercise our humility, patience, faith and hope, and teach us to look forward to that blessed time, when we, who now see through *a glass darkly* (1 Cor. xiii. 12), shall behold the clouds removed, etc. Thus reason leads us to the door of the Holy of Holies; and then we pass within the veil by faith; and there we stand, and with the eye of faith, we behold God enthroned upon the Mercy Seat, *sprinkled by the blood of Christ*. Further, as reasonable men, looking at the cross of Christ, we see there the most cogent reasons for *presenting* ourselves, our souls and bodies *a living Sacrifice, holy and acceptable to God, which is our reasonable service* (Rom. xii. 1).

This *doctrine* of the Atonement is the root of Christian *practice*, and they, who impugn that doctrine, are not only undermining the foundations of Christian *faith*, but also of Christian *morality*. This was clearly evinced even in the Apostolic age, by the licentiousness and profligacy, engendered by heretical doctrines, against which St. John contends in his Epistles, concerning the Incarnation and Death of Christ.

We cannot adequately estimate the moral heinousness of sin, without considering the sacrifice which it cost to redeem us from its power and guilt. We cannot duly understand the obligations of love and obedience, under which we lie to Christ, and the motives which constrain us to holiness, without remembering that we are *not our own*, but *have been bought with a price*—the blood of Christ—and are therefore bound to glorify Him in our bodies which are His. See 1 Cor. vi. 20.

Accordingly, St. John, having stated the doctrine of the Atonement, proceeds and continues to the end of the Epistle, to enforce the *moral duties* consequent on this *doctrine*. "Beloved, if God so *loved us*, *we* also ought to *love one another*." He teaches us to contend earnestly for the doctrine of the Atonement, as the groundwork of Christian duty to God and man. Cf. Pearson on the Creed, art. x. pp. 670–688.—M.]

HOMILETICAL AND PRACTICAL.

In love, even in God's glorious Love thou livest—well, let love live also in thee!—the primal fount of the Love in God streams round thee, and onward to thee, also through thy heart; wilt thou enjoy it without having part thereof?—*Out of thee* must shine forth that which has been manifested *to thee*, even the love and kindness of God thy Saviour, which seeks that which is lost. *Brotherly love* must grow warm in *filial love* which has been kindled at the Father's heart.—In thy child people recognize a member of thy family, thy race; and ought not our heavenly Father to be recognized in thee? Therefore exercise thyself in love of the brethren!—Dost thou boast of thy knowledge of God, of understanding the Holy Scripture? prove it in thy brotherly love!—In nature thou seest His handiwork, the traces of His Omnipotence, in Christ the love-purpose of His heart, His peace-thoughts respecting thee (cf. *Doctrinal and Ethical* No. 2). He takes care that thy sins be atoned for, that thou become not estranged from Him, or keep remote from His life; do not build anew at the wall of partition between Him and thee; such building destroys thy life and thy salvation.—The anticipating offices of friendship are gratifying and humiliating; realize and receive the prevenient grace of God.—As He took the initiative in creation, so He had to take it also in redemption, which is also a creation; and how has He done it! Though without thee He could create thee, yet He neither can nor will save thee without thee.—Above thee rules thy Father, for thee the Son is sent, in thee works His Spirit; do not hinder the work of God for and in thee; do not in unkindness to thyself and thy brethren arrest the perfecting of His work of love.—Do not reject the testimony of eye- and ear-witnesses; surrender to it, receive it in faith, hold it fast in confession; exercise thyself in the love which thou believest and knowest. For to be unloving is to be ungodly, and to be ungodly is to be unloving. If thou art disposed to disparage confession, recollect that like love it radiates from faith; confession is the love of the mouth, love is the confession of the deed, and both come from the heart.—Behind the judgments in the world's history and in the history of thy life, there is a judgment, to stand in which is salvation and bliss.—The unloving must be undone in the judgment of Him who is Love, before the Judge who desired to become the Saviour.—That cannot be our desire in life which does not give us confidence in the last judgment.—Fear, which does not strengthen but expels love, is worthless; so is also that love, which is unable to overcome fear (cf. *Doctrinal and Ethical*, No. 7).—Brotherly love, in comparison with the love of God, is as inferior as is rendering unto Cæsar the things that are Cæsar's, in comparison with rendering unto God, the things that are God's; but on that account both must not be undervalued, for both are enjoined upon us. Still it is certain that when the less is wanting, the greater has no room and cannot find the ability to practise it.—Behold of brotherly love: 1. The origin. 2. The measure. 3. The power. 4. The growth. 5. The prize and victory.—Only in obedience to the will of God thou growest in the nature of God and art changing from a creature into a child, from a servant into an heir of God.—The glory of love: 1. Whence is it? 2. Where was it manifested? 3. What does it effect? 4. Whither does it lead?—The power of love 1. on earth with reference to the brethren, even to hostile ones; 2. in heaven, in the judgment, before God and Jesus Christ, the Holy One. — The perfecting of love to the brethren is 1. difficult, 2. appointed, 3. sure, 4. glorious.

BERNARD:—God is Love: what then is more precious than love? And he that abides in love, abides in God; what then is more sure than love?

AUGUSTINE: — Thou beholdest the Trinity, when thou beholdest Love, for there are three, he that loveth, he that is loved, and reciprocal love.

LUTHER:—For what shall one say much of it? If one says in a lengthy way, that it is a lofty, noble *qualitas* in the soul and the most precious and perfect of virtues, as the philosophers and work-teachers discourse of it; all this is nothing in comparison with this word which he

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pours forth in overflowing eloquence that "*God is Love*," and that His Being and Nature is wholly Love. If any one would paint and produce a likeness of God, he must produce a picture which is wholly love; as if the Divine Nature were nothing else than an oven and fire of love, filling heaven and earth. And again, if Love could be painted and portrayed, it ought to be a picture that is neither real and human, nor angelic and heavenly, but God Himself. See thus the Apostle understands to paint here, that he represents God and Love as identical, in order that by such a noble, precious and lovely picture He may draw and attract us more to Himself and to make us strive to have love among ourselves and to beware of envy, hatred and discord. For as Love is a picture of God, neither a dead picture nor painted on paper, but a living Being of Divine Nature, burning and overflowing with whatever is good, so hatred and envy are a veritable picture of the devil, not human or devilish only, but the devil himself, who is nothing in his nature but an eternal burning of hatred and envy of God and all His works, both man and all creatures; so that that would be the best picture of the devil which would represent all hatred and envy.—As there are also among us still many who hear and teach the Gospel with us, use the same sacraments and affect the manners of genuine Christians; but they are among us like chaff among the wheat; if the battle approaches it becomes manifest whose they are and whither they belong. For there is nothing but pride, vanity, envy, contempt and the devil himself.—It is not a great art to begin a Christian life and love; but it is an art and a task to abide therein and perseveringly to continue therein especially in the presence of temptation and opposition. Although there still are many rough, coarse people that fall off spontaneously like rotten worm-eaten apples or pears, and proceed drowned in their avarice, pride, envy, etc., they are spoiled, useless fruit, wholly unprofitable, that shall and can not remain. But we refer to those who are blown off or struck down by wind and weather, that is, those who suffer themselves to be changed by temptations and thoughts like these: Why should I abide by the doctrine? I well perceive, that it yields no other returns than those of being burdened with the disfavour, contempt, enmity, rage and fury of all the world, that I must risk my body and life, and must ever take the lead against the devil, the world and the flesh, etc. Who can come up to this and persevere, if that is all he is to get?—But it is not to be so; the true course is rather to tear through all opposition, to proceed without heeding obstacles, whether we meet with the sour or the sweet, however it fare with us, be it friend or enemy, or the devil himself and ever to think: I have not entered upon this work in order that the people should give, love or reward me; and therefore no desisting from it though I receive the reward of ingratitude, envy and hatred. It (the world) shall not be so ill to me, as to overcome me with its ill: I will the rather, in opposition to it, continue to do good, regardless of thee or any one else, but for the sake of my Lord Christ, even as He did and still doeth.

STARKE:—Have we become partakers of the Divine Nature, if we are heavenly-minded and lead a heavenly life? It is infallible. As much true love, so much resemblance to God. He is a wise teacher who grounds his exhortations more on the Gospel than on the Law. The power and efficacy of encouragements are in proportion to their friendliness and lovingness.—You say much concerning God, but lack the best thing. You know Him in words, but deny Him in works. You do not know Him at all and will not be known of Him.—In order that one, provoked to anger, may not be overcome by the temptation and succumb, he should forthwith remember that "God is Love." That will be a good medicine to him and preserve him.—None can attain the life of glory without having first experienced here on earth the life of grace in Christ.—Holy Scripture does not expatiate in multiplied phrases which mean the same thing; but what it does repeat, is peculiarly emphatic, and intended to be carefully remembered.—Nothing can be more sweet, agreeable and delightful to us poor men in the vale of misery of this world, than to hear and to receive the assurance that God loves us. The love of God is the cause and rule of our love.—Love is not the cause of our union with God, but it assures, cements, confirms, and preserves it.—Beloved, though sometimes you do not feel any thing of the grace of the union of God and your heart, if you love cordially and abide in love, you have sufficient evidence that you are nevertheless united with God.—None is able to commend love to others with a good conscience, joyfulness and success, who does not himself walk in love. Preachers, more especially, ought to remember that when they exhort others to love, they themselves should copy the example of Christ and practise love.—God is willing, if we do not hinder Him, to make His love more full and to increase its efficacy; and then all the powers of the inner man do also grow in us, and among their number, the love of our neighbour.—Of what avail are the best testimonials if conscience contradicts them? A heart, full of love, is the best witness of friendship with God that endures also in the fire of temptation.—Thou art pleased when a loved friend comes to see thee, and is thy guest for a few days. Rejoice! God, thy best friend, dwells in thee, abides with thee, and possesses thee altogether, but thou art His property and possession. With God thou hast all things.—The love of God manifested in Jesus Christ, is the most excellent object of our faith and knowledge. The more we study it, the greater is our taste of its sweetness.—A glorious mark of the Christian religion as the only Divine religion, viz.: it effects so great a union between man and God, that God is in man and man in God.—O, wicked man, how canst thou be joyful in anticipation of the judgment-day? Beware that thou do deceive thyself with a false security instead of joyfulness!—Good Christian, whenever thou art about to do or to omit a thing, ask thyself: did my Saviour also do or omit this? It will be of great benefit to thee and happily further thee in thy Christian course.—Be not afraid if thou art summoned before an earthly court of justice; if thou lookest joyfully forward to the great judgment of the world, why shouldest thou not be equally joyful in respect of a little

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human judgment day? Wherever a Christian may be, he should always suffer himself to be seen without fear or dismay. [Verse of old German hymn.—M.].

A. H. FRANCKE:—One droplet of faith is more glorious than a whole ocean of science, even though it be the historical science of the Divine word.

HEUBNER:—Love has illuminating power, while hatred darkens the soul. The more you love, the greater the brightness of your knowledge; the more you love, the less it is possible for you to be deceived.—Want of love is a token of want of real knowledge of God. All knowledge, all theology must be rooted in love. Theology without the love of God is deception and show. What dry metaphysics have often been called religion and philosophy of religion, without containing a breath of love!—God who is Love can only be known *e praxi, ex usu;* as long as I have not made *personal* experience of the infinite Love of God, I can at the most only repeat what others say of God. Lauding the love of God from what is seen of Him in nature, is not the shadow of the love of God in Christ.—Proud philosophy could assert virtue and morality without the love of God and even go as far as to maintain that virtue without religion is even stronger and purer [than virtue with religion—M.].—Want of love to God is the most telling proof of the fall. For in the *statu integro* our first sign of life ought to be love to God, even as a babe is naturally drawn to its mother's breast. It is true that our love to God proceeds from a sense of shame, from conviction [of sin and ingratitude—M.]; but that cannot now be altered: and he that would deny it ought first to turn the whole world round. And who will most readily own it? They who have *begun* to love God: they are painfully aware how little they love God!—If there had been no apostasy, no breach, what necessity would there be for reconciliation? If reconciliation could have been effected without the Son, by our own efforts, by our own improvement and amending, what purpose would have been served by the sending of the Son?—This is the miracle of love in God, that He kept immovable in His Love and continued to love His creature now as ever, sought the creature although the creature had rebelled in enmity against Him. The love of God, therefore is eternal, unchangeable and having its cause in Himself, without having ever been greater or less than it is. This miracle of love no man can know before he has become aware of his misery, has had his eyes opened and seen with tearful eyes how loving the Lord is.—God has loved *us;* He has also deemed my neighbour worthy of His love: if *God* loves him, am I to refuse loving him? A knowledge of the love of God that has remained unfruitful, is not yet perfected.—There is sympathy or antipathy between the plants of God's planting and of those of his enemy's planting. The children of God are sensible of the spirit of affinity or antipathy in others. So it is said of Coccejus, who beyond all other things strove after a pure heart, that he frequently knew men at the first encounter.—He that underrates historical evidence, overthrows the whole foundation of Christianity and opens the gate and the door to all deception and delusion. Historical knowledge and personal spiritual life-experience *together* constitute true Christianity. God is through and through Love, His whole Essence, His real Nature is Love, *i. e.* is essentially His property to communicate Himself, to impart Himself, to cause His glory and felicity to stream forth on others [*i. e.* His creatures—M.], as it is the essential property of the sun to shine. It is true that the love of God, like the heat of the sun, manifests itself to men only by way of gradation. God is Love to all who stand in love and turn to His Love, but He is a consuming fire to those who stand outside of love. Love spurned brings torment: evil men, because of their own guilt, experience a sense of wrath. Every thing depends upon the attitude of men towards God.—The *Bible* is, as it were, the trumpet of the love of God, not *nature,* by a long way; it is only to *believing* Christians that nature becomes the trumpet of the love of God. The first tones of the love of God may be heard in Gen. i. and iii.; but they sound loudest in the New Testament.—Man is not lost as long as he believes in love; but he is lost, when he loses that belief. Chrysostom says that the devil would be saved if he could believe in the love of God.—Love changes God the Judge into God the Father.—He that cannot confide in love, is unable to endure the look of the Most Loving. Who but those who have pure and indefatigable love are in this world like God and representatives of God?—Where we experience fear, a secret dread, aversion to and distrust of God, love is not yet perfected; fear is the first discipline of boys.—v. 19. The whole wonderful structure of the Christian system; the one half is morality: to love God with every thing implied therein; the other half the doctrine of faith, the conditioning ground: the love of God to us sinners in Christ. The ground must be before the superstructure.—Love is most touching where it prevents the unworthy.—We can only exhibit our love to God the Unseen in His children that are seen.—Christianity indissolubly unites the love of God and the love of the brethren; its characteristic is that in it religion and virtue commingle in the Spirit of love.

GEROK (1 Jno. iv. 7–12): *Love the fundamental law of the world:* 1. As written *in heaven:* for God is Love. 2. As written *on the cross:* for Christ is Love. 3. As written in *our hearts:* for Christianity is Love.

LEONHARDI (1 Jno. iv. 9): *The manifestation of the love of God to us in holy Christmas.* It shines forth: 1. *from the Divine Christmas-gift,* and 2. *from its blessed destination for us.* It was manifested 1. in God sending *His only-begotten Son* into the world, 2. *in that we should live through Him.*

CLAUSS:—*The sending of Christ is the greatest proof of Divine Love.* 1. Christ is the *Only Begotten.* 2. He brings *life to the world.*

The same (on 1 Jno. iv. 12-16):—*The mystery of the Divine Essence.* 1. In which sense does It always remain concealed? 2. In what form has It been revealed? 3. With what eye only are we able to recognize It?

WILHELM:—*The Church of the Lord.* 1. The *good* it has; 2. The *confession* it makes: the *signs* whereby it is known.

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Leonhardi:—*Whereon is based our Trinity-rejoicing?* 1. We know that the Father sent the Son to be the Saviour of the world (vv. 14, 15); we have learned in the Son the love which the Father has in regard to us (vv. 15, 16); we know from our love to one another, that He has given us of His Spirit.

Luthardt (1 Jno. iv. 9, Advent-Sermon):—*The love of God in Christ is our life.* I. The love of God; 2. The sending of his Son; 3. Our life.

Spurgeon (1 Jno. iv. 19):—*Real love* viewed 1. as to its origin, 2. as to its maintenance, 3. as to its progress.

Ahlfeld (Marriage address on 1 Jno. iv. 19, and Sermon on 1 Jno. iv. 9–16):—*With threefold bonds are we tied to the Triune God.* 1. In *the love among one another* God abides in us; 2. In *the Holy Ghost* we abide in God and God in us; 3. In the *confession of the Son of God,* God abides in us and we in God.

On the Epistle for the first Sunday after Trinity, 1 Jno. iv. 16–21.

Heubner:—*The belief, that God is Love, our only consolation in evil times.* 1. Why is it thus? 2. How do we become capable of this consolation? *The Divine nature of love.* 1. Proof (vv. 16–18); 2. Inferences (vv. 19–21).—*God is Love.*—1. Explanation. 2. Proof (also Defence); 3. Duties, arising therefrom, incumbent upon us.—*Belief in the love of God.* 1. Description of what it is, and whereon it is founded; 2. The power of this belief; 3. Inferences (resistance to attacks on that belief; its animation by the imitation of Christ).

C. J. Nitzsch (1813 during the siege of Wittenberg, inaugural Sermon on the Epistle for 1st Sunday after Trinity, 1 Jno. iv. 16–21):—*The value of true love under the fear of exciting prospects of the future.* Love exalts us above the whole of our earthly future. Her pains are deep, her complainings sincere; yes, she looks so much the more sadly out into the future, because she can never suffer for herself alone, but true love can nevermore cease to confide or despair of deliverance. To all true love is accorded the privilege of overcoming the world and to soar beyond time in the strength of true faith. She casts the brightest looks into the shadow of the future. She is not blind through fear, and knows that every time will have its own salvation, its own footprints of Divine Love, from the ruins of the old there will spring up the new and the better, in the school of distress there will mature and prosper a nobler liberty and wisdom of the nations, our children and the grandchildren of our race in a rejuvenated world will think with emotion and edification of their fathers, and we ourselves shall never fall short of the assistance and comfort which we need in our weakness. And bright-eyed love has also an indefatigable arm; it makes the best provision for whatever may be in store.

Schleiermacher:—*Perfection of love.* 1. The token, indicated by the Apostle, of the perfection of love. 2. That that, whereof he treats, can only be achieved by the perfection of love.

Kapff:—*God is Love, and love only makes us one with God.*

Gerok:—*Another love sermon.* 1. The eternal fountain of love. 2. The holy duty of love. 3. The true test of love. 4. The blissful happiness of love.

Ranke:—*Life in love is the noblest life!* let that be our *conviction; we will abide in this love!* let that be our resolve; *then God will abide with us,* let that be our blessing.

J. Müller:—*Love, the Essence of the Christian life.* 1. The Christian life *begins* with love to God through Christ; 2. it *develops* into love to our neighbour; 3. it *perfects* itself in the perfection of this twofold love.

Harless:—*Who knows and loves the living God who is Love?* 1. He who instead of deifying his own love, knows and loves God in His love-manifestation in Christ; 2. he who, instead of loving God without fear, in his love fears God without torment; 3. he who, instead of calling in such love all the world his brethren, loves every one, but after the manner of God in Christ.

Spitta:—*The word of the Holy Apostle John concerning love.* 1. A word of doctrine, wherein he teaches us love; 2. A word of exhortation, wherein he exhorts us to practice love.

Claus Harms:—*Let us love God!* Consider 1. The *ground* of the love of God, 2. its power and manifestation *inwardly*, 3. its power and manifestation *outwardly*.

Bobe:—God is love! 1. A confession of gratitude (v. 8); 2. a voice of comfort (vv. 17, 18); 3. a rule of life (vv. 19, 20).

Florey:—*The hallowing power of love on the heart of man.* 1. It *unites* the heart of man separated from God (v. 16); 2. it *calms*—the anxious heart (vv. 17, 18); 3. it *warms*—the cold heart (v. 19); 4. it *purifies*—the impure and sinful heart (v. 20); it *animates* and *fructifies*—the dead heart (v. 21).

Genzken (Confession-address):—*What do I yet lack of true Christianity?* 1. Its *beginning* is that we know *the love which God has to us.* 2. Its *progress*, that we *abide in this love;* 3. Its *full measure*, that *the experience of its hallowing power* expels *the fear of death and the judgment;* 4. The *test* of all this is *brotherly love.*

[Pearson:—v. 9. Our belief in Christ, as the eternal Son of God, is necessary to raise us unto a thankful acknowledgment of the infinite love of God, appearing in the sending of His only-begotten Son into the world to die for sinners. This love of God is frequently extolled and admired by the Apostles. See Jno. iii. 16; Rom. viii. 5; viii. 32. If we look upon all this as nothing else but that God should cause a man to be born after another manner than other men, and when he was so born after a peculiar manner, yet a mortal man, should deliver him to die for the sins of the world; I see no such great expression of His love in this way of redemption more than would have appeared, if He had redeemed us in any other way. It is true indeed, that the reparation of lapsed man is no act of absolute necessity in respect of God, but that he hath as freely designed our redemption as our creation: considering the misery from which we are redeemed, and the happiness to which we are invited, we cannot but acknowledge the singular love of God, even in the act of redemption itself; but yet the Apostles have raised that consideration higher, and placed the choicest mark of the love of God in choosing such means, and performing in that manner our reparation, by sending His Only-begotten into the world; by not sparing His own Son, by giving and delivering Him up

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to be scourged and crucified for us, and the estimation of this act of God's love must necessarily increase proportionably to the dignity of the Son thus sent into the world; because the more worthy the Person of Christ before He suffered, the greater His condescension unto such a suffering condition; and the nearer His relation to the Father, the greater His love to us, for whose sakes He sent Him to suffer. Wherefore to derogate any way from the Person and Nature of our Saviour before He suffered, is so far to undervalue the love of God, and consequently to come short of that acknowledgment and thanksgiving which is due unto Him for it. If then the sending of Christ into the world were the highest act of the love of God which could be expressed; if we be obliged to a return of thankfulness some way correspondent to such infinite love; if such a return can never be made without a true sense of that infinity, and a sense of that infinity of love cannot consist without an apprehension of an infinite dignity of nature in the Person sent; then it is absolutely necessary to believe, that Christ is so the Only-begotten Son of the Father, as to be of the same substance with Him, of glory equal, of majesty coëternal.—M.].

[BARROW: (on v. 9).—How indeed possibly could God have demonstrated a greater excess of kindness to us, than by thus, for our sake and good, sending His dearest Son out of His bosom into this sordid and servile state, subjecting Him to all the infirmities of our frail nature, exposing Him to the worst inconveniences of our low condition? What expressions can signify, what comparisons can set out, the stupendous vastness of this kindness? If we should imagine that a great prince should put his only son (a son most lovely, and worthily most beloved) into rags, should dismiss him from his court, should yield him up to the hardest slavery, merely to the intent that he hereby might redeem from captivity the meanest and basest of his subjects, how faint a resemblance would this be of that immense goodness, of that incomparable mercy, which in this instance the King of all the world hath declared toward us His poor vassals, His indeed unworthy rebels?—And what greater reason of joy can there be, than such an assurance of His love, on whose love all our good dependeth, in whose love all our felicity consisteth? What can be more delightful than to view the face of our Almighty Lord so graciously smiling upon us?—M.].

[BERNARD, de Nativ. Serm. 1. *Apparuerat ante potentia in rerum creatione, apparebat Sapientia in earum gubernatione; sed benignitas misericordiæ nunc maxime apparuit in humanitate.*

P. LEO M., de Nativ. Serm. 1. *Semper quidem diversis modis, multisque mensuris humano generi bonitas divina consuluit, et plurima providentiæ suæ munera omnibus retro seculis clementer impertiit; sed in novissimis temporibus omnem abundantiam solitæ benignitatis excessit; quando in Christo ipsa ad peccatores misericordia, ipsa ad errantes veritas, ipsa ad mortuos vita descendit, etc.*—M.].

[SECKER: (on v. 18).—For want of cultivating the love of God, the thoughts of Him are dreadful to the generality of men. Too many are tempted to wish in their hearts, if they durst, that He were not, or had no regard to human conduct; and if any of them can but persuade themselves for a while on the strength of some poor cavil, to hope what they wish, they triumph in the imagined discovery, that sets them so much at ease. From the same default, humbler and righter minds consider Him very often in no better light, than as a rigid lawgiver arbitrarily exacting a number of almost impracticable duties, and enforcing them with the dread of insupportable punishments: whence they are ready to sink under the terrors of religion, even while they are conscientiously fulfilling its precepts. Looking on God as the object of love would rectify these mistaken conceptions entirely. We should all see and feel, that a Being of infinite goodness, directed by infinite wisdom, is the highest blessing: and the want of such an one would be the greatest calamity that is possible: we should be satisfied that the strictest of His laws, and the severest of their sanctions, are means which He knows to be needful for our good; that His mercy will forgive on repentance our past transgressions of them; that His grace will strengthen us to keep them better; and that He will never reject a soul affectionately devoted to Him. In proportion then as we are so, all terrifying apprehensions will vanish from us. "There is no fear in love" saith the Apostle; "but perfect love casteth out fear: because fear hath torment."—M.].

[JORTIN:—The love of God differs so much from the love of sensible objects, and from our other passions, that it can hardly be called a passion in the same sense in which they are so called. It differs in this, that it is at first raised, and afterwards kept up, by reason. It is therefore a religious habit and virtue, which no other passion is, unless it hath God and morality and religion for its objects. In this also it differs from them, that being both produced and preserved by reason, it is a sober and moderate affection, accompanied with no blind impetuosity, no restless uneasiness, no violent commotion of mind, like other passions; and as it riseth not to the same height with them, so neither does it sink as low at other times, but shews itself in an uniform and sedate love of righteousness, of every thing that God approves. Some persons, not duly considering this, sincerely desire to please God, and carefully endeavour to lead a good life; and yet sometimes are afraid that they have no love for God, because they experience not in themselves that warmth of affection, to which others pretend, and which is expressed and required in some books of devotion. They may learn from the Scriptures, that where there is obedience there is always love; and that whoever delights in holiness, and justice, and goodness, and mercy, and truth, may reasonably conclude that his heart is right towards God. Others looking upon the love of God as upon a mere passion, a disposition of mind producing devotion and ending there, have excited in themselves a high zeal and affection for God, and a firm persuasion, that they were His favourites: and, having done this, have thought themselves arrived at Christian perfection; whilst at the same time they have perhaps been under the dominion of evil habits, and addicted to wrath, malice, covetousness, censoriousness, injustice, pride, ambition, sensuality. This strange mix-

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ture of hypocrisy, vice and enthusiasm, hath been common in all ages, and ever will be so. There are always those, whose religion and devotion is, to use the words of St. Paul, "sounding brass," or clamour and confidence; whilst true goodness is modest and unaffected, and teaches men to make less noise, to live more honestly. To preserve us from such delusions, Christ hath told us, that we should either keep His commandments, or not pretend to love Him; and that it signifies nothing to say to Him, "Lord, Lord," and not to do what He requires.—Other love towards God than this the Scriptures know not: they never recommend that spiritual fever, those warm transports, and that bold familiarity, which some zealots affect; nor that cold, refined, mysterious, and disinterested devotion, which another sort of fanatics require: for, first, the love of God is sober reason, and not blind passion; reverence, and not presumption: secondly, it is gratitude; and we "love Him, because He first loved us."—M.].

[HORNE: (on v. 21).—Observe the firm basis on which is forever fixed the morality of the Gospel. How clear in its principles! how powerful in its motives! "We love God, because He first loved us;" "and sent His Son to be the propitiation for our sins. If God so loved us, we ought also to love one another." For "he who loveth Him that begat, loveth Him also that is begotten of Him." The head of the most unlearned cannot but comprehend the meaning of these few words: and the heart of the most learned must feel the force of them. Such is the ground of that charity, which performeth every duty of social life, and fulfilleth the law. To inculcate and produce in us this heavenly disposition, is the end of the Gospel and all its doctrines. It is deduced in Scripture even from those that may seem to be of the most mysterious and speculative nature: the unity of the Divine Persons; the Divinity and the satisfaction of Christ; doctrines, which cannot therefore be denied or degraded, without removing or proportionably lessening the most endearing and affecting incitements to the Christian life. Indeed the happy temper of a Christian is the natural and kindly effect of the great evangelical truths, when treasured up in the mind, and made the subjects of frequent meditation. The ideas of a reconciled God; a Saviour and Intercessor on high; a gracious Spirit, informing our ignorance, purifying our hearts, relieving our necessities, alleviating our cares, and comforting our sorrows: such ideas as these enable us to bridle the appetites of the body, and to calm the emotions of the mind; to bear with patience and cheerfulness the calamities of life: they sweeten the tempers, and harmonize the affections, resolving them all into one, diversified according to the different situation of its proper object; of which grief laments the absence, and fear apprehends the loss; desire pursues it; hope has it in view; anger rises against obstruction, and joy triumphs in possession. Thus religion fixes the heart on its treasure, in faith without wavering, and resignation without reserve: it draws the affections upwards towards heaven, as the sun does the exhalations of the earth, to return in fruitful showers, and bless the world. M.].

[*Sermons and Sermon Themes.*

v. 8. LELAND, JOHN, The goodness of God. 4. Serm. Disc. I. p. 225.

DWIGHT, T., Benevolence of God is proved by the works of creation and providence.—Benevolence of God, as exhibited by revelation.—Theology I. pp. 119, 139.

SCOTT, T., God is Love. Works, 4, 69.

v. 9. TILLOTSON, ABP., The love of God to men in the incarnation of Christ. Serm. 6, 8.

vv. 9, 10. SIMEON, C., The love of God in giving His Son for us. Works 20, 479.

v. 10. HENRY, PHIL., Christ is our Propitiation. M. Henry's Works. Appendix, 40.

vv. 10, 11. The unpurchased love of God in the redemption of the world by Jesus Christ, a great argument for Christian benevolence.

v. 11. HORNE, BP., Charity recommended on its true motive. Disc. 5, 441.

v. 18. SAURIN, La tranquillité qui naît de la parfaite charité. Serm. 6. 483.

vv. 18–21. M'CHEYNE, R. M., The perfect love of God to us. Remains, 368.

v. 19. ERSKINE, R., Preventing love; or God's love the cause of our love to Him. Works, 2, 1.

WARDLAW, R., On the question how far disinterestedness is an essential quality in legitimate love to God. Christian Ethics, 278.

CHALMERS, T., Gratitude, not a sordid affection. Works, 8, 222.

v. 20. HOWE, JOHN, The love of God and our brother, considered in Seventeen Sermons. Works, 6, 1.

WILLIAMS, ISAAC, Love the mark of God's children. Serm. 2, 51.

v. 21. SMALRIDGE, BP., The necessary connection between the love of God and our brother. Sermons 310.

WILBERFORCE, S., The love of the brethren. Sermons on several occasions. 78.—M.].

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8. *The power of faith* (vv. 1–5), *its testimony* (vv. 6–10), *and substance* (vv. 11. 12).

Chapter V. 1–12.

Whosoever[1] believeth that Jesus is the Christ[2] is born of God: and every one that
2 loveth him that begat loveth him also[3] that is begotten of him. By this[4] we know that we love the children of God, when we love God, and keep his commandments.[5]
3 For this is the love of God, that we keep his commandments: and his commandments
4 are not grievous. For[6] whatsoever[7] is born of God overcometh the world: and this is the
5 victory that overcometh[8] the world, *even* our[9] faith. Who is he[10] that overcometh the
6 world, but[11] he that believeth that Jesus is the Son of God? This is he that came by water and blood,[12] *even* Jesus Christ[13]; not by water only, but[14] by water and blood.[15]
7 And it is the Spirit[16] that beareth witness, because the Spirit[17] is truth. For there are three that bear record[18] in heaven, the Father, the Word, and the Holy Ghost: and these
8 three are one. And there are three that bear witness in earth, the spirit, and the water,
9 and the blood: and these three agree in one.* If we receive the witness of men, the witness of God is greater: for[19] this is the witness of God which[20] he *hath* testified of
10 his Son. He that believeth on the Son of God hath the witness[21] in himself: he that believeth not God[22] hath made him a liar; because he believeth not the record that
11 God gave of his Son.[23] And this is the record, that God hath given to us eternal
12 life, and this[24] life is in his Son.[25] He that hath the Son[26] hath life; *and* he that hath not the Son of God hath not life.[27]

Verse 1. [1 German: "Every one that believeth," and so E. V. in second clause.—M.]
[2 German: "That Jesus is Christ."—M.]
3 Καὶ before γεγεννημένον is the reading of A. Sin. (which has τὸ instead of τὸν) and several minusc.
[German: "loveth also Him that is begotten of Him."—M.]

Verse 2. [4 Ἐν τούτῳ, in this, hereby.—M.]
5 τηρῶμεν, cannot be considered to be supported by A. which omits the following words αὐτὴ γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ, so that τηρῶμεν there might come from v. 3, although the omission of said words is more easily accounted for, even if we read τηρῶμεν and not ποιῶμεν (B. and al.) v. 2; but Sin. G. K. al. abundantly sustain the reading in question.

Verse 4. [6 German: "because" so Alford.—M.]
[7 πᾶν τὸ; German: "all that;" so Alford.—M.]
[8 ἡ νίκη ἡ νικήσασα τὸν κόσμον; German: "the victory which *hath* overcome the world;" Alford: "has conquered."—M.]
9 ἡμῶν; so A. B. G. K. Sin.; ὑμῶν, only in unimportant Codd.

Verse 5. 10 Sin. reads δὲ after τίς, B. K. have δὲ after τίς ἐστιν; others read γὰρ; *e. g.* Syriac; others prefix καὶ, while A. and al. [G. Vulg., Lachm., Tischend., Alf.—M.] have no conjunction at all. [German: "But who is it, that etc."—M.]
[11 German: "If not he;" Alf. "except he."—M.]

Verse 6. 12 καὶ πνεύματος after αἵματος, though found in A. Sin., several minuscules and versions, is evidently an interpretation, like the still less authentic καὶ ἐν τῷ πνεύματι after ἐν τῷ αἵματι.
13 The Article ὁ before χριστός found in B., is omitted by A. G. Sin. al.
[14 German: "not *in* the water only" so Alford.—M.]
[15 German: "but in the water and in the blood."—M.]
[16 German: "And the Spirit is it that testifieth."—M.]
17 The reading χριστὸς, instead of τὸ πνεῦμα before ἡ ἀλήθεια is only very feebly supported. Equally devoid of all firm foundation are several readings in this verse which do not even touch the sense, *e. g.* μόνῳ, ἀλλὰ καὶ, ἀλήθεια without the Article.

Verse 7. [18 German: "For they are three that bear witness;" Alford "For those who bear witness are three." German: "And the three are one." Alford: "And the three concur in one."—M.]

Verse 9. [19 German: "because."—M.]
20 ὅτι is the reading of A. B. Sin. al. instead of ἣν, Rec. [K. L. al. German: "because that is the testimony of God, that He hath testified of His Son." Alford: "The testimony of God is this, that He hath borne testimony concerning His Son."—M.]

Verse 10. 21 The addition of τοῦ θεοῦ after μαρτυρίαν in A, is wanting in B. Sin. al.
22 τῷ θεῷ in B. G. Sin. is more authentic than τῷ υἱῷ of A. and in better agreement with the context.
[23 German: "He that believeth in the Son of God, hath the testimony in himself; he that believeth not God, hath made Him a liar, because He hath not believed in the testimony, which God hath given concerning His Son." The last clause is more correctly rendered thus: "which God hath testified concerning His Son." The variation "record" in this verse in E. V. should by all means be avoided.—M.]

Verse 11. 24 ἐστιν, generally at the end of the verse; in A. between αὕτη and ἡ ζωή.
[25 German: "And this is the life in His Son."—M.]

Verse 12. 26 τοῦ θεοῦ after the first τὸν υἱὸν, as Luther reads, is too feebly supported; it is wanting in the best Codd., also in Sin.
[27 German: "hath not the life."—M.]

* For particulars concerning this passage see *Critical Note* on vv. 7, 8.—M.

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CRITICAL NOTE ON VERSES 7 AND 8.

After ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες in v. 7, follows: *ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος καὶ τὸ ἅγιον πνεῦμα. καὶ οὗτοι οἱ τρεῖς ἕν εἰσιν* v. 8, *καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῇ*·—Thus Cod. 173, not however in the original Cod. of the 11th century, but only in a copy of it made in the 16th century; Codd. 84 and 162, belonging to the same period, viz. the 15th and 16th centuries, omit the words καὶ οἱ τρεῖς τὸ ἕν εἰσιν, and the Articles before πατήρ, λόγος and ἅγιον πνεῦμα, which shows the mechanical translation from the Vulgate. Said words are wanting in ALL THE GREEK CODICES, also in the CODEX SINAITICUS, in ALMOST ALL THE ANCIENT VERSIONS, INCLUDING THE LATIN, as late as the 8th century, and since that time they are found in three variations. Notwithstanding the trinitarian controversies, they are not referred to by a SINGLE GREEK FATHER, OR BY ANY OF THE OLDER LATIN CHURCH FATHERS. For the allusions of Tertullian (adv. Prax. 25. *connexus Patris in filio et filii in Paracleto, tres efficit cohærentes alterum ex altero;* QUI TRES UNUM SUNT), and of Cyprian (ep. ad Jubaianum: *cum* TRES UNUM sunt) are to Jno. x. 30; xvi. 5; and if the latter says in De Unitate Ecclesiæ p. 79. "*Dicit Dominus: ego et Pater unum sumus;* ET ITERUM *de Patre et Filio et Spiritu Sancto Scriptum est:* ET HI TRES UNUM SUNT, the reference in *iterum* is clearly to this place, but to v. 8, to wit, according to the symbolical interpretation [of the words τὸ πνεῦμα, τὸ ὕδωρ and τὸ αἷμα of the Trinity, as given in the Schol. by Matthæi: *οἱ τρεῖς δὲ εἶπεν ἀρσενικῶς, ὅτι σύμβολα ταῦτα τῆς τριάδος*, and in the Schol.: *τουτέστι τὸ πνεῦμα τὸ ἅγιον καὶ ὁ πατὴρ καὶ αὐτὸς ἑαυτοῦ*, and on ἓν εἰσιν: *τουτέστι μία θεότης, εἷς θεός*], as Facundus of Hermiane in the 6th century understood Cyprian, in *Pro defens. trium capitum* 1, 3 [*tres sunt qui testimonium dant (in terra?). Spiritus, aqua et sanguis, hi tres unum sunt .... quod Joannis apostoli testimonium Cyprianus .... de Patre, Filio et Spiritu Sancto intelligit.*—M.], who was not unacquainted with and free from mystical interpretations (the seamless coat, a type of Church unity, etc.). The aforecited Greek scholia contain unmistakable traces of the allegorical interpretation. The reading may gradually have originated in them and the passages from Cyprian, whose interpretation of the Persons of the Trinity was placed in *juxtaposition* with the text on which it was based. These words were mentioned first in a work which is to be ascribed to Vigilius of Thapsus, at the close of the 5th century; they occur more frequently afterwards and are found in most *Latin translations* [also in several German translations made from the Vulgate—M.]. After a Greek translation of the transactions of the Lateran Council of 1215 they were first inserted in Greek in the Complutensian edition (of 1502 to 1514). Erasmus, who did not insert them in his editions of the Greek New Testament of 1516 and 1518, received them in the version of 1521, and the third edition of 1522, yielding to the pressure of the Church (*pium est, nostrum sensum semper ecclesiæ judicio submittere*), and with reference to the Codex Britannicus (=codex 34), in order to justify himself before the learned. [Erasmus had committed himself to their insertion if they were found in any Greek Manuscript. Learning that they were found in said Codex Britannicus, he inserted them in the 3rd edition of 1522 and added the note: "*Ex hoc igitur Codice Britannico reposuimus, quod in nostris dicebatur deesse: ne cui sit ansa calumniandi. Tametsi suspicor codicem illum ad nostros esse correctum.*"—M.]. Then Robert Stephanus received them 1546–1569, Beza 1565–1576 and the Text. Recept. sanctioned the citizenship of this reading. Luther never translated these words, but commented upon them in his second commentary on this Epistle, although he had pronounced them spurious in his first commentary. They are omitted in all German *Wittenberg* Bibles from 1522–1545; they are first inserted in Lehmann's Quarto Wittenberg edition of 1596, although they are still wanting in later editions and in the Quarto edition of 1620. They appear first in the *Zürich* edition of 1529; the next edition of 1531 has this passage in smaller type, the later editions insert it in brackets, which were not abandoned until 1597. The *Basle* edition of 1552 gives it already without brackets. Of the *Frankfort* editions, the Quarto of 1582 was the first in which this passage is inserted, although it is omitted in the Octavo edition of the same year. It was of no avail that Luther considered these words as a clumsy addition directed against the Arians which was wanting in the Greek Bibles, and that Bugenhagen, on the appearance in 1549, of a lectionary, containing these words, at Wittenberg, gave this warning: "*Obsecro chalcographos et eruditos viros, ut illam additionem omittant et restituant græca suæ priori integritati et puritati propter veritatem.*"—The genuineness of this passage was still attempted to be defended in the 17th century. Lastly Bengel still upheld it [but with the arbitrary assumption, that the text read originally thus: "*ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ. Τὸ πνεῦμα κ. τ. λ. εἰς τὸ ἕν εἰσιν.* v. 8. *Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσιν.* Apparat. Crit.—M.], who was followed by v. Meyer, Sander, Besser and Mayer.—Compare Griesbach's *diatribe ad h. l. in ed. a.* 1806; Rickli on this passage; Tischendorf *editio major* 1859, *tom.* 2. p. 225–228.—This critical, external evidence is fully sustained by internal evidence, viz. the exegetical reasons against these words. The idea of a witness ἐν τῷ οὐρανῷ cannot be carried out. Hence certain commentators, *e. g.* a Lapide, change the *testari in cœlo* into a *testari de cœlo*, or find in it a description of the nature of the testimony (S. Schmidt, Spener), or of the witnesses (Bengel). *Moreover* the collocation of the words ὁ πατήρ and ὁ λόγος is altogether contrary to John's diction, which gives only ὁ θεός and ὁ λόγος or ὁ πατήρ and ὁ υἱός in juxtaposition (Jno. i. 1 sqq.; v. 21 sqq.; xiv. 9 sqq.) *Again* τὸ ἕν can only be interpreted of unity of essence and the context affords no ground for such an interpretation. The advocates of the passage have *also* recourse to arbitrary expedients, *e. g.* Bengel who places v. 8 before v. 7 [see above—M.]. *Lastly* we cannot consider them to have been inserted by orthodox Christians against the Arians (as Luther thinks), the reference being to a testimony *on earth*. The fact is that they cannot be used without arbitrariness grammati-

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cally, dialectically or logically. Cf. Huther 2d edition, p. 228 sq.—[Huther: Luther remarks on this passage: "It seems that this verse was inserted by the orthodox with reference to the Arians, *which insertion however was not congruous*, because he does not discourse of the witnesses in heaven, but of the witnesses on earth, here and there." This is the opinion of most modern expositors, excepting Besser and Sander. If we look at the contents of the *whole* Epistle, it is indeed not difficult to harmonize the thought of the three witnesses in heaven with scattered sayings in this Epistle; but it does not follow from this that it is appropriate or even necessary at the place where it occurs. On the contrary this is manifestly not the case, since neither the verses immediately following or preceding, with which v. 7 is intimately connected by ὅτι, contain any reference whatsoever to such a trinitarian testimony in heaven. The specification of the three witnesses: πνεῦμα, ὕδωρ, αἷμα, is clearly and plainly substantiated by what precedes, but this is not the case with respect to that of the three witnesses: ὁ πατήρ, ὁ λόγος, τὸ πνεῦμα ἅγιον; this trinity is introduced abruptly, without any preparation; but the sequel also militates against it, especially since it is altogether uncertain which testimony is meant by the μαρτυρία του θεοῦ, v. 9, that of the three in heaven, or that of the three on earth.—To this must be added that these two different testimonies are placed in juxtaposition without being connected together; it is said, indeed, that the two three witnesses agree together, but nothing is said of the relation of the two threes to one another.—The thought *per se*, moreover, lacks clearness; for what are we to understand by a testimony in heaven? Bengel (with whom Sander agrees) says indeed: "*Non fertur testimonium in cœlo, sed in terra: qui autem testantur, sunt in terra, sunt in cœlo; i. e. illi sunt naturæ terrestris et humanæ, hi autem naturæ divinæ et gloriosæ.*" But the untenableness of this proposition is evident, on the one hand, from the circumstance that ἐν τῷ οὐρανῷ does not belong to εἰσιν, but to μαρτυροῦντες, that consequently the text absolutely says nothing of a being in heaven, but asserts *a testifying in heaven*, and on the other, from the consideration that the πνεῦμα which is afterwards connected with ὕδωρ and αἷμα is to be conceived as something earthly and human.—Add to this the non-johannean character of the diction, for though in John we meet the collocations ὁ θεός and ὁ λόγος, and ὁ πατήρ and ὁ υἱός, we never encounter that of ὁ πατήρ and ὁ λόγος; Sander, to be sure, has recourse to the rather easy expedient of assuming here an ἅπαξ λεγόμενον, but that assumption cannot be admitted here, because those words are of constant occurrence in John—and the collocation is not accidental, but founded on the nature of the case. The interpolator evidently wrote λόγος because he thought that term to be purely Johannean, not reflecting however that its connection with πατήρ was un-johannean. Lastly, καὶ οὗτοι οἱ τρεῖς ἕν εἰσι, is also surprising. Bengel explains: *Unum sunt essentia, notitia, voluntate, atque adeo consensu testimonii;* and properly begins with the *unity of essence*, for that is indicated by said words—but this unity of essence is irrelevant here, where the reference is rather to the *unity of the testimony*.—I subjoin here also Sir Isaac Newton's PARAPHRASTIC EXPOSITION: "*Who is he that overcometh the world, but he that believeth that* JESUS *is the Son of God*, that Son spoken of in the Psalms, where He saith, 'Thou art my Son, this day have I begotten thee.' *This is He that*, after the Jews had long expected Him, *came*, first in a mortal body, *by* baptism of *water*, *and* then in an immortal one by shedding His *blood* upon the cross, and rising again from the dead; *not by water only, but by water and blood*, being the Son of God, as well as by His supernatural birth of the Virgin (Luke i. 35). *And it is the Spirit* also, *that* together with the water and the blood, *beareth witness* of the truth of His coming; *because the Spirit is truth*, and so a fit and unexceptionable witness. *For there are three that bear record* of His coming; *the Spirit*, which He promised to send, and which was since sent forth upon us in the form of cloven tongues, and of various gifts; *the* baptism of *water*, wherein God testified, 'this is my beloved Son;' *and* the shedding of His *blood*, accompanied with the resurrection, whereby He became the most faithful martyr or witness of the truth. *And these three*, the Spirit, the baptism, and passion of Christ, *agree* in witnessing *one* and the same thing (namely, that the Son of God is come); and therefore their evidence is strong: for the Law requires but two consenting witnesses, and here we have three, *and if we receive the witness of men, the* threefold *witness of God*, which He bare of His Son, by declaring at His baptism 'This is my beloved Son,' by raising Him from the dead, and by pouring out His Spirit upon us, *is greater;* and therefore ought to be more readily received."—"This," Sir Isaac Newton observes, "is the sense plain and natural, and the argument full and strong; but if you insert the testimony of the three in heaven, you interrupt and spoil it; for the whole design of the Apostle being here to prove to men by witness the truth of Christ's coming, I would ask how the testimony of the 'three in heaven' makes to this purpose? If their testimony be not given to men, how does it prove to them the truth of Christ's coming? If it be (given), how is the testimony in heaven distinguished from that on earth? It is the same Spirit which witnesses in heaven and in earth. If in both cases it witnesses to us men, wherein lies the difference between its witnessing in heaven and its witnessing in earth? If in the first case it does not witness to them to whom does it witness? And to what purpose? And how does its witnessing make to the design of St. John's discourse? Let them make good sense of it who are able. For my part, I can make none. If it be said, that we are not to determine what is Scripture, and what not, by our private judgments, I confess it in places not controverted, but in disputable places, I love to take what I can best understand."—M.].

EXEGETICAL AND CRITICAL.

Connection. That which in the *preceding* verses had been repeatedly noticed as a proof of the love of God, the appearing of Jesus Christ (vv. 9, 10, 14, 19), and as the immediate consequence of it, had been indicated as the exhibition of our

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life-fellowship with God,—faith, knowledge and confession—(vv. 15, 16), the Apostle places with emphatic prominence at the end of this section with a primary reference to brotherly love (v. 1), then with respect to the love of God and obedience to His commandment (vv. 2, 3), with reference to the victory over the world (v. 4), viz. faith in Jesus the Christ (v. 1*a*), the Son of God (v. 5), who is confirmed as such by God Himself (vv. 6–9), and in His work or gift, eternal life (vv. 10–12). Bengel: "*Concinne Apostolus in hac tractationis parte mentionem amoris ita collocat ut fides tanquam prora et puppis totius tractationis, in extremo spectetur.*"

Efficacy of faith in Christ. vv. 1–5.

VER. 1. **Every one that believeth that Jesus is Christ, is born of God.**—The only limitation of the universality (πᾶς) is believing (πιστεύων) and the object of faith (ὅτι Ἰησοῦς ἐστιν ὁ χριστός); the faith may be weak and imperfect, provided that it be sincere (subjective) and right (objective), and consequently true. This believing involves knowledge, inclination, yielding and trust and genders susceptibility for receiving. It is clear from v. 5 that ὁ χριστὸς refers to the inward nature of Him that has been manifested,=ὁ υἱὸς τοῦ θεοῦ, although these ideas are not identical and may occur in juxtaposition (iii. 23): the Divine Sonship makes the Man Jesus the Christ=Saviour. Cf. ch. iv. 15 and ii. 22. The tenses, the Present πιστεύων and the Perfect γεγέννηται denote the regeneration, the birth out of God as the ground, and faith, which is a Divine work (Eph. ii. 8), as the consequence; only a child of God believes in Jesus the Son of God.

And every one that loveth Him that begot him, loveth also him that is begotten of Him.—Πᾶς ὁ ἀγαπῶν is a parallel of πᾶς ὁ πιστεύων, and gives prominence to what was given along with and received in faith. Hence there is no need of an ellipsis to be filled up, like that specified by Huther: "he that is born of God loveth God." The object (γεννήσαντα) is evidently God, and hence ἐξ αὐτοῦ=θεοῦ, and τὸν γεγεννημένον ἐξ αὐτοῦ denotes the believer (v. 2: τὰ τέκνα τοῦ θεοῦ). *Argumentum ex communi naturæ ordine sumtum* (Calvin), or *a propensione naturali, quæ cernitur in hominibus* (Estius). Cf. Eph. v. 28–30. The reference therefore is not to Christ as maintained by Augustine, Hilary and others. The Present ἀγαπᾷ by the side of ὁ ἀγαπῶν denotes the interconnection of brotherly love and the love of God [i. e. *our* love of our brother and of God—M.], the simultaneousness and duration of the relation of both. The Apostle lays it down as a fact, not as something which he requires; he shall love.

VER. 2. **In this we know, that we love the children of God, when we love God and keep His commandments.**—It is clear that the reference here is to something which every one may and must know from his own experience and not from that of others. Again it is clear that this something is brotherly love, even the love to our brethren, who are τέκνα θεοῦ. Lastly it is clear that the token and sign of it is our love to God and our keeping His commandments. For ὅταν followed by the Indicative ἀγαπῶμεν (Winer, p. 325), is a conditional particle, although it is qualified by the idea of time, =whensoever; there may be fluctuations, disturbances, pauses, or ebbs in our love to God; but when it is in us, brotherly love surely is also in us. Hence John annexes to ἀγαπῶμεν τὸν θεόν, τὰς ἐντολὰς αὐτοῦ τηρῶμεν in order to designate the living love to God by an obedience rooted in the love of God, so that brotherly love should be considered as one of the commandments of God, and, at the same time, as the necessary consequence of our love to God, as of the necessary ground. [Huther: He that loves God, has in this his love a testimony that he also loves his brethren, even as τέκνα τοῦ θεοῦ—because brotherly love is the *necessary consequence* of the love of God; but the converse is also true, that he who loves the brethren, has in this his love a testimony that he also loves God, because his love to God is the *necessary ground* of his love to the brethren. Alford: And indeed so inseparable are the two, that as before iv. 20, our love to our brethren was made a sign and necessary condition of our love to God, so conversely, our love to God, ascertained by our keeping His commandments, is itself the measure of our love to the children of God. Either of the two being found to be present, the presence of the other follows.—M.]. While John elsewhere (ch. ii. 3; iv. 20, 21) makes the knowledge of God and love to God to be ascertained from our keeping His commandments and loving our brethren, *i. e.* the ground from the consequence, so he conversely makes us ascertain the consequence from the ground, which, considering the unity of the Divine life, is the less surprising, since the former references point to the truth and purity of our disposition, while here the concluding reference is to the consolation which we need in the discharge of an important and difficult duty. Hence it is wrong and unnecessary, to assume here, with Grotius following Oecumenius, a trajection, or to construe, with de Wette, the sentence τὸν θεὸν ἀγαπῶμεν as simply accompanying the sentence immediately following, so that obedience is to be considered only as emanating from the love to God, or still worse, to alter the text, as some of the ancient versions (the Ethiopic and Arabic), and several unimportant expositors, have dared to do. [Calvin also gives a wrong turn to the thought in the remark: "*Nunc docet, recte et ordine amari homines, quum Deus priores obtinet; vult sic mutuam coli inter nos caritatem, ut Deus, præferatur.*"—M.].

VER. 3. **For this is the love of God, that we keep His commandments.**—The connection of our love to God with our keeping His commandments doubtless occasioned this saying, in order to take in its unity that which had been treated as simply coördinate [viz. the ideas expressed in the two preceding clauses.—M.]. Huther.—Αὕτη—ἵνα, as in ch. i. 9; iv. 17, denotes the requirement and tendency of love; ἐστιν describes its nature, not=it implies, it includes the effort (de Wette). The context (v. 2) shows that the love of God here is our love to God.

And His commandments are not grievous; this clause is added by John "encouragingly in the full and joyous consciousness of his Divine sonship," (Düsterdieck). Cf. Matth. xi. 30: φορτίον ἐλαφρόν; Luke xi. 46; φορτία δυσβάσ-

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τακτα. The connection requires us to apply this only to regenerate Christians, to whom is given the ability to keep the commandments of God. So most Commentators. Cf. *Doctrinal and Ethical* on this section below. [Oxford Catena: εἴ τις προσελθὼν αὐταῖς μὴ ὃν δεῖ τρόπον λέγει αὐτὰς βαρείας, τὴν ἑαυτοῦ ἀσθένειαν ᾐτιάσατο· Φίλον γὰρ τοῖς ἄγαν ἀποβάλλουσιν ἰσχὺν βαρέα νομίζεσθαι καὶ τὰ πανὺ ἐλαφρὰ καὶ κοῦφα.—Spener: "The reference is to the difficulty of a burden so oppressive as to be insupportable and painful."—Calov: "*Dicit ea non esse gravia, quia non aggravant, aut instar molis onerosæ premunt renatum.*"—Huther: "The commandments of God as the requirements of man created after His Image, cannot be difficult to man; but if they are, the reason is, that man has left his original relation to God; they are not difficult to the believer, because, as the child of God, he has returned to the original relation of love to God."—Alford: "This declaration, that His commandments are not grievous, has, as did ch. iii. 9, furnished some of the Roman Catholic Commentators with an opportunity of characterizing very severely the Protestant position that none can keep God's commandments. But here as there the reply is obvious and easy. The course of the Apostle's argument here, as introduced in the next verse by ὅτι, substantiates this βαρεῖαι οὐκ εἰσίν by showing that all who are born of God are standing in and upon the victory which their faith has obtained over the world. In this victorious state, and in as far as they have advanced into it, in other words in proportion as the Divine life is developed and dominant in them, do they find those commandments not grievous. If this state, in its ideality, were realized in them, there would be no difficulty for them in God's commandments; it is because, and in so far as sin is still reigning in their mortal bodies and their wills are unsubdued to God's will, that any βάρος remains in keeping those commandments." The reader is also reminded of Augustine's saying, "*Da quod jubes et jube quod vis*" (Confess. 10, 29), and referred to Ausonius (ad. Theodos. 13), "*Juvat qui Jubet,*" and Bp. Sanderson, Serm 3. p. 316.—M.].

VER. 4. **Because all that is born of God overcometh the world.**—Now follows (ὅτι) the reason why the commandments of God are not grievous. Hence πᾶν τὸ γεγεννημένον as in Jno. iii. 6, 37, 39; xvii. 2 (πᾶν—αὐτοῖς, like here πᾶν—ἡμῶν), denotes universality. See notes on ch. i. 1, Winer, p. 191, 5=πάντες οἱ γεγεννημένοι. The reference is to *persons*, not to disposition, *virtutes* and *charismata* (Oecumenius, Paulus), or to the dignity of the Divine sonship (Baumgarten-Crusius).—Κόσμος is here taken collectively, as the opposite of the kingdom of God, as whatever opposes its progress, estranged from and hostile to God and the Divine, within and without men (Calvin [*quicquid adversum est Dei spiritui. Ita naturæ nostræ pravitas pars mundi est, omnes concupiscentiæ, omnes Satanæ actus, quicquid denique nos a Deo abstrahit.*—M.], Beza, Spener, Lücke, Düsterdieck, Huther, and al.); hence not merely inwardly the love of the world and of self (de Wette), or outwardly *homines virtute et pietate adversantes*, their *machinationes*, even to the *persecutiones* (Grotius), nor merely *ecclesia judaica et judaismus* (Schöttgen). [Alford: "The argument then is this: The commandments of God are not grievous: for, although in keeping them there is ever a conflict, yet that conflict issues in universal victory: the whole mass of the born of God conquer the world: therefore none of us need contemplate failure, or faint under his struggle as a hard one."—M.].—The Present νικᾷ denotes the constant victory in the conflict to be endured; "the children of God fight with the world only as conquerors" (Düsterdieck), cf. ch. ii. 13, 14; iv. 4. But νικᾶν must not be diluted into "keeping oneself, unseduced" (Baumgarten-Crusius).

And this is the victory which hath overcome the world: our faith.—Αὕτη νίκη refers to πίστις, ἡμῶν is not explained here but in the next verse. Νίκη, being further qualified by νικήσασα, does not denote the action which conquers the world (Ebrard), but *victoria parta*, the fact of the victory, the faith, not the cause of, but the participation in the victory and the reception of the power of continuing, maintaining and consummating the victory. Lorinus: "*Victoria proprie non vincit, sed comparatur vincendo, sed energiam continet ea formula, denotans in quo sita sit vincendi ratio, unde victoria parta.*" Huther: "Faith is here intended to be extolled not as the result of a conflict, but as the combatant who has gained the victory." Hence faith itself is not yet the victory (Baumgarten-Crusius, Neander), nor must the Aorist be explained to former, departed Christians (Socinus). Cf. ch. ii. 13, 14, 23; iv. 4; v. 12.

VER. 5. **But who is it that overcometh the world, if not he that believeth that Jesus is the Son of God.**—While v. 4 brought in ἡμῶν πίστις, this verse gives emphatic prominence to the *contents* of the faith qualified by ἡμῶν in a triumphant question well suited to this section of the victory over the world. Bengel: *Credens omnis et solus vincit.* Episcopius: *Lustrate universum mundum et ostendite mihi vel unum, de quo vere affirmari possit, quod mundum vincat, qui christianus et fide hac præditus non sit.* The Apostle, in this question, appeals to the experience of his Church. The Present ὁ νικῶν, which, with respect to the fact: ἡ νίκη νικήσασα (v. 4), denotes the person conquering in the conflict, indicates the existing and present attitude and relation of the believer. But by the variation: ὅτι—ὁ υἱὸς τοῦ θεοῦ instead of ὁ χριστός v. 1, the Apostle refers to the essential glory of Jesus, and also to the fact that believers, as partakers of His glory and as the children of God, of course conquer with Him and participate in His victory. The believer, who is Christ's and whose is Christ the Son of God, is a conqueror in his character of being a child of God. If only faith is true, and the believer born again, born of God, which may be ascertained from love to the brethren and love to God and a hearty obedience to the commandments of God,—the victory over the world also is indubitable. And with this the Apostle is here particularly concerned.

Jesus is really confirmed as the Son of God. vv. 6–9.

VER. 6. **This is He that came by water and blood, Jesus Christ.**—Οὗτος refers to the Person Jesus, whose dignity is proved and confirmed. Ὁ ἐλθών must be taken substantively as at ch. i.

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5; Jno. i. 15, 33; iii. 13, 31; the Article requires this and forbids the connection of the Participle with the preceding ἐστιν, as if it were=this one came; for we read not ἐστιν ἐλθὼν, but ἐστιν ὁ ἐλθών. But we must here hold fast the usual form of the *Partic. Aoristi*, which simply narrates that which has happened, and does not denote present events or past events continuing in the present; this would require ἐρχόμενος or ἐληλυθώς (ch. iv. 2). How He came is stated in the words δι' ὕδατος καὶ αἵματος, viz. by means of, by water and blood; διά denotes the medium; immediately afterwards we have ἐν ὕδατι, which indicates surrounding or accompaniment. There must therefore be facts, and facts at once historical and external, by which He came, and which are important and efficacious to demonstrate Him, who He is. Moreover the connection of the two requires us to understand acts equal in kind and relation. Hence we must explain δι' ὕδατος καὶ αἵματος of the baptism, which He received of John in Jordan and which by its immersion pointed to death, while the voice of the Father uttered over Him pointed out His filial dignity, and of His death upon the cross with its atoning sacrificial virtue; in both facts He proved His obedience to the will of the Father, while His obedience proved Him to be the Son of God, the Holy and Innocent One.—Now the apposition Ἰησοῦς=οὗτος, χριστὸς=ὁ ελθὼν δι' ὕδατος καὶ αἵματος, comprises what is here said into one whole as the result. A similar turn may be seen in Rom. i. 3, 4. Consequently we must not, contrary to the grammar and the dialectics of the text, refer οὗτος to the Predicate ὁ υἱὸς τοῦ θεοῦ v. 5 (with Knapp, Huther 1st ed.), but to the Subject (Lücke), or to the Subject qualified by the Predicate (Huther 2d ed.); we must and cannot explain contrary to grammatical usage (Matth. xi. 3; Luke vii. 19 sq.; Jno. xi. 27), ὁ ἐλθών of the Messiah, like ὁ ἐρχόμενος, and connect ἐστιν with δι' ὕδατος καὶ αἵματος (Hofmann, *Schriftbeweis* ii. 1, p. 469), or take ἐστιν ἐλθὼν as a circumlocution of the *verbum finitum* the Article notwithstanding, and thus overlooking the force of the Aorist, explain it as a Present: He comes (Luther and al.), or as a Perfect: He has come and comes (de Wette, Sander and al.). There is no reference here to the water and blood which flowed from His side pierced on the cross (Jno. xix. 34, Augustine and al.), because the passage in John has αἷμα before ὕδωρ, and because that does not constitute a phase of His life, but is something which, after death had set in, took place in His body, so that concerning it we cannot predicate ὁ ἐλθὼν διά. The symbolical reference of this passage to the two Sacraments, Baptism and the Lord's Supper, is inadmissible (Luther I, S. Schmid, Bengel, Sander, Besser and al.), since the term ἐληλυθὼς is not used here, and αἷμα is not used to describe the Lord's Supper; but since the two ideas are parallel, ὕδωρ cannot be referred to the Sacrament of Baptism (ὕδωρ moreover cannot be made to designate Baptism Jno. i. 26, 33), as instituted by Christ, nor αἷμα to the death He suffered (de Wette, Rickli, Düsterdieck, Ebrard and al.), nor both together to Baptism only (Luther I), since Baptism was administered into the death of Christ; the *double* reference is, by all means, to be held fast. It is either historically or grammatically unwarranted to explain ὕδωρ of *vita purissima* (Grotius), *doctrina pura* (Socinus), *regeneratio et fides* (Clemens Alex.), of tears, and αἷμα of the blood shed at the circumcision, *expiatio* (Cameron), *redemptio* (Bullinger), *cognitio* (Clemens Alex.). Compare particularly Huther on this passage. [Huther, who has changed his view expressed in the first ed. of his commentary, says in the 2d ed. p. 221. "There are two points in the life of Jesus which answer to the terms ὕδωρ and αἷμα, to wit, *His Baptism* at the *beginning* of His Messianic career, and *His bloody death* at the *end* of the same; by *Baptism* Jesus entered upon His office, which is the office of reconciliation; it constitutes the *initiatio* (Erdmann, Myrberg) of it; this initiation, however, did not take place only by that which occurred during His Baptism, but by the act of the Baptism itself, since thereby Christ consecrated Himself to death, which was symbolized by the act of immersion; by His *death* He effected reconciliation in cancelling with His Blood the debt of the world of sinners, for χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις (Heb. ix. 22). The Apostle therefore rightly designates Christ as the Reconciler, as Him that came δι' ὕδατος καὶ αἵματος. The view that ὕδωρ and αἷμα are to be explained of the Sacraments instituted by Christ is confuted not only by the circumstance that they are only *the means of appropriating* the reconciliation effected by Him, whereas we are here concerned with *the accomplishment of the reconciliation itself*, but also by the use of the Aorist ἐλθών, instead of which in the former case we ought to have the Present, and by the fact that the term αἷμα, used alone, is in the New Testament *not once* applied to the Lord's Supper; in 1 Cor. xii. 13 also ἐποτίσθησαν does not allude to the Lord's Supper, but to the communication of the Spirit in Baptism.—The opinion that though αἷμα denotes the death which Christ suffered, ὕδωρ does not signify the Baptism He received is opposed by the following considerations: 1. The close connection of the two words (διά not being repeated before αἵματος) is only fitting if the ideas correspond the one to the other, which they do not if δι' ὕδατος is referred to an institution of Christ, and αἵματος to the blood shed by Christ. 2. The simple term ὕδωρ is ill-suited to designate Christian baptism (for Christian Baptism is distinguished from John's Baptism in that the former is *essentially* not ὕδωρ like the latter; even as John the Baptist distinguishing himself from Christ said: ἐγὼ βαπτίζω ἐν ὕδατι Jno. i. 26, while Jesus had been indicated to him as ὁ βαπτίζων ἐν πνεύματι ἁγίῳ, Jno. i. 33. 3. Since the institution of Baptism took place *after* the death of Christ and necessarily presupposed that death, John, had he understood by ὕδωρ Christian Baptism, would surely have put ὕδατος not *before* but *after* αἵματος. Hilgenfeld and Neander have justly maintained that if ἔρχεσθαι δι' αἵματος denotes something relating to the Messiah personally, ἔρχεσθαι δι' ὕδατος must do so likewise. The relation must be the same in both terms. If αἷμα signifies the death to which Christ submitted, ὕδωρ also can only signify the Baptism to which He in like manner submitted."—Passing to that class of commentators who substantially admit the views expressed by Huther, but superadd a

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secondary or implied sacramental reference, we give the language of Alford who says that "ὕδωρ represents the Baptism of water which the Lord Himself underwent and instituted for His followers, αἷμα, the Baptism of blood which He Himself underwent and instituted for His followers. It is equally impossible to sever . . . . from these words the historical accompaniments and associations which arise on their mention. The Lord's Baptism, of itself, was indeed rather a result than a proof of His Messiahship: but in it, taking St. John's account only, a testimony to His Divine Sonship is given, by which the Baptist knew Him to be the Son of God: ἐγὼ ἑώρακα κ. μεμαρτύρηκα ὅτι οὗτος ἐστιν ὁ υἱὸς τοῦ θεοῦ, are his words, Jno. i. 34; and when that blood was poured from His "riven side," he that saw it again uses the same formula ὁ ἑωρακὼς μεμαρτύρηκε. It cannot be that the word μαρτυρία being thus referred to two definite points of our Lord's life, should not apply to these two, connected as they are with ὕδωρ and αἷμα here mentioned, and associated by St. John Himself with the remarkable preterite μεμαρτύρηκεν, of an abiding μαρτυρία in both cases. But these past facts in the Lord's life are this abiding testimony to us, by virtue of the permanent application to us of their cleansing and atoning power."—Wordsworth, as usual, adopts the Patristic and symbolical interpretation, and as the views of other classes of commentators have been given at considerable length, we add as a *curiosum* his exposition of this passage in a condensed form. "Jesus Christ *came*, as the Messiah and Son of God, in various ways.

1. 'He *came* in all the purifications that were made by *water* and *blood* under the Old Law, which was dedicated with blood and water. Heb. ix. 22; because all those purifications were typical of, and preparatory to, His sacrifice on the Cross, and derived all their efficacy from it. . . . . .

2. 'He *came* by *water* in His Baptism; and by *blood* in His circumcision, and especially in His agony and bloody sweat in Gethsemane, and by the blood shed in His scourging before His passion, and in the crown of thorns, and the piercing of His hands at the crucifixion. . . . .

3. 'He *came* both by *water and blood* at once, in a special manner, on Calvary after His death. . . .

'Thus St. John in his Gospel prepares us to understand the words of this Epistle; and in his Epistle also he elucidates what had been recorded in his Gospel. His words therefore may be thus paraphrased: 'This is He who *came*—that is, proved Himself to be what He was pre-announced to be by the types and prophecies of the Old Testament, and what He proclaimed Himself to be in the New—the "*Coming One*," "*The Comer*" (ὁ ἐρχόμενος), the *Messiah*, the true *Paschal Lamb*, and *Very Man*, a true *Sacrifice for Sin;* and yet *Very God*, the *Everlasting Jehovah*, of whom the prophet Zechariah spoke (Zech. xii. 10), when he prophesied of His being pierced at His death.

'He came by *blood* and *water.* He proved thereby the reality of His *humanity* and of His *death;* and thus He has given a practical refutation—which St. John saw with his own eyes—to the heretical notions of those in the Apostolical age, such as Simon Magus and the Docetae, who alleged that Christ had *not a real human body*, but was merely a spectral phantasm, crucified in show; and therefore Irenæus in the next age after St. John, infers this fact of the piercing of the side and the flowing out of the blood and water, recorded by St. John, as conclusive against their heresy. . . .

'In the words, "*not* by *water* only," there seems also to be a reference to another heresy of the Apostolic age, that of Cerinthus, who said that Christ came in the *water of baptism*, and descended into the Man Jesus; and afterwards departed from Him, when He shed His *blood* on the cross. In opposition to this notion St. John says, "This is He who came by water and blood; *not by water only*, but by water and *blood*."

4. 'Further it is to be observed that in this passage of his Epistle St. John is speaking of Christ's *generation*, and of our *regeneration.*—Every one who believeth that Jesus is the Christ, *hath been born*, and *is born*, of *God; i. e.*, is *regenerate;* and every one who loveth Him that *begat*, loveth Him also that is *begotten of Him; i. e.*, whosoever loveth God the *Father*, loveth Him who by *generation* is the only-begotten *Son of God;* and every thing that is born of God (*i. e.*, is *regenerate*) overcometh the world; and who is he that overcometh the world, but he that believeth that *Jesus*—the *Very Man* Jesus—is also the *Son of God?*

'St. John then proceeds to describe the *means* by which *our regeneration*, or *New Birth*, is communicated to us from God, through His Son Christ Jesus, Very Man and Very God, and how the *new life*, so communicated, is sustained *in us.* He does this by saying, This is *He who came*—came to us—by water and blood, Jesus Christ; not by water only, but by water and blood.

'The *natural* life which was imparted to Eve—the Mother of all living, the type of the Church, the Spouse of the Second Adam, Jesus Christ—was derived from the first Adam's side, opened when he was *asleep* in Paradise. In like manner, the *spiritual life* is given to the spiritual *Eve*, the Church, and to all her faithful members, from the side of the second Adam, Jesus Christ, *sleeping in death* on the cross; and it is communicated through His *death* by means of the *water* and *blood* of the *two sacraments*, which derive their quickening, cleansing and invigorating virtue from the Divinity, Incarnation and Death of our crucified Lord and Saviour, and by which the benefit of that death is applied to our regeneration and revivification; and which were visibly exhibited in the *water* and *blood* flowing from His precious side, pierced on the cross. . . . [See Augustine, Serm. V.—M.].

'He came by water, which is our λουτρὸν, and by blood, which is our λύτρον. His Baptism of blood is our λύτρον, or *ransom* from death; and His Baptism by water is our λουτρὸν, or *laver* of birth. And the *water* of the λουτρὸν derives its efficacy from the *blood* of the λυτρόν, shed on the cross, which works in and by the water of baptism. He has washed us from our sins in His own *blood* (Rev. i. 15). His *blood cleanseth* us from all sin (1 Jno. i. 7). In baptism we pass through the Red Sea of His blood, and are delivered from our enemies thereby."—For further particulars connected with the symbolical interpretation, the reader is referred to Wordsworth

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himself, and for a good account of all the interpretations, to Huther's Commentary, 2d edition, pp. 217-219.—M.].

Not in the water only, but in the water and in the blood.—The preposition ἐν should be connected with ἐλθὼν, and, as compared with διά, signifying the medium through which, introduces a new shade of thought, viz., the surrounding, accompaniment and sphere [or "element in which"—M.]; a similar change occurs at Heb. ix. 12, 25 (Delitzsch, pp. 390, 431). *Articulus habet vim relativam* (Bengel) to what has just been specified, which must be taken in the same sense as before. Μόνον after ὕδατι renders the latter very emphatic, and is not followed by ἀλλὰ καὶ because it is not connected with οὐ. Consequently not only in the Baptism received at the hands of John the Baptist has Jesus been proved to be the Christ, the Son of God, but in both. This refutes the opinion of those heretics who alleged that the Son of God was with Jesus at His Baptism, but not at His death upon the cross, that He left Him before His death (Huther [*i. e.*, the heresy of Cerinthus.—M.]). The distinction of Jesus from the Baptist, who baptized with water only, is out of the question, the reference being not to Jesus' baptizing, but to His being baptized (against Lücke, Düsterdieck, Ebrard and others).

And it is the Spirit that testifieth.—Καὶ superadds a further and third particular, an additional witness (ἐστιν τὸ μαρτυροῦν cf. ὁ ἐλθὼν). The Article before the Participle compels us to understand τὸ πνεῦμα as the absolute, objective Spirit, as the Holy Spirit, and the Present denotes the continuance of the office of witnessing (Jno. xv. 26) wherein He leads into all truth, mediates fellowship with Christ, and secures eternal life. Τὸ πνεῦμα must not be explained of the spirit of believers, of the spiritual life wrought in believers by the Holy Spirit (Episcopius, Sander and others); this is forbidden by the context, and the grammatical usage of the New Testament disallows such a construction without any further qualification Nor is it=ὁ πνευματικός, *i. e.*, the Apostle John himself (Ziegler, Stroth), nor a third sacrament of *absolution* (Augustine), nor the word, the ministry of the word (Luther, Piscator, al.). [In order to complete the catalogue of curious and fantastic views begun in the text, we mention those of Oecumenius and Knapp, who regard τὸ πνευμᾶ=ὁ θεός—διὰ δὲ τοῦ πνεύματος, ὅτε ὡς θεὸς ἀνέστη ἐκ νεκρῶν· θεοῦ γὰρ τοῦτο μόνον λοιπόν, τὸ ἀνιστᾶν ἑαυτόν. τῇ δὲ τοῦ πνεύματος φωνῇ σημαίνεται ὁ θεος: thus making the threefold witness to the υἱοθεσία of Jesus, τὸ βάπτισμα, ὁ σταυρός, ἡ ἀνάστασις; of Socinus, Schlichting, Grotius, Whitby and al. who understand the Divine power by which Christ wrought His miracles: '*id est,*' says Grotius, '*per μετωνυμίαν, admiranda ejus opera, a virtute divina manifeste procedentia,*' of Bede, who understands the Spirit which descended on the Lord at His Baptism, and of Wetstein, who considers τὸ πνεῦμα to signify the *psychical* element which, along with ὕδωρ and αἷμα the *physical* elements, constituted the human nature of Christ.—The interpretation given by Braune is that of Scholiast I., Estius, Corn. a-Lapide, Tirinus, Calvin, Calov, Lücke, Rickli, de Wette, Huther, Neander, Düsterdieck, Alford and Wordsworth. It is the *Holy Spirit*, whom Christ in fulfilment of His promise, sent to His Church on the Day of Pentecost, and who is a permanent witness of the Divine Sonship of Jesus.—M.].

Because the Spirit is the truth.—This clause does not contain the substance of the testimony, which is determined by the context (viz., that Jesus, the Son of God, is the Christ), but the reason of the testimony, as being a reliable one; ὅτι is=*because*, not=*that* (Luther, Besser, al.). Ἡ ἀλήθεια designates the Truth revealed in the word of God, and received in faith, in its perfect fulness, which Truth is the nature of the Spirit who is the Spirit of the Truth into which He leadeth (Jno. xiv. 17; xv. 26; xvi. 13). Christ, who has the Spirit without measure (Jno. iii. 34 sq.), and who with the Father sends Him (Jno. xv. 26; xvi. 7), is of course in the same sense the Truth according to His nature (Jno. iv. 6). We must not construe ἡ ἀλήθεια=ἀληθές, as Grotius does. [Estius: "*Testimonium ejus haudquaquam rejici potest, quoniam Spiritus est veritas, quam sit Deus, ideoque nec falli potest, nec fallere.*"—M.].

Vv. 7, 8. **For three are the witnesses, Spirit, water and blood.**—[Grotius: "*Johannes hic causam reddit, cur locutus fuerit non de Spiritu tantum, cujus præcipua in hoc negotio est auctoritas, verum etiam de aqua et sanguine, quia in illis etiam non exigua est testimonii fides, et ternarius numerus in testibus est perfectissimus.*"—M.]. This formula is precisely like that of the preceding verse (v. 6). Οἱ μαρτυροῦντες of course must be construed substantively and in the same sense as v. 6, nor must be supplied another object of the testimony; in like manner τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα bear exactly the same meaning here as in v. 6. The historical facts, previously specified merely as evidencing the Divine Sonship of Jesus, are now introduced in the Masculine Gender, in order to designate them as concrete witnesses, like persons (Lücke and al.); but of course so, that they are subordinated to the Spirit, who is the principal, and alone absolute Witness, employing and making use of the facts in the life of Jesus. The verb denotes the activity of the testifying, with reference to the condition of being μάρτυρ, and the Present signifies the permanent character of that activity, wherefore it is not necessary to think here of objects at present existing, *e. g.*, the sacraments, but we have only to hold fast that these facts in the history of the life of Jesus, like that history itself, are fixed in the Gospels, and that these facts, even without such written fixedness, continue to be permanently operative during the years of salvation [*i. e.*, the dispensation of grace.—M.] with world-historical import [*i. e.*, exerting a permanent influence on the world's history during the dispensation of grace. —M.].—Τρεῖς, with reference to Deut. xvii. 6; xix. 15; Matth. xviii. 16; 2 Cor. xiii. 1; Heb. x. 28, 29, denotes the assurance of the perfectness of the testimony. This sentence is annexed with ὅτι=for, in order to represent now in a compressed form the testimony, particularized in v. 6, as a weighty confirmation and substantiation of the truth, that Jesus, the Son of God, is the Christ.

And the three are one.—The Article οἱ τρεῖς denotes here, as also previously, the witnesses already designated and well known, and

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likewise in εἰς τὸ ἕν the one Truth in question, the object of the testimony (ch. v. 1, 5). Εἰς, like εἰς ἕν in Jno. xi. 52; xvii. 23, denotes *in unum consentire.*—Hence we need neither assume with de Wette, an ellipsis between vv. 6 and 7, 8, nor take ὅτι in the sense of *jam vero* (Grotius), *consequently, therefore* (Baumgarten-Crusius, Meyer), nor understand τρεῖς οἱ μαρτυροῦντες, with Bengel, of three different classes of men (*prophetas, baptistas, apostolos*), or of symbols of the Trinity. Lastly we must not interpret the being one, with Luther, as a being together, a being joined together. [Alford renders "and the three concur in one" and explains, that they contribute to one and the same result: viz., the truth that Jesus is the Christ, and that we have life in Him. Wordsworth explains the passage of the Trinity and the sacraments and paraphrases: *these three* (Persons) who are bearing witness *are joined into one* (ἕν one *substance*, neuter). He collects, as usual, many Patristic and Anglican notices and gives in his exegesis the following:—'The *Spirit*, who begins the work of regeneration by applying all quickening grace to man.—The *Water:* the symbol and instrument of the new birth derived from God the Father, who is the original *Well-spring* and *Fountain* of all life and grace to man. The natural heavens and the earth were formed out of the *Water*. There was their origin (2 Pet. iii. 5). So it is with the spiritual life; it is formed from out of water. Water therefore is a proper symbol of the Paternity of God.—The *Blood*, symbolizing the *Incarnation* and *Passion* of *God, the Son through* whom all grace descends *from* the *Father, by* the *Holy Spirit*. 2 Cor. xiii. 13.—These three Persons are joined consubstantially *into one Godhead;* and their *Witness* is *the witness of God.* (Andrews: "*Water* notes *Creation; Blood* notes *Redemption* by Christ; the *Spirit* notes *Unction*, to complete all").—There is an image of the Trinity in the Christian sacraments. There is *baptismus* FLUMINIS, the baptism of *water*, the work of *Creation* by the *Father;* there is *baptismus* SANGUINIS, the baptism of *blood*, the work of Redemption by the *Son;* but these are not enough, unless there be also the *baptismus* FLAMINIS, the Baptism of the *Spirit.* Thus the work of the Ever-Blessed Trinity is done in the soul.' In addition to the notes on the spurious passage given above, the reader is referred to a sketch on this subject in Horne's Introduction, vol. IV. pp. 355-388.—M].

VER. 9. **If we receive the testimony of men.**—Εἰ denotes an undoubted fact; hence the Indicative, but the fact is put down as the premise of a conclusion. [It is an *argumentum a minori ad majus.*—M.]. Winer p. 307 sq. [also *ibid*, p. 642.—M.]. In τὴν μαρτυρίαν τῶν ἀνθρώπων. the Article opposes the human testimony to the Divine, without in any way specifying one qualified by its substance (Brückner). The reference therefore is neither to the prophecy of Christ (Bede), nor to John the Baptist, to eye- and ear-witnesses (Wetstein, Stier), nor to prophets, baptists and Apostles (Bengel). Grotius takes λαμβάνειν=*judicio approbare*, and Düsterdieck understands any human testimony, provided that it possess the necessary requirements.

The testimony of God is greater.—Here ἡ μαρτυρία τοῦ θεοῦ is not particular, but quite general [The particular is specified in the sequel. Supply in the argument: much more must we receive the testimony of God (Winer).—M.]. As the testimony of God it is greater than that of men and requires so much the more its reception and validity.

Because this is the testimony of God. Now follows the definite testimony of God, which must be received as the testimony of God. Here is evidently an ellipsis, viz.: but a Divine testimony is really extant, namely this . . . . (Düsterdieck).

That He hath testified of His Son.—The clause beginning with ὅτι depends on αὕτη, and notes the testimony as a historical fact, μεμαρτύρηκε, which has been given, but must be understood to be continuous and permanent in its operation, namely the threefold testimony specified in vv. 7, 8. Hence ὅτι cannot be rendered "because," which would especially designate the author of the testimony, in which case αὐτὸς could hardly be wanting before μεμαρτύρηκε; nor is here any reference to internal testimony (Düsterdieck) introduced afterwards, and still less to the testimony vouchsafed to John the Baptist (Jno. i. 33), as maintained by Ebrard.

The possession of eternal life in the faith on Jesus the Son of God, is the inward confirmation of the Divine testimony vv. 10-12.

VER. 10. **He that believeth in the Son of God, hath the testimony in himself.** —The result as well as the purport of the Divine testimony is faith in Jesus as the Son of God; hence we now have ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ. Such an one ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ. The addition τοῦ θεοῦ is unnecessary; the context precludes any other testimony than that of God; the Article designates that which has been specified and is known. "The outward has become to him something inward" (Huther). ["The object of the Divine testimony being, to produce faith in Christ, the Apostle takes him in whom it has wrought this its effect, one who habitually believes in the Son of God, and says of such an one, that he possesses the testimony in himself. What it is, he does not plainly say till below, v. 11. But easily enough here we can synthetically put together and conjecture of what testimony it is that he is speaking: the Spirit by whom we are born again to eternal Life, the water of baptism by which the new birth is brought to pass in us by the power of the Holy Ghost (Jno. iii. 5; Tit. iii. 5), the Blood of Jesus, by which we have reconciliation with God, and purification from our sins (ch. i. 7; ii. 2), and eternal life (Jno. vi. 53 sqq.),—these three all contribute to and make up our faith in Christ, and so compose that testimony, which the Apostle designates in v. 11 by the shorter term which comprehends them all." Alford following Düsterdieck.—M.].—Ἔχειν bears the same sense here as in. v. 12; ch. iii. 3; ii. 23. Ἐν ἑαυτῷ might be wanting, but John specifies besides the having, the possession of the sphere, the believer's own inward testimony for it. It is wrong to render, *to have with him* (Luther), more wrong, *recipit in se* (Grotius), nor is it=τηρεῖ (Baumgarten-Crusius), nor=he *not only receives it, but is also firmly convinced of it* (Lücke), nor=*he has*

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received it in and with himself (de Wette).—As usual, the Apostle continues in the negative.

He that believeth not God, hath made Him a liar.—The Dative refers not to the object of faith, but to the witness; hence the reading τῷ υἱῷ is not in agreement with the text, as is τῷ θεῷ τῷ μεμαρτυρηκότι (Huther); this is confirmed by αὐτὸν, which must be referred to God, but would have to be connected with υἱῷ, if that were the reading. The Perfect πεποίηκεν indicates the still continuing and operating animus of the disbeliever: he has told and ever tells God to the face: thou liest (Luther). The reason follows:

Because he hath not believed in the testimony, which God hath given concerning His Son.—Οὐ πεπίστευκεν and not μὴ, because John refers to him, whom he had supposed not to believe (ὁ μὴ πιστεύων), as a definite individual, who in point of fact, objectively, has not become believing. Jno. iii. 18: ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν, because there the reference is to the judgment of the judge, and not simply to a fact *per se*. See Winer, p. 495 sq. The Perfects denote continuing and permanent facts.

VER. 11. **And the testimony is this, that God hath given us** [better *gave us*—M.] **eternal life.**—John now annexes by καὶ what follows, and this is the substance, the testimony consists in this (αὕτη ἐστὶν ἡ μαρτυρία); the reference is not to *intentio, finis* of the same (Lyra), nor to its use, fruit and blessing (Calov, Spener), nor to its exhibition, test, experience (Lücke, Neander, Huther). The testimony of God is in himself eternal life, which at the Baptism of Jesus, at His death, in the Holy Spirit, makes itself felt and perceptible, and testifies for the Son of God. Hence ὅτι=that, and ἔδωκεν, like μεμαρτύρηκεν points to a giving, with a present continuing of that past giving; it cannot be *dare decrevit, promisit* (Socinus, Carpzov), any more than ζωὴ αἰώνιος is *vita æterna in spe* (Bede), to be given only in heaven *in re*. Ἡμῖν designates the οἱ πεπιστευκότες. To the principal idea, ζωὴ αἰώνιος, placed first, the Apostle now adds

And that is the life in His Son, (or: *and this life is in His Son*).—This clause is co-ordinate with the one preceding and not dependent on ὅτι. Αὕτη ἡ ζωὴ is ἡ αἰώνιος, and this is in Jesus the Son of God; ἐν is not *per* (Grotius), or in communion with Him, nor ἐστιν=*contingit*. The eternal life is οὐσιωδῶς (Jno. i. 4; xi. 25; xiv. 6), σωματικῶς (Col. ii. 9), ἐνεργητικῶς (2 Tim. i. 10) in Christ. It became manifest in Him, because it really was in Him, and the believer participates in the eternal life, because he has part in the Son of God. Hence the conclusion.

VER. 12. **He that hath the Son hath the life; he that hath not the Son of God, hath not the life** (or: *the life he hath not*).—Very fine and pointed is Bengel's note: "Habet versus duo cola; in priore non additur *Dei*, nam fideles norunt *Filium;* in altero additur, ut demum sciant infideles, quanti sit, non habere. Priore hemistichio cum emphasi pronunciandum est *habet;* in altero *vitam.*" This is also indicated by the arrangement of the words (Düsterdieck). Ἔχει τὴν ζωὴν is not=*habet jus certum ad vitam æternam* (Grotius). Cf. i. 3: ii. 23; Jno. xvii. 3. [Alford: "*The having the Son* is the possession of Christ by faith testified by the Spirit, the water and the blood: and the *having the life* is the actually possessing it, not indeed in its most glorious development, but in all its reality and vitality."—M.]. Ὁ μὴ ἔχων points to a supposition: if one has not; which implies that he might have, but only through faith vv. 10, 11. [Düsterdieck has remarked that the use of ὁ μὴ ἔχων, not ὁ οὐκ ἔχων (cf. οἱ οὐκ ἠλεημένοι, 1 Pet. ii. 10) shows that the Apostle is contemplating, at all events primarily, rather a possible contingency than an actual fact: and thus is, primarily again, confirming his saying to those to whom the Divine testimony has come. To them, according as they receive or do not receive it, according as they are οἱ ἔχοντες or οἱ μὴ ἔχοντες τὸν υἱὸν τοῦ θεοῦ, it is a savour of life unto life, or of death unto death."—M.].

DOCTRINAL AND ETHICAL.

I. CONCERNING THE PERSON OF CHRIST.

1. In Christ, as the Son of God is the life eternal, so that it is as well said: God has given us the eternal life (v. 11), as: He gave His only begotten Son (Jno. iii. 16); and he that hath the Son, hath the life, the eternal (v. 11). Beside Him there is no salvation (Acts iv. 12).

2. The essential nature of the Son was unmistakably exhibited in His obedience to the will of the Father, both at the commencement of His ministry by the baptism in Jordan, and at the close of it in His death upon the cross (v. 6).

3. The testimony of the Holy Spirit for the Divine Sonship of Christ must not be separated from the historical facts of His life, even as these cannot become witnesses without the Holy Spirit, who has the office of testifying (vv. 6–8); the history on earth must not be severed from the Spirit of God. One might almost find here the principle of the Lutheran Church that the *finitum* may become *infiniti capax*, in opposition to the [German] Reformed principle: *finitum infiniti non capax.*

4. The Father hath so definitely appointed all things, that He who does not believe in the Divine Sonship of Jesus, refuses to believe God (v. 10), as in Jno. xiv. 1.

II. CONCERNING THE ACQUISITION OF SALVATION.

1. *The origin of faith*: *Regeneratio præcedit fidem* (v. 1).

2. *The nature of faith:* it is essentially an ethical act laying hold of the merit of Christ, of the love of the Father in the Son, so that it has (ἔχει) that on which it believes (vv. 12, 10, 11): it includes therefore love, and is not to be joined only to it, as set forth in the Roman Catholic representation of the *fides formata*. Nor does John allow faith to be described as the second condition, nor even as the first condition by the side of love and morality (v. 1), as de Wette holds and expresses it.

3. *The virtues of faith: a.* with reference to *men*—it makes all believers brethren, because it makes them the children of God (v. 2); *b.* with reference to the *commandments of God*—it makes us strong and cheerful in obedience (v. 3), so that Bengel rightly observes: *in se sunt suavia; sed τὸ non gravia contradicit et occurrit iis, qui gravia esse putant; c.* with reference to the *world*—

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it imparts courage for the conflict and power for the victory (vv. 4, 5). This it works with reference to men, at the same time changing them, transforming children of men into children of God, and causing such change to be perceived and received; with reference to the law of God and the world, it only changes believers by first giving to them the powers of the eternal life, and afterwards clear perception and a deeper understanding of the justice and blessing of the law and the transitoriness of the world.

4. *The necessity of faith:* without it one has neither Christ, nor God the Father, nor the Holy Spirit, nor the eternal life; consequently, without it and beside it there is no justification, no forgiveness of sins, no sanctification, no salvation (v. 12).

5. *The liberty of faith:* all men are to believe according to the will of God, but coërcion of faith is not ordained; every man has the power of resistance (ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ=ὁ μὴ πιστεύων, vv. 10, 12).

6. *The immorality of unbelief* follows from v. 1, and especially v. 10: not to believe God, to consider Him a liar, is like misbelief and despair, a shameful thing, and, as Luther says in the Catechism, a vice.

III. CONCERNING THE LAW.

1. It should be considered as a fact of the revelation of love, of paternal discipline.

2. It answers to the originally God-ordained human nature, which sin has corrupted and grace has healed; the burden and grievousness of it to men proves their state of sin, joy in it and obedience to it, their state of grace.

8. Of his own strength man cannot fulfil a single commandment; in this the Evangelical Church is right.

HOMILETICAL AND PRACTICAL.

Do not separate faith and love! This is forbidden, 1. by the *origin* of faith in the regeneration from God who is Love, and 2. by its *object*, Jesus the Christ, in whom the love of God was manifested, and 8. by its *task*, to conquer the world through love.—Do not fail to distinguish between faith and love in the work of regeneration which is secured by the former, not by the latter, but do not sever them in the sphere of sanctification, where faith is the root of love, and love the many-branched crown of faith.—You may ascertain whether you have faith and are born again from 1. your love to God the Father, 2. from your love of the brethren, 8. from your obedience to the Divine commandments, 4. from your fight with the world in and around you.—Dr. Christian Friedrich Richter, physician at the Orphan House of Halle, in Franke's time, was the author of the Christian song: *Es kostet viel ein Christ zu sein*, etc. 'It costeth much to be a Christian and to live conformably to the mind of the pure Spirit, for nature finds it very hard, ever to be reconciled to the death of Christ,' and the companion verse: 'It is not difficult to be a Christian and to live conformably to the mind of the pure Spirit, for though nature finds it very hard, etc.' Both are true and good. For the law is only a burden to man enfeebled by sin, but not to the Christian strengthened by grace, the one, indeed, is only *enjoined* to be good, but the other is enabled to be good.—Obedience to the Divine commandments notes the recovery of the Spirit, disobedience notes its decay. Nothing is more natural, nothing more adapted to human nature created by God after His own Image, than the Will of God, consistent with His Nature and expressed in the lovingly ordained Law for the benefit of His Kingdom, which was given, not against man, but for man, not against man, but against sin.—Learn from John how to contend with error! With all his resoluteness and decision, he is so objective and calm, and reasons so joyfully on the foundation of truth, that we are not even induced to make a personal application of his reasoning to others, but rather influenced to make it the test of our own standing.

AUGUSTINE:—*Qui habet in memoria et servat in vita, qui habet in sermonibus et servat in moribus, qui habet audiendo et servat faciendo, aut qui habet faciendo, et servat perseverando, ipse est, qui diligit Deum. Opere est demonstranda dilectio ne sit infructuosa nominis appellatio.*—You adore the Head, and offend the members. He loves His Body. Just as if somebody would desire to kiss your head, and at the same time trample with nailed shoes on your feet. Would you not decline the proffered demonstration of honour and exclaim: What are you about? You tread on my feet? The head would cry more for the trodden members than make account of being honoured.

SPENER:—The meaning is not, that the keeping of the Divine commandments does not require considerable pains, labour and diligence, for that would contradict Luke xiii. 24; 2 Tim. iv. 7.—The difficulty applies to a burden so oppressive and painful as to be unbearable.—Spiritual life is, as to its nature, an eternal life, and consists as well in the grace of God which forgives sin and imparts new Divine strength, as also in the enjoyment of eternal felicity and glory.

STARKE:—Christianity is not a sham, but a true and honest thing which has its foundation, its coat of arms and tokens, its works and fruits, its profit and happiness.—If thou hast a sense of shame and honour, thou wilt surely not hurt the saintly children of a saintly father; look, believers are the children of thy heavenly Father; if instead of loving, thou hate them, thou art truly an enemy of God, their Father, and He, in His turn, thy enemy.—If thoughtful preachers stop long at one matter, and perhaps repeat it several times, and with changed phraseology make it more clear, be not impatient of it, but take note of their zeal and of the importance and necessity of the matter treated of.—O, how much pain, burden, difficulty and anxiety attend the children of the world in their sins and iniquities, of which the children of God are free and delivered! Thus many a child of Satan has more trouble to find hell, than a child of God to find heaven.—O man, do not persuade thyself and do not suffer thyself to be persuaded, that the world cannot be overcome. This is the infallible sign of true and false faith: viz., whether thou conquerest the world, or sufferest the world to conquer thee.—The children of God are soldiers and knights. The crown must be fought for; faith is victorious. Wretched man, if conquest and the crowning do not attend thy course! . World,

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begone beneath my feet. We will trample under foot lions and vipers. Come hither, sword of the Lord! The blessed state of a righteous man in Christ, his Head! He does not fortify the walls of houses and cities, but the empire of Satan and the walls of Jericho in his heart.—The stronger thy faith, the greater thy victory over sin, the world, death, the devil and hell.—The Bible surpasses, and should be preferred to, all books; all other good books are conducted like rivulets from this river.—Christ is not only the foundation, but also the true centre and chief work of our faith, at which alone the believer under the practice of self-denial, is ever aiming, and into which he does, as it were, ground himself.—As there is nothing more excellent than faith, so is nothing more dishonourable than unbelief. Faith honours God, and is the mother of all virtues; unbelief dishonours God, and is the mother of all vices.—Man must not seek the true life any where except in Christ; nor cherish any hope of life beside Him. As long as he is without Christ, he has no life; whereas the degree to which he is in Christ and partaker of His Being, is also the measure of his life.—A true Christian is a veritable Christophorus, who carries Christ in his heart, and leads his life in Him.—

Besser:—If thou art a conqueror, thou must have thy spoils to show.—The lust of the flesh, the lust of the eyes and the pride of life are the chief trophies, of which the soldiers of Christ divest the conquered world, and which they suspend from the victorious banner of the cross.—

Heubner:—Without prejudice to the general love of man, a Christian must be especially attracted to those who are of one mind with him; he must value the true children of God infinitely more than the unconverted.—The genuineness and holiness of human love betokened by its religious character.—All love is worthless without religion, a mere natural impulse, or masked selfishness.—True love is allied to strict conscientiousness; love must not render us languid or indulgent in respect of duty.—If the love to God requires obedience, the true love of man also must consist in obedience, fidelity and conscientiousness.—Struggle for this strength (v. 3); to be ever complaining is a bad sign.—1. The light of faith conquers the errors, illusions and delusions of false wisdom, it sees through them, perceives their nothingness and masters them; the word of Christ is the eternal, unchangeable truth; faith the pole-star, that we do not swerve from the truth. 2. Faith conquers the allurings and fascinations of the world which we encounter in its lusts, its riches and honours; it conquers them by the love of Christ, by the heavenly riches and the eternal glory, which it discloses. 3. It conquers the threatenings of the world, the obstacles which it raises, its persecutions; the call of Christ to us is too mighty, and the crown of honour offered to us causes us to despise the contempt of the world.—This (viz. the conquest of the world) is an idea peculiar to Christianity, because it only teaches the contrast of the kingdom of God and the world.—A lofty thought, to face the whole world and to conquer it! This is a greater task than that of the world-conquerors; they are servants of the world.—Unbelief is an offence against the Majesty of God, a denial of the holy miracles in the moral world, which God has wrought.—

V. 1. L. in Gesetz und Zeugniss, 1859:—*When does the feast of the Nativity become to us the birth-day of a new life?* When its glad tidings excite in us anew 1. *the undoubting faith* that Jesus is the Christ; but also 2. *grateful love* to God, and to all those who are our brethren in Christ.

On v. 4. Spurgeon:—*A great victory, a great birth, a great grace.*

Dankeil:—*The Christian's warfare.* 1. The *warrior* (born of God); 2. The *enemy* (the world); 3. The *victory* (faith).

Genthe, on the tercentenary Anniversary, 1860, Baptismal Address. *How Melanchthon conquered the world in the strength of faith;* 1. The *temptation* of the world; 2. The *opposition* of the world; 3. The *fear* of the world.

V. 5. Schleiermacher:—*Our Christmas-joy is closely connected with the fact that the faith, that Jesus is the Son of God, is the victory which conquers the world.* 1. The object of the festal joy, that in Jesus is born the Son of God, surpasses all similar events in our family and social life, for through Him we are made well-pleasing to God. 2. The world is destined to be conquered, judged, and destroyed as to its transitory and corruptible side, but to become more and more blessed as to its Divine side, and this has been done in Christ and through Christ in believers, so that it is one and the same thing to say: the the Son of God conquers the world through our faith, and our faith conquers the world through Him.

Vv. 9–12. F. A. Wolf:—*Christ the Author and Giver of a living religion.* 1. Explain and prove that this is true of Christ as a *Witness*, an *Ensample*, and a *Surety*. 2. The inferences: *a.* Christianity has nothing to fear from all-changing time, from false love of novelty, and from true zeal for improvement; *b.* test the genuineness of your own Christianity by the vitality of the faith that is in you.

Vv. 1–13. Petri:—*The Easter-faith, that Jesus is the Christ.* 1. That we become anew conscious of the wholesome virtues of this faith; 2. and edify ourselves on this our most holy faith.

On the Epistle for *Dom. Quasimodogeniti* [First Sunday after Easter—M.] vv. 4–10.

Heubner:—*The great value of faith in Jesus Christ.* 1. How it manifests itself: *a.* in its *power*: it makes us the children of God and conquers the world (vv. 4, 5); *b.* in its *certainty:* it is supported by the testimony of God (vv. 6–8); 2. The duties it enjoins upon us: *a.* it warns us against contempt of faith (v. 9), and *b.* it lays us under the obligation to receive the testimony of God (v. 10).

Faith in Christ the good part of younger Christians (Candidates for Confirmation). 1. Proof: this faith makes them the children of God; preserves them from the world. 2. How do they acquire this faith? By diligent consideration of the testimonies for Jesus, and by ready obedience.

Continued provision for grown-up children, 1. In what it consists; 2. What makes it our bounden duty.—

R. Stier:—*What John means by conquering the world?* Our faith must conquer 1. The *unbelief*

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of the world; 2. The *sin and seduction* of the world; 3. The *enmity* of the world.—

What sort of faith does conquer the world? 1. Faith in Him, who also was not of the world, but the eternal brightness of the glory of the Father, and the express image of His Person; 2. Faith in Jesus, the Conqueror of the world.—

KAPFF:—*The Confirmation of regeneration.* 1. How the regeneration of mankind is confirmed in Christ; 2. How it is confirmed in individual hearts; 3. What influence in that direction outward confirmation has.

GENZKEN:—Build yourselves up on faith by the Holy Ghost. 1. *This is needful* for the regenerate, as feeble newly-born persons (v. 4); 2. *But the foundation, which is laid, stands firm like a rock* (v. 5); and the Prince of life evermore joins us in the Holy Communion (v. 6); 3. The *Holy Spirit* bears testimony concerning *the truth of His word,* and the *power of His life* (vv. 6, 8–11).

F. W. KRUMMACHER:—The threefold testimony for Jesus the Messiah and Saviour of the world 1. in the water; 2. in the blood; 3. in the Holy Spirit.

BEYER (in Gesetz und Zeugniss for 1862):—*A test of Faith!* 1. Dost thou know the *victory,* whereby faith verifies itself? 2. The *fountain,* whence it daily draws fresh nourishment? 3. The *testimony* which gives it assurance?—

The testimony of God concerning His Son, 1. to us; 2. in us; 3. by us.

The victorious power of faith, 1. against the sin of the world, 2. against the lie of the world.

Our faith is the victory which conquers the world. 1. What sort of faith is it? 2. How is it obtained? 3. How does it conquer the world?—

[VER. 2. MACKNIGHT:—The intention of the Apostle was to show, how we may know when we love the children of God in a right manner. Now this was necessary to be shown, since men may love the children of God because they are their relations, or because they are engaged in the same pursuits with themselves, or because they are mutually united by some common bond of friendship. But love proceeding from these considerations is not the love of the children of God which He requires. By what mark then can we know, that our love to the children of God is of the right sort? "By this," saith the Apostle, "we may know that we love the children of God" in a right manner, "when we love God and" from that excellent principle, "keep His commandments," especially His commandment to love His children, because they bear His Image. True Christian love therefore is that which proceeds from love to God, from a regard to His will, and which leadeth us to obey all His commandments.—M.].

[VER. 3. PUSEY:—"For nothing is grievous or burdensome to him who loves. They are not grievous, because love makes them light; they are not grievous, because Christ gives strength to bear them. Wings are no weight to the bird, which they lift up in the air until it is lost in the sky above us, and we see it no more, and hear only its note of thanks. God's commands are no weight to the soul, which, through His Spirit, He upbears to Himself; nay, rather, the soul, through them, the more soars aloft and loses itself in the love of God."

VER. 4. "'They are not grievous, because every thing which is born of God overcometh the world.' He saith not only whosoever, but 'every thing which,' showing the largeness of the gifts. 'Every thing,' of every sex or age time or clime, 'which is born of God, overcometh the world,' and that not of themselves, but of the gift of God; not they, but the power, through their new birth, in-born in them, faith, love, grace, from God, unto God, and they, as wielding in them a power not their own, overcome the world.—'The commandments of God are not grievous,' because we have a power implanted in us mightier than all which would dispute the sway of God's commandments and God's love, a power which would lift us above all hindrances, carry us over all temptations, impel our listlessness, sweep with it whatever opposes it, sweep with it even the dulness or sluggishness of our own wills, the Almighty power of the grace of God."

"This is the victory, by which the martyrs overcame, by which the weak became strong, and, in Divine strength, mastered the strong; the strength of endurance wearied out the brutal might of affliction; children overcame their oppressor; the ignorant took captive the learning of the world; fishermen and the tent-maker subdued the world; the dying conquered the living; the blood of martyrs became the harvest-seed of the church. By faith, St. Paul says, 'they subdued kingdoms;' by faith St. Peter bids us resist the evil one. For faith knits us to Christ; faith obtains for us the power of Christ; faith prevails with Him who is Almighty, and overcomes the world, for it has power with Him who has power over the world."

"Faith binds us to Him, who is Almighty; but faith, too, opens our own eyes to things invisible. It imparts to us of the power of the All-Powerful, of the wisdom of the All-Wise. It gives us to see the nothingness of all things which are but for a time. It opens our eyes to the majesty and beauty of things eternal. What to us are things which perish in the grasp? What to us are things of time and sense, save as they speak of that which lives when time shall cease to be, or as they shall themselves live on, purified but indestructible? One only is above us, He who made us. All we see is below us. His friends we may be, His we have been made, who is Lord of the world. The world itself, and all which is in the world, is for our use, subject to us, as we to God. All things beautiful to sight, sweet to taste, transporting in sound, pleasant to smell, and thrilling to touch, all things are ours and for us, if used in obedience to their and our Maker. But we are above them. They were made for us, not we for them; they are made to serve us, not we to be slaves to them. Faith shows us Him who is above all things, but in all things; immortal, invisible, incomprehensible, in light unapproachable, yet who willeth to come unto us, and make His abode in us. God made us, because He willed to impart Himself to us. He made us, not that He needed us, but to show us His love. He has made us for Himself, He willed not to make us apart from Himself. He willed to join us to Himself. He who hath and is all things, of which we have the

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shadow here below, 'the true riches of wisdom, and spiritual delight, royal glory, eternal peace, a kingdom incorruptible, eternal joy, overflowing peace, true bliss, certain knowledge' (Laurentius), pleasure for evermore, He willeth to give thee all which is His, and much more, He willeth to give thee Himself. Why shall we not trust Him with the things of time, or with ourselves, who must trust Him with our eternity? Why not trust that, for these few days and years, He will provide for us, whom He has made for His love, if He will not have it, in those countless ages which time measures not?"—M.].

[SECKER:—Presumption in our strength is destructive to our virtue; confidence of our own merit is injurious to our Maker; but a deep sense of human unworthiness and of Divine grace will inspire us with that lowliness of heart, which God will accept, and that vigilance of conduct, which He will bless. "This," therefore, "is the victory that overcometh the world, even our faith."—M.].

[VER. 6. PYLE:—"Nor are the effects and influences of this great truth more excellent and noble than is the ground and foundation of it strong and certain. The testimonies given Him at His baptism, when God by a voice from heaven declared Him to be His beloved Son, the Saviour of mankind: the miracles at His crucifixion, when at the shedding of His innocent blood, we saw both water and blood come out of His side; the sun was darkened; the earth trembled, and the vail of the temple was rent; the signs and wonders done by Him, and by others in His name; these three, respectively denoted by 'the water,' 'the blood,' and 'the Spirit,' are all testimonies of the authority of His Person and mission, most unexceptionable, as being evidences of that Holy Spirit that cannot deceive us."—M.].

[VER. 12. SHERLOCK:—"If we reflect upon the holiness of God, and His hatred of sin and iniquity, and begin to fear that He can never be reconciled to sinners; let us take courage; the work is difficult, but the Son of God has undertaken it; and how great soever the distance between God and us is, yet through the Son we have access to Him. If we still fear for ourselves, that all may again be lost through our own weakness and inability to do good; even here help is at hand, the Spirit of God is our support, He is the pledge and earnest of our redemption. These being the necessary means of salvation it was necessary to reveal to the world the doctrines concerning the Son and the Holy Spirit: and the belief of these doctrines is necessary to every Christian, as far as the right use of the means depends on the right faith and belief of the doctrines. 'He that hath the Son,' saith St. John, 'hath life; and he that hath not the Son of God hath not life;' and again: 'whosoever denieth the Son, the same hath not the Father.' For since we can only come to the Father through the Son, to deny the Son is to cut off all communication between us and the Father. The same may be said of the blessed Spirit, through whom we are in Christ: 'If any man,' says St. Paul, 'have not the Spirit of Christ, he is none of His.' Our blessed Lord has Himself told us, that 'this is life eternal, that we may know the only true God, and Jesus Christ whom He hath sent.'"—M.].

[*Sermons*, etc.

v. 1. HOWE, JOHN, On Regeneration. Works, 8, 484.

v. 3. TILLOTSON, Abp., The Precepts of Christianity not grievous. Serm. i. 152.
OSTERWALD, J. F., Qu'il est nécessaire et facile de garder les commandements de Dieu. Sermons, 79.
WARDLAW, R., On the identity of morality and religion. Christian Ethics, 240.
SHERLOCK, W., Obedience the best evidence of our love to God. Sermons, ii. 44.

v. 4. ALLEINE, R., The world conqueror. 8vo. 1676.
HARE, J C., The victory of faith.
Faith the victory that overcometh the world.—Faith a practical principle.—Office and province of faith.—Power of faith in man's natural life.—Power of faith among the heathen and among the Jews.
PYLE, P., The Christian's victory over the world. Sermons, iv. 503.

vv. 7, 8. Among the controversial writers on these verses the following have supported their *genuineness*: Dr. MILL, T. SMITH, KETTNER, DAVID MARTIN, CALAMY, CALMET, SLOSS, TRAVIS, HEY, BUTLER, MIDDLETON, NOLAN, HALES, ALBER, BP. BURGESS, JOHN JONES, CARD. WISEMAN; the following assert their *spuriousness*: SIMON, EMLYN, SIR ISAAC NEWTON, BENSON, PORSON, MARSH, GRIESBACH, A. CLARKE, JOWETT, TURTON, ORME, SCHOLZ, HORNE and the authors named above in *Exegetical and Critical*. Our limits do not allow us to give the titles of the books in this controversy, which is a library in itself.

v. 10. BAXTER, W., Christ's witness within us, the believer's special advantage against temptations to infidelity. Works, xx. 129.
WATTS, I., The inward witness to Christianity. 3 Serm. Works, i. 1.
MELVILL, HENRY, The witness in oneself. Lecture 58.

vv. 11, 12. STEDMAN, ROWLAND, The mystical union of believers with Christ; or a treatise wherein that great mystery and privilege of the saints' union with the Son of God is opened. 8vo. London, 1668.—M.].

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IV. THE CONCLUSION.

Chapter V. 13-21.

13 These things have I written[1] unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe[2] on the name of
14 the Son of God. And this is the confidence that we have in him[3], that, if we ask any
15 thing[4] according to his will, he heareth us: And if we know that he hear[5] us, what-
16 soever we ask[6], we know that we have the petitions that we desired of[7] him. If any man see his brother sin a sin[8] *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say
17 that he shall pray for it[9]. All unrighteousness is sin: and there is a sin not[10] unto
18 death. We know that whosoever is born of God sinneth not; but he that is begot-
19 ten[11] of God keepeth himself, and that[12] wicked one toucheth him not. *And* we know
20 that we are of God, and the whole world lieth in wickedness[13]. And[14] we know that the Son of God is come, and hath given us an understanding[15], that we may know[16] him that is true[17]; and we are in him that is true[17], *even* in his Son Jesus Christ. This is
21 the true God, and eternal life[18]. Little children, keep yourselves[19] from idols. Amen[20].

Verse 13. [1 German: "These things wrote I."—M.]
2 τοῖς πιστεύουσιν B. Cod. Sin.; οἱ πιστεύοντες A.; this reading is preferable on account of the witnesses and because it is *difficilior*.—Text. Rec. inserts after ὑμῖν, "τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ," and continues after αἰώνιον, "ἵνα πιστεύητε εἰς τὸ ὄνομα κ. τ. λ.;" but this reading is not sufficiently authenticated, and probably not without dependence on Jno. xx. 31. [The Codd. A. B. Sin. al. Vulgate, Syriac, Coptic, Aethiopic, Armenian, Cassiod., Bede, al. are all against the reading of Rec.—But the reading οἱ πιστεύοντες, though found in A. and many Versions, is not clearly established; it seems to have been the basis of the reading of Text. Rec.—Αἰώνιον before ἔχετε Sin. G. K. al. Theoph., Oecum.; after ἔχετε A. B. al. Vulg. Syr. Rec. Cassiod., Bede.—The most probable reading is: ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. Huther, Alford.—M.]
[German: "These things wrote I unto you, that ye may know, that ye have eternal life, ye that believe in the name of the Son of God."—M.]

Verse 14. [3 German: "towards Him."—M.]
4 ὅτι ἐάν τι B. Sin.; ὅ τι ἄν A. [German: "If we ask something."—M.]

Verse 15. 5 καὶ ἐὰν οἴδαμεν, ὅτι ἀκούει ἡμῶν, omitted in A. and Sin., but added by a later hand. [German: "And if we know, that He heareth us."—M.]
6 ὃ ἐὰν Sin. B. G. al.; ὃ ἂν A. K. al. The Codd. are undecided here, and in the beginning after καὶ, between ἐὰν and ἄν. [German: "whatsoever we may ask."—M.]
7 ἀπ' αὐτοῦ B. Sin.; παρ' αὐτοῦ A. G. K. [German: "which we have asked from Him;" Lillie, Alford.—M.]

Verse 16. [8 German: "If any man see his brother commit a sin not unto death;" Alford, Lillie: "sinning a sin."—M.]
[9 German: "Concerning that I do not say, that he shall pray." Similarly Alford, Lillie, al.—M.]

Verse 17. 10 οὐ πρὸς θάνατον is well authenticated; Vulg. Aeth. omit οὐ; μὴ is too feebly sustained.
[11 German: "Born of God" as in the beginning of the verse; the variation is unnecessary.—M.]
[12 German: "And the wicked one."—M.]

Verse 19. [13 German: "And the whole world lieth in the wicked one." So Alford, Lillie, following Syriac, Vulg. and many others.—M.]

Verse 20. 14 οἴδαμεν δὲ B. K. Sin.—A. al. καὶ οἴδαμεν.—G. al. omit δὲ and καὶ, as in the beginning of v. 18. [German: "But we know," so Lillie; Alford "Moreover, etc."—M.]
[15 German: "a sense."—M.]
16 γινώσκομεν A. B.* G. Sin.; γινώσκωμεν, B.** K. al.
17 After τὸν ἀληθινόν A., several minusc., versions, al. insert θεόν; Sin. had originally τὸ, but corrected into τὸν. [German: "The true One," so Lillie, Alford, following many translators.—M.]
18 ζωὴ αἰώνιος, without the Article, is well authenticated; some minusc., add it. John nowhere makes use of ἡ ζωὴ αἰώνιος, but ζωὴ αἰώνιος, or ἡ αἰώνιος ζωὴ, or ἡ ζωὴ ἡ αἰώνιος.

Verse 21. 19 ἑαυτοὺς is better authenticated than ἑαυτά.
20 ἀμὴν G. K. al.; [it is omitted in A. B. Sin. al.—M.]—The subscription: ΙΩΑΝΝΟΥ A., Sin. and al.

EXEGETICAL AND CRITICAL.

The Conclusion. v. 13. **These things wrote I.**—Ταῦτα ἔγραψα, like ταῦτα ἔγραψα ch. ii. 26, might be referred to the verses immediately preceding, if the words annexed permitted such a construction:

That ye may know, that ye have eternal life, ye that believe in the name of the Son of God.—Quite similar to the closing verse of the Gospel, ch. xx. 31. The purpose of the writing ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον corresponds with the χαρά at the beginning of the Epistle, which χαρά was to be filled by the testimony of the eye- and ear-witnesses of the λόγος τῆς ζωῆς; hence ταῦτα ἔγραψα answers to ταῦτα γράφομεν ch. i. 4 (Bengel), the certainty of the possession of eternal life being the ground and strength of the joy, which John has, and to which he adverts. The words τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, annexed to ὑμῖν, primarily refer back to ch. iii. 23, but find their last resting-place in the κοινωνία ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ, ch. i. 3. Hence ταῦτα must be referred neither to vv. 6-12 (Huther), nor to vv. 1-12 (S. Schmid), but to the whole Epistle (Luther, Bengel, Lücke, Düsterdieck and al.), though the inducement to the choice of this expression lies in verses immediately preceding.

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and preparing the concluding portion of the Epistle, and there still follow several verses which constitute that concluding portion. Noteworthy is the difference between the closing verse of the Gospel, ch. xx. 31, which adverts to the future believing and obtaining eternal life of the readers, while our passage asserts their present belief and possession of eternal life. [Alford sees here with Düsterdieck something like an anticipatory close of the Epistle. Huther maintains, that this verse still belongs to the second main part of the Epistle beginning with ch. iii. 23, on the ground that ζωὴν αἰώνιον goes back to the verses immediately preceding, and that πιστεύειν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, refers back to ch. iii. 23.—M.].

The confidence that prayer is heard. vv. 14, 15.

Ver. 14. **And this is the confidence which we have towards Him.**—Καὶ connects with what goes before, *i. e.*, it connects παῤῥησία ἣν ἔχομεν with ζωὴν ἔχετε αἰώνιον. This confidence consists in this:—

That if we ask any thing according to His will, He heareth us.—It is consequently the confidence in God, which has the intercourse of prayer with Him; this confidence rests on the ζωὴ αἰώνιος, springs from it, points back to it, and reacts also on it, strengthening and confirming it. Cf. ch. iii. 21, 22.—Πρὸς αὐτὸν and τὸ θέλημα αὐτοῦ must be referred to God the Father, because the idea of possessing the ζωὴ αἰώνιος involves the idea of the Divine Sonship, and the παῤῥησία is connected with both. While ἐάν τι leaves the object of the prayer quite general and indefinite, κατὰ τὸ θέλημα limits it, so that it is a *conditio æquissima, latissime patens* (Bengel), as we may see from the fourth and seventh petitions of the Lord's Prayer, in connection with the others. (Cf. *Doctrinal and Ethical* No. 1.).—Ἀκούει ἡμῶν denotes an attentive, sympathetic hearing, while ἡμᾶς would signify a mere hearing.—This is an undoubted fact:

Ver. 15. **And if we know that He heareth us whatsoever we may ask.**—Hence ἐὰν with the Indicative οἴδαμεν. Winer, p. 310, sq.—Ὃ ἐὰν αἰτώμεθα denotes the general character of the object of prayer. It follows that:

We know that we have the petitions which we have asked from Him.—Ἔχομεν, emphatic, placed first. By the side of ἀκούει ἡμῶν, we must distinguish ἔχομεν τὰ αἰτήματα (Lorinus: *res petitæ*), although the two belong together; God hearing our prayers and our having go hand-in-hand. The additional clause: ἃ ᾐτήκαμεν ἀπ' αὐτοῦ indicates that the having is the consequence of prayer preceding it, so that the having in point of time does not coincide with the prayer, as does the believer's prayer with God's hearing; but our having is secured; ἔχομεν is not=λαμβάνομεν (Lachmann and al.), nor must it be construed like a Future (Grotius: *statim exaudit, at non statim dat*).—Ἀπ' αὐτοῦ, as in Matth. xx. 20, belongs to ᾐτήκαμεν, not to ἔχομεν; παρ' αὐτοῦ, as in Acts iii. 2, (see Appar. Crit., No. 7,), could not, at any rate, denote prayers as deposits made with God, as Ebrard maintains.

Intercession for a brother sinning not unto death. vv. 16, 17.

Ver. 16. **If any one see his brother commit a sin, not unto death.**—Here is supposed a specific case, in which the confident petition becomes an intercession for the purpose of keeping an erring brother,—after the example of Christ (ch. ii. 1; cf. Luke xxii. 31, 32; Jno. xvii. 9; Heb. vii. 25),—with his Saviour and salvation, in fellowship with the Redeemer and in the participation of eternal life. *Additur casus omnium maximus; ut possis orare etiam pro altero in re gravissima* (Bengel). Ἐάν τις ἴδῃ supposes an objective possibility; it is not said that some one does see, but it may be, the event will show it; consequently: If any one *should see* it. Winer, p. 306, sq. The reference is to an event which may be seen, to a fact susceptible of observation, as in ch. iii. 17.—Τὸν ἀδελφὸν αὐτοῦ, denotes a member of the Christian Church, and τις requires to be taken in the same sense. The reference is consequently to intimate converse, and to what happens and becomes manifest there. This the Apostle brings out emphatically in the participial form: ἁμαρτάνοντα ἁμαρτίαν: the sinning brother stands, as it were, before our eyes. Here we have μὴ πρὸς θάνατον, not as in v. 17: οὐ πρὸς θάνατον, because the reference is to the subjective judgment of the observer, not to an objectively valid principle, not to the establishment of a dogmatically real idea. Winer, p. 496.—Ἀδελφὸς is therefore not=*proximus quicunque* (Calov); non-christians are excluded (against Ebrard), although the reference may not be exactly to "a regenerate person" (Düsterdieck).

He shall ask and give him life.—The Future αἰτήσει denotes that the intercession may be confidently expected, since καὶ δώσει neither warrants us to construe the Future, in the decisive language of the legislation of the Old and New Testament (Matth. v. 21, 27, etc.,) as an Imperative, nor gives an occasion to assume a purely ethical possibility, as Luke xxii. 49: κύριε, εἰ πατάξομεν; Rom. x. 14: πῶς οὖν ἐπικαλέσονται; shall we smite? how shall they, how can they call? See Winer, pp. 294, 295, 331. Hence it is not=*licebit petere* (S. Schmidt). The subject is the intercession, τις, not the Church (Neander), or the *saints* (Meyer). The same subject, αἰτῶν, belongs also to δώσει; it is neither=*dabitur* (variation of the Vulgate, approved by Bede and others), nor to be derived from the idea of prayer, αἰτούμενος, *rogatus Deus* (Beza, Bengel, Lücke, Winer, p. 558, and al.). [The Æthiopic version brings out the right meaning: *rogans vivificabit; i. e.* the asker shall be instrumental in bestowing life on the erring brother for whom he intercedes.—M.]. The grammatical requirements of our passage are fully borne out by the cycle of thoughts current in the New Testament (Acts iii. 6; Jas. v. 15, 20). John here simply contemplates the result as a fact, without adverting to the instrumentality, its ways and stages within the brother's heart, which was the object of intercession; repentance and faith, moreover, are not excluded, and the interceding brother is not viewed as the Saviour, or the representative of the Redeemer. Neither may we think of an *admonitio et correptio fraterna* (Matth. xviii. 15; S. Schmid), nor of the proper demeanour of the asker towards his erring brother, as the result of his intercessory prayer (Rickli). The final effect of intercession is ζωὴ (αἰώνιος), which is

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weakened and disturbed by every sin [Alford; This bestowal of life by intercessory prayer, is not to be minutely inquired into, whether it is to be accompanied with "*correptio fraterna,*"—whether it consists in the giving to the sinner a repentant heart (Grotius, al.), but taken, as put by the Apostle, in all its simplicity and breadth. *Life*, viz.: the restoration of that Divine life from which by any act of sin he was indeed in peril, and indeed in process of falling, but this sin was not an actual fall.—M.].

To them that sin not unto death.—The Plural τοῖς ἁμαρτάνουσι belongs to αὐτῷ, which *generaliter positum est* (Erasmus); the Plural takes the supposed case from the sphere of singularity; τις has collective force. See Winer, p. 553. It is forced and ungrammatical to refer αὐτῷ to him that asks, understanding θεὸς as the subject, and taking τοῖς ἁμαρτάνουσι as *Dativ. commodi:* "God will give him life for the persons sinning," as Bornemann (*Biblische Studien der Sächs. Geistlichen* I. p. 71,) does.—Μὴ πρὸς θάνατον qualifies ἁμαρτάνειν ἁμαρτίαν, or ἁμαρτάνειν, and has consequently adverbial force. θάνατος, only, if taken in the sense of spiritual death, corresponds with the context, viz., with the παῤῥησία of prayer being heard on the ground of our possession of the ζωὴ αἰώνιος, for ζωή in the intercession on behalf of the erring brother, and the preposition πρὸς, as denoting the aim towards which something is directed (Winer, p. 428), require us to think of a sinning, which in the conviction of the person interceding, must not terminate in θάνατος, the emptying of all ζωὴ αἰώνιος, and accordingly must not absolutely annul fellowship with Christ, faith in Him. This is brought out more clearly in the next clause.

There is a sin unto death.—Thus the Apostle circumscribes the domain of sinning not unto death: it is not infinite. This is directed against any possible laxity in the judgment of the Church on the sins of believers. Πρὸς θάνατον has the same meaning here, as in the preceding clause. The reference is accordingly to a specific sin, to a simple act perceptible (ἴδῃ) in the brother, within the limits of Christian fellowship (τὸν ἀδελφὸν αὐτοῦ), not to a particular, outwardly marked category of sins, but to a sinning, and committing of sin, which renders it clear to the careful observer, that the fellowship of faith with Christ, the fountain of eternal life, has been cut off, that consequently the ethical life-form appears to be inwardly decayed and dying, that the moral status of that brother shows itself to be in a state of hopeless dissolution, so that it is of no avail to pray for such an one, and that therefore intercession is not proper. Hence it is wrong to transfer to this passage the Old Testament idea of חֵטְא לָמוּת, ἁμαρτία θανατηφόρος (Numb. xviii. 22), and to refer to capital crimes, *e. g.* idolatry, adultery, murder, incest, which are punishable with death under the secular or Mosaic law (Morus, al.), or to the sins ecclesiastically punishable with excommunication, as if intercession had to conform to the secular code of punishment; nor is the reference to sinning unto the end of man's earthly existence (Bede and al.), in which connection de Lyra rightly observes: "*Qui sit peccator non ad mortem, sciri non potest nisi per divinam revelationem;*" πρὸς θάνατον cannot be rendered "*usque ad mortem.*" Nor is the reference to the physically sick, Jas. v. 14 (Steinhofer); nor to definite, gross crimes, *peccatum gravissimum, quod vix remittitur* (Ambrose), *moechia port baptismum commissa* (Tertullian), *peccatum invidentiæ* (Bede). Nor is here any description of a condition, "*Talis animæ status, in quo fides et amor et spes, in summa, vita nova exstincta est; si quis sciens volensque mortem amplectitur, non ex illecebris carnis, sed ex amore peccati, sub ratione peccati; repudium gratiæ proæreticum.*" (Bengel). Augustine thought first of *invidentiæ faces post agnitionem Dei*, and added afterwards: *si in hac perversitate finierit vitam*, and then: *fidem deserere usque ad mortem.* Lastly the reference is neither to a purely inward act, like obduracy (Ebrard), apostasy (de Wette, Lücke), nor to sin, perceptible in the walk of men, like the antichristian denial expressed in words (Düsterdieck), nor to the sin against the Holy Ghost (Calvin, Sander and al.). The reference is simply to sinning, from which it may be perceived either, that no inward absolute severance from the faith and denial of Christ may or can be assumed, or that the latter is either recognizable or highly probable. To the latter case apply the words:

Concerning that I do not say that he shall pray.—The simple negation is, that the the Apostle says (οὐ—λέγω), that prayer should be made for him who sins unto death. He only makes prominent the circumstance that he confines himself to saying that intercession should be made for the person not sinning unto death. Hence those commentators are right, who do not see here a prohibition (Socinus, Grotius, Neander, Lücke, Huther and al.). But it is certainly not said that we ought, or only are permitted, to pray for him (Neander). It is important to note the difference of the words employed by the Apostle, for whereas before he made use of the word αἰτήσει, he now uses ἐρωτήσῃ: ἐρωτᾶν is= *rogare*, and implies equality on the part of the asker with him from whom the favour is sought; Jesus designates His praying by that term (Jno. xiv. 16; xvi. 26; xvii. 9, 15, 20); on the other hand αἰτεῖν is=*petere*, and implies inferiority (Düsterdieck), while Bengel regards αἰτεῖν as *species humilior* under the *genus* ἐρωτᾶν. This word ἐρωτᾶν denotes the confident petition of the child, praying inquiringly and expecting the gift. Hence, due regard being had to the force of the term employed, we may discover here the sanction of intercession for a brother sinning unto death, yet without any assurance of success or that the intercession will prevail. But since the Apostle advocates this very παῤῥησία and *Deus non vult, ut pii frustra orent* (Bengel), it is probably *locutio morata et attica* for a prohibition. Deut. iii. 26. This is also suggested by ἵνα; in the present instance he does not wish to excite and promote the purpose of praying. (Cf. *Doctrinal and Ethical* No. 4).

VER. 17. **All unrighteousness is sin.**—The subject πᾶσα ἀδικία reminds us of the predicate ἡ ἀνομία ch. iii. 4. Ἀνομία is in contradiction with the objectively given law of God, ἀδικία is the contradiction and negation of the δικαιοσύνη and is concerned with the subjective disposition,

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though it be wrought from above and subject to the law. And this harmonizes with the fact that we are concerned with the moral status of the sinner in this sinning unto death, and sinning not unto death. John manifestly desires to guard against any ἀδικία being too lightly dealt with, being not considered as ἁμαρτία, though it be μὴ πρὸς τὸν θάνατον. The Roman Catholics, therefore, have no warrant for determining from the sin itself, whether it is *peccatum mortale* or *veniale*.

And there is a sin not unto death.—Καὶ simply connects the sequel; it is not=*et quidem*, and the sense: *quodlibet nefas est peccatum non ad mortem* (Bengel); Bengel's clause: '*sed ne quisquam id levius interpretetur, præmittit: est peccatum*' is only a moral reaction against the perversion of the Johannean thought: all unrighteousness is sin. The sequel, because of the intercession recommended, is added by way of emphasis. Οὐ πρὸς θάνατον implies the objectively real fact, the actual occurrence of such sin; it defines ἁμαρτία, not ἔστιν, as Luther supposes.

[There are one or two questions, in connection with this section, which require to be treated somewhat more fully. First, v. 17, involves a prohibition, or what is equivalent to it. But this has been denied by many commentators. "*Ora si velis, sed sub dubio impetrandi*" (Corn. a Lapide); Neander supposes that the offering of prayer is permitted, though the obtaining of it will be difficult, and arbitrarily imagines the prayer in question to be the collective prayer of the Church, and that one who sins πρὸς θάνατον should not be included in the common prayer of the Church, lest he might be confirmed in his sin; Huther finds in οὐ λέγω not more than a denial of the Apostle that the case of one sinning unto death came within the purview of his command. Lyra qualifies the prohibition, though "*non est orandum pro damnatis*," yet we may pray, "*ut minus peccaret, et per consequens minus damnaretur in inferno*."—Calvin recognizes the prohibition, but limits it to extreme cases, adding: "*Sed quia rarissime hoc accidit, et Deus, immensas gratiæ suæ divitias commendans, nos suo exemplo misericordes esse jubet: non temere in quemquam ferendum est mortis æternæ judicium, potius nos caritas ad bene sperandum flectat. Quod si desperata quorundam impietas non secus nobis apparet, ac sic Dominus eam digito monstraret, non est quod certemus cum justo Dei judicio, vel clementiores eo esse appetamus*."—Alford sums up: "Certainly this seems, reserving the question as to the nature of the sin, the right view of the οὐ λέγω. By an express command in the other case, and then as express an exclusion of this case from that command, nothing short of an implied prohibition can be conveyed."—

Secondly, the question: *What is the sin unto death?*—The canons of interpretation for its solution, and some of the principal divergences, chiefly from Düsterdieck, collected by Alford, are here produced.

"The FIRST canon of interpretation of the ἁμαρτία πρὸς θάνατον and οὐ πρὸς θάνατον is this: that *the* θάνατος *and* ζωή *of the passage must correspond*. The former cannot be bodily death, while the latter is eternal and spiritual life. This clears away at once all those commentators who understand the sin unto death to be one for which bodily death is the punishment, either by human law generally, as Morus and G. Lange, or by the Mosaic law (Schöttgen),—or by sickness inflicted by God, as Whitby and Benson; or of which there will be no end till the death of the sinner (thought possible by Bede, and adopted by Lyra). This last is evidently absurd, for how is a man to know, whether this will be so or not?

"The SECOND canon will be, that this sin unto death being thus a sin leading to eternal death, being no further explained to the readers here, must be presumed as *meant to be understood by what the Evangelist has elsewhere laid down*, concerning the possession of life and death. Now we have from him a definition immediately preceding this, in v. 12, ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωήν ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. And we may safely say that the words πρὸς θάνατον here are to be understood as meaning, "involving the loss of *this life* which men have only by the union with the Son of God." And this meaning they must have, not by implication only, which would be the case, if any obstinate and determined sin were meant, which would be a *sign* of the fact of severance from the life which is in Christ (see ch. iii. 14, 15, where the inference is of this kind), but directly and essentially, *i. e.* in respect of that very sin which is pointed at by them. Now against this canon are all those interpretations, far too numerous to mention, which make *any* atrocious and obstinate sin to be that intended. It is obvious that our limits are thus confined to *abnegation of Christ*, not as inferred by its fruits otherwise shown, but as the act of sin itself. And so, with various shades of difference, as to the putting forth in detail, most of the best commentators, both ancient and modern: *e. g.*, Aretius, Luther, Calvin, Beza, Piscator, Corn. a Lapide, Tirinus, Baumgarten-Crusius, Lücke, Huther, Düsterdieck.

"The THIRD canon will help us to decide, within the above limits, what especial sin is intended. And it is, that by the very analogy of the context, it must be *not a state of sin, but an appreciable* ACT *of sin*, seeing that which is opposed to it *in the same kind*, as being not unto death, is described by ἐάν τις ἴδῃ ἁμαρτάνοντα. So that all interpretations which make it to be a *state* of apostacy, all such as, *e. g.*, Bengel's (see above), do not reach the matter of detail which is before the Apostle's mind.

"In enquiring what this is, we must be guided by the analogy of what St. John says elsewhere. *Our* state being that of life in Jesus Christ, there are those who have gone out from us, not being of us, ch. ii. 19, who are called ἀντίχριστοι, who not only "have not" Christ, but are Christ's enemies, denying the Father and the Son (ch. ii. 22), whom we are not even to receive into our houses nor to greet (2 John 10, 11). These seem to be the persons pointed at here, and this is the sin: viz. the denial that Jesus is the Christ, the incarnate Son of God. This alone of all sins bears upon it the stamp of severance from Him who is the Life itself. As the confession of Christ, with the mouth and in the heart, is salvation unto life (Rom. x. 9), so the denial of Christ, with the mouth and in the heart, is sin unto death. This alone of all the proposed solutions seems to satisfy all the canons above laid down. For in it the life cast away and the death incurred strictly correspond: it strictly corre-

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sponds to what St. John has elsewhere said concerning life and death, and derives its explanation from those other passages, especially from the foregoing v. 12: and it is an appreciable act of sin, one against which the readers have been before repeatedly cautioned (ch. ii. 18 sqq.; iv. i. sqq.; v. 5, 11, 12). And further, it is in exact accordance with other passages of Scripture which seem to point at a sin similarly distinguished above others: Matth. xii. 31 sqq., and so far as the circumstances there dealt with allow common ground, with the more ethical passages, Heb. vi. 4 sqq., x. 25 sqq. In the former case, the Scribes and Pharisees were resisting the Holy Ghost (Acts vii. 51), who was manifesting God in the flesh in the person and work of Christ. For them the Lord Himself does not pray (Luke xxiii. 34): they knew what they did: they went out from God's people and were not of them: receiving and repudiating the testimony of the Holy Ghost to the Messiahship of Jesus."—M.].

Assurance of redemption. vv. 18, 20.

VER. 18. **We know that every one who is born** (out) **of God, sinneth not.**—Each of these three concluding verses begins with *οἴδαμεν*; Bengel: *anaphora.* The Evangelist refers to *εἰδῆτε* v. 13, and thus describes the proper consciousness of the Christian in his attitude to sin (v. 18), the world (v. 19), and the Redeemer (v. 20). Πᾶς *γεγεννημένος ἐκ τοῦ ϑεοῦ* signifies every one who is, and abides, born of God; the power of regeneration, of the life given and received in regeneration, operates from the past into the present; as such *οὐχ ἁμαρτάνει*, as such sin is foreign to him, Rom. vii. 20; cf. ch. iii. 9. —It is unnecessary to supply *πρὸς ϑάνατον* (Bede, Beza and al.), and arbitrary to understand an abiding in sin, or a falling from grace (Calvin), or the not frequent occurrence of the sin unto death and sin in general (de Wette).

But he that hath been born of God, keepeth himself, and the wicked one doth not touch him.—The opposite (*ἀλλά*), refers not only to the predicate, but, since the subject is particularly specified, to the whole clause, and the two clauses (*οἴδαμεν ὅτι*—and *ὁ γεννηθεὶς κ. τ. λ.*) are independently coördinated. The Aorist indicates the historical fact; that *hath been* born again (in opposition to Sander who discovers this in the Perfect, and Bengel, "*præteritum grandius quiddam sonat, quam aoristus; non modo qui magnum in regeneratione gradum assecutus, sed quilibet, qui regenitus est, servat se.*") Τηρεῖ *αὐτὸν* indicates moral effort and self-exertion; *οὐ φύσει εἰς ἀναμαρτησίαν προβαίνει* (Oecumenius); sin occurs, approaches, but he sustains the conflict, guarding himself in his peculiar nature and the Divine gift of eternal life, which hinders, spoils and drives away sin. Thus sin destroys man himself; it is in virtue of his self-guarding that the *σπέρμα τοῦ ϑεοῦ* abides in him (ch. iii. 9); we must neither supply *ἁγνόν* (1 Tim. v. 22), nor *ἄσπιλον* (Jas. i. 27. Carpzov, Lücke, al.), nor take *τηρεῖσθαι* in the sense of being on one's guard (Ebrard). Cf. ch. iii. 3. [Alford justly objects to this and similar expositions, and retaining the reading *α ὐ τ ό ν* A. B. Vulg. Jer., renders "*it* keepeth him," viz. the Divine birth, adding, "it is this, and not the fact of his own watchfulness, which preserves him from the touch of the wicked one, as in ch. iii. 9, where the same is imported by *ὅτι τὸ σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ ϑεοῦ γεγέννηται.* The rationalistic commentators insist on *τηρεῖ ἑ α υ τ ό ν*, as showing, as Socinus, "*aliquid præstare eum atque efficere, qui per Christum regeneratus fuerit;*" and the orthodox commentators have but a lame apology to offer. Düsterdieck compares *ἁγνίζει ἑαυτόν*, ch. iii. 3. But the reference there is wholly different—viz. to a gradual and earnest striving after an ideal model; whereas here the *τηρεῖσθαι* must be, by the very nature of the case, so far complete that the wicked one cannot approach: and whose self-guarding can ensure this even for a day? Cf. Jno. xvii. 15, *ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ*, which is decisive."—M.]. The clause annexed by *καὶ* notes the difficult but successful conflict. The enemy, *ὁ πονηρὸς*, ch. iii. 12, is Satan, *οὐχ ἅπτεται αὐτοῦ*, though he would fain do it, hostile attacks, Satanic assaults, temptations are not wanting (1 Pet. v. 8); but the point of complication between Satan and the regenerate is not reached, the wrestling is wanting; the regenerate keeps Satan at a distance, wards him off; Bengel: *malignus appropinquat, ut musca ad lychnum, sed non nocet, ne tangit quidem.* "In the *πανοπλία τοῦ ϑεοῦ* he is guarded against all the *μεθοδεῖαι τοῦ διαβόλου* Eph. vi. 11 sqq." (Huther). Luther and Calvin also refer to the armour of God, so that, as in John xvii. 11, 12, 15; Rev. iii. 10, God is the Preserver [Calvin: "*Utut malignus renatum ad peccatum solicitet, tela tamen illius irrita cadunt, quoniam renatus scuto fidei munitus ea repellit et diabolo per fidem resistit.*"—M.]. But here the Apostle contemplates only the result, and not the way to it. Additions such as *letaliter* (Calvin), *finaliter* (E. Schmid), are unnecessary. But *ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ* depends of course on the careful *τηρεῖν ἑαυτὸν* (Düsterdieck, Huther). [Alford: "As the Prince of this world had nothing in our blessed Lord, even so on His faithful ones who live by His life, the Tempter has no *point d'appui*, by virtue of that their *γέννησις* by which they are as He is."—M.].

VER. 19. **We know that we are** (out) **of God.**—The second *οἴδαμεν* repeats by way of introduction and in pregnant abbreviation (*ἐκ τοῦ ϑεοῦ ἐσμέν*), and with application to himself and his church, the believer's consciousness of his Divine sonship. There is no occasion whatever to understand here the peculiar revelation vouchsafed to the Apostles, or to explain *εἶναι ἐκ τοῦ ϑεοῦ*=*a Deo pendere illique adhærere* (Socinus). The principal sentence is the independent clause, annexed like vv. 18, 20, by *καί*, viz.:

And the whole world lieth in the wicked one.—For the world is the territory and domain of Satan, on which account, and because *ὁ πονηρὸς* occurs in v. 18, and we have here an antithesis to *ὁ ϑεός*, *τῷ πονηρῷ* is masculine, and not neuter (Lyra, Socinus, Grotius, who however allows an allusion to Satan, Spener, Rickli and al.). Ἐν *τῷ πονηρῷ κεῖται* denotes like *ἐν τῇ συγκλήτῳ κεῖται* (Polyb. VI. 14, 6), both the competency of Satan and dependence on him as the controlling power; in (*ἐν*) him lies the world, [it is circumscribed by him and in his power—M.]; *κεῖται* denotes the passiveness of the state, of the situation; he *ἅπτεται τοῦ κόσμου* continually in the most powerful and destructive manner

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The ethical medium of sin is not expressed here, only the result is indicated. Referring here, with Spener and Steinhofer, to Is. xlvi. 3, and explaining it in analogy with regeneration, as if the world were lying in the wicked one like a child in its mother's womb, is false *per se* and not warranted by that passage wrongly rendered by Luther.—Ὁ κόσμος ὅλος refers to all the unregenerate; God's children do not belong to the world, though ἐν τῷ κόσμῳ, yet are they not ἐκ τοῦ κόσμου (Jno. xvii. 11, 16), not ἐκ τοῦ διαβόλου (ch. iii. 8). Bengel well observes: "*Totus mundus, isque universus, eruditos, honestos, aliosve complectens omnes, exceptis duntaxat, qui Deo se et Christo vindicarunt, non modo non tangitur, sed plane jacet* (remains lying), *per idololatriam, cæcitatem, fraudem, vim, lasciviam, impietatem, malitiam omnem, in malo, expers et vitæ ex Deo et* διανοίας (1 Cor. v. 10; xi. 32). *Brevi hac summa vividissime denotatur horribilis status mundi. Commentarii loco est ipse mundus et mundanorum hominum actiones, sermones, contractus, lites, sodalitia.*" Hence our passage does not contradict ch. ii. 2; iv. 14. God aims at the redemption of the whole world through Christ and He is enough for the whole world; but Satan also, as the antagonist of God, aims at the whole world. The world is to be taken as the territory which embraces all, not as the sum-total produced by the adding together of all individuals. [Alford: "Had not Christ become a propitiation for the sins of the whole world, were He not the Saviour of the whole world, none could ever come out of the world and believe on Him; but as it is, they who believe on Him, come out and are separated from the world; so that our proposition here remains strictly true: the κόσμος is the negation of faith in Him, and as such lies in the wicked one, His adversary."—M.].

VER. 20. **But we know, that the Son of God is come.**—The third οἴδαμεν whose object: ὅτι ὁ υἱὸς τοῦ θεοῦ ἥκει, *i. e.*, has come; he conditions the εἶναι ἐκ τοῦ θεοῦ which continues in εἶναι ἐν τῷ θεῷ; had He not come, we should still lie like ὁ κόσμος ἐν τῷ πονηρῷ. Hence it is=ἐφανερώθη ch. iii. 8 and not *adest* (Bengel referring to Mark viii. 3).—["δὲ closes off and sums up all: cf. 1 Thess. v. 23; 2 Thess. iii. 16; Hebr. xiii. 22 al. This not being seen, it has been altered to καί, as there appeared to be no contrast with the preceding." Alford.—M.].

And hath given us a sense that we know the true One.—The subject of δέδωκεν is ὁ υἱὸς τοῦ θεοῦ, not as Bengel *Deus*, as the Sender, ordaining the coming of Jesus. For Jesus is also the Mediator of the truth and of knowledge [*i. e.*, He bestows to us the truth and this knowledge—M.], (Düsterdieck). Διάνοια is the faculty or sense of knowing, not insight or knowledge (Lücke, de Wette), nor the activity of thinking out all the points in contrast with a faith void of thought (Paulus), 2 Pet. iii. 1; Eph. iv. 18; i. 18 (ὀφθαλμοὶ τῆς καρδίας or τῆς διανοίας), or mind (Matth. xxii. 37; Luke i. 51; Eph. ii. 3; Col. i. 21; 1 Pet. i. 13; Hebr. viii. 10; x. 16), *sensus cognoscendi* (Lyra), *sensus et gustus rerum divinarum* (a Lapide), the spiritual sense (1 Cor. ii. 12, 14), whose aim (ἵνα), but not whose substance is γινώσκειν τὸν ἀληθινόν. Cf. ch. ii. 3, 4; Jno. xvii. 3. The object of this cognition is evidently God, *qui re vera Deus est, ut eum ab idolis omnibus discernat* (Calvin), in contrast with every *Deus fictitius*. Bengel refers to the Son without any warrant for doing so.

And we are in the true One, in His Son Jesus Christ.—Another independent proposition annexed by καί, as in v. 19. Ἐσμὲν ἐν τῷ ἀληθινῷ, designates, as before, God, which is also evident from the pronoun in ἐν τῷ υἱῷ αὐτοῦ. This is the extreme antithesis of κεῖται ἐν τῷ πονηρῷ, the climax of εἶναι ἐκ τοῦ θεοῦ. The words ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ fully denotes the Mediator, the ground and stay both of the knowledge and of the position of the believing child of God, and it denotes this by ἐν, not by διά, *in*, not *per*, in order to mark the permanent character of this life-fellowship; *inserimur in Christum et unum efficimur cum Deo.* Cf. ch. ii. 3–6; iii. 2. It is therefore no opposition, as seems to be assumed by the Vulgate (which connects by *et simus* with the clause beginning with ἵνα), Lyra, Erasmus and al.

This is the true God and eternal life.—Οὗτος like ἐκεῖνος, does not refer, as it were, in a merely mechanical manner, to the literally or locally nearest or more remote noun, but also to the noun, psychologically nearer or more remote. Winer, p. 175. Thus in v. 16, ἐκείνη did not refer to the grammatically and locally distant ἁμαρτία μὴ πρὸς θάνατον, but to the immediately preceding ἁμαρτία πρὸς τὸν θάνατον. So here the mediating Son is not in point of sense the nearest, but ὁ ἀληθινός. Under the influence of the christological conflicts it may have been natural, with reference to the Arian heresy which was joined by the more modern antitrinitarians, to refer οὗτος to the Son; but the discipline of grammar and language requires us to refer it to the Father (this has been done by most commentators, also by Hofmann, Schriftbeweis I. 146, down to Sander, Ebrard, Besser, Stier [*ad* Jno. xvii. 3. Vol. 5, p. 392] of our time), though the arrangement, the reference taken locally, might induce us to think of Christ, yet this is not the case, if the internal structure of the thought,—in which God the Father is the chief, and the Son simply the Mediator,—is attentively considered. But what does οὗτος refer to? To ἐν τῷ ἀληθινῷ. That would make: οὗτος (ὁ ἀληθινός)= ὁ ἀληθινὸς θεός, but that would be weak and shallow. But if we take οὗτος, δεικτικῶς, of Christ, it is a terse and strong conclusion of the Epistle, and a powerful motive for the concluding exhortation.—The words: καὶ ζωὴ αἰώνιος belong to οὗτος. Grammatically it is not singular (Winer, p. 144), still less in point of thought: for God is essentially ζωή, and so is Christ (Jno. xiv. 6), even ζωὴ αἰώνιος. In like manner He is called φῶς (ch. i. 5), ἀγάπη (ch. iv. 8, 16), πνεῦμα (Jno. iv. 24). Bengel, on *vita æterna*, has the subtle note: "*initium epistolæ et finis conveniunt.*" It is therefore wrong to contend, that οὗτος ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος ought to be referred to the Son, as if His Divinity rested on this passage, and at the same time to overlook, that ἐν τῷ ἀληθινῷ denotes primarily God the Father, nor is it right to overlook here the tautology (this One, the true One, is the true God), and to apprehend an identification of the Father and the Son, which would be un-johannean, if the clause were referred to the Son. Now John dis-

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tinguishes between the Father and the Son, but not between God and not-God. In the Son from the Father we have the Father, eternal life, and all that which is the Father's, and only in Him; hence this turn to the Son and the warning against all idols; the Son is the living Image, the Christian is in no point idolatrous! [Alford: "The grounds on which the application to *Christ* is rested are mainly the following: 1. that οὗτος, most naturally refers to the last mentioned substantive: 2. that ζωὴ αἰώνιος, as a predicate, more naturally belongs to the Son than to the Father: 3. that the sentence, if understood of God the Father, would be aimless, and tautological. But to these it has been well and decisively answered by Lücke and Düsterdieck: 1. that οὗτος more than once in St. John belongs not to the nearest substantive, but to the principal one in the foregoing sentence, *e. g.*, in ch. ii. 22 and in 2 Jno. 7: and that the subject of the whole here has been the Father, who is the ὁ ἀληθινός of the last verse, and the Son is referred back to Him as ὁ υἱὸς αὐτοῦ, thereby keeping *Him*, as the primary subject, before the mind; 2. that as little can ζωὴ αἰώνιος be an actual predicate of Christ, as of the Father. He is indeed ἡ ζωή ch. i. 2, but not ἡ ζωὴ αἰώνιος. Such an expression, used predicatively, leads us to look for some expression of our Lord's, or for some meaning which does not appear on the surface to guide us. And such an expression leading to such a meaning we have in Jno. xvii. 3, αὕτη δὲ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. He is eternal life in Himself, as being the fount and origin of it: He is it to us, seeing that to know Him is to possess it. I own I cannot see, after this saying of our Lord with σὲ τὸν μόνον ἀληθινὸν θεόν, how any one can imagine that the same Apostle can have had in these words any other reference than that which is given in those; 3. this charge is altogether inaccurate. As referred to the Father, there is in it no tautology and no aimlessness. It seems to identify the ὁ ἀληθινός mentioned before, in a solemn manner, and leads on to the concluding warning against false gods. As in another place the Apostle intensifies the non-possession of the Son by including in it the alienation from the Father also, so here at the close of all, the ἀληθινὸς θεός, the fount of ζωὴ αἰώνιος, is put before us as the ultimate aim and end, to be approached ἐν τῷ υἱῷ αὐτοῦ, but Himself the One Father both of Him and of us who live through Him."—M.].

Final request. v. 21: **Little children, keep yourselves from idols.**—Τεκνία indicates the affectionate warmth and depth of the Apostle. The exhortation φυλάξατε ἑαυτούς reminds them of great danger, against which they must be courageously on the alert; they themselves are exposed to great corruption. Bengel: "*Elegantia activi verbi cum pronomine reciproco plus dicit, quam: custodimini. Custodite vos ipsos, me absente,—neque solum ab eorum cultu, sed etiam ab omni eorum communione et communionis specie.*" Ἀπὸ τῶν εἰδώλων denotes, that believers must withdraw from the idols, surrounding and in immediate proximity to them, in order to be guarded against them. The εἴδωλα are figures of imaginary deities, and as contrasted with the true God, who is Eternal Life, denote the manufacture of the creature; the decisive point, or the thing decided here is not whether they are made with hands for the grossest forms of heathenism, or in imagination and thought for its more subtle forms; the real point is that they are self-made, untrue, unliving, and strictly speaking, nothing. 1 Thess. i. 9; 1 Cor. x. 19; xii. 2. Düsterdieck, therefore, is wrong in following here an *Etymologicum ineditum* in Biel, *sub voce* (τὸ μὲν εἴδωλον οὐδεμίαν ὑπόστασιν ἔχει, τὸ δὲ ὁμοίωμα τινῶν ἐστιν ἔνδαλμα), and making εἴδωλον tritons or centaurs, and ὁμοίωμα, constellations, men and beasts; the Diana of the Ephesians, forsooth, was also an εἴδωλον. Cf. Rom. i. 23, 25.—We are fully warranted to refer here, with Tertullian, Oecumenius, Düsterdieck and others, to idols proper, but equally warranted to refer also (with Bede, Rickli, Sander and others) to the self-made representations and ideas of the false teachers and their dupes, which, like the truth, they require to be received and submitted to. We may even see, with Ebrard, a reference to images of God or gods or saints in reality, or in imagination, for whom heathenish worship is required. The εἴδωλα are so dangerous because they are the objects of εἰδωλολατρεία. As this applied then to the church-frontier in contact with heathenism, so it applies at this time to the Mariolatry in the Church of Christ, and to the worship of genius, to Schiller-worship, etc., in His Church. [The literal and *figurative* reference in this closing charge, seems to be required by the context, and, in fact, by the whole tenor of the Epistle; the reference being both to literal idols, and to spiritual idolatry.—M.].

DOCTRINAL AND ETHICAL.

1. The assurance that our prayers will be heard rests upon the life-fellowship with God the Father through faith in Christ, and forbids its being circumscribed, as to the substance of our prayers, within limits narrower than those given by the Lord Himself (Matth. vi. 9–13), but neither pursues any other course than that indicated in Matth. vi. 33, sq., viz., it expresses in the way of ethical effort what life really stands in need of. So St. Paul in Rom. viii. 14–17. Absolutely exaudible* is the prayer for the Holy Spirit and spiritual gifts (Luke xi. 13), relatively exaudible are our prayers for temporal gifts *quantum non est impedimento ad salutem* (Matth. xxvi. 39).

2. Intercession is very potent (v. 16); it is a work of love, an act of kindness.

3. Every sin is, properly speaking, unto death, which is the wages of sin; there is no sin, which is not *per se* unto death, unto condemnation. In this respect, the maxim of the Stoics and Jovianus holds good, that *omnia peccata paria*, no matter how different they may be; and there is only one way towards the forgiveness and cancelling of sin, viz., Christ and His high-priestly work, and the fellowship of faith with the Sinless One. Consequently it is not the species or greatness of sin, *per se*, which constitutes it a sin unto death, but rather the effect of sin on the sinner's relation to the Redeemer, or the nature of the disturbance of this relation, as evidenced by sin.

* [I coin this word, which signifies "that which may be heard or granted," for want of a better term.—M.]

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The sin which indicates a permanent falling away from Christ, is sin unto death. The Romish distinction of *peccatum mortale* and *peccatum veniale* and the restriction of the former to seven, is wrong; for there is always the danger that the sin assumed to be *peccatum veniale*, and received in excuse of it, may turn into *peccatum mortale*, and that that which from a lower stand-point appears as *peccatum veniale*, is afterwards in its further progress *peccatum mortale*.

4. Intercession for those who sin unto death is improper, because such intercession is inexaudible, because such sin cannot be forgiven. Cf. Riehm, *Lehrbegriff des Hebräerbriefs*, II., pp. 768–775. The words *ἀδύνατον—πάλιν ἀνακαινίζειν εἰς μετάνοιαν* (Heb. vi. 4–6), as well as *οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι* (Matth. xii. 32) distinctly indicate the reason why the Apostle neither requires, nor advises us to make intercession for those sinning unto death. Cf. Hofmann, Schriftbeweis, II., p. 340, sqq. Intercession for suicides must, at all events, be judged from this stand-point.—[Jeremy Taylor: "Every Christian is in some degree in the state of grace, so long as he is invited to repentance, and so long as he is capable of the prayers of the Church. This we learn from those words of St. John: 'All unrighteousness is sin, and there is a sin not unto death,' that is, some sorts of sin are so incident to the condition of men, and their state of imperfection, that the man who hath committed them is still within the method of pardon, and hath not forfeited his title to the promises and covenant of repentance; but 'there is a sin unto death;' that is, some men proceed beyond the measures and economy of the Gospel, and the usual methods and probabilities of repentance, by obstinacy, and preserving a sin, by a wilful, spiteful resisting, or despising the offers of grace and the means of pardon; for such a man St. John does not encourage us to pray; if he be such a person as St. John described, our prayers will do him no good; but because no man can tell the last minute or period of pardon, nor just when a man is gone beyond the limit, and because the limit itself can be enlarged, and God's mercies stay for some longer than for others, therefore St. John left us under the indefinite restraint and caution; which was derogatory enough to represent that sad state of things in which the refractory and impenitent have immerged themselves, and yet so indefinite and cautious, that we may not be too forward in applying it to particulars, nor in prescribing measures to the Divine mercy, nor in passing final sentences upon our brother, before we have heard our Judge Himself speak. 'Sinning a sin not unto death,' is an expression fully signifying that there are some sins which though they be committed and displeased God, and must be repented of, and need many and mighty prayers for their pardon, yet the man is in the state of grace and pardon, that is, he is within the covenant of mercy; he may be admitted, if he will return to his duty: so that being in a state of grace is having a title to God's loving-kindness, a not being rejected of God, but a being beloved of Him to certain purposes of mercy, and that hath these measures and degrees."—M.].

5. The regenerate, as such, according to the spirit, does not sin, though the flesh ever and anon causes him to fall.

6. The sins of the regenerate are not unto death, because forgiveness and atonement are sought and found in Christ.

7. None but believing Christians, born of God, are not subject to the world-power of Satan; those who are subject to it, are least sensible of it; the Christian, who has become free, perceives and feels it in its hostility to him and his resistance to it.

8. Vital piety finds rest only in God, from whom it comes.

9. Although the absolute and immoveably fixed assurance (*certitudo*) of salvation, such as the Methodists and Baptists suppose to possess, is neither possible nor biblically established, yet we may attain unto a sure confidence (*fiducia*), and maintain it in opposition to the Romish decrees, which not only reject the impossibility of final apostasy, but also deny this confidence of the Christian (*Conc. Trid. Sess.* vi. 9, 15, sq.).

10. The Reformed are fully justified in their rejection of altars, images and similar *instrumenta superstitionum* with respect to the abuses of the Roman Catholics, and even down to the present time with their extreme Mariolatry, but they err in confounding the abuse of the several objects with the objects themselves and in changing the one into the other, in lodging complaints against the natural sphere of art instead of pressing it into the higher service [of religion—.]. The liberty of the Lutheran Church cannot be over-estimated.—Images of God will always remain hazardous, not only in the Zwinglian or Puritan sense.—

HOMILETICAL AND PRACTICAL.

Care for thy friends, that they may be and remain assured of the possession of eternal life, despite the temptations and troubles on earth.—Thou hast confidence in the purity of mind of some loved man, how much more shouldest thou confide in the true God?—If distrust is disgraceful and fraught with much unhappiness in our intercourse with men, how much more disgraceful and productive of unhappiness is distrust of the glorious God?—Seeing the light of the world in regeneration is no warrant that this Sun will always smile in His brightest light, unclouded and without stormy days, on the firmament of the soul; but we know, without the gift of prophecy, as the children of God, as Christians, that it is day.—Pray for everything, but be urgent unto intercession for thy erring brother. Prefer to speak of an erring brother to God than to other men.—Dismal is the high-mindedness which fancies that it can never fail with God, but equally dismal is the pusillanimity, which afraid that all is to no purpose, conducts to despair.—As a Christian be not a minor, but volunteer also to act as guardian.—Sin violates not only the Divine command before us, and the Majesty of God above us, but also the Image of God in us!—Every sin may become a sin unto death, as long as it remains unforgiven.—Every sin checks and disturbs the eternal life in thee; the greatest danger, however, is not the com-

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mission of, but consenting unto sin, and this is the more dangerous, as your sensibility has become more acute and your will more resolute under the growth of sanctification.—Beware of genius-worship!—

LUTHER:—Thou must learn to cry and not sit down by thyself, or lie on a bench, with drooping head, or shaking it, and lacerate or consume thyself with thy anxious thoughts, caring and fretting how to get free, and regarding nothing except thy own misery and ill-fortune, and wretchedness. But come, idler that thou art, fall down on thy knees, lift up thy hands and eyes to heaven, sing a psalm or say the Lord's prayer, and lay thy trouble before God, and with streaming eyes pour forth thy supplications and make known thy wants.—Prayer, the opening of our grief, the lifting up of our hands, are the sacrifices which are most acceptable to God.—He Himself desires thee to acquaint Him with thy distress, instead of burdening and oppressing, of torturing and lacerating thyself with it, and thus multiplying one calamity into ten or a hundred. He wants thee to be too weak to carry and overcome such a load, that thou mayest learn to grow strong in Him, and that He may be glorified in thee through His strength. Behold the opposite course makes people who are *called* Christians, but nothing else than vain babblers and praters, who see much of faith and the Spirit, but know not what it is, or what they see.

STARKE:—Holy Scripture is our Epistle of God to us, in which He reveals to us His gracious will, as it were, in His own handwriting, and His purpose to give us eternal life.—Faith is never too strong, it may and must grow stronger. Where is confidence of faith, there is joyfulness. The more faith gets filled with the riches of God, the more jubilant is its rejoicing in the abundance of its satisfaction: it is heaven on earth!—The prayer of the lip must be joined to the desire of the heart.—Wouldest thou pray so that thy prayers shall be heard, thou must be full of faith, holy, and a child of God, otherwise thou art abominable.—Prayer is not only a Christian duty, but a glorious benefit. Simplicity is not ignorance. The former befits the Christian, but not the latter. Christians must know. Ignorant Christians are unchristian.—Learned but ungodly men are unlearned; the regenerate are truly learned, as those who through the knowledge of Christ have been made apt for the kingdom of heaven and eternal salvation.—Subtle idolatry is not better than gross idolatry.

BENGEL:—The lamentable state of the world is most aptly described in the brief summary: "*The whole world lieth in the wicked one,*" and the world itself, the doings and workings of the children of the world, their sayings, their dealings, their society, etc., are the best exposition of this passage. It is not so much matter of surprise that they are so wicked, as that they are not more wicked.—

HEUBNER:—A sin is not excusable, because it is not yet a sin unto death. A pardonable sin may become a sin unto death; therefore we should abhor every sin.—The wicked one will not touch him: 1. The power of Satan is not irresistible; 2. The Christian, while he continues in a state of regeneration, is proof against all the assaults of Satan.—Fine threads are often more dangerous than coarse chains.—*Faith in the Son of God.* I. A holy, blissful, assured faith:—*a.* as to its substance: in the Image of God, in the Saviour of love; *b.* as to its ground: in the testimony of God; *c.* as to its effects: eternal life. II. It is a faith possible unto all: *a.* provided they diligently read and lay to heart what is written, in order to attain unto faith; *b.* provided they pray God with child-like trust, to give unto them the true faith.—

BESSER:—A singular saying! They believe, and he writes that they may believe. What need is there of an exhortation to believe, if we believe already? (Luther). It is not possible to have to-day's life through yesterday's faith. Here no stand-still is allowed; he that believes, let him go on believing.—After every prayer of a child of God, the Father hears the expressed or unexpressed petition: Thy will be done.—I have read of a pious Christian who was in the habit of keeping a record of his daily prayers and intercessions that he invariably concluded his daily record with the passage 1 Jno. v. 15.—Sin is to the children of God like a robber, against whom they defend themselves all their life long. As a sentry stands before a king's palace, so there stands a sentry with shield and sword before the habitation of God in the heart of His children.—The Epistle of St. John itself is such a preservative.

[EZEKIEL HOPKINS:—God's will, in bestowing a desired mercy upon us, is best known by the promises that He hath made to us. Which promises are of two kinds: some refer to temporal blessings, and others refer to grace and glory.

1. Grace and glory are promised *absolutely.* It is that, which we are commanded, all of us, to seek after: and, therefore, here we cannot mistake, while we beg these; for there is no doubt while we pray for grace and glory, but that we do it according to the will of God. Here, we may be earnest and importunate, that God would sanctify and save our souls: and, while we ask this, and make this the matter of our requests, we are under an impossibility of asking amiss; yea, and the more violent we are, and the more resolute to take no denial at the hands of God, the more pleasing is this holy force, since it shows a perfect conformity and concurrence in our wills to His will, who hath told us, It is His will, "*even,*" our "*sanctification:*" 1 Thess. iv. 3. This was one part of that violence which our Saviour saith the kingdom of heaven suffered in the days of John the Baptist. It is an invasion that is acceptable to God, when we storm heaven by prayers and supplications, with strong cries and tears: when we plant against it unutterable sighs and groans, this is such a battery, that those eternal ramparts cannot hold out long against it.

2. Though we may pray thus absolutely and with a holy boldness, for grace and glory, saying to God as Jacob to the angel that wrestled with him, I will not let thee go, until thou hast blessed me with spiritual blessings, in heavenly things, in Jesus Christ: yet, secondly, for the degrees of grace and for the comforts of the Holy Ghost, we must pray *conditionally*: if the Lord will. For

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these things are not absolutely necessary, neither are they absolutely promised to us by God. Neither any degree of grace, nor any consolation of the Spirit is absolutely promised to us. But, however, our prayers ought to be so much the more fervent and importunate for these things, than for outward, temporal things; by how much more these are of far greater concern than the other.

3. To pray for outward and worldly blessings is *not contrary* to the will of God, for He hath promised to bestow them.—But then, as His promise is conditional, if it is consistent with our good: so, truly, must our prayers be conditional, that God would give them to us, if it is consistent with His will and with our good. Whatsoever we thus ask, we do it according to the will of God; and we are sure of speeding in our request, either by obtaining our desires, or by being blessed with a denial. For, alas, we are blind and ignorant creatures, and cannot look into the designs and drift of Providence, and see how God hath laid in order good and evil in His own purpose: oftentimes, we mistake evil for good, because of the present appearance of good that it hath; yea, so short-sighted are we, that we can look no farther than outward and present appearance. But God, who sees the whole series and connection of his own counsels, knows, many times, that those things, which we account and desire as good, are really evil: and therefore it is our wisdom, to resign all our desires to His disposal, and to say, "Lord, though such temporal enjoyments may seem good and desirable to me at present, yet Thou art infinitely wise, and Thou knowest what the consequence and issue of them will be: I beg them, if they may stand with Thy will; and if Thou seest they will be as really good to me, as I suppose them now to be. If they be not so, I beg the favour of a denial." This is the right frame, in which a Christian's heart should be when he comes to beg temporal mercies of God; and, whilst he thus asks any worldly comforts, he cannot ask amiss. It was an excellent saying of the Satirist, "We ask those things of God which please our present humors and desires: but God gives those things which are best and fittest for us: for we are dearer to Him," saith the heathen, "than we are to ourselves." "And," says another, very well, "It is mercy in God, not to hear us, when we ask things that are evil:" and when He refuseth us in such requests, it is that He might not circumvent us in our own prayers; for, indeed, whilst we ask rashly and intemperately, whatever we foolishly set our hearts upon, God need take no other course to plague and punish us, than by hearing and answering us."—M.].

[Bp. Hall: v. 16:—"If any man see his brother fall into and continue in such a sin as may be capable of forgiveness, let him earnestly sue unto God for pardon of that offender: and God, who is great and infinite in mercy, shall graciously incline His ear unto his prayers, and give remission and life to such an one. There is indeed a sin unto death, for which there is no forgiveness with God, because there is no capacity of repentance for it in the committer of it; I mean the Sin against the Holy Ghost; when a man having received the knowledge of the Gospel by the illumination of the Holy Spirit, and professed the belief thereof, shall in a devilish malice wilfully blaspheme and persecute that known truth."—M.].

[Jortin:—"What makes sin exceedingly sinful and most provoking, is a determined insolence and an obstinate impenitency, a guilt without remorse, and without relenting, without shame and without fear. This is what appears most odious and offensive in the sight of God, as also in the sight of man; and to this incorrigible temper, and abandoned behaviour, indignation and wrath are denounced by Him, who will by no means acquit those that are guilty in this way. "There is a sin unto death," saith St. John, "and there is a sin not unto death." The sin unto death, of which the Apostle speaks, was in some manner peculiar to those times. It was an apostasy from Christianity, and these apostates were persons who had seen the miraculous proofs of its truth, and had themselves been partakers of some extraordinary gifts. When such persons renounced Christ, and fell away from the Church, it was plain that nothing more could be done to amend and reclaim them. And even now it is possible, that sinners may offend so long and so heinously as at last to provoke God, either to take them out of the world by a secret judgment, and so it is a sin unto temporal death; or to give them up to their own hard hearts, and so it becomes a sin unto spiritual death. But let an observation be added, which may be necessary to quiet melancholy and desponding minds; and it is this: If any one be afraid that he is in such a condition, this very fear shows that in all probability he is not in such a condition; because it is usual for such sinners to have no consideration, no shame, no remorse, and no fear at all."—M.].

[Ezekiel Hopkins:—"Beware therefore, then, that you do not entertain any slight thought of sin: nor think, with the Papists, that there are some sorts of sins, that do not deserve death; which they call *venial* sins, in opposition to other more gross and heinous sins, which they allow to be *mortal*. Believe it, the least prick at the heart is deadly; and so is the least sin to the soul. And, indeed, it is a contradiction, to call any sin venial in their sense, who hold it is not worthy of damnation, for *the wages of sin is death;* if it be not, how is it venial?"—M.].

[Rieger: on v. 21:—"Those who were called to the light of God, readily knew that an *idol* is nothing in the world, and that idolatry and idol-worship are abominable. But there were at that time temptations which did not render superfluous this concluding admonition. They might be invited to idol-sacrifices and thus be drawn into a sort of communion with idols, Rev. ii. 20; 2 Cor. vi. 16. Sometimes, in order to escape bitter persecution, Christians might venture to go too far. Yes, notwithstanding idols have at this present time sunk into still greater contempt, there yet arises always something which injuriously affects the knowledge of God in Christ Jesus, or the worship of God in spirit and in truth, which tries to find out some other way to God than by Christ, and to seek acceptance with God in another service than in His Son. It becomes therefore every one who is of the truth to sigh, O God, keep me in the mind,

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which Thou hast given me of Thy Son, and in which thou hast strengthened me by this testimony of St. John! Amen."—M].

[*Sermons and Sermon Themes.*

Ver. 13. If we must aim at assurance, what should they do who are not able to discern their own spiritual condition? THOMAS DOOLITTLE. Morn. Exerc. I. 252.

Ver. 16. LIGHTFOOT, JOHN. A sin unto death. Sermons; Works, 6, 331.

CHALMERS, T. The nature of the sin unto death. Sermon: Works, 9, 225.

VVer. 16, 17. BENSON, G. Concerning a sin unto death, and a sin not unto death. A Paraphrase, etc. 2, 647.—M.].

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THE

SECOND AND THIRD EPISTLES GENERAL OF JOHN.

INTRODUCTION.

§ 1. CONTENTS OF THE EPISTLES.

1. The Second Epistle, after the Address and Salutation (vv. 1–3), expresses the Apostle's joy on finding the children of the *κυρία* walk in the truth of the Gospel (v. 4), a monition of the commandment of brotherly love (vv. 5, 6), not without a solemn warning against the doctrine of the false teachers, who confess not the coming of Jesus Christ in the flesh (vv. 7–9), and against fellowship with them (vv. 10, 11). Disinclined to write, and in the hope of early oral intercourse, the Epistle concludes with greetings of the sister's children (vv. 12, 13).

2. The Third Epistle, addressed to Caius (v. 1), after a salutation, importing his wish for the prosperity of Caius, expresses the Apostle's joy over his walking in the truth (vv. 2–4), commends his hospitality to missionary brethren (vv. 5–8), deplores the opposition they have to encounter at the hands of the ambitious Diotrephes, notwithstanding his Epistle of commendation, and the readiness of the Church to comply therewith, with an intimation of his intention to take a personal stand against him (vv. 9, 10), warns against his example and commends Demetrius, the probable bearer of the Epistle (vv. 11, 12). Disinclined to write, and in the hope of a speedy meeting, the Epistle concludes with greetings from the Apostle and friends to friends (vv. 13–15).

§ 2. CHARACTER OF THE EPISTLES.

1. These two brief Epistles, besides which reference is made to a similar Epistle, which has been lost (3 Jno. 9), are two instructive monuments of the Apostle's mode of dealing with individuals. Ewald justly observes that these Epistles lack the rich flow and fusion of language found in a similar Epistle addressed by Paul to Philemon, but unmistakeably evince a loftier assurance, and with all their gentleness and affability, a brevity and earnestness which point to an Apostle little disposed to write much, and greatly preferring oral dealings and instruction.

2. While the Second Epistle exhibits in forcible energy the most lively joy in his converts' walking in the truth coupled with the most tender solicitude for them with respect to the false teachers, and warns them in the most decided terms against intimate intercourse with them, the Third Epistle exhibits the same joy, coupled with a reference to the aiding sympathy with missionary brethren as the inviolable duty of individuals and the Church, and censures, threatens and entreats with great power.

3. The two Epistles exhibit a remarkable similarity. The beginning of 2 Jno. 1 is precisely like that of 3 Jno. 1 (*ὁ πρεσβύτερος—ἀγαπῶ ἐν ἀληθείᾳ*); 2 Jno. 4 and 3 John 3 (*ἐχάρην λίαν*); particularly the conclusion 2 Jno. 12 (*πολλὰ ἔχων—οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος —ἀλλὰ ἐλπίζω —στόμα πρὸς στόμα λαλῆσαι*), and 3 Jno. 13, 14 (*πολλὰ εἶχον—οὐ θέλω διὰ μέλανος καὶ καλάμου—ἐλπίζω δὲ—στόμα πρὸς στόμα λαλήσομεν*).—These Epistles, which resemble each other like twin sisters

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(Düsterdieck after Hieronymus, *Ep.* 85), must have been written by one and the same author. This is the opinion of those who ascribe their authorship to the Apostle St. John, of Ebrard, who ascribes them to the Presbyter John, and of Baur, who regards them as writings of Montanistic origin.

§ 3. OCCASION AND SCOPE OF THE EPISTLES.

1. Although similar in plan and form, they are different as to their objects and tendency.—From his acquaintance with some of the children of the κυρία, who were stanch Christians, the author of the Second Epistle took occasion to express his joy to their mother, who, as Düsterdieck, and probably correctly, supposes, had been known and endeared to him for some time, and to make known to her his paternal sympathy and encouragement, coupled, in particular, with a warning against false teachers and fellowship with them, who might prove especially dangerous to a Christian lady, for the purpose that her joy might be full (v. 12) and remain undisturbed; the announcement of his visit does not seem to belong to the real scope of the Epistle, (Düsterdieck).—The Author of the Third Epistle has been informed by missionary brethren that owing to the ambitious and domineering attitude of Diotrephes, who had also maligned the author of the Epistle for his interest on behalf of said missionaries, these had not been permanently received in the Church, with which Caius was connected, and had been compelled to move on, notwithstanding the hospitality of Caius and several other church-members similarly disposed. On this account the author of the Epistle gives notice of his coming in a short time, with a view to removing such disunion and disorder and to encouraging Caius to fearless care of the brethren.

2. In view of these simple, unequivocal relations, Baur, the head of the Tübingen School, describes the situation in a truly marvellous manner, with shocking arbitrariness. On the ground of the passage from Clement of Alexandria, cited below in § 5, Baur maintains that ἐκλεκτή is the Church, which is holy, and that the Montanists portray the *ecclesia* or *Sponsa Christi vera, pudica, sancta;* that the allegorical term *Babylonia* refers to Rome, as in 1 Peter v. 13; that opinions were divided in respect of Montanism; that one party led by Diotrephes, had denied church-fellowship to the Church with which the author of the Epistle was connected, but that the other party was on terms of amity and union with said Church, that this second Epistle was addressed to the *Montanistic* party of the Church at *Rome;* that *Diotrephes* is not a real name, but a symbolical designation of the Roman bishop, yet not of Victor (193-202), as assumed by Schwegler (*Montanism* p. 284), because Irenæus and Clement of Alexandria were already acquainted with these Epistles, but perhaps of Anicetus (157-168), Soter or Eleutheros (to 193); that due consideration should be given to the *partisan spirit* of the author of the Epistle, which made him designate the followers of Diotrephes as heathens (3 Jno. 7); that the Second Epistle was addressed to the Church to which Caius belonged, and that the Epistle, alluded to at 3 Jno. 9, was written to Caius.—Baur bases all this on the notice of Clement of Alexandria that the Second Epistle was written by the Apostle St. John, and Diotrephes (Διοτρεφής), one nourished and brought up by Jews, is said to be the symbolical designation of an orthodox bishop at Rome. A Montanist is named as the author of these Epistles, which contain no Montanistic views and are not even referred to by Tertullian, the Montanist!—Hilgenfeld regards the Second Epistle as an excommunicatory writing, designed to be the official expression of an Apostolical sentence of repudiation directed against fellowship with the Gnostic false teachers, and the Third Epistle as an ἐπιστολὴ συστατική emanating from the Church of John, for the purpose of vindicating the right of that Church to issue such Epistles of commendation, which the Jewish Christians considered to be the prerogative of their venerated James, the author of the Epistle having recognized the utility of such an ordered passport-system during the Gnostic storms and commotions; cf. Huther, p. 253, sqq.

§ 4. READERS OF THE EPISTLES.

On the κυρία see notes on 2 Jno. 1, and on Caius, notes on 3 Jno. 1 in Exegetical and Critical.—Very curious is the view of Ewald, who supposes that the two Epistles were sent to one Church, namely, the Second Epistle addressed to the *elect glorious one*, to the Church; but because

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it might be feared that Diotrephes the elder, through whose hands the Epistle had to pass, would prevent its being publicly read at Church, the Third Epistle was on that account addressed to another well-disposed elder, viz., Caius, of the same Church. The poor support which this view derives from 3 Jno. 9 is evident and shown in the Exegesis on that passage. He further alleges that the great stress of the times induced John to omit the name of the Church, which must have been one of considerable importance, because three of its elders, viz., Diotrephes, Caius, Demetrius, are mentioned. Pure conjectures!

§ 5. THE AUTHOR OF THE EPISTLES.

1. *History* answers the question, 'Who is the author of these Epistles?' in the following particulars: The oldest testimony for these Epistles is that of the Muratorian Canon of the New Testament which was composed until about A. D. 170 (as stated in the Introduction to the first Epistle § 3, 1. p. 4.), and makes mention of the First and Second Epistles. From the excellent essay of Wieseler, referred to there, we have still to supply an observation on the Pauline Epistles to Philemon, Titus and Timothy. In said Canon we read (p. 828): ***Verum ad Philemonem una, et ad Timotheum duæ pro affectu et dilectione, in honorem tamen ecclesiæ catholicæ, in ordinatione ecclesiasticæ disciplinæ sanctificatæ sunt.***—"The Epistle to Philemon probably followed immediately after the Epistles addressed to Churches, because it was addressed not only to Philemon, but also to Apphia and Archippus and to the Church in Philemon's house (v. 2), and because the Apostolical salutation and benediction had also reference to them (vv. 3, 25). It constituted, therefore, a sort of transition to the Epistles addressed to individuals only, viz., to those to Titus and Timothy. Yet the circumstance, that such a distinction was really drawn in the Christian Church between Epistles addressed to individuals, and Epistles addressed to whole Churches, and that our author deemed it necessary, in the words beginning with ***pro affectu et dilectione***, to justify the grounds on which the Epistles to Titus and Timothy were notwithstanding received into the Ecclesiastical Canon,—has a most important bearing on the history of the Canon." (Wieseler, l. c. p. 839). Hence it can neither be thought singular, nor subject to doubt, that, while the Second Epistle, because of its more instructive character and because the term *κυρία* was supposed to refer to a Church and not to an individual person, was received along with the First Epistle into the Canon, the Third Epistle, addressed to an unknown personage and without the intrinsic weight of the Pauline Pastoral Epistles, was not received into the Canon; but this of course does not deny its Johannean origin, still this is the way how it came to be reckoned among the Antilegomena. The additional clause: ***"ut sapientia ab amicis Salomonis in honorem ipsius scripta,"*** does not belong to the words preceding them which refer to the Epistle of John, but to those following: ***"apocalypsis etiam Johannis."*** The latter, therefore, is said to have been composed by the friend of John, not by himself, but this is not asserted concerning the Epistles, as many, because of the false connection with the words preceding said clause, would like to maintain (Wieseler, l. c. p. 846 sq.). Hence Düsterdieck's use of the Muratorian Canon (II. p. 464 sq.), and also Huther's (p. 248 sq.), require to be rectified in this respect.—Clement of Alexandria, the successor of Pantænus A. D. 190–220: ***"Secunda Johannis epistola, quæ ad virgines scripta est, simplicissima est; scripta vero est ad quandam Babyloniam Electam nomine, significat autem electionem ecclesiæ sanctæ."*** (Opp. ed. Potter p. 1011). Origen, who says in his eighth homily on Joshua: ***"addit et Joannes tuba canere per*** EPISTOLAS ***suas,"*** knew several Epistles; but he says according to Euseb. *Hist. Eccl.*, VI. 25: *οὐ πάντες φασὶ γνησίους εἶναι ταύτας.*—Dionysius of Alexander, the disciple and successor of Origen A. D. 233, from A. D. 248 bishop, for the purpose of illustrating the Johannean diction makes use also of the Second and Third Epistles, takes accordingly no offence in the appellation: *ὁ πρεσβύτερος*, and calling the Second and Third Epistles *φερομένη* '*Ιωάννου*, designated them as generally received as Johannean, by tradition.—Irenæus, the disciple of Polycarp and Papias, † A. D. 202, cites 2 Jno. 7 mistakenly, as Guericke says (p. 478), owing to an error of memory, as forming part of the First Epistle (*adv. Hær.* III. 16. 8), but still as from the Epistles of John; he cites, however, correctly 2 Jno. 11 (adv. Hær. I. 163), as from the Epistle of John (*'Ιωάννης δὲ, ὁ τοῦ Κυρίου μαθητής.*)—It is of course natural, that these two private Epistles were not translated in the earliest age of the Church, and consequently not inserted in the Peschito,

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which contains only three Catholic Epistles (James, 1 Peter, 1 John), although Ephrem the Syrian knew both Epistles,—and that citations from them are more rare occurrences, so that Tertullian and Cyprian do not make mention of them. Although Cyprian did not cite them in his own writings, he still says in relating (*De Hær. bapt.*) the opinions of the various bishops in the council of Carthage: *"Aurelius a Chullabi dixit; Joannes Apostolus in epistola sua posuit dicens, si quis ad vos venit,"* etc. 2 Jno. 10; [thus clearly showing that this Epistle was received as Apostolical and Canonical in the North African Church.—M.]. On that account Eusebius (*Hist. Eccles.* III. 25) reckons the two Epistles among the antilegomena of the first class [still Eusebius's own opinion may be gathered from his *Demonstratio Evangelica*, III. 5, where he says of St. John ἐν μὲν ταῖς ἐπιστολαῖς αὐτοῦ οὐδὲ μνήμην τῆς οἰκείας προσηγορίας ποιεῖται, ἢ πρεσβύτερον ἑαυτὸν ὀνομάζει, οὐδαμοῦ δὲ ἀποστόλον οὐδὲ εὐαγγελιστήν, whence it would appear that he received the two smaller Epistles as genuine." Alford.—M.]. Jerome (*de vir. illustr.* c. 9): *"Scripsit autem Johannes et unam epistolam—quæ ab universis ecclesiasticis et eruditis Viris probatur: reliquæ autem duæ quarum principium* SENIOR *Johannis Presbyteri asseruntur."* But he calls (cap. 18) this view *"opinio, quam a plerisque retulimus traditam,"* and Oecumenius and Bede decidedly reject this view.—The Epistles, after having been regarded without any doubt as Johannean in the Middle Ages, were first referred to the authorship of John the Presbyter by Erasmus, who was followed by Grotius, J. D. Beck (*observ. crit. exeget. specim.* I.), Fritzsche (*Observations on the Epistles of John* in Henke's *Museum*, vol. 3, 1), Ammon (*Life of Jesus* I. p. 45 sq.), and especially Ebrard. Almost all the modern commentators (Lücke, de Wette, Brückner, Düsterdieck, Huther) receive them as Johannean Epistles. The Tübingen school disputes their Apostolical origin and considers them, according to the opinion of its leader, as writings of *Montanistic* origin; but Hilgenfeld, at least, makes them originate in the *subapostolic age* (cf. § 3).

2. The result of the examination of the most ancient documents respecting the author of these two Epistles, which requires us to regard them as the writings of the Apostle St. John, is confirmed by the writings themselves.—The *first* point to be considered here is the term ὁ πρεσβύτερος. Here the author observes an incognito to all persons except those to whom he wrote, and who knew, of course, who this presbyter was. It surely was not his intention to write anonymously, because he addresses private individuals in clear and definite terms, and apprizes them of his coming to see them. The expression in question describes a superior position in general terms and in language reflecting a friendly and affectionate disposition. This is precisely St. John's manner both in the First Epistle and in the Gospel; he thus describes himself, that only those whom it concerns, may recognize him. Bede and Oecumenius leave it undecided whether the Apostle called himself ὁ πρεσβύτερος on account of his age or on account of his office; had he used said appellation on account of his advanced years, he ought to have put either ὁ πρεσβύτης, or ὁ γέρων. Hence Piscator, Er., Schmidt, Wolf, Carpzov, Sander and al., [who take this view—M.], are mistaken. The official sense of that appellation is advocated by N. de Lyra, Bartholomæus Petrus (=*Episcopus, totius Asiæ primus*), a Lapide, Beza, Lücke, Huther, Düsterdieck and others. Cf. 1 Pet. v. 1: συμπρεσβύτερος, and Eusebius, *Hist. Eccl.*, III., 39, where the Apostles are called πρεσβύτεροι. John might have called himself ὁ ἀπόστολος, ὁ ἐπίσκοπος; but he prefers thus to moderate his privileged position. Ewald assumes that it was also on account of the stress of the times that he omitted to give his own name, as well as that of the Church to which he sent the second Epistle (see above in § 4). Düsterdieck combines the official reference of this appellation with a reference to age, the then advanced years of the Apostle presupposing the years during which he had held converse with the Lord Himself; so also Aretius, Guericke, (*Gesammtgeschichte des Neuen Testaments*, 1854, p. 485, sq.), Benson and others. But seeing that there did exist, according to the testimony of Papias in Eusebius, *Hist. Eccl.*, III., 39, a person different from the Apostle, called John the Presbyter, who was called ὁ μαθητὴς τοῦ κυρίου, it has been thought, especially on the above-cited testimony of Irenæus, that this latter was the author of these Epistles. This opinion is strenuously advocated by Ebrard. But in that case the name ought not to be wanting, as Lücke, Düsterdieck and Huther, rightly and emphatically contend; for it cannot be proved that said personage bore that name κατ' ἐξοχήν, especially since

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the diction of the Epistles clearly points to the Apostle.—The *second* point relates to the impress of Johannean diction and thought left on our Epistles. Compare only the following expressions: 2 Jno. 1: ἐγνωκότες τὴν ἀλήθειαν, v. 2: μένειν ἐν, v. 3: ἐν ἀληθείᾳ καὶ ἀγάπῃ, v. 4: περιπατεῖν ἐν, v. 5: ἐντολὴν—καινὴ, ἣν εἴχομεν ἀπ' ἀρχῆς (1 Jno. ii. 7), v. 6: αὕτη—ἵνα (1 Jno. iii. 11, 23; v. 3), καθὼς ἠκούσατε ἀπ' ἀρχῆς, v. 7: πλάνοι ἐξῆλθον (1 Jno. ii. 18, sq.), οἱ μὴ ὁμολογοῦντες Ἰησοῦν χριστὸν ἐρχόμενον ἐν σαρκί (1 Jno. iv. 1, 2), ὁ ἀντίχριστος, v. 9: μένων ἐν τῇ διδαχῇ, θεὸν οὐκ ἔχει (1 Jno. ii. 23), καὶ τὸν υἱὸν καὶ τὸν πατέρα ἔχει, v. 12: ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη (1 Jno. i. 4), 3 Jno. 1: ἐν ἀληθείᾳ, vv. 3, 4, ἐν ἀληθείᾳ περιπατεῖς, v. 11: ἐκ τοῦ θεοῦ ἐστίν, οὐχ ἑώρακεν τὸν θεὸν (1 Jno. iii. 6, 10; iv. 8). The connection of thesis and antithesis, without simple antithesis, leading to a progression in the thought, occurs at 2 Jno. 9; 3 Jno. 11. How freely is carried out the theme of 2 Jno. 3: ἐν ἀληθείᾳ καὶ ἀγάπῃ, and then vv. 4–11. Do we not identify the independent position of the author by the ἐρχόμενον ἐν σαρκί (2 Jno. 7), as compared with the Perfect (1 Jno. iv. 2), and the Aorist (1 Jno. v. 6), and his free, easy handling of his subject. This independence is recognizable in the salutation, perfectly analogous to that in the pastoral Epistles of Paul, by the ἔσται μεθ' ὑμῶν being placed first, and then by the παρά following, instead of which Paul uses ἀπὸ (see note on the passage), and the omission of ἡμῶν, supplied by Paul. On this, as well as on the severity, alleged to be bordering on lovelessness in 2 Jno. 10, compare the notes below, in Exegetical and Critical.—After what has been said, we can neither refer, with de Wette, to εἴ τις (2 Jno. 10) instead of ἐάν τις, διδαχὴν φέρειν (*ibid.*), περιπατεῖν κατὰ (v. 6), κοινωνεῖν (v. 11), μειζότερος (3 Jno. 4), τὸ κακόν, τὸ ἀγαθόν, as proofs against the Johannean origin of the Epistle, nor characterize, with the same intent, with Fritzsche, as Pauline the following expressions: ὑγιαίνειν, εὐοδοῦσθαι (3 Jno. 2), προπέμπειν ἀξίως τοῦ θεοῦ (v. 6), φιλοπρωτεύειν (v. 9), φλυαρεῖν (v. 10), especially since the expressions used in 3 Jno. 6, 9, 10, are not found either in the writings of Paul. It is moreover rather hazardous to prove such things from single and isolated words, especially here, since the matters introduced in the Third Epistle are altogether specific, and do not bear the faintest resemblance to the circumstances, relations and subjects discussed in the First Epistle; such a disparity, of course, involves the use of different expressions. Ebrard's attempt also, to prove that the Third Epistle, as being most unlike the First, and the Second Epistle nearly related to the Third, were not written by the Apostle St. John, but by John the Presbyter, is a failure. He discovers in the passages used, allusions, intentional reminiscences, and actually citations, and acknowledges the Author's independence neither in the passages given above, nor "in the striking circumstance" that he uses at 2 Jno. 10, εἴ τις instead of ἐάν τις, and that "at 3 Jno. 11 he reproduces Johannean *forms of thought*, in wholly unjohannean *language*." Even Ebrard is compelled to admit the similarity of the Second Epistle to the First, both as to the identity of the doctrine taught, and the form of its expression.—Under these circumstances it seems impossible to deny the Apostolic and Johannean origin of these Epistles. They were both written by one and the same author, by an independent man, and the Second Epistle necessitates us to go back to the author of the First, while there is at least nothing in the Third to prevent such a mode of procedure.

§ 6. DATE OF THE EPISTLES.

One thing is clear: the two Epistles were written at about the same time. It cannot be inferred from the affinity of the Second Epistle with the First, that the former was composed after the latter, as Ebrard alleges, since only the identity of the Authors is established, but not the use of the First in the Second. Nor can any inferences be drawn from the First Epistle not being mentioned (S. G. Lange), from the more vigorous spirit of the Second Epistle (Eichhorn), from the youthful fire in the *rigoristic* saying at 2 Jno. 10, 11. (Knauer).—But they were probably written about the same time as the First, since the circumstances of the times are probably identical in all three Epistles.

§ 7. PLACE WHERE THEY WERE WRITTEN.

Probability points to Ephesus, as the place where they were written, before a tour of visitation (Eusebius, Hist. Eccl., III., 23; Lücke, Huther, Düsterdieck).

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§ 8. LITERATURE.

See Introduction to the first Epistle. § 10. Also the following:

J. Sommelius, *Isagoge in 2 et 3 Joh. Ep.* Land. 1798.

J. Rambonnet, *De sec. ep. Johannea*, Traj. 1818.

C. A. Heumann, *Commentar über den dritten Brief des Johannes*, Helmstädt. 1778.

[Augustine Marlorate, 4to. 1588.

William Jones, on the Second and Third Epistles of John, in the *Commentary on Philemon, etc.* Folio. London, 1635.

Samuel Smith, *Exposition of the Second Epistle of St. John.* 1663.

F. D. Maurice, on the 2d and 3d Epistles of St. John. Truth in the woman and the man. Epistles of St. John, 316.

J. B. Carpzovius, *Commentatio in Epistolam, 2 Joannis de charitate et veritate; in Joannis Epistolam tertiam brevis enarratio.* T. Rapolti Opera. 4to. Lips. 1693.—M.]

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COMMENTARY.

THE SECOND EPISTLE GENERAL OF JOHN THE APOSTLE.

(Ἰωάννου β. B. Cod. Sin. Several codices add ἐπιστολή, and others ἐπιστολή καθολική. Several have after Ἰωάννου: τοῦ ἐπὶ στηθοῦς, G: τοῦ ἁγίου ἀποστόλου—τοῦ θεολόγου).

I. THE ADDRESS (vv. 1–3).

The elder unto the elect lady and her children, whom I love in the truth;[1] and[2] not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us,[3] and shall be with us for ever. Grace be[4] with you,[5] mercy, and *peace* from God the Father, and from[6] the Lord Jesus Christ, the Son of the Father, in truth and love.

Verse 1. [[1] German: "Whom I love in truth." So Alford, Lillie.—M.].
[2] B. Cod. Sin.: καὶ οὐκ ἐγὼ; A.: οὐκ ἐγὼ δὲ; G: καὶ οὐκ ἐγὼ δὲ. [The reading of A. may have arisen from a desire to mark the antithesis more strongly.—M.]
Verse 2. [3] μένουσαν is the reading of B. Sin. and most and the best codd. A. reads ἐνοικοῦσαν, but is evidently an interpretation. [German: "which abideth in us."—M.]
Verse 3. [[4] German: "There shall be with you."—M.]
[5] A. omits ἔσται μεθ' ὑμῶν—evidently by a mistake, occasioned by the conclusion of v. 2. B. G. Sin. read ἡμῶν which is also occasioned by v. 2.
[6] G. K. Sin. insert before Ἰησοῦ the word κυρίου; this addition, as well as the exchange of the preposition παρὰ for ἀπὸ are probably transcribed from the beginnings of the Pauline Epistles.

EXEGETICAL AND CRITICAL.

The address proper. V. 1. **The elder**, ὁ πρεσβύτερος; the definite Article notes a person, the word without the Article would give prominence to his official position. That John the Apostle is meant we have endeavoured to prove in the Introduction § 5. Thus Peter also calls himself, in an exhortation addressed to presbyters, συμπρεσβύτερος. (1 Pet. v. 1).

To the elect lady, ἐκλεκτῃ κυρίᾳ; these words have been very differently explained. Grammatically they present a perfect analogy to 1 Pet. i. 1: ἐκλεκτοῖς παρεπιδήμοις, to elect strangers; κυρίᾳ therefore cannot well be taken as a proper name, which would require as at v. 13, and 3 Jno. 1: Γαίῳ τῷ ἀγαπητῷ,—κυρίᾳ τῇ ἐκλεκτῇ Cf. Phil. i. 2. Rom. xvi. 5, 8, 9, 10, 12, 13 etc. To what purpose is it that κυρία was a female proper name, as may be seen in *Gruteri inscript.* p. 1127. N. xi., and that this was maintained by Athanasius, and later by Benson, Heumann, Bengel, Krigele (*de κυρία Joannis*, Lips. 1758). S. G. Lange, Carpzovius, Paulus, de Wette, Brückner, Lücke, Düsterdieck and others? Düsterdieck and Lücke notice a certain irregularity and inconsequence, which is not explained by but consists in the adjective preceding the noun, as long as κυρία is treated as a *nomen proprium*. But the difficulty is even greater in treating ἐκλεκτή as a proper name, as is done by de Lyra, Cappellus, Wetstein, Grotius and al. For the sister, v. 13, is also called ἐκλεκτή.—But how are we to take the *elect lady*? The context requires us to think of an individual: the ἐγὼ of the writer answers to the σύ of the person addressed (vv. 1, 4 sq.); she as a mother with her children is mentioned (vv. 3, 6, 8, 10, 12); her sister and her sister's children salute her (v. 13). Epictetus (cap. 62) observes that: αἱ γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν ὑπὸ τῶν ἀνδρῶν κυρίαι καλοῦνται. Huther is wrong in saying that the term κυρία does not answer to the German *Frau* [=the English *Mistress*, the word used to address married ladies—M.], but to the German *Herrin* [= the English Mistress or lady of the house—M.]; for *Frau* is the feminine of *fro*, the Master, (*Frohndienst, Frohnveste, Fronleichnam*), and *Frau* =*Herrin* (see Jütting, *Biblisches Wörterbuch* 1864, s. v. *Frauenzimmer* p. 61 and s. v. *Frohnvogt* p. 65); nor need that author designate κυρία only as *a polite form of address*, nor Düsterdieck pronounce it a *title* only suited to *worldly politeness*. It may just as well be taken as the standing designation of an esteemed woman, and it is neither unworthy of a Christian, nor of an Apostle to call a church-member, according to a prevailing usage, "*Frau*" (lady or mistress) = κυρία, so

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Luther, Piscator, Beza, Heidegger, Rittmeier, *de electa domina*, Helmst. 1706), Wolf, Baumgarten-Crusius, Sander and al.; a Lapide reports her to have been called Drusia or Drusiana. Carpzovius supposes that Martha, the sister of Lazarus, is the person addressed; Knauer (*Studien und Kritiken*, 1838, pp. 452–458), suggests Mary, the mother of the Lord—but all these views are wholly untenable. It is true, that unfortunately the name of the person addressed is not given in the address, so that one might almost feel inclined to take κυρία as a proper name. But the name of the person addressed might be wanting just as well as that of the writer; the messenger may and probably did make up for such omission.—But the circumstance that this "note" (*Handbillet*-Augusti) found its way among the Catholic Epistles, should not occasion any difficulty. Just as well as the third Epistle to Caius; it is no more unworthy of the Canon than St. Paul's Epistle to Philemon; the individual, also a woman, is worthy of due regard and consideration; I confine myself to making mention of Priscilla (Acts xviii. 2, sq.; 26, sq.; Rom. xvi. 3, sq.).—It is far more hazardous to understand κυρία to signify the Christian Church in general, or some particular congregation; the former is recommended by Jerome, the latter by the Scholiast I.; they are followed by Calov, Hofmann (*Weissagung und Erfüllung* II., p. 321; *Schriftbeweis*, I., p. 226, sq.), Hilgenfeld, Huther and al. Serrarius guessed Corinth, Whiston argued for Philadelphia, Whitby for Jerusalem, the mother of all Churches, and Augusti for Jerusalem, because founded by the Lord Himself, though such a "*note*" would certainly be less suited to a Church than to an individual church-member. Hammond has the curious notion that κυρία is=*curia*, *ecclesia*, and Michaelis, that it designates the Church assembled on the Lord's day. But wholly unfounded, and devoid of all possibility of proof is the hypothesis of Besser and al., that κυρία is the ἐκκλησία to which 3 Jno. 9, was written, and that the 2d Epistle of John is the one there referred to. Hofmann adverts to the Church being called νύμφη and γυνή in the Apocalypse, to שׁוּלַמִּית and שְׁלֹמֹה, and to ἡ ἐν Βαβυλῶνι συνεκλεκτή (1 Pet. v. 13). Huther also rightly observes in opposition to Ebrard, that the Church, which in respect of Christ is an obedient handmaid, may be considered both in her subordinate relation to Christ and in her superior relation to individual members, and as such be described as κυρία by the side of κύριος; but that v. 12 requires us to understand a single congregation and not "*all orthodox Christendom*" (Hilgenfeld), and that our Epistle is not an Encyclical. But in that case the address ought to have given the name of that congregation. Nor would ἐκλεκτή exactly suit κυρία=ἐκκλησία; for ἡ ἐν Βαβυλῶνι συνεκλεκτή is somewhat different, and, in juxtaposition with and as distinguished from ὁ Μάρκος, can hardly designate the Church in that place (see Fronmüller on 1 Pet. v. 13, in this Commentary). The relation indicated at Gal. iv. 26: ἥτις ἐστὶν μήτηρ ἡμῶν, can hardly have been applied here to a single congregation, so that it might be called κυρία. After all that has been said, the choice lies between κυρία as a *nomen proprium*, or κυρία=lady. [Among recent English commentators, Alford takes the former view, while Wordsworth elaborates the interpretation, according to which κυρία is a Church.—M.].

And her children (τοῖς τέκνοις) should be taken literally; a family is always an important circle of men! But if κυρία is construed as a Church, the children designate Church-members.

Further particulars. vv. 1, 2.

Whom I love in truth.—Οὓς after τέκνα imports sons, but does not exclude daughters, the κυρία had sons and daughters, but more sons than daughters; hence it would have been improper to say τοῖς υἱοῖς, as Huther maintains, who, if κυρία designates a Church, refers to Gal. iv. 9 (τεκνία μου—οὕς), Matth. xxviii. 19 (τὰ ἔθνη—αὐτούς), passages which fully justify the given explanation, and prove that τέκνα need not be sons only (de Wette and al.); nor does οὓς refer to κυρία and her children (Beza, Bengel, Sander [al.]). Ἐγώ emphatically asserts the Apostle's personal relations to that family-congregation; that which makes that family-congregation the object of the Apostle's love and of that of all believers, implies the reason of this Epistle and its importance. Though ἐν ἀληθείᾳ along with ἀγαπῶ should be construed adverbially, yet it signifies more than: "in sincerity," for it denotes also Christian love. Bengel: "*Amor non modo verus amor, sed veritate evangelica nititur.*" Lücke: "It designates genuine Christian love." Ebrard: "I love thee with that love which is love in truth," cf. i. Jno. iii. 18, 19. The additional clause has respect to objective truth (Düsterdieck, Huther 2d ed.).

And not I only, but also all who have known the truth.—Bengel pointedly observes: "*communio sanctorum.*" He assumes in his own case, as well as in the ἀγαπᾶν ἐν ἀληθείᾳ, the ἐγνωκέναι τὴν ἀλήθειαν. The term πάντες must not be restricted to Ephesus and its environs, the supposed place of writing (Grotius, de Wette and al.), but only to those who were acquainted with the κυρία and her children (Lücke), yet so that those, who afterwards might get acquainted with her, are included. The restriction lies not in the word itself, but in the *situation* (Ebrard). It is not necessary to think here of only one Church (Huther).—The reason of this love is stated in

VER. 2. **For the truth's sake, which abideth in us.**—Ἡμῖν designates the persons loving and beloved, (Huther); it must not be altogether construed in a general sense or applied, as if by implication, to the persons specified in v. 1 (Bede, Düsterdieck and al.). This is also the ground of the definition of ἀγαπᾶν ἐν ἀληθείᾳ and of believers as οἱ ἐγνωκότες τὴν ἀλήθειαν (v. 1), not as Huther maintains, in πλάνοι (v. 7). The common life-sphere is just ἡ ἀλήθεια, and moreover not only that which is objectively sure, but also that which subjectively is securely kept. In order to note the former point, the Apostle adds:

And shall be with us forever.—The reason why the Participle, instead of being followed by a further participial sentence, is here followed

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by the *Verb. finit.*, is the writer's intention to give greater prominence to this thought. Winer, p. 600. The Future is not the expression of a *wish*, as Grotius, Lücke, Ebrard and others suppose, but the confident assertion of certain duration. Hence εἰς τὸν αἰῶνα must not be restricted to the duration of the life of the persons interested (Benson and others). Μεθ' ἡμῶν denotes the objectivity of Divine truth as well as our subjectively developed activity. Cf. Jno. xiv. 16; 1 Jno. ii. 20, 27; especially Matth. xxviii. 20. Hence ἐν and μετὰ must not be taken as substantially equivalent (Winer, p. 430), since ἐν notes the subjective side, and μετὰ also the objective side.

The *greeting*. v. 3. **There shall be with you.**—Singular, and proof that we have not to deal here with the imitation of a forger; who would have adhered to usual and current forms of expression, like the addition ἐν ἀληθείᾳ καὶ ἀγάπῃ, here Future; it is qualified by the preceding words with which it is connected. It is not=ἔστω, but *votum cum affirmatione* (Bengel); the certainty of the expectation excels the wish of the greeting.

Grace, mercy, peace.—1. Tim. i. 2; 2 Tim. i. 21 have also χάρις, ἔλεος, εἰρήνη.—Χάρις is free grace, which, without any merit on the part of man, lovingly condescends to men and denotes the thoughts of peace in the paternal heart of God, the *mind* of Him who is Love (Rom. iii. 24; Eph. ii. 4–10); ἔλεος describes the mercy which energetically lays hold of, and enters into the *misery* of man (Luke x. 30–37), and denotes the *act* of love; εἰρήνη is the *gift* of love, the effect of χάρις and ἔλεος. [Trench, *Synonyms of the New Testament*, p. 225: "Χάρις has reference to the sins of men, ἔλεος to their misery. God's χάρις, His free grace and gift, is extended to men, as they are guilty, His ἔλεος is extended to them, as they are miserable. The lower creation may be, and is, the object of God's ἔλεος, inasmuch as the burden of man's curse has redounded also upon it (Job. xxxviii. 41; Ps. cxlvii. 9; Jonah iv. 11), but of His χάρις man alone; he only needs, he only is capable of receiving it. In the Divine mind, and in the order of our salvation as conceived therein, the ἔλεος precedes the χάρις. God so *loved* the world with a pitying love (herein was the ἔλεος) that He *gave* His only-begotten Son (herein the χάρις) that the world through Him might be saved: cf. Eph. ii. 14; Luke i. 78, 79. But in the order of the manifestation of God's purposes of salvation the grace must go before the mercy, the χάρις must make way for the ἔλεος. It is true, that the same persons are the subjects of both, being at once the guilty and the miserable, yet the righteousness of God, which it is just as necessary should be maintained as His Love, demands that the guilt should be done away, before the misery can be assuaged; only the forgiven can, or indeed may, be made happy; whom He has pardoned, He heals; men are justified before they are sanctified. Thus in each of the Apostolic salutations it is first χάρις and then ἔλεος, which the Apostle desires for the faithful (Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2, etc.); nor could the order of the words be reversed."—M.].—This might be wanting soonest, since the χάρις of the Almighty, of course, cannot remain idle; see Tit. i. 4; Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2. But it is just χάρις which is omitted in Jude 2 (ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη), since these two, with respect to εἰρήνη, belong together. But the order is established. Bengel observes very well: "GRATIA *tollit culpam*, MISERICORDIA *miseriam*, PAX *dicit permansionem in gratia est misericordia*." [Alford: "Εἰρήνη is the whole sum and substance of the possession and enjoyment of God's grace and mercy; cf. Luke ii. 14; Rom. v. 1; x. 15; Jno. xiv. 27; xvi. 33."—M.].

From God the Father, and from Jesus Christ the Son of the Father.—The employment of παρὰ instead of the ἀπὸ commonly used in the Pauline writings, points to the independence of our author; and so does the circumstance that the pronoun ἡμῶν is omitted after πατρός. Thus, in this connection, God is to be taken primarily as the Father of Jesus Christ, especially since the words τοῦ υἱοῦ τοῦ πατρός are annexed, and the Sonship is rendered peculiarly prominent, also since the preposition παρὰ is repeated, as denoting the Divine nature and character of the object desired by the Apostle, whereas ἀπὸ denotes only their procession from God; παρὰ designates them as the gifts *of God*, ἀπὸ as Divine *gifts*. Cf. Winer, 382 sq. Note should also be taken here of the independence of the Son by the side of the Father, as importing their equality.

In truth and love.—Also a peculiar addition; it belongs to ἔσται μεθ' ὑμῶν, the preposition ἐν denoting the two life-elements (Huther) of believers, in which the Divine exhibitions of grace, mercy and peace have to be received and enjoyed (Düsterdieck); these words contain also a reference to the contents of the Epistle (Bengel, Ebrard). Hence it is wrong to join ἐν ἀληθείᾳ καὶ ἀγάπῃ with τοῦ υἱοῦ τοῦ πατρὸς, as if it were=*filio verissimo et dilectissimo* (Barth. Petrus), or to explain *ut perseveretis vel ut crescatis* (a Lapide), or like Grotius: *per cognitionem veri et dilectionem mutuam, nam per haec in nos Dei beneficia provocamus, conservamus, augemus;* for ἐν is not= *per*, and *our* conduct is not the reason of the χάρις etc. (Huther).

DOCTRINAL AND ETHICAL.

1. God is primarily the Father of Jesus Christ, and Christ the Son of God, and it is not until we are in Christ, that he is our Father, and we are His children.

2. By the side of the Personality of the Father the Personality of the Son is a fundamental view.

3. The grace of God is the ground of our peace.

4. Our peace is the end and aim of the Divine grace and mercy.

5. All true love rests upon the truth of revelation.

6. Love with its all-embracing power is coextensive with truth.

HOMILETICAL AND PRACTICAL.

Love is truth, and truth is love!—Truth and love are the fundamental elements of the Chris-

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tian life. Peace is really nothing but the health of the soul.

Starke: In Christ there is neither male nor female.—Caution is needed, not to call any man elect, of whose true and firm faith we are not sufficiently convinced.—The abuse of titles should be abolished; but their right use should be preserved; honour to whom honour is due!—What! each and every person are not to be allowed to read the Holy Scriptures? and yet the Holy Spirit caused a special Epistle to be written to a pious matron and her children!—Preachers ought to pasture sheep and lambs, to teach great and small, in various ways, the ways of the Lord. —It is a rare example to meet a whole family of pious people.—A hireling loves the sheep for the sake of their fleece; but a true shepherd only for the truth's sake, because of God and with self-denial.—Truth is beautiful as such; but it is unprofitable, if it is not, and does not remain, in us.—Truth holds out longest.—Truth is founded on God, it has consequently an eternal root and will never perish. The greeting of Christians is a part of prayer.—None does truly receive peace, unless he have received the grace of God; hence that peace, which is not the daughter of grace, is the offspring of corrupt nature, and a carnal security.—God deems none worthy of peace or grace, who do not deem themselves unworthy of either or both, well knowing, that in virtue of his greatest misery he does not merit any thing, but that he stands in need of mercy. —The grace of God is not with us, unless it be also in us, and be worthily received by us.

Heubner: Love towards a Christian presupposes the knowledge of the truth, and the love of it. But Christ is the truth. For the truth's sake the shepherd should love his flock.—All greetings ought to have a Christian foundation.

Besser: Every pastor is a successor to the office of the Apostles, and according to the Divine right, there is no difference between bishops, and pastors, and parsons. [On this point I beg leave to differ with the Author, although this is not the place to discuss so important a question. —M.]. *Grace*, which removes our guilt, *mercy*, which delivers us from misery, *peace*, into which grace and mercy translate us.

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2. *Exhortation to walk in truth and love.*

vv. 4-11.

4 I rejoiced greatly that I found[1] of thy children walking in truth, as we have re-
5 ceived a commandment from the Father.[2] And now I beseech thee, lady, not as though I wrote[3] a new commandment unto thee, but that which[4] we had from the
6 beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment,[5] That, as ye have heard from the beginning,
7 ye should walk in it.[6] For many deceivers are entered[7] into the world, who confess not that Jesus Christ is come in the flesh.[8] This is a deceiver and an antichrist.[9]
8 Look to yourselves, that we lose[10] not those things which we have wrought,[10] but that
9 we receive a full reward.[10] Whosoever transgresseth,[11] and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine[12] of Christ, he hath
10 both the Father and the Son.[13] If there come any unto you, and bring not this doc-
11 trine, receive him not into *your* house, neither bid him God speed:[14] For[15] he that biddeth him[16] God speed is partaker of his evil deeds.[17]

Verse 4. [[1] German: "That I have found." So Alford, Lillie.—M.]
[2] Instead of ἐλάβομεν Cod. Sin. reads, ἔλαβον, evidently a writing error; A. and others have ἀπὸ, instead of παρὰ; B. omits τοῦ.

Verse 5. [3] A. B. G. K. Sin. γράφων; elsewhere γράφω. The arrangement of A. Sin. is: ἐντολὴν καινὴν γράφων; that of B., al.: ἐντολὴν γράφων σοι καινήν. Might the former have been corrected from 1 Jno. ii. 7? [German: "Not as if I write," better "not as writing," Alford, Lillie.—M.]
[4] Cod. Sin. inserts ἐντολὴν before ἣν.

Verse 6. [5] G. Cod. Sin.: αὕτη ἐστιν ἡ ἐντολή; B. D. K, αὕτη ἡ ἐντολή ἐστιν.
[[6] German: "As ye heard from the beginning, that ye should walk in it." So Lillie and Alford, who supplies however "even" before "as ye heard, etc."—M.]

Verse 7. [7] B. Sin. ἐξῆλθον; A. ἐξῆλθαν; G. K. εἰσῆλθον. [German: "went out," Alford: "went forth." —M.]
[[8] German: "who did not confess Jesus Christ, who cometh in the flesh;" "who confess not Jesus Christ coming in (the) flesh" (Alford), so Lillie, who omits the definite Article before flesh.—M.]
[[9] German: "This is the deceiver and the antichrist." So Alford, Lillie.—M.]

Verse 8. [10] G. K.: ἀπολέσωμεν—εἰργασάμεθα—ἀπολάβωμεν; Cod. Sin.: ἀπολῆσθε (with the correction: ἀπολέσητε)—εἰργάσασθαι (ε)—ἀπολάβητε; thus also A.; but B.: ἀπολέσητε —εἰργασάμεθα—ἀπολάβητε; this is decidedly preferable as the *lectio difficilior* and *mater lectionum*. Bengel, on very slender grounds, recommends: ἀπολέσητε, εἰργάσασθε—ἀπολάβωμεν.
[German: "Look to yourselves, that ye do not lose, what things we have wrought, but that ye receive full reward."—Alford: " . . that ye lose not the things which we wrought but receive reward in full."—Lillie: " . . but receive a full reward."—M.]

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Verse 9. [11] A. B. Cod. Sin.: προάγων; G. K.: παραβαίνων. The former reading is supported by the versions with the variations: *præcedit, procedit.*
[German: "Every one that progresseth;" Alford: "goeth before you." . . .—M.]
[12] A. B. Cod. Sin. omit τοῦ Χριστοῦ, which are perhaps repeated from the former half of the verse [German: "He that abideth in the doctrine;" so Alford.—M.]
[13] B. Cod. Sin.: καὶ τὸν πατέρα καὶ τὸν υἱόν; A.: καὶ τὸν υἱὸν καὶ τὸν πατέρα.
Verse 10. [[14] German: "And do not bid him welcome;" Alford: "Do not bid him good speed;" Lillie: "neither bid him hail." The introduction of the Divine name both in this verse and the next, is avoided by almost all the versions.—M.]
Verse 11. [15] A. B. Cod. Sin.: ὁ λέγων γάρ; G. K. ὁ γὰρ λέγων. The former reading is preferable because of the weight of authority by which it is supported, and also because of its singularity.
[16] A. B. G. Cod. Sin.: αὐτῷ; αὐτὸν is probably an error; there is not sufficient reason for its omission.
[17] The Vulgate (*ed. Sixtin.*) concludes thus: *Ecce, prædixi vobis, ne in diem domini condemnemini (ut in diem—non confundamini).* The words are found in Greek in the Lectiones Velesian. (Tischendorf). They are interpolated.

EXEGETICAL AND CRITICAL.

VER. 4. *Joy in* [*the lady's children*—M.] *walking in the truth.* **I rejoiced greatly.**—The Aorist ἐχάρην answers to the Perfect εὕρηκα and notes the time, when he did make the discovery, hence it is not=I rejoice (Luther). The Pauline Epistles begin with similar expressions of joy in the Christian standing of Churches; we have here, however, not an imitation but only the expression of the same Christian mode of viewing things. Cf. Rom. i. 8 sqq.; 1 Cor. i. 4 sqq.; 2 Cor. i. 3 sqq.; Eph. i. 3 sqq.; Phil. i. 3 sqq.; Col. i. 3 sqq.—

That I have found of thy children walking in truth.—The first reference here is to ἐν ἀληθείᾳ v. 3. [Alford: "not only in honesty and uprightness, but in that truth which is derived from and is part of the truth of God in Christ."—M.].—Ἐκ τῶν τεκνῶν σου is not=τὰ τέκνα σου, but should be taken in a partitive sense, though there is no need of supplying τίνας (Beza), as in 1 Jno. iv. 13; Jno. xvi. 17; Matth. xxiii. 34. The omission of the Article before περιπατοῦντας does not import that her other children did not walk ἐν ἀληθείᾳ. Ebrard's remark—"It is a *delicate* way, how the presbyter conceals the *censure* he has to express in a mere limitation of praise"—is overfine, for it cannot be maintained that the same praise of walking in truth could not be accorded to all. Εὕρηκα simply states that the Apostle had found them, but there is here no intimation how he found them, whether accidentally, or in consequence of inquiries to that effect. But περιπατοῦντας denotes sons, whom the Apostle was more likely to encounter on his missionary journeys than daughters; hence the reference seems to be rather to an accidental meeting. Lücke, not without some ground (v. 12), thinks that he met the children without their mother, elsewhere than in the family. Bengel: *Hos liberos in domo materteræ eorum invenerat Johannes*, v. 13. But this uncertainty does not favour, as Huther thinks, the hypothesis of a Church, but [rather] that of a lady.—On περιπατεῖν ἐν ἀληθείᾳ, denoting not only the Christian state, but true, vital Christianity, see 1 Jno. i. 6, 7; ii. 6; cf. 3 Jno. 3, 4; Jno. viii. 12.—

According as we received commandment from the Father.—The clause introduced by καθὼς expressly refers to objective Divine truth, as the ground of Christian walking. Ebrard falsely understands καθὼς in the sense of "even as we," and turns the thought "even as we have (indeed) a command from the Father (that we should walk in the truth)." But the clause in question should not be taken argumentatively, but as an apposition and explanation. Ἐντολὴν does not refer to the commandment of brotherly love (Lücke), but denotes the περιπατεῖν ἐν ἀληθείᾳ taken as ἐντολή (de Wette, Huther, Düsterdieck).—On παρὰ τοῦ πατρός see v. 3. The interpretation of Oecumenius that Christ is here referred to as the Father of believers cannot be upheld by Is. viii. 18; Hebr. ii. 13. But the mediation of Christ is to be supplied [Huther—M.].

Reference to ἐν ἀγάπῃ (v. 3). vv. 5, 6.

VER. 5. **And now I beseech thee, lady.**—Καὶ νῦν as in 1 Jno. ii. 28. The connection is not temporal but logical, and moreover with the whole of v. 4, not with the subordinate clause beginning with καθὼς only (as Düsterdieck thinks); nor does it belong to ἐρωτῶ in order to mark the point of time. On ἐρωτῶ Schlichting says: "*blandior quædam admonendi ratio;*" Düsterdieck calls it an entreaty with a reference to the inviolable authority of the Divine law of love. Hence the Apostle adds:

Not as writing to thee a new commandment, but that which we had from the beginning.—Cf. 1 Jno. ii. 7: **that we should love one another.**—Ἵνα ἀγαπῶμεν ἀλλήλους, as the object of ἐρωτῶ, indicates its end and aim. Hence it does not describe or specify the substance of ἐντολή (Baumgarten-Crusius).

VER. 6. **And this is love, that we should walk according to His commandments.**—Ἀγάπη is left undefined and nothing is said beyond its being exhibited in our walking according to the commandments of God; so that the reference is neither to love to the brethren (Benson), nor to love to God (Grotius, Carpzov., and al.), but to love in general, as in 1 Jno. iv. 7, 16 sqq.—This is the view of most and the best commentators. The end of all the commandments of God regulating the conduct of men, is love; hence ἵνα, as at 1 Jno. v. 3. Hence also κατὰ τὰς ἐντολὰς αὐτοῦ, is here followed by ἐντολή in the Singular, as denoting their unity.

The commandment is this,—cf. 1 Jno. iii. 22, 23; it is further described as to its contents.

As ye heard from the beginning, as in v. 5. It is not a secondary aim of the commandment, as such (de Wette, Lücke).

That ye should walk in it.—Ἵνα denotes the aim and scope; ἐν αὐτῇ refers to ἀγάπῃ which should be supplied; for ἐν ἐντολῇ περιπατεῖν does not occur, and would be an intolerable tautology (against Sander). Thus the Apostle describes the identity of love, especially of brotherly love, and of obedience to God; both stand and fall together.

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Description of the false teachers: v. 7.

For many deceivers.—Ὅτι grounds the reason of this exhortation to brotherly love on the Apostle's fear of its being marred by the influence of false teachers (Huther). But ὅτι is not governed by ἐρωτῶ σε (Lücke, Ewald), nor should there be mentally repeated ἐρωτῶ σε (de Wette), nor should any thought be supplied, *e. g.* "seeing that ye have the true Christianity, I have to warn you, for" (Heumann), or "*hoc non temere dixi, nam*" (Beza); nor does ὅτι introduce a protasis, followed by v. 8 as apodosis (Grotius, Carpzov), wholly unlike the Johannean diction. Bengel's remark also is wrong: "*ratio cur jubeat retinere audita a principio.*" The love required (vv. 5, 6) rests on the truth (v. 7), and the ἐντολή (v. 6) embraces also the truth (v. 7, Düsterdieck). Cf. vv. 1–3, and 1 Jno. iii. 23, 16. The false teachers are called πλάνοι on account of their influence and effect on believers. 1 Jno. ii. 26; 1 Tim. iv. 1.

Went out into the world.—1 Jno. ii. 19; iv. 1; **Who do not confess Jesus Christ coming in flesh.**—Οἱ μὴ ὁμολογοῦντες denotes that whereby, or how these are πλάνοι. Winer, p. 146. But Winer (p. 405) errs in assuming a genus on account of μή: all those who do not confess, *quicunque non profitentur.* If we had οὐχ it would be equal to: οἱ ἀρνούμενοι. But the reference here is not to simple, open denial, but to a contradicting, which by various turnings and twistings, evades and endangers the definite confession. Cf. 1 Jno. iv. 2, 3. Ἐρχόμενον ἐν σαρκί is different both from ἐληλυθότα (1 Jno. iv. 2), and from ὁ ἐλθών (1 Jno. v. 6). The Present denotes the thought *per se* "without any reference to time" 1 Cor. xv. 35 (Düsterdieck), "separate from all consideration of time" (Huther); so also Lücke, de Wette, Sander and al.—This may intimate that the false teachers denied the *possibility* of the Incarnation (Lücke). Bengel (*qui veniebat*) is beside the mark, for 3 Jno. 3, where the Participle Imperfect is clearly indicated by ἐχάρην, is not apposite here; and so is Oecumenius, who *per enallagen temporis* suggests the second advent of Christ.

This is the deceiver and the antichrist.—Οὗτος refers to οἱ μὴ ὁμολογοῦντες, and expresses plurality (πολλοὶ πλάνοι) in unity: ἐστιν ὁ πλάνος; it is a transition from the Plural to the distributive Singular; Winer, pp. 186, 654. The words καὶ ὁ ἀντίχριστος give prominence to a further characteristic of πλάνος (Huther); we must not say, however, that the πλάνος is in reality only in the many that have the πνεῦμα πλάνης (Lücke, Huther); but he is personally behind the many, who are his forerunners. Cf. 1 Jno. ii. 18, 22.

Warning against the false teachers. vv. 8, 9.

Ver. 8. **Look to yourselves,** βλέπετε ἑαυτούς. They are to consider what would be the loss entailed upon themselves by being deceived, viz., the loss of fellowship with the Father and the Son, the loss of truth and love. Bengel's explanatory clauses "*me absente*" would be in point, if we had here: βλέπετε ὑμεῖς ἑαυτούς, as in Mark xiii. 9. Moreover they themselves had to look to themselves, even though the Apostles were present.

That ye do not lose.—Ἵνα μή denotes the end and aim of their precaution. Matth. xii. 16; xxvi. 5; Luke xviii. 5; John vii. 23; 1 Cor. xvi. 10. The object is to avoid a loss, even a loss on the part of the readers. But of what?

What things we have wrought.—The Apostles of Jesus Christ had done, wrought and accomplished something by their labours and preaching, even a possession of truth and love with their fruits (ἃ εἰργασάμεθα), which possession will be lost, if they give ear to false teachers (Düsterdieck, Huther). This a bold self-testimony (1 Jno. i. 3; iv. 6). It is unnecessary to add ἐν ὑμῖν, as Lücke thinks, for the context supplies it. The first person does not require us to understand that the Apostle must have converted the children of the κυρία; he only includes himself in the number of the Apostles and genuine witnesses of Christ, whom he opposes to the recipients of their preaching, without determining through whose instrumentality the children of the κυρία were converted; but the teachers and their hearers are not taken together.

But that ye receive full reward.—Μισθός denotes the blessing of truth and love in one's own heart, in life with its joys and sorrows, and in eternity; μισθὸν πλήρη is the full reward, uncurtailed, as it falls to the lot of perfect fidelity (Huther, Düsterdieck); it is not=πολὺν (Carpzov), nor is it said that they had only received it in part, and that they were to receive it fully in eternity (Grotius, Ebrard), for this fulness is relative; there is even here on earth a full reward, a full peace, a full παῤῥησία, etc., in conformity to the relations of this present time. But Bengel rightly observes: "*nulla merces dimidia est, aut tota amittitur, aut plena accipitur,*" but his next remark is irrelevant, viz., "*consideranda diversitas graduum in gloria;*" for the blessed have their full reward on the lowest grade. But ἀπολάβητε designates the receiving as a gift, a present (Col. iii. 24; Gal. iv. 2; Luke xvi. 25). Taking all the verbs in the first person, weakens the thought as much as taking them all in the second person (see Apparatus Crit. Note 10); in the former case the teachers and hearers are taken together, in the latter the teachers are wholly excluded, and the delicate touches, the Apostle's right of warning them, and the weight of the Apostolical warning are all lost.

Ver. 9. **Every one that progresseth and abideth not in the doctrine of Christ.**—This describes him who does not receive the full reward, of whom they are warned, whereby they lose the reward. Ὁ προάγων and μὴ μένων designate the same persons, positively and negatively. Προάγειν denotes a progression, a going before, which in the opinion of the προάγων is the reaching of a higher degree of knowledge, a decided progress, but in reality is a departure from the truth, ἐν διδαχῇ τοῦ χριστοῦ, a going beyond the limits of Christian doctrine. Huther errs in seeing here an ironical allusion (Düsterdieck); it is a bitter truth of the actual fact. On προάγειν cf. Matth. xxi. 9; 1 Tim. i. 18; v. 24. On the characteristics of those who know and learn without knowledge, see 2 Tim. iii. 7. The *lectio rec.* παραβαίνων, passing by, τὴν διδαχὴν (according to Matth. xv. 3), or ἐκ τῆς διδαχῆς (Acts i. 25), and the exposition: "ἀπάγων ἑαυτόν" (Oecumenius), are clearly untenable; and in the variation of the Vulgate *recedit* instead of *præcedit*, it is more pro-

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bable that the former arose from the latter, than that the latter arose from the former. St. Paul also insists upon the *μένειν*, 2 Tim. iii. 14; i. 13; Tit. i. 9.—Ἡ *διδαχὴ τοῦ χριστοῦ* signifies that Paul calls the *ὑγιαίνοντες λόγοι* (2 Tim. i. 13); the Genitive is subjective (Düsterdieck, Huther al.). Agreeably to constant usage (Matth. vii. 28; xvi. 12; xxii. 33; Mark i. 22; iv. 2; xii. 38; Acts ii. 42; v. 28), it cannot be the Genitive of the object (Bengel, Lücke, Sander, al.). Cf. Jno. viii. 31: *μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ*. It is the doctrine which Christ Himself brought and taught and caused to be propagated by His Apostles. But, of course, the principal part of its contents, is Christology.

Hath not God.—cf. 1 Jno. ii. 23; v. 12.—Truth, life and God are inseparable.

He that abideth in the doctrine hath both the Father and the Son.—The same thought, not only repeated positively, but completed by the addition of *καὶ τὸν υἱὸν*, as in 1 Jno. ii. 23. [Alford: "The order in the text is the theological one, the Father being mentioned first, then the Son. That in A. etc. is the logical and contextual one, seeing that the test is, abiding in the doctrine of Christ. Thus he has Christ, and through Him, the Father: which of the two is original, it is impossible to decide."—M.].

Warning against fellowship with the false teachers. vv. 10, 11.

Ver. 10. **If any cometh to you.**—Εἴ τις ἔρχεται shows that the case supposed actually existed. Winer, p. 307. Ἐὰν with the subjunctive denotes a possibility. There is hence no occasion for surprise, as if this were unjohannean (de Wette, Ebrard), since it cannot be unjohannean to suppose a case as actually existing. Πρὸς ὑμᾶς, as in 2 Tim. iii. 6, refers to the forwardness of the false teachers and their calculating on the greater receptivity and mouldableness of women.

And bringeth not this doctrine.—Καὶ adds the capacity and character in which such persons come, not as soliciting aid, as necessitous persons, but as false teachers (Bengel: *quasi doctor aut frater*). The use of *οὐ φέρει*, instead of *μή*, also shows that the case mentioned is actually true, and imports the simple denial of *φέρειν*. Similar is *φέρειν κατηγορίαν*, Jno. xviii. 29 (Acts xxv. 7). It is unnecessary to supply here that the contrary doctrine is brought (de Lyra), and that the true doctrine is disputed (Tirinus); this is self-evident from 1 John iv. 2, 3. Ταύτην τὴν διδαχὴν is τὴν διδαχὴν τοῦ χριστοῦ. *Non de iis, qui alieni semper fuerunt ab ecclesia* (1 Cor. v. 10), *sed de iis qui volunt fratres haberi et doctrinam evertunt* (Grotius).

Receive him not into (your) **house.**—On the above supposition the point in question is not an act of *φιλοξενία* (Heb. xiii. 2; Rom. xii. 13); for the reference is not to the necessitous. The injunction simply bears upon the false teachers not being received into the house (*αὐτὸν εἰς οἰκίαν λαμβάνειν*), on account of the danger *per se*.

And do not bid him welcome, which was unavoidable if they were received into the house; the two circumstances should be taken together; for while the former would be dangerous, the latter would be untrue; *χαίρειν*, joy, good speed, prosperity, cannot be said to the false teacher; only to *ὁμοτρόποις* and *ὁμοπίστοις* is due the Christian, fraternal greeting, in its deeper import (Oecumenius, Calov, Bengel, Lücke, de Wette, Huther, Düsterdieck and al). This *χαίρειν μὴ λέγετε* must therefore not be limited to the *salutatio* as a conventional form of politeness (Clemens Alex.), or as an expression of friendship (Grotius), or be taken quite generally: *velut hic Joannes omne colloquium, omne consortium, omne commercium cum hæreticis* (a Lapide), or applied to excommunication (Vitringa, *de syn. vet.* p. 759); nor must it be referred to the *κρίσις* which was necessary only at that time (Lücke), nor must it be construed, according to the now prevailing loftier view that man, all his errors notwithstanding, remains man and an object of esteem and love, as an act of intolerance which may have been justifiable at that time (de Wette), or be charged to the fiery temperament of the Apostle, according to the notices contained in Luke ix. 54 and Euseb. Hist. Eccl. III. 28; IV. 14. The reference is simply to the cultivation of personal acquaintance and fraternal intercourse with the false teachers; this is, and continues to be, forbidden; brotherly love in its depth, truth and blessedness has its limits. Hofmann, *Schriftbeweis* II. 2, p. 339.

Ver. 11. **For he that biddeth him welcome, partaketh in his deeds, the evil ones.**—Γὰρ gives the reason of the injunction; in the words *ὁ λέγων αὐτῷ χαίρειν* the Apostle gives prominence to the one point which is closely connected with the other: *αὐτὸν εἰς οἰκίαν λαμβάνειν*. The clause *κοινωνεῖ τοῖς ἔργοις αὐτοῦ* shows that we have here not simply an outward conventional form of politeness, but an "inward relation of communion" (Huther), which is fostered. The *ἔργα τὰ πονηρά* are primarily acts of communicating false doctrine, but secondarily also the whole ethical conduct connected with it, which injures God, Christ, the Church, the truth, individual communities, believers and their souls.

DOCTRINAL AND ETHICAL.

1. The knowledge of the truth from God is acquired in the way of obedience to the will of God (v. 4).

2. The law of God should only be viewed as the revelation of His love, and as it originates in love, so it impels to love (vv. 5, 6).

3. The acme and ground of all error is the denial of the Incarnation of Christ (v. 7). He that breaks with Christ come in the flesh and as the Son of man ever the Coming One, breaks brotherhood with believers and forces them to break brotherhood with him. Besser truly says: "The doctrine *of Christ* is through and through *from Christ*. 'It is I,' is the fundamental theme of the Gospel, preached by Himself and the holy Apostles, from beginning to end." Believing Catholics, Lutherans, Reformed, United, are brethren and remain brethren, because they are living Christians, the children of God and coheirs with Christ. But he ought hardly to have used this passage for the purpose of warning against the union nor to have said: "Yes, people reverse the meaning of John and are perchance afraid to hold private intercourse with manifest blasphemers and revilers of the Divine truth, perhaps to take coffee with them, but—

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alas! *our* table has become more holy to us than *God's* table." For these things occur, inside the same communion, every where and at all times, if instead of putting blasphemers, he had said: hypocrites or adulterers.

4. False teachers corrupt not only the christological truth, but also the work of the Church and the salvation of individual church-members (vv. 7, 8).

5. The promised reward is not a merit of good works, but a consequence of Divine appointment, and a communicated gift (v. 8).

6. True progress is only possible in the maintenance and on the foundation of Christian truth (v. 9). For men come short not so much in the desire to be furthered, as in the judgment as to what constitutes true progress, and what is the true mode of progressing. A striving forward with a good conscience will always be a diligent and faithful road-maker bridging over the chasm between himself and signal successes, by the most faithful and scrupulous discharge of duty.

7. In the converse among Christians love must not be practised at the expense of truth and truthfulness (vv. 10, 11), nor must the truth be spoken at the expense of love!

HOMILETICAL AND PRACTICAL.

Compare Doctrinal and Ethical.

Starke:—Preachers should rejoice most when they see that young children are well trained, grow in grace and make the beginning of their wisdom in the fear of the Lord.—Christians have also their joy in the world, though not of the world.—Godly children are their parents' joy, the ornament of the Church and the joy of all godly people. Young plants of righteousness look more beautiful in the garden of the Lord, than old trees on the point of decaying.—Truth is not only to be investigated and meditated upon, but it must be practised, and men should walk in it.—A preacher should not always use severity and earnestness, but also lenity and gentleness, not command but entreat his people to become godly.—Whenever thou lackest the mind to follow, thou art wont to cry: it is a novelty! Thou utterest a falsehood! Hear what St. John says: To love, which contains all the commandments, has been from the beginning.—Christianity needs no new commandments, but it requires the constantly renewed inculcation of the old commandments.—It is not enough that the truth be preached, falsehood must also be denounced. The heresies, persecutions and abuses in the Church of God must not cause us to waver, and doubt the truth of the Christian religion, but rather strengthen and confirm us while we are exposed to their danger.—Alas, by nature we all have an antichristian mind and antichrist in our hearts; he who does not know and expel him, will nevermore know or avoid the outward antichrist.—Ye that are wise overmuch and are anxious about unnecessary things, ye that judge and censure every thing, hear what St. John says: "Look to yourselves."—Delightful reward of faithful ministers, if they see in their hearers the fruit of their labour arranged according to the mind of Christ.—The less regard a minister pays to the temporal reward in his office, the more is he faithful, and the greater will be the reward which he shall receive from Christ, the Great Shepherd.—What can a man lack who has God, and what can a man possess who has not God? If none may receive into their houses wicked and false teachers, how much the more ought they not to be introduced into the sheepfold of Christ, which would be like taking wolves among sheep! It is injurious to have fellowship with false people, but still more injurious to open to them the door of our heart; where the first is done, the latter is wont not to be wanting.—Who enters into a pest-house? Do we not flee a bedfellow affected with a venomous disease? Why not likewise a deceiver, a servant of Satan? The opposite takes place in the world: be friendly to everybody except to Christ in His members!—The greetings of Christians should not be merely conventional, but spring from the ground of truth and love.—A Christian should be on his guard not only against his own sins, but also against those of others, of which he may easily and in various ways become partaker.

Heubner:—The children of the same family are not always of one mind; a godly mother may have unbelieving children.—Christian mothers, Christian families are a blessing to the world.—Those also who run already in the Christian course need stirring up.—A Christian's treasure is liable to be lost as long as he continues to live among deceivers and enemies; hence the necessity of foresight, courage and fidelity of vigilance over himself and in respect of temptation: the more precious the treasure, the more carefully should it be guarded. It is slowly acquired, but may be lost at once. The number of those who once had grace and then lost it, will one day appear very great.—John teaches us what we should ask of every one that comes to us, to wit: do you bring Christ with you or not? Reception was denied to a false teacher, because it would have been a token of brotherly acknowledgment; but this was so much the more to be denied, because such reception took place in the name of the Church, and hence would have been a declaration that the whole Church did receive him as a brother. But on that account we need not in a case of emergency deny to such an one our bounden private love.—Love should never be prejudicial to the confession of our faith. Love at the expense of faith, to its injury or with its denial is no love. This commandment was falsely applied in the case of John a Lasco, who having been expelled from England in the reign of Mary, A. D., 1553, was denied reception in Denmark, both he and his congregation (Salig, *Hist. Conf. Aug.* II., 1090).

Besser:—It is an idle speech that Christians and antichristians have one and the same God. "We are believers in one God" is sung in truth by those only who continue: "We also believe in Jesus Christ, His Son and our Lord."

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THE CONCLUSION.

vv. 12, 13.

12 Having many things to write unto you, I would not *write*[1] with paper and ink; but[2] I
13 trust to come[3] unto you, and speak face to face,[4] that our[5] joy may be full. The children of thy elect sister greet thee.[6] Amen.[7]

Verse 12. [[1] German omits "*write*" supplied in E. V.—M.]
[2] ἀλλα ἐλπίζω is the reading of the best and of most Codices, also of Cod. Sin. A. al. read ἐλπίζω γάρ.
[3] πρὸς ὑμᾶς γενέσθαι is the most authentic reading; ἐλθεῖν *lect. rec.* supported by G. K.; Coptic version has ἰδεῖν ὑμᾶς according to 3 Jno. 14.
[[4] German: "mouth to mouth;" Alford, Lillie.—M.]
[5] Cod. Sin. G. K.: Χαρὰ ἡμῶν; A. B. ὑμῶν. The former, on account of 1 Jno. i. 4 is *lectio difficilior*.
Verse 13. [[6] German: "There greet thee the children of thy sister, the elect one." Alford: "These greet thee the children of thine elect sister."—M.]
[7] Ἀμὴν, at the conclusion, is wanting. Cod. Sin. A. B.; Ἰωάννου β'· Others add ἐπιστολὴ, others τοῦ θεολόγου, and still others καθολική.

EXEGETICAL AND CRITICAL.

Breaking off. v. 12.

Ver. 12. **Having many things to write to you.**—His heart is full; he had only written very little of what he had in his heart. Hence it is unwarrantable to see, with Ebrard, in most of these verses, simply citations from the First Epistle.

I would not [write them] **with paper and ink.**—The Infinitive from the preceding clause: πολλὰ ἔχων ὑμῖν γράφειν should, of course, be supplied here. Διὰ χάρτου καὶ μέλανος denotes the written character of his communication; the more common phrase is: διὰ μέλανος—καὶ καλάμου, 3 Jno. 13.—Ὁ χάρτης is the Egyptian papyrus, probably the so-called Augustan or Claudian, for letters; τὸ μέλαν, also 2 Cor. iii. 3, ink made of soot, water and gum; ὁ κάλαμος, the writing reed, probably split (μεσοσχιδής, μεσότομος). Cf. Lücke on this passage. The Aorist οὐκ ἐβουλήθην, from the standpoint of the readers on receiving the Epistle, because he wished to communicate it personally, orally.

But I hope to come to you and to speak [say it] **mouth to mouth.**—The antithesis of γράφειν διὰ χάρτου καὶ μέλανος is πρὸς ὑμᾶς γενέσθαι καὶ στόμα πρὸς στόμα λαλῆσαι; because he hopes for the latter, he has broken off the former; but this does not import that he did reserve part of the doctrine necessary to salvation for oral tradition (Barth. Petrus); for he surely spoke only what he had written in the first Epistle. On γένεσθαι πρὸς ὑμᾶς see Jno. vi. 21, 25; Acts xx. 16; xxi. 17; xxv. 15; 1 Cor. xvi. 10; Jno. x. 35; Acts x. 13=to turn towards a person or place. On στόμα πρὸς στόμα λαλῆσαι, cf. 1 Cor. xiii. 12; Xenoph. *Mem.* II., 6, 32; and פֶּה אֶל־פֶּה, Numb. xii. 8.

That our joy may be fulfilled [filled full].—The aim (ἵνα) is to fill up his own and the readers' joy, and then that of the hearers. Cf. notes on 1 Jno. i. 4. The object of joy is not the personal presence of the Apostle (Bengel), but the full communication of the truth in oral intercourse.

The greetings, v. 13.

Ver. 13. **There greet thee the children of thy sister, the elect one.**—To explain τῆς ἀδελφῆς of a Church, and τέκνα of church-members is not warranted by any thing found here; the reason why the sister herself does not send greetings, may be death, or absence, but "can neither be ascertained, nor is it a proper question" (Düsterdieck *versus* Huther). Bengel: "*Suavissima communitas! Comitas apostoli, minorum verbis salutem nunciantis.*"

HOMILETICAL AND PRACTICAL.

Starke:—Both what the Apostles wrote and what they spoke is the word of God, and we do well to bear this in mind.—A true reader is he, who not satisfied with the written Epistle or the printer's work on paper, suffers the Holy Spirit to write in his heart and thus becomes himself an Epistle of the living God.—It is a blessing of God if we have the opportunity given to us of conferring with friends on matters of importance and of enjoying the benefit of their counsel.—The children of the world imagine that the life of the godly consists in nothing but dejected looks and constant sorrowing; but here applies that saying: as sorrowful, yet always rejoicing.—He is the servant of his belly, but not the servant of Christ, who seeks in his office other joy than the salvation of his hearers.—It is and ever will be a beautiful custom to interchange cordial greetings with friends in Epistles and in other ways, and thus to desire for them all temporal and spiritual prosperity.—Happy are those sisters and brothers who besides being united by the ties of nature, are also firmly united by the tie of Divine grace. For it is eternal grace only, which works alliances of eternal friendship.

Heubner:—With us it is often the opposite; we have much to write and little to speak, when we do meet.—When those who are one in faith, meet and converse together of the grace of God, of which they have made experience, they have a foretaste of heavenly joy.

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THE

THIRD EPISTLE GENERAL OF JOHN THE APOSTLE.

(Ἰωάννου γ in B. and Cod. Sinait. C. adds ἐπιστολή, G. τοῦ ἁγίου ἀποστόλου.)

I. *The Address.*

v. 1.

The elder unto the well beloved Gaius, whom I love in the truth[1].

Verse 1. [1 German: The presbyter to the beloved Gaius, whom I love in truth.—M.]

EXEGETICAL AND CRITICAL.

VER. 1. On ὁ πρεσβύτερος see Introduction § 1. It can hardly be determined whether this Gaius is one of the two or three persons of that name, who are mentioned as friends and companions of Paul in Acts xix. 29; xx. 4; Rom. xvi. 23; 1 Cor. i. 14. Lücke thinks that our Gaius is identical with Gaius of Derbe mentioned Acts xx. 4, Wolf, in his *Curis ad. h. l.*, that the Gaius mentioned 1 Cor. i. 14 is meant here. Others suppose that the Gaius, mentioned Constit. Ap. 7, 46, and appointed by John Bishop of Pergamus, is the one referred to here (Whiston); but this is also purely hypothetical. Nor can it be inferred from v. 8 of this Epistle that Gaius was a presbyter. As John adds to the address the term τῷ ἀγαπητῷ, so he also addresses him as ἀγαπητέ in vv. 3, 5, 11, and superadds as in 2 John 1, the words: ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ (Oecumenius: ὁ κατὰ κύριον ἀγαπῶν ἐνδιαθέτῳ ἀγάπῃ).

HOMILETICAL AND PRACTICAL.

STARKE: Those who wish to be loved of men, must be lovable and worthy of love; this is done, if they give up the love of the world, and love God only.—Truth and love are precious jewels of Christians, which must be linked together and are more ornamental than golden chains. The one cannot exist without the other; truth without love is dead, and love without truth is blind.

The Apostle's joys and sorrows.

vv. 2–11.

2 Beloved, I wish above all things[1] that thou mayest prosper and be in health, even
3 as thy soul prospereth. For[2] I rejoiced greatly when the[3] brethren came and testified
4 of the truth that is in thee,[4] even as thou[5] walkest in the truth.[6] I have no greater
5 joy than[7] to hear that my children walk in truth.[8] Beloved, thou doest faithfully[9]
6 whatsoever thou doest[10] to the brethren, and[11] to strangers; Which have borne witness of thy charity before the church[12]: whom if thou bring forward on their journey
7 after a godly sort, thou shalt do well:[13] Because that for his name's sake[14] they
8 went forth, taking nothing of the Gentiles.[15] We therefore ought to receive[16] such,
9 that we might be fellow helpers to the truth[17]. I wrote unto the church[18]: but Dio-

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10 trephes, who loveth to have the preeminence among them,[19] receiveth us not. Wherefore, if I come, I will remember[20] his deeds which he doeth, prating against us with malicious words[21]: and not content therewith, neither doth he himself receive the brethren, and[22] forbiddeth them that would, and casteth *them* out of the church.
11 Beloved, follow[23] not that which is evil, but that which is good. He that doeth good
12 is of God: but[24] he that doeth evil hath not seen God. Demetrius hath good report of all *men*, and of the truth itself[25]: yea, and we *also* bear record; and ye know[26] that our record[27] is true.

Verse 2. [[1] German: "In all things." So Lillie. "Concerning all things." Alford.—M.]

Verse 3. [2] Cod. Sin. and several minusc. omit γὰρ after ἐχάρην.
[[3] German: "When brethren came." Lillie.—M.]
[[4] German: "And testified to thy truth;" so Alford, Lillie.—M.]
[5] σὺ is emphatic, omitted in A., but inserted in B. C. G. K. Cod. Sin.
[[6] German: "In truth," without the Article; so Alford, Lillie.—M.]

Verse 4. [7] The best authorities read τούτων; ταύτης found only in minusc. and versions, is doubtless a correction.—Some read χάριν instead of χαρὰν. [German: "Greater than this I have no joy, that;" Lillie: "Greater joy than this I have none, to hear;" Alford: "I have no greater joy than this, that."—M.]
[8] A. B. ἐν τῇ ἀληθείᾳ; C. Cod. Sin. al. omit the Article.

Verse 5. [[9] German: "Beloved, thou actest faithfully." So Lillie.—M.]
[10] B C. G. K. Cod. Sin. al. read ἐργάσῃ, so that the ἐργάζῃ of A cannot stand.
[11] A. B. C. Cod. Sin. al. have καὶ τοῦτο, instead of καὶ εἰς τοὺς, of G. K. [German: "And that strangers." So Alford.—M.]

Verse 6. [[12] German: "Who have testified to thy love before the Church;" so Lillie and Alford, who renders however: "in the presence of the Church."—M.]
[[13] German: "Whom thou shalt do well to conduct (forward) worthily of God." Alford: "Whom thou wilt do well if thou forward on their way, worthily of God;" Lillie: "Whom thou shalt do well to forward their way, in a manner worthy of God."—M.]

Verse 7. [[14] German: "For they went out on behalf of the name;" Lillie: "For in behalf of the name they went forth." Alford: "On behalf of."—M.]
[15] A. B. C. Cod. Sin. al. read ἐθνικῶν, instead of ἐθνῶν, the reading of G. K. [German: "Receiving nothing from the heathens."—M.]

Verse 8. [16] A. B. C. Cod. Sin. al.: ὑπολαμβάνειν; G. K.: ἀπολαμβάνειν.
[17] Τῇ ἀληθείᾳ; Cod. Sin.: τῇ ἐκκλησίᾳ, with the emendation τῇ ἀληθείᾳ. [The latter reading, without the emendation, occurs also in A.—M.]

Verse 9. [18] A. B. C. Cod. Sin. read τι; a hand has added ἄν in Cod. Sin. [German: "I wrote somewhat to the Church;" so Alford.—M.]
[[19] German: "But he who loveth to be the first of them, Diotrephes, does not receive us;" Lillie: "But he who loveth to be foremost among them, Diotrephes, doth not admit us;" Alford: "Howbeit, Diotrephes, who loveth preëminence over them, receiveth us not."—M.]

Verse 10. [[20] German: "Therefore, if I come, I will bring to remembrance;" so Lillie; Alford: "Bring to mind."—M.]
[[21] German: "Wicked words."—M.]
[[22] German: "And not contented with this, neither does he himself receive the brethren, but also, those who would do it, he hindereth, and casteth out of the Church."—M.]

Verse 11. [[23] German: "Imitate not evil, but good;" so Alford.—M.]
[24] ὁ κακοποιῶν is best authenticated [A. B. C. K.—M.]; ὁ δὲ κακοπ., *text. rec.*, is only feebly supported. [German: "He that doeth evil," omits the "but" of E. V., so Alford.—M.]

Verse 12. [25] C. inserts τῆς ἐκκλησίας καὶ before τῆς ἀληθείας. Instead of ἀληθείας A. probably reads ἐκκλησίας. [A. corrected, B. G. K. read ἀληθείας. German: "Unto Demetrius testimony hath been borne by all, and by the truth itself."—M.]
[[26] German: "And thou knowest; A. B. C. al. Vulg.: οἶδας; οἴδατε l. r. according to the G. K. al. several versions, etc.—M.]
[[27] German: "That our testimony is true."—M.]

EXEGETICAL AND CRITICAL.

Wish for the prosperity of Gaius. vv. 2–4.

Ver. 2. **Beloved**:—Joy in and care for Gaius account for the accumulation of terms of endearment.

In all things I wish that thou mayest prosper.—Περὶ πάντων is simply idiomatic: with respect to all things: περὶ, with the idea of including, encircling, shutting in, both in connection with substantives and absolutely, is found at the head of whole sentences in the sense of *adtinet ad;* 1 Cor. xvi. 1. Cf. Winer, p. 390, sq. Connected with εὔχομαι, which signifies "to wish," but carries here also the force of intercession (cf. Jas. v. 15), the most natural sense is "praying for, concerning all things," without any necessity for recurring to the Homeric usage of the preposition, viz. *prae*=above all things, as alleged by Schott, Düsterdieck and others. Rather than giving it that construction, we may connect περὶ πάντων with εὐοδοῦσθαι (Bengel, Huther, al.), which connection is affected neither by the rhetorical emphasis of the position of περὶ πάντων (Lücke), nor by the circumstance that it cannot belong to ὑγιαίνειν.—The prosperity referred to (εὐοδοῦσθαι) is general, *in re familiari* (Bengel), in all outward relations of life. Εὐοδοῦν, to make, lead a good way (εὐοδία) is transitive, while εὐοδεῖν to have a good way, is intransitive; hence the Passive, which carries the same force as the intransitive verb. Cf. Rom. i. 10; 1 Cor. xvi. 2; Lücke, Düsterdieck and al.—Καὶ ὑγιαίνειν singles out a particular point. Possibly Gaius had been sick (Düsterdieck), or was in delicate health; but this cannot be inferred with certainty as a fact, for health *per se* is important enough, if outward prosperity is the matter referred to.

Even as thy soul prospereth.—Oecumenius: ἐν τῇ κατὰ τὸ εὐαγγέλιον πολιτείᾳ, consequently

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in that it has the truth, and that he walks in it (v. 3); the words καθὼς εὐοδοῦταί σου ἡ ψυχή contain a high encomium on Gaius and the object of the Apostle's particular rejoicing.

VER. 3. **For I rejoiced greatly.**—On ἐχάρην γὰρ λίαν see 2 Jno. 4. These words give the reason of the encomium, as of a well authenticated fact.

When brethren came and testified to thy truth.—The connection with the Aorist ἐχάρην requires us to continue the Participles ἐρχομένων καὶ μαρτυρούντων as Imperfects, as in Luke xvii. 12 (Lücke, Huther, Düsterdieck al.); the Dative σου τῇ ἀληθείᾳ governed by μαρτυρεῖν (as in vv. 6, 12; Jno. v. 33; xviii. 37; iii. 26) denotes the truth become subjective in Gaius; hence not=*sinceritas* (a Lapide, Beza and al.), but inward, Christian life, born of the truth, and itself truth (Lücke, Huther, Düsterdieck and al.); the restriction to *liberalitas* (Lorinus), is inadmissible.

As thou walkest in truth.—This clause contains the testimony of the brethren, hence it is an indirect clause recording the Christianity of Gaius as evidenced by his walk; on that account we have also ἀκούω in v. 4, so that it is not the testimony of the Apostle added to that of the brethren (Besser). So Brückner, Huther, Düsterdieck, and al. The express and emphatic σύ denotes that the testimony of the brethren had been different with reference to others, for instance in the case of Diotrephes vv. 9, 10.

VER. 4. **I have no greater joy than this.**—Here the Apostle expresses his mind in general. On μειζοτέραν, a double comparative, like Eph. iii. 8, see Winer, p. 81. Grotius: "*Est ad intendendam significationem comparativus e comparativo factus.*" The Genitive τούτων is not=ταύτης, the neuter Plural, carrying a general reference, is restricted by the following ἵνα to one idea. Winer, p. 175 compares ἐφ' οἷς and ἀνθ' ὧν, also μετὰ ταῦτα and καὶ ταῦτα *idque*, Heb. xi. 12, and cites Jno. i. 51.

That I hear my children are walking in the truth.—On ἵνα see Jno. xv. 13. It signifies the Apostle's desire to hear this; this is his whole aim. Τὰ ἐμὰ τέκνα are the Christians committed to John; the members of the Churches confided to his care and placed under his paternal direction (Huther).

Praise and necessity of hospitality. vv. 5–8.

VER. 5. **Beloved**, as in v. 2.

Thou actest faithfully.—πιστὸν ποιεῖς; Oecumenius: ἄξιον πιστοῦ ἀνδρός. Bengel: "*Facis quiddam quod facile a te pollicebar mihi et fidelibus;*" this explanation is too narrow, the reference to the πίστις which lays hold of the ἀλήθεια and carries out in love being too definite. But it is not on that account=πίστιν ποιεῖσθαι (Ebrard).

Whatsoever thou doest for the brethren.—Ὃ ἐὰν (ἂν)=*quodcunque* denotes that this activity had various modes of expression and made itself felt in different directions. On ἐργάζεσθαι εἰς, cf. Matth. xxvi. 10.

And that strangers.—Καὶ τοῦτο, as in 1 Cor. vi. 6; Eph. ii. 8; Phil. i. 28, is not different in point of sense from καὶ εἰς τοὺς ξένους: *and that=this too for* (*towards*) *strangers*. This additional particular shows that the brethren were unknown and strangers, and acknowledges and praises the hospitality of Gaius as more liberal and not confined merely to brethren personally known to him. On the importance of φιλοξενία, cf. Heb. xiii. 2; Rom. xii. 13; 1 Tim. iii. 2; Tit. i. 8; 1 Pet. iv. 9.

VER. 6. **Who have testified to thy love before the Church.**—Οἳ ἐμαρτύρησαν are the strange brethren; not only some of their number singled out (de Wette). Ἐνώπιον τῆς ἐκκλησίας denotes the Church where the Apostle was at the time of writing (Grotius, Huther, Düsterdieck al.), before which they gave an account of their experience [on their missionary journey—M.], like in Acts xiv. 27, and made mention of the love of Gaius. Bengel's "*publice commemorabantur exempla ad hortandum*" goes too far.

Whom thou shalt do well to conduct (forward) **worthily of God.**—The reading: οὓς καλῶς ποιήσεις προπέμψας is established; the Future with the *part. aor.* is difficult. The Future is simple and clear; Gaius will do well; we must not construe it, with Huther, as *Futur. exactum.* For at Mark xiii. 13, the being saved (σωθήσεται) does not take place until after the enduring is accomplished (ὁ ὑπομείνας εἰς τέλος). Cf. Winer, p. 306, where only the *part. aor.* carries the force of the *futur. exact.* But the action of Gaius is not finished until he has accomplished the providing and speeding forward of the brethren; this is the sense of the *part. aor.* In such a connection the Future indicates a certain expectation, not without the direction softened by the Future, even as the ὀφείλομεν, v. 8, is *morata formula hortandi* (Bengel). It is more allowable to see here with Luther, a vagueness of expression than to venture with Ebrard on the correction ἐποίησας. As καλῶς qualifies ποιεῖν (Acts x. 33; Phil. iv. 14), so ἀξίως τοῦ θεοῦ qualifies προπέμπειν, to fit out for a journey (Tit. iii. 13; 1 Cor. xvi. 11); in a manner worthy of God [whose messengers they are—M.], with all care and love (Lücke); the *viaticum* (Grotius), *commeatus* (Bengel), will not be wanting; but this is not all. Cf. 1 Thess. ii. 12; Col. i. 10.

VER. 7. **For they went forth on behalf of the name.**—Ἐξῆλθαν; the reason why they went forth is intimated by ὑπὲρ τοῦ ὀνόματος, as in Acts v. 41, on behalf of the name of Christ, cf. Jas. ii. 7, even for the purpose of preaching it, as in Rom. i. 6, so that they went forth as missionaries, as in Acts xv. 40 (Lücke, Huther, Düsterdieck and others). Hence the reference is neither to the name of God, which would require αὐτοῦ, and then to be referred back to τοῦ θεοῦ, v. 6, nor only to the Christian religion, and least of all to the name of the brethren who were called missionaries (Paulus). The connection of ἐξῆλθαν with ἀπὸ τῶν ἐθνικῶν is untenable (Beza, Bengel, al.), which belongs to λαμβάνοντες.

Receiving nothing from the heathens.—The *Part. Præs.* with μηδὲν denotes the maxim of the missionaries not to receive any support from the heathens (Huther, Düsterdieck), agreeably to Matth. x. 8. The Mathematical astrologers and thaumaturgs did, on the contrary, make a business of religious affairs. But compare also the practice of St. Paul (1 Cor. ix. 18; 2 Cor. xi. 7, sqq.; xii. 16, sqq., 1 Thess. ii. 9, sqq.), although he might not take any thing from the younger Churches. On the construction of λαμβάνειν ἀπό, cf. Matth. xvii. 25, and Winer, p. 388, note 1.

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Ver. 8. We therefore ought to receive such persons.—In contrast to τῶν ἐθνικῶν the Apostle begins with: ἡμεῖς οὖν [οὖν because they receive nothing from the heathens, *therefore* we, etc.—M.]. The communicative Plural denotes the general Christian duty to take part in missions; hence ὀφείλομεν. There is a fine play on the word ὑπολαμβάνειν after μηδὲν λαμβάνοντες; *elegans antanaclasis* (Carpzov). According to Strabo's definition: οἱ εὔποροι τοὺς ἐνδεεῖς ὑπολαμβάνουσι, this word implies both the προπέμπειν (v. 6), and the λαμβάνειν εἰς οἰκίαν (2 Jno. 10).

That we may become fellow-workers (for) the truth.—The purpose (ἵνα) is a noble one, viz. to serve the truth and work for it. The Dative τῇ ἀληθείᾳ denotes the object to which the work of the missionaries is devoted; we should become the assistants and fellow-workers of the missionaries; συν also refers back to τοιούτους, not to τῇ ἀληθείᾳ as Luther, Bengel and Besser allege. Our view is also held by Brückner, Huther, Düsterdieck. Cf. Col. iv. 11: συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ; 1 Thess. iii. 2; συνεργὸν ἐν τῷ εὐαγγελίῳ; 2 Cor. viii. 23: εἰς ὑμᾶς.

Complaint of a hostile person. vv. 9, 10.

Ver. 9. I wrote somewhat to the Church.—Ἔγραψα designates a lost Epistle; τι does not imply that the writing was specially important, but brief, he wrote somewhat (Lücke, Huther, Düsterdieck), the writing was not particularly valuable [nothing is said one way or another, τι leaves the matter quite indefinite and merely imports that he had written somewhat—M.]. The reference here cannot be to the *first* Epistle (Wolf, Stier al.), or to the *second*, for they contain not the remotest allusion to the relations here specified. Diotrephes might have withheld it from the Church (Huther).—The Church to which he had written (τῇ ἐκκλησίᾳ), is that of which Gaius was a member, who was to correct and repair the injuries done by Diotrephes (vv. 5–8, 11). Hence it is wrong to hold with Bengel ("*illius loci, ex quo exierunt. Occupatio: ne Cajus dicat, cur itur ad nos?*"), with whom Besser agrees, that the reference here is to the Church from which the missionaries went forth.

But he who loveth to be foremost among them, Diotrephes, doth not receive us.—We have no particulars concerning Diotrephes; it neither may be affirmed nor denied that he was a presbyter or deacon of the Church. But φιλοπρωτεύων renders it more improbable than probable. It is a pure conjecture to describe him as an opponent of the Jewish Christians (Grotius), or as a gnostic or judaistic false teacher; he was *ambitiosus;* this is known. Schol. I. defines φιλοπρωτεύων thus: ὁ ὑφαρπάζων τὰ πρωτεῖα.—Αὐτῶν is taken from ἐκκλησία, [the collective noun—M.], and designates the members of the Church who, as Huther supposes, were wont to meet at his house. Ἐπιδέχεσθαι ἡμᾶς signifies to receive us; hence not: to acknowledge our Epistles and exhortations (de Lyra, Grotius, Lücke, de Wette and al.).—Huther 1st ed. [corrected in the 2d—M.]. In not complying with the directions given in the Apostle's Epistle, Diotrephes virtually delined to receive the Apostle himself (v. 10).

Ver. 10. Therefore, if I come, I will bring to remembrance the works which he doeth.—With διὰ τοῦτο the Apostle bases his coming and censure on the refractory conduct of Diotrephes. On ἐὰν ἔλθω see 1 Jno. ii. 28. That it would take place soon is indicated by εὐθέως, v. 14. It is not necessary to supply αὐτὸν (Huther), or ἐκκλησίαν (Paulus) after ὑπομνήσω; the Accusative of the person which is added in Jno. xiv. 26; Tit. iii. 1 is also wanting in 2 Tim. ii. 14.—It was the Apostle's intention to censure not only Diotrephes, who was not singular in his reprehensible conduct, but had a friendly party backing him. Bede: "*In omnium notitiam manifestius arguendo producam.*" Although the connection requires us to understand the feature of censure (de Lyra: *puniam*, Bengel: *notabo, ut sentiat, animadvertam*), the idea of an instructive calling to mind is by all means to be retained; the censure lies in the matter being mentioned and that publicly. Αὐτοῦ τὰ ἔργα, ἃ ποιεῖ are the object of ὑπομιμνήσκειν, and these consist in the sequel, viz.:

Prating against us with wicked words.—On λόγοις πονηροῖς see 2 Jno. 11; 1 Jno. iii. 12. They were slanderous words calculated to lower and detract from the Apostle's influence, but idle, worthless tattle, untenable falsehoods; hence φλυαρῶν, "*apposite calumnias Diotrephis vocat garritum*" (à Lapide); the intransitive verb has a transitive reference to ἡμᾶς taken from the λόγοις πονηροῖς; a similar construction may be seen in μαθητεύω, Matth. xxviii. 19; θριαμβεύω, Col. ii. 15 (properly *nugari*, cf. i. Tim. v. 13.)

And not contented with this.—Ἀρκεῖσθαι with the Dative only, occurs at Luke iii. 14; Heb. xiii. 5 instead of ἐπὶ τούτοις; μὴ ἀρκούμενος with φλυαρεῖν against the Apostles, he wrongs the missionary brethren in two ways, viz.:

Neither doth he himself receive the brethren.—Οὔτε followed by καὶ is of frequent occurence, see Winer p. 516, 7. Αὐτὸς answers to βουλομένους. Ἐπιδέχεσθαι signifies literally to receive, to entertain hospitably, 2 Jno. 10. The reference is to the ἀδελφοί mentioned v. 7.

But also, those who would do it, he hindereth.—There was consequently no lack of well-disposed Church-members; but he κωλύει by force, imperiousness, cunning tricks and speeches.

And casteth out of the Church.—Ἐκβάλλειν ἐκ τῆς ἐκκλησίας may signify: to excommunicate, but according to the context also to turn out of the local congregation. In the latter case κωλύει and ἐκβάλλει would have the same object; but in the former ἀδελφοί would be the object with αὐτούς understood. The former, adopted by Düsterdieck on account of the meaning of the word and the construction, seems to be improbable, because excommunication in a case which had no reference to false doctrine or immorality of life, would be immoderate and unheard of, and hardly conceivable at that time. But it might be possible that Diotrephes was wont to hold, or caused to be held, the meetings of the Church in his own house, and refused admittance to those who were opposed to him; but that would not be an excommunication. Huther, who maintains the other view, seems to enter more

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fully into the circumstances hinted at, and to avoid untenable conjectures.

Exhortation and Commendation. vv. 11, 12.

VER. 11. **Beloved**; peculiarly emphatic as following what goes before. 1 Jno. iv. 1, 7, 11.

Imitate not evil but good.—On μὴ μιμοῦ see Hebr. xiii. 7; 2 Thess. iii. 7, 9; Eph. v. 1. Τὸ κακόν *in Diotrephe*, Τὸ ἀγαθόν *in Demetrio* (Bengel). De Wette erroneously asserts that the diction here is "*unjohannean,*" for we have τὰ ἔργα πονηρὰ and δίκαια in 1 Jno. iii. 12; τὸ κακόν in Jno. xviii. 28; τὰ ἀγαθά and τὰ φαῦλα in Jno. v. 29: the diction is generally biblical, 1 Pet. iii. 10, 11.

He that doeth good, is (out) **of God.**—Cf. 1 Jno. iii. 10. Ὁ ἀγαθοποιῶν is general, as before (1 Pet. ii. 14; xv. 20; iii. 6, 17); a Lapide, Grotius, Paulus and al. erroneously apply and restrict this expression to benevolence and hospitality.

He that doeth evil, hath not seen God.—It is inconceivable how Lücke and de Wette can call this expression "*unjohannean,*" considering that ἐκ θεοῦ ἐστιν with the constantly recurring ἐκ θεοῦ εἶναι (1 Jno. iv. 2, 3, 4, 6; iii. 10; v. 19) is manifestly "*johannean,*" and that we read at 1 Jno. iii. 6: οὐχ ἑώρακεν αὐτὸν notwithstanding the addition there of οὐδὲ ἔγνωκεν αὐτὸν, and at 1 Jno. iv. 8: οὐκ ἔγνω τὸν θεόν, 1 Jno. ii. 8: ἐγνώκαμεν αὐτὸν.

VER. 12. **Unto Demetrius testimony hath been borne by all, and by the truth itself.**—Demetrius was probably the bearer of this Epistle (Lücke, Düsterdieck, Huther), and John commends him to Gaius. Hence he cannot be one of the βουλόμενοι, whom Diotrephes is said to have hindered and excommunicated (Ebrard); in that case he would have been a member of the congregation to which Gaius belonged, and known to him. The Perfect μεμαρτύρηται denotes a testimony which has been given and continues to be valid; used absolutely, without any further qualification, it always denotes a good testimony (Acts vi. 3; x. 22; xvi. 2, etc.). In ὑπὸ πάντων the reference is to Christians; for the matter in question bears on the Christian excellence of Demetrius (Lücke); the restriction to those who knew him, is self-evident, and hence otherwise than in 2 Jno. 1. Limiting it to the brethren vv. 5, 7, 10 (Ebrard), or extending it to Jews and Gentiles (Oecumenius), cannot be done; there is nothing to warrant either construction; the former would require a further qualification, the latter is limited to his congregation by the context.—Καὶ ὑπ' αὐτῆς τῆς ἀληθείας imports a personified and independent testimony running parallel with that of the πάντες, equal to it, real, and the truth itself giving that testimony. Hence we cannot agree with the explanation of Huther who thinks that the Apostle wanted to give prominence to the circumstance that the good testimony of all was not founded on their human judgment, in the testimony of the ἀλήθεια dwelling in them, and refers to Jno. xv. 26, 27. There the truth does not bear testimony concurrent with, and outside of the πάντες, but in them and out of themselves. We ought rather to think with Düsterdieck of the walk and conversation of Demetrius, in which the ἀλήθεια dwelling in him, shows itself as vital and bearing testimony to him; he is an image of the truth, which is personified in him, in his walk and nature. It is not sufficient to think here only of the *res ipsa*, or *res ipsæ*, the reality (a Lapide, Grotius, Beausobre); the Divine Truth is the witness here. [Alford reproducing, and, as so often, improving on Düsterdieck: "The objective Truth of God, which is the Divine rule of the walk of all believers, gives a good testimony to him, who really walks in the truth. This witness lies in the accordance of his walk with the requirement of God's Truth. It was the mirror in which the walk of Demetrius was reflected; and his form, thus seen in the mirror of God's Truth, in which the perfect form of Christ is held up to us (1 Jno. ii. 6; iii. 3, 16), appeared in the likeness of Christ: so that the mirror itself seemed to place in a clear light his Christian virtue and uprightness, and thus to bear witness to him."—M.]

But we also bear testimony.—John adds now his own testimony, as a third [and independent testimony—M.]; καὶ ἡμεῖς δὲ makes this testimony of the Apostle very emphatic. Cf. notes on 1 Jno. i. 3.

And thou knowest that our testimony is true.—The reference is only to the personal testimony of the Apostle; Grotius explains erroneously: "*alii, qui Ephesi sunt.*" Cf. Jno. xix. 35; xxi. 24. Gaius knows and values it as a true and reliable testimony; not however because of the episcopal, apostolical and canonical dignity of John (a Lapide), but because of his personal truthfulness.

ETHICAL.

1. Outward prosperity, and more especially physical health, are of sufficient value to become the objects of a Christian wish in the form of intercession, but must always be subordinated to the health, or rather by Divine grace to the recovery of the soul walking in the truth of God. A parallel passage is 2 Cor. xii. 7 (σκόλοψ τῇ σαρκί) cf. v. 9—(ἀρκεῖ σοι ἡ χάρις μου, ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται).

2. The greatest joy of the servants of Christ is, not to labour in vain in their congregations, though they labour for nothing (v. 4).

3. Participation in the work of missions is the sacred duty of individuals (vv. 5—8) as well as of Churches (v. 10), and a life-token of the truth in them (vv. 8, 11). Missionaries are objects of Christian love.

4. Ambition destroys the efficiency and position of men, so that they not only work evil themselves, but also hinder good.

5. Church-visitation is an official work, derived from the Apostolical Church.

6. We should look to and imitate in our walk and conversation those who have a good testimony in truth, not those who err and commit sin.

HOMILETICAL AND PRACTICAL.

Compare Ethical.—Health is the foundation of all human activity. A sickly man cannot even think healthily. Men would be surprised, if they were able to take such a survey, to find how many of the things which have filled the world with feuds and laden with errors, may be traced back

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to a disordered stomach. Who would go to sea in a leaky vessel?

STARKE:—Christians should bless and greet one another, wish one another good, pray for one another, so that all of us may be benefited.—There is none so weak but that he may be of use to others; though it be done only by wishing and praying, yet it is a great service.—A faithful teacher may be known by this token, that he rejoices over the spiritual growth of his hearers and others, and thanks God for it.—The evangelical truth is not still, it walks and causes those to walk who have it.—The natural life is not concluded with one step; sure, the spiritual life is a constant progression unto death.—Preachers have anxiety and toil in their ministry, they meet with hatred and envy, opposition and persecution, mockery and derision, but their joy in the fruits of their labour overcomes all the rest.—Would that all evangelical ministers might become zealous and imitators of the holy men of God, who have faithfully performed the work of the Lord. Let every one be of good cheer and courage in the discharge of his duty and he will be exalted to their society in heaven.—He who seeks only temporal and transitory things in the ministry is an antichrist and brings shame on the name of Christ.—It is very injurious to the course of the Gospel, if its servants seek only their own advantage; this makes more atheists than Christians.—Those who while exhorting others to the practice of godliness, include themselves, not only set a higher value on their exhortation, but also render it more telling and efficacious.—Those who receive the servants of Christ, receive Himself. Should we then not eagerly long to receive Him in His members? He will richly pay for His entertainment.—He that is of the truth and loves the truth must seek to further it in every possible way; this is the mark of a true one.—Be not surprised if thou findest no room with the clear truth among false teachers and prophets; for Christ Himself and His Apostles did not find it.—When loose talkers have exhausted words and proofs, they forthwith have recourse to detraction, slander and abuse.—Devilish malice—not to do good yourself and actually to hinder others who would do good.—False teachers are opposed to the children of God and avoid their company; but this very course shows plainly that they are not the children of God.—Heretics and false teachers foster not only errors of the understanding, but these are also allied to perversity and a malicious will.—The knowledge of the letter [of the Scriptures], is vastly remote from illumination.—He who does not see God by faith here, will not see Him in glory hereafter.—Benefits which have been shown to us, should be publicly acknowledged.

HEUBNER:—Here we are reminded of the double health. How rarely do we ask after the health of the soul: it is thought unbecoming, and yet it is the most important matter.—Let the sick in body be specially anxious for the health of the soul (2 Cor. iv. 16).—Spiritual paternal joys may compensate us for the want of bodily ones (2 Cor. i. 14; 1 Thess. ii. 19).—Where do we now find a congregation interested in the spiritual condition of another congregation?—The exhibition of love to the messengers of the Gospel, is a duty we owe to the Gospel itself. Such love exalts the praise of Christianity and of the Church.—Diotrephes probably turned them away as vagabonds. There were of course those who went begging in the name of the Gospel, idle begging brothers [*Grussbrüder*], like the *μητραγύρται* among the heathen went begging in the name of Mother Cybele.—The hatred of strange, calling and visiting Christians which is also found among clergymen, proceeds from a secret, wicked malice; they do not want strangers to become acquainted with the condition of their congregation, or to bring the Gospel which they themselves do lack; they are afraid of being eclipsed and of having their credit impaired (1 Thess. ii. 16).—Demetrius is so faithful and simple that the truth itself commends him in speaking forth from him. This is the best commendation, which we can have through ourselves and through faith (2 Cor. i. 12).—You cannot give a testimonial to others, unless you have out of themselves [*i. e.*, from their life and conversation.—M.] a testimony of the truth.

BESSER:—Hospitality was a conspicuous virtue of the first Christians, and St. Paul enumerates it among the qualities of an unblamable bishop (1 Tim. iii. 8; Tit. i. 8). Every parsonage, yea, every Christian house was a home to travellers, where expelled brethren, or brethren travelling as evangelists met with hospitable welcome.—Instead of causing his name (*Diotrephes*, one nursed by Jupiter, the great mythological god of the heathen) to be mistaken and of becoming a *Theotrephes*, one nursed by God, he continued in the captivity of the love of the world.—The elder would not have admonished a confirmed obdurate man.—When a Diotrephes desired to be highly esteemed, a John had to be little esteemed. Where it is impossible to obey the law of God, there we ought not to be possible.

THE CONCLUSION.

vv. 13, 14.

13 I had many things to write,[1] but I will[2] not with ink and pen write[3] unto thee:[4]
14 But I trust I shall shortly see thee, and we shall speak face to face.[5] Peace *be* to thee. *Our* friends[6] salute thee. Greet the friends[7] by name.[8]

Verse 13. [1] A. B. C. Cod. Sin. read: γράψαι σοι.
[2] B. C. Cod. Sin.: οὐ θέλω. The reading οὐκ ἐβουλήθην in A. originated from 2 Jno. 12, and like οὐκ ἤθελον formed after it.

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[3] B. C. Cod. Sin.: σοι γράφειν; A: γράφειν σοι.
[[4] German: "I should have much to write unto thee, but I will not write unto thee with ink and pen."—M.]
Verse 14. [[5] German: "But I hope soon to see thee, and we shall speak mouth to mouth."—M.]
[6] B. C. G. K. Cod. Sin. read: φίλοι; A. ἀδελφοί. [German: "The friends salute thee."—M.]
[7] Several unimportant Codd. read ἀδελφούς instead of φίλους.
[8] G. inserts ἀμήν.—A. B. Cod. Sin. have the subscription: Ἰωάννου γ. The usual additions occur here and there, but are not sufficiently authenticated.

EXEGETICAL AND CRITICAL.

Close of the Epistle. vv. 13, 14.

VER. 13. **I should have much to write to thee.**—Πολλά, emphatic, placed first. The Imperfect εἶχον without ἄν, is idiomatic Greek and must be rendered in the Subjunctive in German. See Winer p. 283 sqq.; [The objection to the rendering of E. V. "I had many things to write" is that the Apostle does not advert to the past but to the present. So Huther 2d ed. "I should have much to write" brings out this shade of thought in English.—M.].

But I will not write unto thee with ink and pen.—Cf. 2 Jno. 12.

VER. 14. **But I hope, soon to see thee.**—The contrast to writing, for which the Apostle has no further inclination (Düsterdieck), is oral intercourse which he hopes soon to realize.

And we shall speak mouth to mouth.—The Future λαλήσομεν denotes the assurance of hope. The object is πολλά v. 13, and the particulars indicated in the Epistle.

Greetings v. 14.

VER. 14. **Peace be to thee.**—The greeting of the Apostle to the beloved Gaius. As at the beginning of the Epistle the simple χαίρειν is not sufficient for the fulness of the Christian greeting, so at the close the common ἔῤῥωσο (Acts xxiii. 30; xv. 29) is displaced by richer and deeper forms. There the wish of peace is most appropriate (Gal. vi. 16; Eph. vi. 23; 1 Pet. v. 14; 2 Thess. iii. 16; Rom. xv. 33 and al.), because peace may be regarded as the sum-total of the Divine gifts of grace in Christ (Luke. ii. 4; Jno. xiv. 27) as N. de Lyra correctly explains it: "*Pax interna conscientiæ, pax fraterna amicitiæ, pax superna gloriæ*" (Düsterdieck). [Alford: "Remember our Lord's legacy, Jno. xiv. 27; and His greeting after the resurrection, εἰρήνη ὑμῖν, Jno. xx. 19, 26."].—Joy moreover is health of the soul.

The friends salute thee.—Bengel: "*Rara in N. T. appellatio, absorpta majori fraternitatis. Errant philosophi, qui putant amicitiam non instrui a fide.*" Jno. xv. 15. The expression suits a purely private Epistle, written on purely personal relations (Lücke). Bede: "*Amicis gratiam pacis mandat et salutis et per hæc Diotrephen ceterosque veritatis inimicos a salute et pace vestra monstrat extraneos.*" Among the ἀδελφοί, which are generally saluted (Phil. iv. 21; 1 Cor. xvi. 20; Eph. vi. 23), John, according to 2 Jno. 9–11, probably included Diotrephes, because he acted only as an *ambitiosus*, but does not seem to have been wrong and erred in the doctrine of Christ's incarnation; but he and his party were not φίλοι to the Apostle, like Gaius and Demetrius. Cf. Jno. xi. 11; Acts xxvii. 3.

Greet the friends by name.—Κατ' ὄνομα=ὀνομαστί (Jno. x. 3); Bengel: "*Non secus ac si nomina eorum præscripta essent.*" The greetings, and especially those by name, have so deep an import and so great a value, that Paul fills a whole chapter of his Epistle to the Romans (ch. xvi. 1–24) with them, and often adds a series.

HOMILETICAL AND PRACTICAL.

STARKE:—It is not advisable to confide every thing to the pen; many things may be better and more effectively stated orally than in writing.—It is not a small benefit, if the children of God may visit each other and delight in friendly conversation.—We are in the company of the holy men of God whenever we hear or read their writings.

HEUBNER:—We see, how even letters of friendship are hallowed by faith. Everything should have the impress of our evangelical frame of mind. A mind wholly penetrated by the spirit of Christianity will not deny itself even in unimportant letters of friendship. Examples may be seen in Sailer's Christian letters of every century, in the letters of Luther, Tersteegen and John Newton.—The children of peace receive peace (Luke x. 5, 6).

BESSER:—John greets the friends by *name;* he carries them all in his heart, and every one in particular. This is presbyter-fidelity.—

[WORDSWORTH:—The good pastor imitates that Good Shepherd, who "calleth His sheep by *name.*" Jno. x. 3.—M.].

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THE

EPISTLE GENERAL OF JUDE.

BY

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THE EPISTLE GENERAL OF JUDE.

INTRODUCTION.

§ 1. CONTENTS AND ARRANGEMENT.

The salutation and prayer of blessing in vv. 1. 2 is followed by a statement of the occasion and design of the Epistle, v. 3. The author's object is to exhort his readers to contend for the faith delivered unto them, against the daring perversions of deceivers, v. 4.—Part I., v. 5–16. The first section calls to mind the punitive justice of God, as illustrated by three leading examples, the first in the judgment on Israel (v. 5), the second in that on fallen angels (v. 6), and the third in that on the Gentiles in Sodom and Gomorrah (v. 7). The second section (v. 8–16) gives a more particular account of the deceivers and evil-doers referred to in general terms in v. 4; they exhibit the following characteristics: *a.* they defile the flesh; *b.* despise dominions; *c.* and blaspheme the majesties with fearful daring and blindness, vv. 8–10; they are compared to Cain, Balaam and Korah, and a woe is uttered on them, v. 11; their traits, one ever exceeding the other in detestableness, are then enumerated, vv. 12. 16. 19, with a parenthetical application to them of Enoch's ancient prophecy of the judgment, vv. 14. 15. Their voluptuousness, sensuality, selfishness, discontent, flattery, their spirit of murmuring and pride, their separating from the faith of the Church, and their gross carnality are described in the next place.—Part II., from v. 17, contains exhortations: *a.* to mindfulness of the words of the Apostles foretelling the appearance of such deceivers and scoffers, vv. 17. 18; *b.* to a firm foundation and continuance in the love of God, with constant prayer, and confident hope of the coming of Christ, vv. 20. 21; *c.* to loving compassion on the deceived, yet with hatred of evil, vv. 22. 23; and concludes with a doxology to God, which includes a strong consolation.

§ 2. THE AUTHOR OF THE EPISTLE.

1. As to ancient testimony, we find that the Epistle had been received into the Canon of Scripture in the fourth century. Jerome acknowledges its genuineness, but observes that in consequence of a quotation from the apocryphal book of Enoch, it was rejected by most—their rejection of it was consequently not on objective, historical grounds. [The words of Jerome in *Catal.*, s. v. Judas are: "*Judas, frater Jacobi, parvam quidam, quæ se septem catholicis est, epistolam reliquit. Et quia de Enocho, qui apocryphus est, in ea assumit testimonium, a plerisque rejicitur; tamen auctoritatem vetustate et jam usu meruit, et inter sanctas scripturas computatur.*"—M.] Eusebius classes it with the *Antilegomena*, and adds that although many of the ancients did not mention it, it was nevertheless publicly used in most Churches. Origen refers to it in respectful terms [Comm. in Matt. xiii. 55. 56, t. x., § 17, "Jude wrote an Epistle of but few verses, yet fitted with vigorous words of heavenly grace"—M.], quotes it repeatedly, and only in

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one place implies doubts as to its genuineness. [Comm. in Matt. xxii. 23. t. xiii., § 30, "if indeed the Epistle of Jude be received."—M.] It is mentioned in the old Muratorian fragment [*circa* A. D. 170, which reads: "*Epistola sane Judæ et superscripti Johannis duæ in Catholicâ* (Bunsen, *Anal. Ante-Nic.*, I., 152, reads "*Catholicis*") *habentur*."—M.]. Clement of Alexandria commented on it, and expressly ascribed it to Jude. Tertullian says: "Enoch possesses a testimony in Jude the Apostle;" and Origen also calls him an Apostle in two places. Guerike, *Neutest. Isagogik*, p. 454. It is wanting in the old Syriac Peshito (but not in the MS. in the Bodleian Library at Oxford), Huther, p. 189. The testimony of the Fathers does not go further back. ["It is also quoted by Ephrem Syrus as Apostolic (*Opp. Syr.*, I., p. 136); by Malchian, a presbyter of Antioch, in a letter to the bishops of Alexandria and Rome (Eus., *H. E.*, vii. 30), and by Palladius, the friend of Chrysostom (Chrys., *Opp.*, xiii., *Dial.*, cc. 18. 20), and is contained in the Laodicene (A. D. 363), Carthaginian (397), and so-called Apostolic Catalogues, as well as in those emanating from the Churches of the East and West, with the exception of the synopsis of Chrysostom, and those of Cassiodorus and Ebed Jesu." Venables, in Smith's *Dictionary of the Bible*, article, Ep. of Jude.—M.] The reason may lie in the shortness of the Epistle, in its affinity with 2 Peter, and as we shall convince ourselves, in its non-Apostolic origin. [To this must be added the quotation from an apocryphal book, which it contains.—M.] Summing up the testimony, we find that it preponderates in favour of the genuineness of the Epistle.

2. As to the *internal* grounds, the critics have been unable to establish any tenable objections. De Wette remarks that the authorship of Jude is neither affected by the use of the book of Enoch, nor by his probable acquaintance with the Epistle to the Romans, nor by his harsh diction, which, nevertheless, betrays familiarity with the Greek language. Huther justly meets Schwegler's superficial assumption that vv. 17. 18 assign to the Epistle a post-Apostolic date, by saying that those verses by no means point to post-Apostolic times, for they rather suppose the readers of the Epistle to have heard the preaching of the Apostles, and that if, as Schwegler farther assumes, the Epistle was designed to serve the interests of Judaism against Paulinism, it ought certainly to appear somehow in the Epistle; a forger, moreover, would hardly have ascribed his writing to a man of such little prominence as this Jude. Although we must not attach undue importance to the arguments drawn from the silence of the Epistle, the circumstance, brought forward by Bertholdt, Guerike, Stier and al., that the author of the Epistle does not refer to the destruction of Jerusalem, is certainly worthy of great consideration; "if," says Stier, "the Epistle had not been written before the destruction of Jerusalem, this last, and next to the flood (which is only alluded to) most terrible of all the judgments and punitive examples of God, could not have been passed over in silence." The objections of Hofmann and Huther to this inference do not amount to much; more important would be the objection that a forger who did make mention of the judgment passed on Jerusalem, would not have been an adept at his trade. The former reason, in conjunction with other reasons, is at all events of considerable weight. The Epistle breathes forth a strictly moral spirit, it glows with zeal against error and vice, with loving care for the salvation of souls, and a profound reverence of God and His word. It is, therefore, every way worthy to have originated with a primitive Christian man, who stood so nearly related to the Lord. Cf. Herzog's *Real Encycl.*, art. *Judas*.—[Alford, Greek Test., IV., 447, well characterizes the main body of the Epistle as an impassioned invective, in the impetuous whirlwind of which, the writer is hurried along, collecting example after example of Divine vengeance on the ungodly, heaping epithet upon epithet, and piling image upon image, and, as it were, labouring for words and images strong enough to depict the polluted character of the licentious apostates against whom he is warning the Church; returning again and again to the subject, as though all language were insufficient to give an adequate idea of their profligacy, and to express his burning hatred of their perversion of the doctrines of the Gospel.—M.]—We must not suffer our judgment to be affected by the use of the apocryphal book of Enoch, of the tradition of Enoch and the *ascensio Mosis*, seeing that Paul also names the Egyptian magicians Jannes and Jambres, although nothing is said of them in the historical books of the Old Testament, 2 Tim. iii. 8; but rather admire the reserve with which the author of our Epistle uses the book of Enoch, which contains so much that is fantastic, and recognize in that reserve a leading of the Divine Spirit. Besides its decided dependence on the Second Epistle of Peter, the Epistle

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of Jude contains many original traits, striking comparisons, *e. g.*, vv. 12. 13, characteristic delineation in few words, v. 19, wise and thoughtful exhortations, vv. 20–23. In proof of the author's originality, it must be mentioned that the twenty-five verses of this Epistle contain not less than eighteen *ἅπαξ λεγόμενα*, vv. 3. 4. 7. 10. 11. 12. 13. 15. 17. 19. 23. The author calls himself, v. 1, the servant of Jesus Christ and brother of James.—Jude, as was shown in the Introduction to the Second Epistle of Peter, makes use of Peter's Epistle and acknowledges his entire dependence on him, cf. Jude 18. While Peter describes himself twice as an Apostle of Jesus Christ, and strengthens the weight of his exhortations by his Apostolic authority, Jude confines himself to the simple expression, "a servant of Jesus Christ." While Peter writes, "be mindful of the commandment of us, the Apostles of the Lord and Saviour" (2 Pet. iii. 2), Jude says: "remember the words which were spoken before of the Apostles of our Lord Jesus Christ," Jude 17. This affords striking proof that we must not look among the Apostles for the author of our Epistle.* He is, therefore, not Judas Lebbæus or Thaddæus, who is mentioned Jno. xiv. 22; Matt. x. 3; Mk. iii. 18, and is called twice *Judas Jacobi*, Lke. vi. 16; Acts i. 13; *Lebbæus*, from לֵב , and *Thaddæus*, תַּד=breast, are identical in meaning, and a comparison of the lists of the Apostles shows that *Judas Jacobi* is identical with *Judas Lebbæus* or *Thaddæus*. Although grammatically *Judas Jacobi* may also signify Judas, brother of James (Winer, pp. 218, 667), that construction is inadmissible in this connection, because in the Genitives used in the lists of the Apostles, we have invariably to supply *son*, not *brother*. Jude, the Apostle, was consequently a son of James, while our Jude was not an Apostle, and calls himself the brother of James. Ἀδελφός cannot well be taken here in another sense, there being no occasion whatever to render it cousin. But who are these two brothers Jude and James? James, the Apostle, the brother of John, cannot be meant here, for he was early martyred (Acts xii. 2), and probably had no brother besides John (Matt. iv. 21; xx. 20; xxvi. 37; xxvii. 56; Mk. i. xix. 20); nor can it be James the son of Alphæus, called the Little, of whose person and work we have no certain data, cf. Mk. xv. 40. He must be a well-known individual, doubtless the much revered head of the Church at Jerusalem, besides whom history knows no other distinguished man of that name. According to Hegesippus (2d century), in Eusebius (*H. E.*, 3, 19. 20), the emperor Domitian persecuted two grandsons of Jude, who was called a brother of Jesus according to the flesh, and had a brother named James. The same author mentions (Euseb., 2, 23) a James, a *brother of the Lord*, who along with the Apostles was the head of the Church at Jerusalem, and bore the surname "the Just," cf. ch. i. 12; ii. 1. The passage ch. iv. 22 is exegetically difficult, and perhaps to be interpreted by ch. ii. 23. Josephus informs us that the high-priest Ananus caused James, a brother of the so-called Christ, to be stoned (A. D. 62) and describes him as an altogether just man. The Fathers call him straightway bishop of Jerusalem; so Eusebius, Jerome, Nicephorus. See Winer, p. 525. The ancient Church, therefore, considered the Jude and the James here referred to, to have been the brothers of the Lord according to the flesh. How does this agree with the New Testament? Paul, in Gal. i. 19, introduces James, the Lord's brother, and evidently distinguishes him by that designation from the Apostle James the Less, and describes him as an Apostle in a *wider* sense, cf. 2 Cor. viii. 23; Rom. xvi. 7; Phil. ii. 25; Acts xiv. 14. Hence we need not be surprised that some of the Fathers, *e. g.*, Jerome, Epiphanius and Augustine, call him also an Apostle. But may not ἀδελφός here bear the sense of *cousin*, and relate to James, the

* Note of Dr. Lange:—Having presented the opposite view in Comm. on Matthew, p. 255 (*American edition*), in the article, *Jacobus*, in Herzog's *Real-Encyclopædie*, and in the work *Apostol. Zeitalter*, I., p. 189, we take here occasion to observe that we consider differences of this kind in *historical* questions unavoidable in a Protestant Commentary on the Bible, and quite compatible with the unity in spirit and the unity on essential questions of faith, which is assumed to belong to the respective contributors to this work. Without giving rise to dogmatical scruples, such differences have the tendency of more strongly confirming even the more practical theologian in his opinion. We rejoice that the highly esteemed author of this section of the Commentary, besides the general blessed vocation of a beloved co-labourer, has throughout exhibited a desirable exegetical tact on many questions of this kind, *e. g.*, on Christ's preaching among the dead, in the First Epistle of Peter, on the fall of angels in the Second Epistle of Peter, ch. ii., and in this Epistle; and we are aware that he has recently found powerful support of his views in Riggenbach's *Leben Jesu*, and in our dear friend Van Oosterzee's *Comm. on Luke*, without shaking the firmness with which we hold a conviction, for which the reasons are given on the respective passages.

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son of Alphæus? Winer justly remarks that he could not, without confusion, have been called ἀδελφός, because Jesus had a brother according to the flesh of the same name. For the brothers and sisters of the Lord are introduced in Matt. xiii. 55; Mk. vi. 3. The names of the former were James, Joses, Simon and Jude, cf. 1 Cor. ix. 5; Matt. xii. 48; Jno. ii. 12; Acts i. 14. They are mentioned in connection with the mother of Jesus and Joseph, and are doubtless His actual brothers. For ἀδελφός in forty-nine passages of the New Testament signifies *actual* brother, while the sense *cousin* cannot be proved in a single passage. At first they did not believe in Him as the Messiah, Jno. vii. 5, but after the resurrection of Jesus, 1 Cor. xv. 7, and after the ascension, we find them forming part of the circle of believers, Acts i. 14. Among the brothers of the Lord, after they had become believers, James soon occupied a prominent position. He is introduced as the representative of the Jewish Christian tendency in the Mother Church, Acts xii. 17. His near bodily relation to the Lord, his pious life and austere habits soon raised him to Apostolical dignity. At the Apostolical Council on the obligatoriness of the law, his judgment proved decisive, Acts xv. 13. The council of elders gathered round him, ch. xxi. 18. Among the pillars of the Church, he is mentioned first (Gal. ii. 9), while otherwise Peter is the Prince of the Apostles. He is probably the author of the Epistle of James in the Canon; for the principles contained therein are in exact keeping with the notices of his life, reported by the Fathers, and he, like Jude, describes himself, not as an Apostle, but only as a servant of God and of the Lord Jesus Christ (Jas. i. 1). If it be objected that Luke does not clearly distinguish the non-Apostolic James from the Apostle James, who is mentioned in Acts i. 13, we may answer with Huther that the then familiarity with all the circumstances of the case did not require such a distinction to be specially marked, and that the same holds good in the case of the two Philips, Acts i. 13; viii. 5. Wieseler's assertion that the Church at Jerusalem would not have recognized as its head any other than an Apostle, cannot be substantiated by any reasons. Our Jude was then the brother of that revered head at Jerusalem, and with him sustained the same family relation to the Lord. His not describing himself as the Lord's brother, like James in his Epistle, may have been the effect of modesty, or his sense of the spiritual relation in which he stood to Christ may have predominated over that of his physical relation, even as it was the case with our Lord Himself, Matt. xii. 48–50. Winer, Stier, Neander and al. hold that Jesus had actual brothers; for the opposite view, see Lange, in Herzog's *Real-Encyclopädie*, Article *Jacobus*.—We have no reliable data concerning the life and work of Jude. He has generally been confounded with Judas Lebbæus, as James the Just with James, the son of Alphæus, cf. Cave, *Lives, Acts and Martyrdoms of the Holy Apostles*, p. 600, etc. [See note in Introduction to the Epistle of James, at the close of § 1, the Introduction to James and Jude in Alford's Greek Testament, *Prolegomena*, pp. 87, 188, and on the whole subject, my article, "Are James, the Son of Alphæus, and James, the Brother of the Lord, identical?" in the Princeton Review for January, 1865.—M.]

§ 3. READERS AND DATE OF THE EPISTLE.

It is singular that the readers are referred to only in very general terms, as the called who are sanctified in God the Father and preserved for Jesus Christ. No residence, no country, no particular account of the readers is given. Considering the dependence of this Epistle on the Second of Peter (see Introd. to 2d Ep. of Peter), it is probable that it was addressed to the same readers in Asia Minor, with a view to support and strengthen the exhortations and warnings of Peter. Others suppose that it was addressed to readers in Palestine, on account of the examples, comparisons and allusions used by our author; so Credner, Augusti, Arnaud. The adversaries whom Jude opposes are identical with those mentioned in 2 Peter; they are daring intruders, who abused the liberty of the Gospel to a fearful extent, and indulged in enormous excesses. De Wette supposes them to have been, not false teachers, but practical unbelievers, vv. 4. 8, scoffers, threatening to destroy the Church, on the one hand, by sensuality and dissoluteness, vv. 8. 10. 12, and on the other, by discontent, opposition and separatism, vv. 11. 16. 19. But the Epistle contains certain intimations of false doctrines by which they sought to excuse their false, immoral principles (vv. 4. 12), which rendered them so much the more dangerous. Dorner rightly observes that "the adversaries of Jude are not only practical perverts, but also

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false teachers." This is also the view of Huther, who says that vv. 4. 8. 18. 19 intimate that they held Gnostico-antinomian views. Thiersch:—"Peter warns his readers against deceivers that should come; Jude, writing not long after Peter, warns his readers against the same deceivers, after they had come, with a distinct reference to the warnings and predictions of the Apostles." It must not be overlooked that Clement of Alexandria (*Strom.*, 3, p. 431) supposes Jude in his Epistle to have prophetically referred to the Carpocratians and similar sects; see Guerike, p. 455.—The beginnings of such a demoniac Gnosis, which sanctioned pagan licentiousness, stirred during the second half of the first century in the Churches of Ephesus, Pergamos and Thyatira. See Thiersch, p. 239.

As to the date of this Epistle, it must have been written during the interval between the death of Peter, who wrote his second Epistle, which was used by Jude, shortly before his death, and the destruction of Jerusalem, because it contains no reference to that event (see above). Jude saw the impudent libertinism, the appearance of which had been foretold by Peter, in its full development. "It is not credible," says Huther, "that Jude should have referred to the preaching of the Apostles, as past, if these were still in the prime of their Apostolical activity." The place where the Epistle was written cannot be determined.

The closer we draw to the last times of the Church, the more we ought to lay to heart this Epistle, which, as Meyer says, is a key-stone and an admonition of the most dangerous sins of the Church, and which, like the 2d Ep. of Peter, furnishes us with important disclosures relating to judgment and eternity. Capital applications of it to our own time are contained in Stier's Exposition.

§ 4. LITERATURE.

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[§ 5. SYNOPSIS OF PARALLEL PASSAGES IN THE SECOND EP. OF PETER AND THE EPISTLE OF JUDE.

JUDE.	2 PETER.
3. πᾶσαν σπουδὴν ποιούμενος.	I. 5. πᾶσαν σπουδὴν παρεισενέγκαντες, cf. i. 15.
4. παρεισέδυσαν γάρ τινες, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.	II. 1. παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι . . . καί πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις . . . . οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ.

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6. ἀγγέλους τοὺς μὴ τηρήσαντες τὴν ἑαυτῶν ἀρχὴν . . . . εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν.	II. 4. ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους.
7. Σόδομα καὶ Γόμοῤῥα καὶ αἱ περὶ αὐτὰς πόλεις . . . . ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας πρόκεινται δεῖγμα.	II.6-10. πόλεις Σοδόμων καὶ Γομόῤῥας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς . . . . τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ πορευομένους.
8. κυριότητα ἀθετοῦσι, δόξας δὲ βλασφημοῦσι.	II. 10. κυριότητος καταφρονοῦντας . . . . δόξας οὐ τρέμουσι βλασφημοῦντες.
9. ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμήσαι σοι Κύριος.	II. 11. ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν.
10. ἄλογα ζῶα κ. τ. λ.	II. 12. ἄλογα ζῶα.

Compare also, Jude 11 with 2 Pet. ii. 15.
" 12. 13 with 2 Pet. ii. 13–17.
" 16 " " ii. 18.
" 17. 18 " " iii. 1–3.—M.]

[§ 6. THE BOOK OF ENOCH.

As this book is generally supposed to be referred to in v. 14, a brief account of it, compiled from Westcott's article in Smith's *Dictionary of the Bible*, and notices of Volkmar's article in the "*Zeitsschrift der Deutschen Morgenländischen Gesellschaft*" for 1860, will be found useful to the readers of this Commentary.

1. *The history of the Book of Enoch.*—The Book was known to Justin Martyr, Irenæus, Anatolius, Clement of Alexandria and Origen; numerous references to it are found in the "Testaments of the XII. Patriarchs."—Tertullian quotes it as "not received by some, nor admitted into the Jewish canon ("*in armarium Judaicum*"), but defends it on account of its reference to Christ ("*legimus omnem scripturam ædificationi habilem divinitus inspirari*"). Augustine and an anonymous writer, whose work is printed with Jerome's, were acquainted with it; but from their time until the revival of letters, it was known in the Western Church only by the quotations in Jude, in the Eastern Church, some centuries later; considerable fragments of it are preserved in the *Chronographia* of Georgius Syncellus (*circa*, 792 A. D.); meanwhile, a report was current that the entire book was preserved in Abyssinia; in 1773, the traveller Bruce, on his return from Egypt, brought with him the complete Æthiopic translation of the entire book, the first detailed notice of which was not given until 1800, by Silvestre de Sacy, and the book itself was not published until 1821 in English, and in 1838 in Æthiopic, by Archbishop Lawrence, whose translation formed the basis of the German editions of Hoffmann (1833–38), and Gfroerer (1840) gave a Latin translation constructed from those of Lawrence and Hoffmann; but all these editions have been superseded by those of Dillmann, who edited the Æthiopic text from five MSS. (*Liber Henoch, Æthiopice*, Lipsiæ, 1851), and afterwards gave a German translation of the book, with a good introduction and commentary (*Das Buch Henoch . . . . von* Dr. A. Dillmann, Leipzig, 1853), which has called forth a number of Essays, the most important of which are those of Ewald and Hilgenfeld.

2. The Æthiopic translation is supposed to have been made from the Greek, as, with the exception of one passage quoted by Syncellus, it agrees in the main with the patristic quotations. But it is doubtful whether the Greek text was original, or itself a translation from the Hebrew. A Hebrew book of Enoch was known and used by Jewish writers till the thirteenth century, and the names of angels and winds are derived from Aramaic roots.

3. The book, in its present shape, consists of a series of revelations, supposed to have been given to Enoch and Noah, which extended to the most varied aspects of nature and life, and are designed to offer a comprehensive vindication of the action of Providence.

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4. "In doctrine the book of Enoch exhibits a great advance of thought within the limits of revelation in each of the great divisions of knowledge. The teaching on nature is a curious attempt to reduce the scattered images of the O. T. to a physical system. The view of society and man, of the temporary triumph and final discomfiture of the oppressors of God's people, carries out into elaborate detail the pregnant images of Daniel. The figure of the Messiah is invested with the majestic dignity as "the Son of God," "whose name was named before the sun was made," and "who existed aforetime in the presence of God." And at the same time His human attributes as "the Son of man," "the Son of woman," "the Elect One,' "the Righteous One," "the Anointed," are brought into conspicuous notice. The mysteries of the spiritual world, the connection of angels and men, the classes and the ministries of the hosts of heaven, the power of Satan and the legions of darkness, the doctrines of resurrection, retribution and eternal punishment are dwelt upon with growing earnestness, as the horizon of speculation was extended by intercourse with Greece. But the message of the book is emphatically one of "faith and truth," and while the writer combines and repeats the thoughts of Scripture, he adds no new element to the teaching of the prophets. His errors spring from an undisciplined attempt to explain their words, and from a proud exultation in present success. For the great characteristic by which the book is distinguished from the later Apocalypse of Esdras (2d book), is the tone of triumphant expectation by which it is pervaded. It seems to repeat in every form, the great principle that the world, natural, moral and spiritual, is under the immediate government of God. Hence it follows that there is a terrible retribution reserved for sinners, and a glorious kingdom prepared for the righteous, and Messiah is regarded as the Divine Mediator of this double issue. Nor is it without a striking fitness that a patriarch, translated from earth, and admitted to look upon the Divine Majesty, is chosen as "the herald of wisdom, righteousness and judgment to a people who, even in suffering, saw in their tyrants only the victims of a coming vengeance." (Westcott, l. c.).

5. On the date of the Book the most conflicting views prevail. Lawrence, Hoffmann, Gfroerer, Wieseler and Gieseler suppose it to have been completed in the reign of Herod the Great; Lücke distinguishes two great parts, an older, written early in the time of the Maccabees, and a later, composed in the time of Herod the Great. Dillmann maintains the unity of the book, and assigns the chief part of it to an Aramæan writer of the time of John Hyrcanus (*circa*, 110 B. C.). Hilgenfeld places the original book about the beginning of the first century before Christ, which he supposes to have passed through the hands of a Christian writer, who lived between the times "of Saturninus and Marcion," who added the chief remaining portions, including the great Messianic section (cc. 37–71).—Volkmar (l. c.) tries to prove that the book is a production of the time of the sedition of Barchochebas (A. D. *circa* 132), and to have been written by one of the followers of Rabbi Akiba, the great upholder of that impostor. In that case, the book of Enoch was not only of Jewish, but of distinctly antichristian origin; which point, however, is not yet fully established. (See Alford, *Prolegg.*, p. 196). Westcott (l. c.) reaches the conclusion that, as a whole, the book "may be regarded as describing an important phase of Jewish opinion shortly before the coming of Christ."

6. The apocryphal character of the Book has never been doubted in the Church; Tertullian alone maintains its authority; Origen (c. *Cels.*, V. 54), Augustine (*de Civitate Dei*, XV., 23, 4), and Jerome (*Catalog. Script. Eccl.*, 4) describe it as apocryphal, and it is reckoned among the apocryphal books in the Apostolical Constitutions (VI., 16).—M.]

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[9 Lachm. has ἡμῶν after κοινῆς; Syr. Vulg. ὑμῶν; Sin. κοιν. ἡμῶν σωτηρίας καὶ ζωῆς.—M.]
[10 ἀναγκὴν ἔσχον—"I had need," or "I felt constrained."—M.]
[11 ἅπαξ, stronger than *once,—semel et simul, semel pro semper*, *i. e.*, once for all. See Lexica.—M.]
[Translate:—Beloved, when I gave all diligence to write unto you concerning our common salvation, I felt constrained to write unto you, exhorting you to contend earnestly for the faith that was once for all delivered unto the saints.—M.]

Verse 4. [12 Sin. inserts καὶ before πάλαι. προγράφω—to write before, to declare, describe beforehand; *ordained* adopted by E. V. from Geneva V., is a very dubious rendering, and should be replaced by a less objectionable word; either of the above have the merit of literal translations of the Greek.—M.]
[13 κρῖμα, condemnation, in the sense of punishment.—M.]
14 Lach., Tisch. read χάριτα, which is the poetic Accusative.
Griesb. and al., following the best authorities, omit Θεὸν, which is doubtless a gloss, and found its way into the text because δεσπότης is used of the Father in all passages except 2 Pet. ii. 1; cf. Lke. ii. 29; Acts iv. 24; Rev. vi. 10. μόνος, moreover, did not seem to suit Christ.
[15 16 A. B. C., Sin. omit Θεὸν. Agreeing with this omission, translate: "For certain men have crept in privily, who have been long ago described beforehand (in the Holy Scriptures) for this condemnation, ungodly, perverting the grace of our God into lasciviousness, and denying our only Master, and Lord Jesus Christ."—M.]
[German:—"For some have crept in stealthily, who long since have been designated beforehand for this judgment, ungodly, who pervert the grace of our God into lasciviousness, and deny the only Master, God and the Lord Jesus Christ."—M.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Jude** (from יְהוּדָה, יָדָה, the praised, the confessor), different from Judas Iscariot and Judas Lebbæus, or Thaddæus. See Introduction.

A servant of Jesus Christ.—δοῦλος; used in a restricted sense of persons intrusted with an office in the Church, cf. 2 Pet. i. 1. Paul calls himself so, Rom. i. 1; Tit. i. 1; Phil. i. 1; and James i. 1. Paul and Peter superadd their call to the Apostolate; Jude and James omit ἀπόστολος. The simple reason of this omission is that they were no Apostles. This omission is the more remarkable in the case of Jude, because, as has been shewn in the Introduction to 2 Peter, during the composition of this Epistle, he had before him the 2d Ep. of Peter, and especially also its introductory sentences. If the author of this Epistle and Judas Thaddæus, the Apostle, were identical, the silence he observes concerning his Apostleship would be unaccountable.

Brother of James.—Of that James, who was a brother of the Lord according to the flesh, and author of the Epistle that bears his name. See Introduction. Both are silent concerning their fraternal relation to the Lord. Why? Both may have remembered His words: "Who is my mother and who are my brethren?" Matt. xii. 49. A servant of Christ is really a nearer relation than a mere brother after the flesh, cf. 2 Cor. v. 16. It is commonly said that modesty prompted Jude to call himself a brother of James and not a brother of the Lord (Bengel, Stier); but we ought not to forget that the recollection of that fraternal relation must have been very humiliating to him, for, although so nearly related to the Lord, he did not believe in Him for a long time, Jno. vii. 3–5. According to Huther, the words "brother of James" are not only intended to designate the individuality of the author (cf. Jno. xiv. 22), but also to justify his writing; they possibly intimate that this Epistle was destined for the readers of that of James, seeing they are not described in more particular terms. See Introduction.

To the called—Jesus Christ.—*To the called*, &c., greeting; κλητοί which is the principal word of the whole clause, signifies not only persons invited or bidden, but those in whom the Divine calling out of the world has already become efficient, 1 Pet. i. 15; ii. 9. 21; iii. 9; v. 10; 2 Pet. i. 3–10; called saints, 1 Cor. i. 2. 24; Rom. i. 6. 7; Gal. i. 6.

Ἡγιασμένοις ἐν. To those who, in communion with God the Father, have been acquitted from the guilt and punishment of sins, and made a beginning in the sanctification of the Spirit, cf. 1 Pet. i. 2.

Ἰησοῦ Χριστῷ τετηρημένοις. Huther:—"The Part. Perf. simply denotes that which had taken place up to the time when the Epistle was written, but this condition must be conceived continuing according to the force of the Perfect tense." Cf. Winer, p. 286, sq.—So Stier:—"Jude conceives his readers as having been preserved until then." They are preserved from seduction and apostasy for Jesus Christ so that they are His possession, the reward of His sufferings, His glory and crown, enabling Him to say of them, "Thine they were and thou gavest them me; and they have kept thy word," Jno. xvii. 6. 12; 1 Pet. i. 5.

[Wordsworth;—"The evil angels are preserved or kept for judgment (2 Pet. ii. 4); the heavens are preserved or kept for fire; but ye are preserved or kept for Jesus Christ, as a peculiar people (1 Pet. ii. 9), and there is an everlasting inheritance preserved or kept in heaven for you."—M.]

Ver. 2. **Mercy unto you—multiplied.**—ἔλεος. Instead of it, 1 Pet. i. 2; 2 Pet. i. 2 have χάρις, while ἔλεος occurs in Gal. vi. 16; 2 Tim. i. 16, and in connection with χάρις 1 Tim. i. 2; 2 Tim. 1. 2; 2 Jno. 3; cf. 1 Pet. i. 3. It is the grace of God and Christ condescending to the helpless and miserable. Stier:—"We learn from the conclusion, v. 21, that Jude refers here particularly to the mercy or grace of our Lord Jesus Christ, for he connects therewith the love of God, and appropriately assigns to the peace of the Holy Ghost the place of a living centre." De Wette also explains ἀγάπη as the love of God to Christians, deeming the verb πληθυνθείη to be better suited to such an interpretation. On πληθυνθείη, cf. 1 Pet. i. 2. Bengel's note is: "a testimony of the Holy Trinity."

Ver. 3. **When I gave all diligence, etc.**—πᾶσαν σπουδὴν ποιεῖσθαι. To use all diligence, to be earnest in something either inwardly in mind and purpose, or outwardly in the execution of an action. Peter has σπουδὴν πᾶσαν παρεισφέρειν, 2 Peter i. 5, and σπουδάζειν, ch. i. 15. Here it de-

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notes inward purpose. The *Part. Pres.*, as de Wette observes, expresses the author's action at the time he had occasion to write (cf. Winer, p. 406), but he seems to be wrong in supposing his writing to be already an action on the point of being executed. His opinion is, that Jude had been engaged on the composition of a longer and more comprehensive Epistle, (the loss of which we have to lament), when he was for the time called away from that work in order to write this present Epistle. His reference to Sherlock is inaccurate, for he only adverts to Jude's intention of writing more fully.

Concerning our common salvation.—He had desired to write concerning its acquisition, enjoyment and preservation. This exhibits a contrast to the *hortatory* Epistle which circumstances (the appearance of antinomians or some other cause unknown to us) constrained him to indite.

I felt the necessity, etc.—Ἔσχον ἀνάγκην, I had with me, I felt within me the necessity, I saw myself inwardly constrained, cf. Luke xiv. 18; xxiii. 17; 1 Cor. vii. 37; Heb. vii. 27; παρακαλῶν denotes the character and tone, as well as the scope and matter of the Epistle.

Ἐπαγωνίζεσθαι, to fight concerning and for a thing [metaphorically in the sense of earnestly contending for a thing.—M.]. Bengel: "There is a twofold duty, strenuously to fight for the faith against enemies, and to edify oneself in faith, v. 20; cf. Neh. iv. 16, etc." ['επαγωνίζεσθαι, *supercertare*, is to fight, standing upon a thing which is assaulted and which the adversary desires to take away, and it is to fight so as to defend it, and to retain it.—M.]

For the faith, πίστει, here the faith that is believed, objectively, the Gospel as v. 20; Gal. iii. 25; Rom. i. 5. We have here a reference to 2 Peter i. 1, whence it follows that πίστις there also must be taken objectively.

Once, not=at one time, formerly, but *once for all*, so that it continues thus forever, that it is liable to no changes, and that no new revelation is to be looked for. [Casaubon: "*To contend earnestly for the faith once for all delivered to the saints.* Divine words, few in number, but rich in meaning. If rightly understood and duly obeyed, these words would put an end to all modern controversies, and restore peace to the Church. Do we desire to know what the true faith is? St. Jude here tells us—that *which was once, and once for all delivered to the saints. Every* doctrine which can be shown to be *posterior* to that faith, is *new;* and every doctrine that is *new* is *false*."—M.]. "No other faith will be given." Bengel.

Delivered (communicated) not immediately by God, as Bengel interprets, but by the Apostles, cf. 2 Pet. ii. 21; 1 Cor. xi. 2. 23; xv. 3; Luke i. 2.

To the saints.—Cf. 1 Peter ii. 9; iii. 5; 2 Peter i. 21; iii. 2; Col. i. 2. 12; iii. 12; Philem. 5. 7; Heb. iii. 1; vi. 10; Eph. i. 1. 15. 18; ii. 19; iii. 8. 18. [Bengel: *Sanctis omnibus ex fide sanctissima*, v. 20.—M.]

VER. 4. **For certain men—condemnation.**—This verse supplies the reason of that necessity and of the contest which the readers are bound to maintain.

παρεισδύνειν, to enter by the side of, to creep in stealthily by a side-door. Those deceivers passed the right door, John x. 7, and like thieves and robbers entered by some other way into the fold of the Church, John x. 1. De Wette says rightly, that "it is not said that these men did creep in from without, but only, that their sentiments and habits were foreign to those of the Christian community, and that they ought not to belong to it." Similar are the expressions παρεισφέρειν αἱρέσεις, 2 Peter ii. 1, παρεισέρχεσθαι and παρείσακτος, Gal. ii. 4. Cf. 1 John ii. 19; 2 Tim. iii. 6.

["*Le mot τινες a quelque chose de méprisant, comme dans Gal.* ii. 12." Arnaud.—M.]

Ὀι προεγραμμένοι. The Article is used emphatically with the Participle, if the participial character is to be made especially prominent, cf. Winer, p. 120. They are unknown, insignificant men, but they have long since been described in the word of God. προγράφειν, to write beforehand of one, to predict by the word and by types. Cf. Rom. xv. 4. The pregnant term denotes,

1. That they were described beforehand, *e. g.*, Ps. xxxv. 16; x. 4; xxxvi. 2; lviii. 4; Prov. xiii. 25, and typified in the people who lived at the time of the flood, in the people of Sodom, in the wicked persecutors of David.

2. They were beforehand appointed for judgment, not by an absolute predestination, but because of their wickedness, which God foresaw in the light of His omniscience. Isa. iv. 3; rendered by the LXX. οἱ γραφέντες εἰς ζωήν, might be compared with this passage and applied to the eternal purpose of God, compared with a book, as Calvin does, but Huther rightly observes that πάλαι, long since, from of old, forbids such an interpretation. It is this very word which renders all reference to the Epistles of Paul and Peter inadmissible, as Grotius sees here a particular allusion to 2 Peter ii.; it is doubtful whether, as Bengel maintains, there is here a reference to the Book of Enoch in the sense that Enoch predicted long before what afterwards became fixed in writing. [Alford thinks that the reference is to the Book of Enoch, cf. v. 17, but deems it probable that the warnings contained in the historical facts mentioned below, may also be meant.—M.]

For this condemnation, of which the Apostle [?] treats in the sequel, seeing it, as it were, already present. Κρῖμα, here a judgment of condemnation.—The corresponding passage in Peter is, "whose judgment now of a long time lingereth not, and their damnation slumbereth not," 2 Peter ii. 3. [Wordsworth: "The doom which they would incur, had been προεγραμμένον, written public beforehand in the prophecy of Enoch (v. 14), and visibly displayed in the punishment of the Israelites (v. 5), and in that of the rebel angels (v. 6), and had been graven indelibly in letters of fire on the soil of Sodom and Gomorrah (v. 7.)

Since God is unchangeably just and holy, all who sin after the manner of those thus punished, must look for like punishment to theirs. They have been publicly designated beforehand for it, by the punishment of those whom they imitate in sin. Therefore, these false teachers cannot plead ignorance of the consequences of their sin·

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and you will be without excuse, if you are deceived by them.

The false teachers here specially noted, were the Simonians, Nicolaitans and Ebionites."—M.]

Ungodly—lasciviousness, *i. e.*, according to Stier's explanation, those who refuse to know any thing of fear, submission and adoration. Men who, having torn themselves loose from God, the root of our life, show this in their life, cf. 1 Peter iv. 18; 2 Peter ii. 5; iii. 7; Jude 15; Rom. iv. 5; v. 6; 1 Tim. i. 9. Their ungodliness is described by two exhibitions: *a. They turn the grace of God into lasciviousness; χάριν*, not=evangelical doctrine, Christian religion (Calov, al.), nor=acquired life of grace (de Wette, who compares Gal. v. 4; 1 Peter v. 12), for the description which follows renders it highly improbable, that these men had received (although only in part, as Stier thinks) the first-fruits of the Spirit in conscious regeneration. But it is the grace offered to them in baptism, in calling, in the preaching of the word, in Holy Scripture, acquired for them by Christ and now ready for their acceptance. They take hold of it, but put it in the wrong place, viz., there where the law ought to be, this is the force of *μετατιθέναι*; instead of using it as an incentive to holiness, they employ it as a cloak of maliciousness, 1 Peter ii. 16, as a passport of unrighteousness, Rom. vi. 1. 2; 2 Peter ii. 19; Gal. v. 13. They draw the daring conclusion: Because God is so merciful, because Christ has redeemed us from sin, because this and that sin have been passed unpunished, therefore we need not be so particular concerning sin, cf. Sir. v. 8, sq.; Heb. vii. 12. Of course they thereby do not change the nature of grace, but only deprive themselves of its salutary effects. [They change the state of grace and Christian liberty into a state of moral licence and wantonness; so Alford. Bede: "*Hanc ejus gratiam transferunt in luxuriam, qui nunc tanto licentius et liberius peccant, quanto minus se vident asperitate legis de admissis facinoribus examinari.*"—M.]

Τοῦ θεοῦ ἡμῶν. Huther: "An expression of the sense of adoption," not exactly, as Bengel maintains, in opposition to the ungodly.

Εἰς ἀσέλγειαν, cf. 1 Pet. iv. 3; 2 Pet. ii. 7. 18.

And deny the only Master, God and the Lord Jesus Christ.—*μόνον δεσπότην Θεόν*. [See note 14 in App. Crit.—M.]. If Θεόν were a genuine reading, the most natural construction would be this: They deny the Father and the Son (although even in this case the sole reference to Christ would be possible), for the want of the Article would be no objection to it, because it might be omitted on account of *ἡμῶν*, cf. Winer, pp. 141. 142. Even without the probably false reading Θεόν, *δεσπότης* may be applied to the Father, *κύριος* to the Son, like in Titus ii. 13, according to the doctrine of Paul, *μέγας Θεός* relates to the Father, *σωτήρ* to the Son; but the comparison of 2 Peter ii. 1, which Jude had before him, shows that the two predicates are to be understood of Christ. While Peter declares Christ to be the Lord that bought even these deceivers with His own blood, Jude infers therefrom that He is their only legitimate Lord, not as contrasted with the other persons of the Godhead, but with foreign lords, who rule over and in them. Isa. xxvi. 13. This view of the passage is not affected by *μόνος*, which is generally attributed to the Father, and *κύριος* retains its ordinary and usual meaning. Huther, on the other hand, understands *δεσπότην* of the Father, and cites Enoch xlviii. 11: "They denied the Lord of the spirits and His Messiah," cf. 1 John ii. 22; but this quotation is fully counterbalanced by that of 2 Peter ii. 1.

[Alford applies *δεσπότην* to the Father, and argues:

1. That in every other place *δεσπότης* is used of God, cf. Luke ii. 29; Acts iv. 24; Rev. vi. 10; Jer. iv. 10.

2. That the addition *μόνος* seems to bind this meaning to it here.

3. That the denial of God by disobeying His law is the epexegetic resumption of the last clause.

4. *δεσπότην καὶ κύριον* are hardly distinguishable if both applied to Christ. On these grounds he agrees with Huther in regarding the rejected Θεόν as having been, although a gloss, yet a true one; and would remind the reader, once for all, that the reference of any term in the parallel place of 2 Peter, is no guide for us here, seeing that it belongs to the extremely curious relation of the two passages to each other, that many common terms are used in different senses.—M.]

Deny, see 2 Pet. ii. 1. The reference here is according to the description of those deceivers, more especially to their practical denying (so de Wette and Huther). Even the book of Enoch (lxvii. 8. 10; xci. 7) connects in the case of the ungodly the denial of the Lord of the spirits with voluptuousness.

[DOCTRINAL AND ETHICAL.]

[Ver. 3. "The faith is that system of truths revealed in the Holy Scriptures concerning the dispensations of the God, whom we adore, and into whose name we were baptized, the Father, the Son, and the Holy Spirit, three Persons, one God. These truths are proposed to us as the ground of our hope, our comfort, and our joy; as the principles on which the conduct of life is to be framed, accepted and rewarded. We receive the revelation, which contains the truths, upon that plenary and satisfactory evidence vouchsafed us of its authenticity, and we receive the truths, which it contains, on the authority of the Revealer. The different articles of our belief, dispersed in the Scriptures, were very early collected into summaries styled creeds, recited at baptism, and constituting thenceforward the badge and test of a man's profession. By a formulary of this kind the catechumen himself was instructed; "the faith once delivered" was transmitted down to posterity; the members of the spiritual society were kept together; the doctrines, by them believed and taught, were made known to the world, and distinguished from a multitude of heterogeneous and erroneous opinions, by them disclaimed; a connection with the maintainers of which would justly have brought discredit on themselves and their cause. For these reasons the use of creeds appears to

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have at first been introduced and since continued." Horne.—M.]

HOMILETICAL AND PRACTICAL.

The calling of God the beginning of all His exhibitions of grace.—General and particular calling. Man's relation thereto.—Believers the possession, the spoil, the crown and reward of the Lord Jesus.—The Christian life a state of constant warfare.—The great danger of abusing grace.—The manifold denial of the Lord that bought us.

STARKE:—Every Christian should be an honest Judas; *i. e.*, a confessor, confessing Christ before the world according to the belief of his heart in word and life, that Christ may confess him before His Father. Mtt. x. 32.—Would that all Jews were such, or would soon become such. Rom. x. 1.—It is not enough for a man's salvation that he receive the call of grace, he must accept it, become holy and persevere in grace, Is. lv. 3: Rev. ii. 10; 1 Cor. xv. 1. 2.—Christianity is never at a stand-still, but ever growing and progressing, 1 Thess. iii. 12; iv. 1. —We must fight for our faith against our lusts, the world and Satan; otherwise we shall not receive the end of faith, the salvation of our souls, 1 Pet. i. 9.—God has prepared His grace for the penitent that are of a broken heart, Is. lxi. 1, and namely for their consolation and amendment. This truth ungodly men reverse in that they accord grace to the impenitent, not for their amendment, but for their security.—The more secret an enemy, the more dangerous, Ps. lxiv. 6. 7.—Sinning in reliance upon grace is the poison which corrupts and kills the greatest number of souls. The Gospel is to them a savour of death unto death.—Those who deny Christ that bought them with His blood, are the servants of the devil, 1 Jno. iii. 8.

K. H. RIEGER:—Even evil times should neither make us evil and harsh, nor cause us to fall from our first love. Whatever remains to be done, must be done by love, 1 Thess. ii. 7.—Contending without one's own edification would amount to quarrelling. Edification without contending is indifference which does not sufficiently consider what edifying is. Cf. v. 20.—The devil introduces his children of malice among the children of the kingdom, even as tares creep in among good wheat and at first cannot be distinguished from it. His lies always spring up under some borrowed rag of truth.

STIER:—In the accredited, sealed word of the Scriptures we have the authentic deposit of the precious jewel of the first testimony of faith, which deposit is to be preserved and necessarily becomes the permanent rule of faith.—The faith delivered to Christendom is the treasure for the unimpaired possession and enjoyment of which we must fight against hostile powers.—God has a holy purpose of justice in that He gives up to the deception of powerful error all those who would not believe in the truth with all their heart, as they ought, 2 Thess. ii. 8–12.—Those who will not obey Christ, to the Christ whom they ought and must know as the Lord, have also no God in heaven, no gods (Ps. lxxxii.; Exod. xxii. 28) on earth, and become through and through rebels and insurrectionists.

[BARROW:—Some vehemency (some smartness and sharpness) of speech may sometimes be used in defence of truth, and impugning errors of bad consequence; especially when it concerneth the interests of truth that the reputation and authority of its adversaries should somewhat be abased or abated. If by a partial opinion or reverence toward them, however begotten in the minds of men, they strive to overbear or discountenance a good cause, their cause, so far as truth permitteth, and need requireth, may be detected and displayed. For this cause particularly may we presume our Lord (otherwise so meek in His temper, and mild in his carriage toward all men) did characterize the Jewish scribes in such terms, that their authority (being then so prevalent with the people) might not prejudice the truth, and hinder the efficacy of His doctrine. This is part of that ἐπαγωνίζεσθαι τῇ πίστει, the duty of *contending earnestly for the faith*, which is incumbent upon us.—M.]

Sermon-Themes:

VER. 1. Spiritual fellowship with Christ.

VER. 3. The rule of faith. Zeal for the cause of Christianity. The faith once delivered to the saints, a depositum or trust, committed to the care of the Church. Civil government and religion.

Cf. on v. 4. CLAGET, NICHOLAS: The abuse of God's grace, discovered in the kinds, causes, punishments, symptoms, cures, differences, cautions, and other practical improvements thereof. 4to., Oxford, 1659.—M.]

VERSES 5–15.

CONTENTS:—Three examples of the punitive justice of God, typical of the judgment awaiting those deceivers, introduced as a warning, vv. 5–8; more particular description of their sins. An exclamation of woe, v. 11, followed by additional details of their character, and an application to them of a prophecy of Enoch.

5 I will[2] therefore[1] put you in remembrance, though ye[3] once knew this,[4] how that the Lord,[5] having saved the people out of the land of Egypt, afterward destroyed[6] them 6 that believed not. And the angels[7] which kept not their first estate, but left their own habitation, he hath reserved[8] in everlasting chains[8] under darkness unto the

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7 judgment of the great day. Even as[10] Sodom and Gomorrah, and the cities about them in like manner,[11] giving themselves over to fornication, and going after strange[12] flesh,
8 are set forth for an example, suffering the vengeance of eternal fire. Likewise[13] also these *filthy* dreamers defile[14] the flesh, despise dominion, and speak evil of dignities.[15]
9 [16]Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst[17] not bring against him a railing accusation, but said, The Lord
10 rebuke thee. But these speak evil of those things[18] which they know not: but what they
11 know[19] naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Ba-
12 laam for reward,[20] and perished in the gainsaying of Core. These are spots in your feasts of charity,[21] when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about[22] of winds; trees whose fruit withereth,[23] with-
13 out fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for
14 ever. And Enoch, also, the seventh from Adam, prophesied[24] of these, saying, Behold
15 the Lord[25] cometh with ten thousand of his saints,[26] To execute judgment upon all, and to convince[27] all that are[28] ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Verse 5. [[1] δὲ, not—*therefore*, but—but.
Kühner: "δέ most generally has an adversative force, and hence can express every kind of contrast. In respect to its signification, it ranks like the Latin *autem*, between the copulative connectives (τέ, καί) and the adversative (ἀλλά, etc.), since it contains both a copulative and adversative force, and hence either opposes one thought to another, (adversative), or merely contrasts it (copulative). Hence it is very frequently used in Greek, where the English uses *and*. The new thought being different from the preceding is placed in contrast with it."
Winer (pp. 472. 473): "δέ NEVER means *therefore, then;* nor *for*, nor does it ever serve as a mere *copula* or particle of transition."—M.]
[[2] βούλομαι, to wish, to desire. Its force ought to be brought out in a stronger form than the ambiguous "I will."—M.]
[[3] ὑμᾶς. The force of the second ὑμᾶς is lost in E. V.; it is emphatic, and the emphasis ought to be brought out. "But I wish to remind you, you who . . ."—M.]
[[4] εἰδότας has a *Present* sense. They know it *once for all, certainly, fully*. This thorough knowledge of theirs is the motive of Jude's reminding them. They know it *now;* not that they knew it once and have now forgotten it.—M.]
[5] Lachm., Tisch. read εἰδότας ἅπαξ πάντα, ὅτι ὁ Ἰησοῦς. So Vulgate. Stier says, that this would be unexampled, unintelligible, remarkable; that the dark Epistle had been much corrected and glossed. De Wette agrees with Lachmann, following A. B. C. and other authorities, but not in respect of Ἰησοῦς. [The reading πάντα is also sustained by Cod. Sin., several Cursives, Copt. Syriac. It is on many accounts preferable to τοῦτο.
Ἰησοῦς instead of Κύριος is the reading of A. B., several Cursives, Vulg., Copt., Sahidic, Æthiopic and Armenian verss.; also of Didymus, Cyril, Jerome, Cassian, and received by Griesb. and Lachmann. In point of doctrine, it agrees with that of Paul. Cf. 1 Cor. x. 1–11; Heb. iii. 7–19; iv. 1. 2.—M.]
[[6] δεύτερον, the second time, again not *afterwards*, as in E. V. The *first* thing was deliverance, the second destruction. So Engl. Annot., Stier, Peile, Huther, Wordsw., Lillie.—M.]
[German: "But I will remind you, you that have known this once, that the Lord, having saved the people out of the land of Egypt, for the second time destroyed those who believed not."
Translate: "But I wish to remind you, you who know all things once for all, that the Lord, having saved the people out of the land of Egypt, the next time destroyed those who believed not."—M.]
Verse 6. [[7] ἀγγέλους. The omission of the Article here contrasts *angels* with *men*, of whom Jude has spoken in the previous verse. τοὺς μὴ κ. τ. λ. specifies the particular class of angels in question.—M.]
[[8] δεσμοῖς ἀϊδίοις, Abl. instr. "With everlasting bonds." "E. V., 18 times out of 20 (the other exception being Mk. vii. 35, *string*) has *bands* or *bonds*." Lillie. Calvin: "*Quocunque pergant, secum trahunt sua vincula et suis tenebris obvoluti manent. Interea in magnum diem extremum eorum supplicium differtur.*" Milton, Par. Lost. IV., 75: "*Which way I fly is hell; myself am hell.*"—M.]
[[9] "τετήρηκεν, says Huther, stands in sharp opposition to μὴ τηρήσαντας." Hence the same word ought to be used in order to bring out the opposition.
[German:—"And the angels that kept not their first estate, but left their own habitation, he hath kept for the judgment of the great day with everlasting bonds under darkness."
[Translate:—"And angels that kept not their first estate, but left their own habitation, he hath kept with everlasting bonds under darkness for the judgment of the great day."—M.]
Verse 7. [[10] ὡς connected with ὑπομνῆσαι, viz.: "I wish to remind you . . . . *how* Sodom and Gomorrah, etc."—M.]
[[11] τὸν ὅμοιον τούτοις τρόπον—in like manner as these men.—M.]
[[12] ἑτέρας. "Nowhere else does E. V. translate ἕτερος, which occurs 98 times, by *strange*." Lillie.—M.]
[German:—"How Sodom and Gomorrah, and the cities around them, having whored themselves out in like manner as these, and gone after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."
[Translate:— . . . . having given themselves over to fornication in like manner as these men, and gone after other flesh, are set forth, etc.—M.]
Verse 8. [[13] μέντοι, omitted in E. V., has adversative force, and should be rendered by some such word as *yet, however*, etc.—M.]
[[14] μὲν . . . . δὲ, on the one hand, on the other. Calvin:—"*Notanda autem est antithesis, quum dicit eos* CARNEM CONTAMINARE: *hoc est, quod minus præstantiæ habet, dehonestare: et tamen spernere quasi probrosum, quod in genere humano maxime excellit.*"—M.]
[[15] Cod. Sin. has κυριότητας.—M.]
[German:—"Now in like manner these dreamers also defile the flesh, *and* thus (*dabei*—therewith, at the same time) reject the dominion and revile the majesties."
[Translate:—"In like manner, however, these dreamers also on the one hand defile the flesh, on the other reject lordship and speak evil of dignities."—M.]

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Verse 9. [16] Lachm. reads: ὅτε Μιχαὴλ ὁ ἀρχάγγελος τότε τῷ διαβόλῳ; but we prefer, with Stier, the common reading.

[[17] οὐκ ἐτόλμησε, *did not dare*, or *dared not*, better than *durst not* of E. V. The former is Lillie's rendering, the latter that of German version.—M.]

Verse 10. [[18] ὅσα has distributive force, and is variously rendered *quæcunque* (Vulg.), *quotquot* (Laurm.), *quæ et quanta* (Wordsw.), *omnia quæ* (Bengel), whatsoever things (Kenr., Lillie).

ὅσα μὲν .... ὅσα δὲ state an antithesis, which should be brought out.—M.]

[[19] ἐπίστανται is stronger than οἴδασι of the first clause, cf. Mk. xiv. 68; the former is *to understand*, the latter, *to know*.

[German:—"These, on the contrary, revile those things which they know not; but those things which they understand naturally, as the brute beasts, even therein do they ruin themselves."

[Translate:—"These, however, on the one hand, speak evil of whatsoever things they know not, on the other, whatsoever things they understand naturally, as the brute beasts, in those they corrupt themselves."—M.]

Verse 11. [[20] καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ; the construction of this difficult clause, which has the most weighty authorities, is that which takes τῇ πλάνῃ as a Dative of the direction *in* which (Dodd., Mack. Thom., Scott, Stier, Peile, Wahl, Robins., Wordsw., Lillie), and μισθοῦ=ἕνεκα μισθοῦ, or Oec.'s κέρδους χάριν; (so Wic., Tynd., Cran., Reims, vss.; Grot., Beng., Bloomf., Stier, Winer, Robins., Wordsw., Lillie. al.). See Winer, p. 219, § 30, 10, e.—M.]

[German:—"Woe unto them, for they have walked in the way of Cain, and the error of Balaam with his hire has drawn them along, and in the gainsaying of Korah they have perished."

This can hardly be called a translation; it is a paraphrase, which takes considerable liberty with the grammar of the original. Translate:—"Woe unto them, for in the way of Cain they walked, and in the error of Balaam they rushed headlong (Beng.: '*effusi sunt, ut torrens sine aggere;*' Green, Lillie as here), and in the gainsaying of Core they perished."—M.]

Verse 12. [21] Lachm. reads αὐτῶν instead of ὑμῶν, and supplies οἱ before ἐν ταῖς. Stier also prefers on internal grounds the reading "in their love-feasts." ἀπάταις is less authentic here than in 2 Pet.

[οἱ ἐν ταῖς, A. B., Cod. Sin., G., Syr., Lachm., Tisch.

Cod. Sin. has the reading οὗτοι εἰσιν γογγύσται μεμψίμυροι κα(**κατα)τάσ ἐπιθυμίασ αὐτῶν πορευόμενοι, which Tischendorf characterizes thus: ** *improb.* γογγ. *usque* πορ.—M.]

[22] Tisch., al. read παραφερόμεναι, driven fast. The sense is not essentially different [*i. e.*, from περιφερόμεναι, which is certainly an unauthentic reading. A. B. C., Sin., Griesb., Scholz, Lach., Tisch., Words., Alford, Lillie are all in favour of the former. Cod. Sin. has παντί ἀνέμῳ παραφερόμεναι.—M.]

[[23] Sin., φθινοπωρικὰ for φθινοπωρινὰ.—M.]

[German:—"These are spots in your love-feasts, carousing together without fear, feeding themselves, clouds without water, driven fast by winds, late-autumnal trees, unfruitful, twice dead, uprooted."

[Translate:—"These are rocks in your love-feasts, carousing together without fear, feeding themselves, clouds without water, borne along by winds, late-autumnal trees, unfruitful, twice dead, uprooted."

For reasons see below in *Exegetical and Critical*.—M.]

Verse 14. [[24] προφήτευσε δὲ καὶ τούτοις (Sin., προεπροφήτευσε). "But for these also prophesied Enoch," better than "But of these" (German), and E. V.—M.]

[[25] Sin., ὁ κύριος.—M.]

[[26] Sin., ἁγίων ἀγγελῶν. German inserts between brackets after myriads (of angels).—M.]

Verse 15. [27] Lachm., Tisch. read simply: ἐλέγξαι [following A. B., Cod. Sin., which latter has the variation: ἐλέγξαι πάσαν ψυχὴν; and omits afterwards ἀσεβείας αὐτῶν.—M.]

[28] αὐτῶν restored by Tischend. in his last edition, after A. B. G. K., while Lachmann omits it.

[German:—"To give judgment against all, and to convict all ungodly ones of all their ungodly deeds, wherein they have shown themselves ungodly, and of all the hard speeches, which the ungodly sinners have spoken against Him."

[Translate:—"To exercise judgment upon all, and to convict all the ungodly among them of all their ungodly deeds, wherein they were ungodly (Lillie), and of all the hard speeches which sinners spake against Him."—M.]

EXEGETICAL AND CRITICAL.

VER. 5. **But I will remind you—believed not.**—This connects with 2 Pet. i. 12, although there the reference is not to historical facts, but to doctrines. In like manner the words, "you who know all things once for all" revert to that passage as well as to προγινώσκοντες, 2 Pet. iii. 17.—ἅπαξ τοῦτο (cf. Appar. Crit., N. 5). It is inadmissible to connect ἅπαξ with ὑπομνῆσαι, or to take it in the sense of once, formerly, from the beginning; it rather has here its usual meaning, you have heard it once for all and stamped it on your memory; you need not any new instruction on that head; but it is matter of urgent necessity for you to be reminded of it, earnestly to deliberate upon it, and to apply what has taken place to events as they occur. It is not related to the following τὸ δεύτερον. If we adopt the reading πάντα, all that is necessary is to connect it with the sequel, to the historical facts, and hence not to take it as at 1 Jno. ii. 20. [εἰδότας πάντα. Remembering that Jude wrote against the Gnostics (the men of knowledge), who laid claim to superior knowledge, and on that pretence beguiled their hearers into corrupt doctrines and licentious practices (2 Pet. i. 2. 3), the words εἰδότας πάντα seem to have an implied antithesis, and while affirming of his readers that they had all the knowledge necessary to their salvation (1 Jno. ii. 20), put them on their guard against the pretended superiority of knowledge of the Gnostics. See Wordsworth *in loc.*—M.].—Huther says on the reading ὁ Ἰησοῦς that it unfolds the same view as 1 Cor. x. 4, and that the name of Jesus in this connection may be accounted for by the popular character of a parenetic Epistle.—τὸ δεύτερον neither=afterward, nor =on the contrary (Grotius). Forced is also the explanation of Winer, pp. 642, 648: "The Lord, after having delivered them, did, *on a second occasion* (when they were in need of His helping grace), refuse them His delivering grace and destroy them." Equally unnatural is that of Huther: "God did reveal Himself to His people in two ways, the first time as a Deliverer, the second time as Judge, that is in the latter instance as Judge of the unbelieving who did not trustfully and obediently rely upon His promise." Similarly Stier: "After God's deliverance and pardoning there is also a second time surely following in the case of the unworthy." No, it is said, He destroyed them the second time, and should be referred to two judgments of destruction, once, when the people, with the exception of a few, perished in the wilderness, and again to the Babylonish captivity, Numb. xiv. 23; 2

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Chron. xxxvi. 16, etc. The corresponding passage in 2 Peter (ii. 2) specifies the example of the flood; Jude wished to select a still stronger example, exhibiting a two-fold destruction of the chosen people. Notwithstanding the former wonderful deliverance, the people were twice destroyed. Had this Epistle been written after the destruction of Jerusalem, Jude might have added a τὸ τρίτον. [Notwithstanding Fronmüller's emphatic assertion to the contrary, we feel constrained to advocate the view recommended in Appar. Crit., note 6. It is more telling in point of fact and more congruous in point of doctrine; it is perfectly sound in point of grammar, and the charge of its being forced and unnatural is arbitrary and unsupported by reasons.—M.]

Ver. 6. **And the angels—darkness.**—The allusion in 2 Pet. ii. 4 is here more fully explained. If it could be proved that Jude had before him the book of Enoch, which repeatedly adverts to the coming down of the angels in order to contaminate themselves with women, we should not be warranted to think here of the first fall in the world of spirits. But this presumption is not certain. See note on 2 Pet. ii. 4.

Their first estate.—Huther explains ἀρχή of the dominion, originally assigned to them; others (*e. g.*, Calvin, Grotius) of their original condition, estate, cf. Jno. viii. 44. Both ideas may be combined as Stier [and others] do. [In that case we have *primam dignitatem*, Carpz. al.—M.]

Their own habitation, not heaven in general, but their own dwelling of light assigned to them by the Creator. Their fall and guilt seem to have been the consequence of their leaving that habitation and arbitrarily going beyond the sphere allotted to them. There is no explicit reference to Satan, but μὴ τηρεῖν, which points to incitement from without, may allude to him. Delitzsch: "They made themselves at home on earth and exchanged the power belonging to their vocation in heaven with an earthly exhibition of power usurped for the sake of selfish sensual indulgence."

For the judgment of the great day, *i. e.*, for the last judgment at the end of the world; an amplification of 2 Pet. ii. 4; cf. Acts ii. 20; Rev. vi. 17; xvi. 14.

With everlasting bonds.—Peter has only "chains (bands) of darkness," cf v. 7. The book of Enoch has this variation: "Bind them for seventy generations under the earth until the day of judgment, then shall they be removed to the lowest depths of fire."

Under darkness.—De Wette: "In the depth of the under-world, in the abyss." Rev. xx. 2. 8. At the same time the reference to the inward, spiritual darkness of the love of evil, must not be overlooked. See 2 Pet. ii. 4. [Clement of Alex. says, "that the chains in which the evil angels are now confined, are the air near this earth of ours, ("*vicinus terris locus, caliginosus aër*), and that they may well be said to be *chained*, because they are restrained from recovering the glory and happiness they have lost."

Wordsworth: "This passage is cited by Origen in *Mtt. tom.*, XV., p. 693, and in *Rom. lib.* 8., vol. IV., p. 510, where he calls this Epistle *Scriptura divina*," *ibid. lib.*, V., p. 549.—M.]

Ver. 7. **How Sodom and Gomorrah**, etc.—To the two examples taken from the past history of Israel and the invisible world, Jude, again agreeing with Peter, adds a new example, taken from the heathen world, of a punitive judgment the consequences of which still remain.

The cities around them, an addition to 2 Pet. ii. 6. Admah and Zeboim. Deut. xxix. 23; Hos. xi. 8.

In like manner as these men, τούτοις may be connected with Sodom and Gomorrah, that is, the inhabitants of those cities; as the sin of those cities is generally known, it cannot be thought strange that it is indirectly adverted to. It is less known of the other two cities, hence the selection of this word. Bengel refers τούτοις to the false teachers, v. 4, but he thereby anticipates the thought of v. 8. The majority of modern expositors believe the reference to be to the fallen angels, who, according to the book of Enoch, sinned in like manner. See on 2 Pet. ii. 6. We cannot believe that Jude or Peter considered fables of apocryphal books, like those contained in the book of Enoch and the Gospel of the Twelve Patriarchs, and which cannot be substantiated by Gen. vi. to be true, (see Evangel. Kirchenzeitung, 1858, p. 35, sq.), although Jude refers to them and confirms some of their statements. [Bengel's construction, which is also that of Wordsworth and others, seems to be more natural and less artificial than that recommended by Fronmüller. The anticipation of the thought of v. 8, is no valid objection. Jude first points out the analogy in general terms and then develops it. The very sins of Sodom and Gomorrah were those of some of the Gnostic sects. See the description of the Nicolaitans in Iren. i. 20; Theodoret *haer. fab.*, 1. Epiphan. *haer.* 25.—M.]

ἐκπορνεύειν, although not used elsewhere in the New Testament, is of frequent occurrence in the LXX., where it is generally applied to spiritual whoredom, but also to physical in Gen. xxxviii. 24 for זָנָה. ἐκ is intensive, and denotes extravagant lust. The idea "transcending the limits of nature" belongs to what follows.

Gone after strange flesh, ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας;—ἀπέρχεσθαι ὀπίσω, to go after, literally, Mk. i. 20; then tropically. Peter uses the term πορεύεσθαι ὀπίσω, 2 Pet. ii. 10. See note there. It is evident that this term cannot apply to angels, who have no flesh.

Are set forth, etc.; πρόκεινται [literally: lie before the eyes, *ante* (*oculos*) *jacent*.—M.] The parallel passage, 2 Pet. ii. 6, has a different turn, "having made [set, instituted—M.] them an example." There we have ὑπόδειγμα, here δεῖγμα. The Dead Sea is to this day a testimony of that catastrophe; ruins of the sunken cities were perhaps still visible in the days of Jude at low-water; but this is not the case now, although such a myth of travellers is occasionally circulated. See Zeller Bibl. Wörterbuch, p. 510.

Πυρὸς αἰωνίου should be construed with δίκην, (de Wette), not with δεῖγμα. Stier: "They suffer a punishment intended to serve as an example and type of eternal fire." Cf. Wisdom x. 7 [On the construction with δίκην, Wordsworth offers the following exposition: "As Sodom and Gomorrah suffer the vengeance of a *fire* that consumed them finally, so that they will never be

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restored, as long as the world lasts, so the bodies and souls of the wicked will suffer, as long as they are capable of suffering, which, since they are immortal, will, as Tertullian says: "be *for-ever*," "*erimus iidem, qui nunc, nec alii post resurrectionem: Dei quidem cultores, apud Deum* SEMPER, *profani verò in pœnam aquè* JUGIS IGNIS *habentes est ipsâ naturâ ejus, divinâ scilicet, subministrationem* INCORRUPTIBILITATIS." Apol. 48.—M.]. De Wette says that "subterraneous fire is presumed to be beneath the sea that covers the cities." May this not be a false presumption?—ὑπέχειν, 2 Macc. iv. 48; 2 Thess, i. 9. [On the *Eternity of future punishment*, see Bp. Taylor's Sermon on Christ's advent to judgment, part III., ꝫ. 6.—M.]

VER. 8. **Now in like manner**, etc.—μέντοι has at once illative and adversative force. Now, in like manner, however—*i. e.*, without taking warning from those Divine judgments.

These dreamers also, refers back to v. 4. Ἐνυπνιαζόμενοι, on account of μὲν and δὲ should be construed both with μιαίνουσι and ἀθετοῦσι. This sets aside various false interpretations, which make reference to voluptuous dreams, nocturnal pollutions, etc. As ἐνύπνιον differs from ὄνειρος in that the former denotes a confused state of soul, an abnormal influence of the imagination on the bodily organs, whereas the latter designates a clear and sometimes most significant dream, so ἐνυπνιαζόμενοι is designed to portray that state of the soul in which the *Ego* is controlled and held captive by the power of ungodly, sensual impulses. Stier: "Their inner man is benumbed, blinded, absorbed by gloomy visions, dreamy and holden with sleep. Cf. Is. xxix. 10.

[Bengel: "*Uno verbo* ἐνυπνιαζόμενοι *hominum mere naturalium indoles graphice admodum descripta est. Somnians multa videre, audire, etc., sibi videtur; concupiscentia agitatur, gaudio, angore, timore, vel. At nescit imperare sibi in isto statu: sed qualis est imago in somnio ex imagine orta, talis hominum illorum conditio. Hinc, omnibus licet rationis nervis adhibitis, concipere nequeunt, filios lucis vera libertate, in luci expergefactos, perfrui.*"

Hornejus: "*Tam insipientes sunt, ut quasi lethargo quodam sopiti non tantum impure vivant, sed etiam quæ non norunt tam audaciter vituperent.*"

Arnaud: "*Cependant ceux-ci, comme des gens qui agissent sans savoir ce qu'ils font, comme s'ils rêvaient, pour ainsi dire* . . . . ."—M.]

Defile the flesh, *i. e.*, their own and strange flesh. The idea has a turn somewhat different from 2 Peter ii. 10, to which Jude here alludes. Peter speaks of the lust, Jude of its gratification. In the sequel also Jude goes farther than Peter, a circumstance noteworthy with regard to their relation to each other. Ἀθετεῖν stronger than καταφρονεῖν; see on 2 Pet. ii. 10. 11. In like manner v. 9 contains an expansion of and deviation from 2 Pet. ii. 11. The attempt of interpreting that passage by the verse under notice leads to confusion and forced meanings.

VER. 9. **But Michael, the archangel**, etc.—A comparison showing the daring and criminality of their blaspheming. They dare to do something against the lordship and the glories (see on them note on 2 Peter ii. 11), which even Michael, the archangel, did not venture to do against Satan. The Hebrew Michael signifies, "Who is like God," and denotes the humility and greatness of this Prince of angels, as well as the standard of all his actions, cf. Ex. xv. 11; Ps. lxxxix. 7. 8. He is called one of the chief Princes, Dan. x. 13; the great Prince standing up and fighting for the children of the people of God, ch. xii. 1; cf. Rev. xii. 7; 1 Thess. iv. 16. In the book of Enoch, where however the incident mentioned is not recorded, we read of him (as cited by Huther): "Who (set) over human virtue, governs the nations." Jude supposes his readers familiar with this incident. The Jews had from ancient times various traditions of the burial of Moses, of a contest about his soul. According to Oecumenius, the tradition ran that God had charged Michael the archangel with the burial of Moses; that Satan opposed him, bringing an accusation against him relating to the murder of the Egyptian; in consequence of which he was unworthy of such honourable burial. Jude, like Paul, 2 Tim. iii. 8, probably drew from this tradition, the Spirit of God directing him to extract the truth from those traditions. It is therefore not necessary to assume here a special revelation vouchsafed to Jude. Origen, Epiphanius and others refer to a book called "*The Ascension or Removal of Moses*," but that book is doubtless of a later origin, and it is more probable that Jude made use of oral tradition rather than of that book.

Contending with the devil.—Διακρινόμενος διελέγετο; διακρίνεσθαι, to get into dispute, to separate and disagree, particularly to carry on a dispute in law. The words διαλέγετο ὅτε τῷ διαβόλῳ show that it was a verbal altercation. Stier: "The powers of heaven and hell contended consequently for the body of the man of God after his death."

Dared not, etc.—Huther: "From fear of the original glory of the devil." Better, "from profound dread of the majesty of God." Κρίσιν ἐπιφέρειν, cf. Acts xxv. 18, to give a sentence of condemnation against one. Βλασφημίας=βλάσφημον, 2 Peter ii. 11, words of insult, anger, or words of satire and mockery. Stier remarks, that even Father Luther did occasionally transgress in this respect and speak far too defiantly against the enemy.

The Lord rebuke thee.—The Angel of the Covenant addresses these words to Satan in Zech. iii. 2; cf. Acts xxiii. 3; 2 Tim. iv. 14. The enemy himself has betrayed the secret that he may be overcome by the words, "The Most Merciful rebuke thee." Bengel: "Modesty is an angelic virtue."

VER. 10. **These, however**, etc.—Jude now passes from the particular expression of that daring disposition to the general. They speak evil, in general, of all things which they know not. For ὅσα is not=ἅ, but=*quæcunque*. The reference is to the whole sphere of things invisible and heavenly, including the δόξαι. They are held by the delusion of materialism, that only that is real which may be seen with the eyes and touched by the hands, cf. Col. ii. 18.

But those things which they understand.—Ἐπίστανται, apparently stronger than οἴδασι, is an ironical expression. The things they thoroughly understand, viz., the objects and means of sensual enjoyment, they use for

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their destruction, and really understand nothing of their nature and effects.

Naturally, as the brute beasts; φυσικῶς ὡς τὰ ἄλογα ζῶα, go together. Their understanding does not go beyond that which the instincts of nature, the instinctive desire of food and procreation, teach brute beasts. But they sink even beneath them because of their own free will and deliberation, they prostitute in carnal indulgence those powers of the soul which ought to introduce them to God and heavenly things. The parallel passage, 2 Peter ii. 12, reads: "They speak evil of the things that they understand not," with this difference, however, that Peter not only states the additional particular of the destiny of the brute creation, but connects also φυσικὰ with ζῶα, whereas here it goes with ἐπίστασθαι. It is evident that Jude made free use of the passage in Peter.

Therein do they ruin themselves, cf. 2 Peter ii. 12; Ps. xlix. 13. 21.

VER. 11. **Woe unto them**, etc.—An utterance of woe, of frequent occurrence in the speeches of our Lord, expressive of pain and indignation, and conveying the threat of punishment, cf. Matt. xi. 21; xviii. 7; xxiii. 13; xxiv. 19; xxvi. 24; Mark xiv. 21; xiii. 17; Luke vi. 24. 25; xi. 42; xvii. 1. Bengel: "The only passage where this Apostle alone utters a woe for three reasons." Paul says, 1 Cor. ix. 16: "Woe is unto me, if I preach not the gospel." The expression occurs repeatedly in the book of Revelation, ch. viii. 13; ix. 12; xi. 14; xii. 12; xviii. 10. 16. 19. 2 Peter ii. 14, has "cursed children," lit. "children of malediction." Jude paraphrases it by, "woe unto them," which threatens them with the curse. Jude, in addition to the example of Balaam, which we have in 2 Peter, produces the examples of Cain and the company of Core as types of the mind and judgment of those persons. He adverts rather to the order of the matter than to the order of time.

They walked.—De Wette: "Their career is regarded as already completed, the author prophetically foreseeing their end." This contains a hint in favour of the genuineness of the Epistle.

The way of Cain; τῇ ὁδῷ, cf. Acts xiv. 16; ix. 31; the Dative of the direction in which [see above App. Crit., note 20.—M.], cf. 1 Sam. xv. 20; LXX., Tob. iv. 5. It is not difficult to find the point of comparison. It is acting upon mere natural instincts, on the selfish impulses of nature (cf. φυσικῶς, v. 10), in contempt of the warnings of God in the conscience and in His word. De Wette stops at the idea that Cain is here mentioned as the archetype of all bad men. Too general. Calov and others understand it of spiritual murder by deceiving the brethren, or of fiery persecution, so Lyra. Arbitrary. Schneckenburger refers to the moral skepticism of the deceivers, since in the later writings of the Jews, Cain is represented to have said: "There is no Judge, no other world, no reward for the righteous, no punishment for the wicked." Farfetched. Stier: "Selfish, hateful envy of the pious brother, because his piety was pleasing to God, consequently to God and man at one and the same time, the resistance of an evil conscience which is defiant instead of humbling itself, the root of the Cainite sin from which full hatred develops with fearful velocity into the act of murder." Huther: "In comparing these false teachers with Cain, Jude intends to describe them as resisting God from envy of the grace shown to believers." But this is not the description of those deceivers.—[Wordsworth: "Specially applicable to some classes of the Gnostics, who dared impiously to affirm that 'Cain was made by a power superior to that of the Creator; and who acknowledged Esau, Korah and the Sodomites, and all such, as their own kindred.' See Iren. 1, 31. (Stieren), 1, 35, p. 113 (Grabe). Cf. Tertull., *Præscr.* c. 47; Clem. Alexandr., *Strom.* 7, p. 549; Hippolyt., *Phil.* p. 183; Epiph., *Hær.* 38; Theodoret, *Hæret. fab.* c. 15; Philostr. c. 2; Tillemont, II., p. 21. These false teachers destroy like Cain; they love lucre and allure to sin like Balaam; they make divisions in the Church of Christ like Korah. Catena, p. 164, and cf. Bede on 1 John i. 6."—M.]

And in the error of Balaam, etc.—Peter has, "They went astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness." Jude gives this in a contracted form. See 2 Peter ii. 15. 16. πλάνῃ, cf. 2 Peter ii. 18; James v. 20; Ezek. xxxiii. 16, LXX. Huther: "Vicious life averted from the truth." Not=εἰς πλάνην, but the Dative of direction in which, like τῇ ὁδῷ and with ἐξακολουθεῖν, 2 Peter ii. 15; in the direction of erring.

Has drawn them along [they rushed headlong, see Appar. Crit., note 20.—M.]; ἐκχεῖσθαι, Middle, to stream forth like a torrent without a dam (Bengel), to suffer oneself to be carried away like the Latin *effundi in venerem, in libidines.* At the same time we may think of the meaning of שָׁפַךְ, to slip and fall, Ps. lxxiii. 2. [The force of the Greek verb is rather "to pour oneself out in a torrent." See Loesner, p. 583.—M.]. Ἐξεχύθησαν μισθοῦ The explanation, "They threw themselves into the error of Balaam for hire (= ἀντὶ or ἕνεκα)," is false; so is that of Schneckenburger: "They threw themselves into the error of Balaam in expectation of reward." De Wette's rendering also is very forced: "Through the seduction of Balaam's reward they poured themselves out in vice." In that case we ought to have τοῦ μισθοῦ Βαλαάμ.—Μισθοῦ should rather be taken in apposition with Βαλαάμ, a brief allusion, which is easily explained on the supposition that Jude had before him 2 Peter ii. 15. The point of comparison lies first in selfishness and avarice, then in seduction to unchastity.

In the gainsaying of Core they perished.—ἀντιλέγειν, to contradict, to quarrel, to offer resistance, used in LXX. for מְרִיבָה, cf. Jno. xix. 12; Heb. vi. 16; vii. 7; xii. 3. Κορέ, cf. Numb. xvi. 32; xxvi. 10. It was an insurrection against the Lord and His representatives under the cover of right and religion. Huther: "They lost themselves in the gainsaying of Core." He thinks that both the parallelism of the three clauses and the Preterite of the verb favour such a construction. The last reason proves nothing (see above), and the first is counterbalanced by the circumstance that ἀπολέσθαι is not used in the sense of losing oneself into a thing, of entangling oneself. Matt. x. 6 is not a

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parallel passage. Grammatical usage permits no other explanation than this: "they perished in the gainsaying of Core, by offering like resistance to God and His holy ordinances." Stier sees a gradation in the words way, error and gainsaying. "The end and the beginning of the whole way is illustrated at the very commencement of history in the case of Cain, the rushing progress in the way of error is especially exhibited in the case of Balaam, the final insurrection and provocation of judgment is typified in Korah." Huther calls to mind that opposition to God sprung, in the case of Cain, from envy, in that of Balaam, from covetousness, in that of Korah from pride; v. 12 gives a further delineation of these deceivers, similar to 2 Pet. ii. 13. 17. [Irenæus, IV., 43, *ed. Grabe:* "The doom of those who rise against the true faith, and excite others against the Church of God, is to be swallowed up by the earth, and to remain in the gulf below, with Korah, Dathan and Abiram."—M.]

VER. 12. **These are spots in your love-feasts,** etc.—ἐν ταῖς ἀγάπαις ὑμῶν, in your love-feasts, not, as Luther renders, in your alms, the exhibitions of love. The early degeneracy of the love-feasts connected with the Lord's Supper is evident from 1 Cor. xi. 20, etc. [Hippolytus, *Ref. Hæres.*, p. 172, states that the Simonians said that their promiscuous μίξεις were τελείαν ἀγάπην and μακαρίζοντας ἑαυτοὺς ἐπὶ τῇ μίξει.—M.].—Σπιλάδες; σπιλάς or σπίλαξ really denotes a rock or a cliff, from σπέος, while σπίλος, the word used by Peter, means both a cliff and a spot. De Wette and Huther favour the literal sense: "It is these who are cliffs in your love-feasts, *i. e.*, on which these feasts split, or good morals suffer shipwreck (cf. 1 Tim. i. 19)." It is more simple to understand it of the seductive, dangerous power of these men. But we agree with Stier in preferring the sense of stain, spot, because, as he remarks, grammatical usage might easily change in words of such near affinity; these words having a common root might be used more or less loosely, and the parallel in 2 Peter favouring it. Possibly both (Peter and Jude) alluded to Deut. xxxii. 5. [Aretius: — "σπίλας *non solum est glarea, hoc est, terræ species* QUÆ MACULAS FACILE RELINQUIT, *sed est etiam concavum saxum in littore maris, seu lacuum ac fluminum,* IN QUAM CONCAVITATEM TANQUAM IN COMMUNE RECEPTACULUM SORDES AQUARUM CONFLUUNT." Mack. (Scott, Bloomf.): "The word σπιλάδες properly signifies *rocks in the sea,* which, *when they rise above its surface, appear like spots.*" Oecumen., Theophyl. (ὕφαλοι πέτραι), Lightfoot, Wetstein, Whitby, Meyer, de Wette, Schleusner, Huther, Peile, Lillie, Alford, Wordsworth, al., all agree in rendering "rocks." It is the only sense in which it occurs in ancient authors; it is, moreover, in better unison with the other metaphors by which Jude describes the false teachers (clouds, trees, waves, wandering stars) than spots. On these grounds we prefer "rocks" to "spots."—Wordsworth: — "These σπιλάδες may be well said to be ἐν ταῖς ἀγάπαις, where the Church looks only for peace and safety, as in a deep and placid harbor. The words *scopulus,* φάραγξ, *Charybdis, Euripus barathrum,* etc., are thus applied frequently *to persons.* See Florus, 4, 9, where Antony is called a *scopulus;* and Aristoph. *Equites,* 248, φάραγγα, καὶ Χάρυβδιν ἁρπαγῆς, and Anthol., 2, 15. 1, εἰς δολίους, where treacherous persons are compared to ὕφαλοι πέτραι. Horat., *Ep.* I., 15. 31,—

> *Pernicies et tempestas barathrumque macelli,*
> *Quicquid quæsierat ventri donabat avaro.*—M.]

συνευωχούμενοι. De Wette objects to supplying ὑμῖν, and translates "carousing together without fear;" so Stier. But since 2 Pet. ii. 13 has ὑμῖν, and ἀφόβως thus gets a better sense, moreover since otherwise σύν would be superfluous, it is perhaps better to render: "They carouse with you, push themselves to your love-feasts." It is singular, however, that they not only would do so with impunity, but that Jude does not insist upon separation. The same objection, however, arises at 2 Peter ii. 13, and is not so very difficult to be met. [It is to be regretted that Fronmüller has withheld the solution of the difficulty. The only one we are able to supply is that these false teachers abused the well-known liberal hospitality of the early Christians by clandestinely appearing at their love-feasts. The insertion of ὑμῖν is against the weight of MSS. evidence, and discountenanced by the majority of versions and reliable exegetes.—M.]

Without fear.—The most natural construction is to take ἀφόβως with συνευωχούμενοι, not with ποιμαίνοντες (Stier), which would isolate the former too much. They are so insolent as to dread neither correction nor expulsion, and still less the monitions of their own conscience. Bengel misses the sense by rendering, "To feast together is not wrong *per se,* therefore, ἀφόβως ought to be connected with this verb (ποιμαίν.)."

Feeding themselves.—Jude refers to Ezek. xxxiv. 2. 8, "Woe be to the shepherds of Israel that do feed themselves," cf. Is. lvi. 11. We learn from this circumstance that those deceivers set up as guides and leaders of the flock, and that they sought the wool of the sheep, not the sheep themselves, cf. 1 Pet. v. 2. [Alford:—"Using the ἀγάπαι not for their legitimate purpose, the realization of the unity of Christians by social union, but for *their own* purposes, the enjoyment of their lusts and the furtherance of their schemes."—M.]. The remark of Huther, that there is no other hint of said adversaries having filled the ecclesiastical office, is perfectly true, but that does not exclude their setting up as teachers and leaders. The true point of view is displaced if ποιμαίνοντες is restricted to the agapæ and expounded (as de Wette does), "They take their fill while they suffer the poor (the majority, the flock) to want." 1 Cor. xi. 21. ποιμαίνειν, in that sense, would be an inappropriate term. The sequel also does not relate to the agapæ.

Clouds without water, driven fast by winds.—[Alford: — "Driven out of course by winds;" he reads παραφερόμεναι (with A. B. C. K., al.), borne out of their course, hither and thither.—M.]. In 2 Pet. ii. 17 another figure, viz.: "wells without water," precedes the parallel to this, while here one is added which is wanting there, viz.: "dead trees." De Wette, who applies the figure to the agapæ, is certainly wrong in saying that these men added largely to the

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agapæ, without sharing their contributions with the poor. No, the reference is rather to the promise and boasting of great and profound knowledge, but it is idle show and vapour, cf. Prov. xxv. 14. They are carried about by every wind of doctrine, and cannot satisfy the wants of those who thirst for the truth. Huther:—"The figure delineates the inward spiritual emptiness of those men, who on that account are unable to do good, but it seems also to intimate their deceptive ostentation, which has been pointed out by Calvin." The reference to doing good, however, belongs not to this, but to the next figure. ποιμαίνοντες and νεφέλαι point unmistakably to their arrogated teaching and leading.—Περιφερόμεναι, driven about, fitfully driven to and fro. [See above Appar. Crit., note 22.—M.] Peter has ἐλαυνόμεναι.

Late autumnal trees, etc. —Φθινοπωρινά, from φθίνω and ὀπώρα; ὀπώρα signifies the hottest season of the year; when that is over (φθίνει), the φθινόπωρον, late autumn, the beginning of winter, sets in; the adjective denotes, therefore, "late-autumnal," not "fruit spoiling," as Stier renders, contrary to grammatical usage. [The best account of this word is that given by Lillie *in loco*, which is here transcribed: "According to Passow (as translated by Liddell and Scott), ὀπώρα is, 1, 'the part of the year between the *rising of Sirius and of Arcturus* . . . . not so much . . . . *autumn* as our *dog days*, or at most *the end of summer;*' and then, because this was the *season of fruit*, it stands, 2, for '*the fruit itself*, esp. *tree-fruit;*—and hence also the verb ὀπωρίζω is *to gather fruits*. φθίνω, again is used, 1, intransitively, *to decay, wither*, and, 2, transitively, to *corrupt, destroy*. Joining the two words, each in its first signification, we have φθινόπωρον, *autumn*, or more commonly, *senescens auctumnus et in hyemem vergens* (Steph. Scap.), *late autumn, the fall of the year* (L. and S.); and φθινοπωρινός, *belonging to that season*—which are the only meanings of those compounds which the lexicons recognize as classical. In that sense, accordingly, is the Adjective taken here, in connection with ἄκαρπα, by Wicl. (*harvest-trees without fruit*), Tynd., Cranm., (*without fr. at gathering time*), Castal., (*autumnales infructuosæ*), Thom., (*auctumnal trees without fruit*), Dav., (*aut. trees stripped of their fruit*); and apart from that connection, by Rhemish; Vulg., and its followers generally, Dutch, French, Swiss, *margin;* Engl., Ann., Hamm.; Cocc.; Beausobre and L'Enfant, *margin;* Bengel, Moldenh; Hænlein (erroneously cited by Huther), Meyer, Gerlach, Barn.; de W.; Peile, (*trees on the wane*—"fallen into the sere and yellow leaf"), Huther;—Wahl, Robinson, Green, (*autumnal, sere, bare*), Schirl. The same interpretation is allowed also by Zeg., Wits., Gill, Laurm., Rosenm., Trol., ('*without leaves*,' [which is also Wesley's version]. '*as trees are in autumn*'), Bloomf.;—Schleusn. The second significations of φθίνω and ὀπώρα, however, appear combined in the use, according to Phavor., of φθινόπωρον to denote νόσος φθίνουσα ὀπώρας (hence Clarke: *galled* or *diseased trees;* an etymology and sense allowed also by Wits., Laurm., Trol., *cankered;*—Schleus.), and in Pindar's use of φθινοπωρίς. Liddell and Scott do, indeed, mark this last word as a 'pecul. fem.' of φθινοπωρινός, which they explain to mean *autumnal*. But in the passage referred to—Pyth., 5, 161, 162, φθινοπωρὶς ἀνέμων χειμερία καταπνοά—φθινοπωρίς evidently does not mean that, but rather the *blighting* influence of these *wintry* blasts, and so it is explained by the best commentators of Pindar. Heyne translates thus: 'FRUCTIBUS EXITIALIS *ventorum* HIBERNUS *flatus;*' and the most recent editor, Prof. Schneidewin, has the following note: 'ὀπώρα, ὥρα *auctumnus, annus dicuntur pro iis quæ giguntur iis temporibus. Jam sensus: Valeas viribus et consilio etiam in posterum, ne ventus* BRUMALIS *tibi* PERDAT *temporis* FRUCTUS.' If it be said that the common version requires the noun to be taken in its second signification and the verb in its first, it may be replied, 1, that this acknowledged secondary meaning of the noun is its meaning in the only place where it is found in the New Testament, viz.: Rev. xviii.; 14;—2, that the intransitive use of the verb is by far the more frequent;—and, 3, that the verb retains this intransitive sense in other analogous cases of composition; *e. g.*, φθινόκαρπος, applied by Pindar, *Pyth.*, 4, 471, to an oak from which the limbs had been lopped; and φθινόκωλος, *with wasting limbs* (L. and S.). While, therefore, our present form φθινοπωρινός may not, in the one or two instances where it is found elsewhere, bear the meaning here ascribed to it, I concur nevertheless in the remark of Grotius: '*Si usum vocis respicias, dicit arbores auctumnales. Sed magis respicitur* ἐτυμολογία *vocis, ut dicat eos similes esse arboribus, quarum fructus perit illico.*' This sense, moreover, is more in harmony with the design of the writer, which is to describe the *characteristic* and *inward* spiritual desolation of these wicked men . . . . , and it lays a firmer basis for the dreadful climax whereby he effects that object, cf. Matt. xiii. 22; Lke. viii. 14, etc."—M.] They stand there, like late-autumnal trees, which have no fruit but only dry leaves. They deceive our expectations, as the baren fig-tree, Matt. xxi. 19; Lke. xiii. 6, and are therefore ripe for the curse and woodman's axe. As we expect the clouds to yield water, so we expect the trees to yield fruit. The former relates to their teaching, the latter to their life. Bengel:—"Trees, as they appear at the end of autumn, without fruit and leaves," cf. Is. i. 30. Jude thinks of persons, who year after year are like late-autumnal trees. This is not a weak, but a very striking description, whereas, if we follow the etymology, the addition of ἄκαρπος would be superfluous.

Unfruitful.—Not "whose fruit has been taken off," as de Wette, but without fruit [or better, incapable of yielding fruit.—M.]

Twice dead, not=wholly dead, which is arbitrary, for the figure is taken from trees which have at different times suffered fatal injury by frost or from insects. Stier: "By nature we are through the fall altogether dead trees; now these persons, having received the grace of regeneration, have died a second time (2 Peter ii. 20). This is the second death in guilt and punishment." Others (like Grotius) erroneously interpret these words of the first (earthly) and the second (post-terrene) death, seeing death had not yet affected them in either respect. [Wordsworth: "So these men are trees, which *died twice*,

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because these men having been once dead in trespasses and sins, and raised to life in baptism, have relapsed and apostatized into the death of sin, and so have *died twice;* and because by their sins they have incurred the *second death.* See Rev. ii. 11; xx. 6. 14; xxi. 8, where it is said that the *second death* is the penalty of the *unbelieving, abominable,* and *fornicators.*" Oecumenius: "*τὰ φθινοπώρινα δένδρα δὶς ἀποθνήσκοντα, ἔν τε τῇ τοῦ καρποῦ αὐτῶν ἀποβολῇ, καὶ ἐν τῇ τῶν φύλλων ἀποῤῥοῇ.*" De Wette illustrates by "*bis dat qui cito dat,*" and Horace's "*pro quo bis patior mori.*" Alford refers to the double death in a tree, which is not only as it seems to the eye in common with other trees, in the apparent death of winter, but really dead: dead to appearance and dead in reality.—M.]

Uprooted, not trees dug out and thus eradicated, but such as still remain in the earth, shaken loose by their roots, and thus incapable of shedding leaves and bearing fruit. Figurative description of men torn loose from this vital foundation and the communion of the Church, no longer moved by the Holy Spirit, having ceased to do good works, and doomed to the penalty of the obdurate, cf. John xv. 6; Matt. iii. 10. [Arnaud: "*Tous ces mots sont des métaphores energiques pour montrer le néant de ces impures, la légèreté de leur conduite, la sterilité de leur foi et l'absence de leurs bonnes mœurs.*"—M.]

VER. 13. **Raging waves of the sea** [German, "WILD waves," better than raging, so Alford.—M.]. The Apostle probably thought of Isa. lvii. 20: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," cf. Wisd. xiv. 1. *ἄγριος* is elsewhere used of wild beasts. The figure describes their passionate conduct, their rushing against divinely-ordered barriers, their inward impurity and hurtfulness, cf. Ps. xlvi. 4. The figurative expression of Isaiah has a literal application in the Epistle.

'Επαφρίζειν, properly to foam over, cover with foam, foam out. *αἰσχύνας*, an emphatic Plural, as 1 Peter iv. 3, all kinds of shame proceeding from the evil treasure of the heart. Huther: "Shameful lusts, which they exhibit in their wild, immoral life."

Wandering stars, etc.—*ἀστέρες πλανῆται*, wandering stars, from *πλανᾶν, πλανᾶσθαι*, cf. v. 11; 2 Tim. iii. 13. [Alford: "Comets, which astonish the world for awhile and then pass away into darkness.—Those professing Christians, by their profession of being lights in the world, instead of letting that light shine on more and more into the perfect day, are drifting about in strange errors of doctrine and practice, until it will be utterly extinguished in eternal darkness."—M.]. It is difficult to see why the reference to comets, which were known to the people in ancient times, should be pronounced arbitrary (Huther). "That have no regular course, and depart from the sun (of righteousness)." Meyer. So also de Wette and Stier; the latter says: "If a star loses or deviates from its place or course, it either falls forthwith down dark, or, and that is the sense here, it roves awhile with deceitful light until it reaches the point and catastrophe, which God has appointed." The word *ἀστέρες* again contains a reference to men, that set up for lights of the Church, cf. Rev. i. 20; Dan. xii. 3; Phil. ii. 15. So Oecumenius. We must not think of authorized teachers, but remember that men, in order to gain distinction in those Churches, had to render themselves prominent by the light of knowledge; de Wette interprets the metaphor of the outward splendour of the luxury and perhaps also of the authority of those men; Huther applies the metaphor to unstable men, driven hither and thither by their carnal appetites, whose life presents the strongest contrast to the calm, well-ordered life of Christians. But this does not explain the term *ἀστέρες*.—Bengel observes: "It has recently been discovered that planets are opaque bodies that shine with borrowed light. Jude was enabled to intimate this in virtue of Divine illumination." But the reference is neither to planets nor their opacity.

To whom [better, *for* whom.—M.] **the blackness of darkness is reserved forever.**—Cf. the parallel passage, 2 Peter ii. 17, and the commentary on it. Stier: "The comets, as unstable, disrupted ruins, may be hastening forward to a final darkness among the slags of the last process of reconstruction."

VER. 14. **But of** [*for.*—M.] **these also prophesied Enoch, the seventh from Adam.**—Now follows a prophecy of Enoch of these people. *τούτοις*, with reference to them; see Winer, p. 244, cf. Luke xviii. 31.—*καὶ* should be connected with *προφήτευσε*, not with *τούτοις*. As other prophets, so Enoch also, the most ancient of prophets.

The seventh from Adam, cf. Gen. v. 18. There are really only five patriarchs between Enoch and Adam, viz., Seth, Enos, Cainan, Mahalaleel and Jared, but Adam is included as the first. This designation, although omitted by commentators, occurs repeatedly in the book of Enoch; *e. g.*, we read, ch. xciii. 8: "I, as the seventh, am born in the first week, while judgment and justice were delayed;" cf. ch. lx. 8: "In the seventh week there shall arise an apostate generation;" ch. xxxvii. 1, traces back the genealogy of Enoch to Adam, not for the sake of embellishment, but in order to remove all doubt as to his personal identity." The epithet "the seventh" cannot be without meaning; Calvin thinks that it is intended to denote the great age of this prophecy; others see in it a secret, mystical meaning. Bengel: "Every seventh is the most esteemed." Stier: "The seventh from Adam is personally a type of the sanctified of the seventh age of the world (of the seventh millennium, of the great earth-sabbath), therefore he prophesies for this time." Menken: "The number seven was esteemed in the ancient world as an important signature pointing to the sacred and mystery. The fact that after sin and death had freely exerted their unhappy power during the first six generations, in the seventh generation mankind appeared in the person of one man (who had led a godly life, and was taken by God to God without seeing death) in a state of high completeness and blessed freedom from death, has a kind of prophetico-symbolical significance, and intimates that mankind in general, after having duly completed its course and fought its battle under the oppression of sin and death through six long world-periods, shall appear in the seventh world-period in a state of higher

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completeness, in a more Divine life and more blessed freedom from death. The seventh world-period is the Kingdom of God on earth. To Adam, the first, was revealed and promised the appearance and advent of the Lord, as a Helper and Saviour; to Enoch, the seventh from Adam, was revealed the last advent of the same Lord, Helper and Saviour, as a Judge and Avenger, and he was the first prophet, who spoke and taught this among men." ["The number *seven* is sacred above all; Enoch is *seventh* from Adam and walks with God; Moses is *seventh* from Abraham; Phineas is *seventh* from Jacob our father, as Enoch was *seventh* from Adam. And they correspond to the *seventh* day, which is the Sabbath, the day of rest. Every seventh age is in the highest esteem." Wetstein, citing Rabbinical writings, p. 737. Wordsworth deems it worthy of remark, that Enoch lived as many years as there are days in a solar year, viz., 365, and was then translated (Gen. v. 24.)—M.]. The words which follow are found almost literally in the above-mentioned apocryphal book of Enoch, which was formerly known only by fragments and notices of the early fathers, but has recently been discovered in an Æthiopic translation and translated from the Æthiopic into German. It became known in Europe about the close of the last century. Winer, Dorner and others ascribe its authorship to a Jew of the first century of the Christian era; Ewald places its date at the end of the second century before Christ. A new edition and translation of this book was published by D. Dillmann in 1853, who pronounces it to have been written about B.C. 110. The book consists, according to the careful investigation of the last-named scholar, of three parts: 1. The proper and original book of Enoch, which constitutes the greatest part of this apocryphal work. 2. Of historical additions for the elucidation of several doctrines and ideas from the pen of another author, who wrote not long afterwards. 3. Of so-called Noachian additions connected with other interpolations made by a third author, belonging at least to the end of the first century B.C. The passage in question is rendered by Dillmann thus: "And behold, He comes with myriads of saints to execute judgment on them, and He will destroy the ungodly and judge all flesh in all things which the sinners and the ungodly have committed and done against Him," ch. i. 9. Considering that the variations between the Epistle and the book of Enoch are not inconsiderable, and that the book of Enoch is not expressly cited, there is still room to doubt whether Jude knew that book. But the tradition of Enoch's prophecy he must at all events have known and considered true as to its kernel. [There is an English translation by Archbishop Lawrence, with an introduction and notes, which passed through three editions, 1821, 1833, 1838, but has been completely superseded by that of Dillmann, with an introduction and commentary, published at Leipzig in 1853. See Introduction § 7.—M.]

Behold the Lord came with His holy myriads.—Now follows the substance of the prophecy.—Ἦλθε, the Aorist, because Enoch speaks in a vision, in which the future appears to him as present [really a prophetic past.—M.], as in Isa. ix. 6; liii 4. The Æthiopic text of the book of Enoch seems to have the Present.

With His holy myriads; ἐν. *In* them, *i. e.*, to be glorified in them, as 2 Thess. i. 10, and with them. Myriads, literally ten thousands, then absolutely, many thousands. The book of Enoch in other similar passages with reference to Dan. vii., uses the terms thousand times thousand, and ten thousand times ten thousand; so ch. xl. 1; lxxi. 10. In Deut. xxxiii. 2, Jehovah is represented as revealing Himself from Sinai, shining forth from among many thousands of saints. According to Zech. xiv. 5, He will come to judgment with all His saints, cf. Matt. xxv. 31; Rev. v. 11. The term denotes not only angels, but also the elect from among men; cf. Heb. xii. 22; 1 Cor. vi. 2.—*With His*, αὐτοῦ. They belong to Him, stand before His throne, and wait for His commands.

VER. 15. **To give judgment**, etc.—κρίσιν ποιεῖν. John v. 27; cf. Gen. xviii. 25; to execute it in fact. [The term here and in the references seems rather to denote the functions of the Judge, than those of the executor.—M.]

To convict all the ungodly; ἐξελέγξαι, the composite form intensifies the idea, which is their thorough and absolute conviction, not their punishment; the reference is to inward conviction in the conscience. [I doubt whether this interpretation is exhaustive; the conviction of course begins with the conscience, but the intensive nature of the composite seems to imply a conviction that shall bring the convicted to judgment, and entail the execution of the judicial sentence.—M.]

Wherein they were ungodly; ἀσεβεῖν used transitively, cf. 2 Peter ii. 6. Winer, p. 236. The guilt of ungodliness is here made very prominent, the same word being used four times, cf. Zeph. iii. 11.

Of all the hard speeches; σκληρός, hard, dry, rough, indigestible [?—M.], used figuratively of daring, impious blasphemy; cf. 1 Sam. ii. 3; Mal. iii. 13; Numb. xvi. 26. Differently, John vi. 60. This involves even greater guilt than the works which were the result of their ungodly disposition; hence they are named first. In the above-cited passage from the book of Enoch, nothing is said of such hard speeches; but soon after we read: "Ye have reviled His greatness with arrogant, blasphemous speeches of your unclean mouth; ye hard-hearted, ye shall find no peace," ch. v. 4; cf. ch. xlvi. 7.

Against Him.—"Although they did not believe that all their ungodly speeches were aimed at Him."

DOCTRINAL AND ETHICAL.

1. Those who know the book of Enoch, with its absurd fancies and its coarse notions of the heavenly world, must revere more strongly than ever the chasteness and truth of our canonical writings, and be grateful to the Church for rejecting such clumsy fabrications. In that book we read, *e. g.*, of the giants or tyrants mentioned in Gen. vi., that "the women with whom the angels had intercourse, conceived and brought forth great giants 6000 feet [German: 3000 *Ellen*.—M.] in height. These ate up all the produce of

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men, until men were unable to sustain them any longer. Then the giants turned upon the men to devour them," etc. The book is full of the coarsest materialism, stating as irrefragable facts that there are in heaven particular receptacles for the winds, for hail, snow and rain, for thunder and lightning, that there is a literal corner-stone of the earth, and that the sky is supported by columns. Here is something to learn for the modern friends of an extreme realism.

2. The guilt of the heavenly spirits that apostatized from God is the more aggravated, because in their case there was no temptation from without, as in that of men.

3. Those deceivers confirm the old, but in most instances not sufficiently acknowledged truth, that the decisions of the will are not so much the result of thinking and perceiving, as, on the contrary, thinking and perceiving the result of the decisions of the will. Demosthenes (*Olynth.*, II., 32) already declared "that persons accustomed to do mean and bad acts cannot understand a great and powerful thought, and that the thoughts and intentions of men are the reflections of their manner of life."

4. In reading the account of corruption given in this Epistle, we have to apply the rule belonging to the prophecies of the Old Testament, that the events described in them take place at different times and stages of development before they meet their final and highest fulfilment.

5. "The whole development of evil, as well as of good, grows like a tree, the very beginnings of which contain the same kind in the germ, and foretell the end; but the Spirit of God has, with prophetic vision, described to us the events and delineated the persons for the future." Stier.

HOMILETICAL AND PRACTICAL.

Our curiosity should not lead us to seek to penetrate the mysterious incidents of the apostasy of angels; we should rather take warning from so much of it as is clear.—The necessity of continuing in grace, lest somebody spoil us of our crown.—Whoso rejects the light here and does not walk in the light now, will hereafter dwell in eternal darkness.—Whatever is spoken or written against the servants of God, the Eternal Judge will consider as spoken or written against Himself.

H. Rieger:—It is an old experience of constant and multiform repetition, that the most licentious men are generally also the most impatient of all checks emanating from human sources, that they decry all government and authority as an invention of the devil, and abuse the liberty of the Gospel as a cloak of maliciousness. [Sensuality and lawlessness go together. — M.] — Those who walk in the way of Cain hypocritically observe the externals of religion and its exercise, but are at mortal enmity with whatever aims at the spirit and the truth, and thus end with being driven away from the face of God.

Starke:—It often happens that the more good God does to man, the more man wanders away from God, Deut. xxxii. 15. But if men resist the goodness of God, He has recourse to severity and justice, Rom. ii. 4; xi. 22. — Unbelief is certainly the greatest sin, and the source of all other vices.—Heaven is a many-mansioned house, Jno. xiv. 2. Thank God that through Christ we may once more return to our first home, whereas the devils have left their habitation forever, 2 Cor. v. 1. 2.—The life of heaven is a state of liberty, light and peace; the life of hell is a state of confinement, darkness and perpetual fear of more punishment.—Sins that cannot be named in decency, or on account of ignorance, are yet so common among Christians that a preacher does not know whether he ought to speak of them, or be silent, Ez. viii. 8. 9.—O! the mad blindness of men, that will not grow wise by other people's injury, but will persist in their daring even to the extent of being made examples of the Divine judgment, 2 Chron. xxx. 8; Lke. xiii. 4. 5.—Although some governments are not what they ought to be, men ought to honour in them the image of God, Ex. xxii. 28.—True zeal, be it never so great, is always humble and modest, whereas false zeal is defiant and passionate, Rom. x. 2.—Jesus uttered His woes on none more than on false teachers and hypocrites, Matt. xxiii. 13. They have the heart of a Cain, a Balaam and a Korah.—Gold and honours are two hooks with which the devil fishes and catches many thousand souls for his kingdom, Jno. xiii. 2; 1 Chron. xxii. 1.—All the feasts of Christians ought by rights to be love-feasts, Neh. viii. 10.—Can there be anything more unhappy than being rooted out and separated from the communion of the life of Christ? Col. ii. 7.—Think ye that the pagans were allowed to revile their gods, as God is, without let or punishment, blasphemed among Christians? But have patience, Jesus will summon those mighty blasphemers to His bar, and avenge the insult that has been heaped upon Him.

[*Literature on v. 9:*—

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VERSES 16–23.

CONTENTS:—Further description of the persons who were the subjects of the Apostles' prophecies, v. 16–19; followed by an exhortation to edification on the foundation of faith, and to proper treatment of the deceived with a view to their salvation, vv. 20–23.

16 [1]These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration[2] because of advant-
17 age.[3] But,[4] beloved, remember ye the words which were spoken[5] before of the apostles
18 of[6] our Lord Jesus Christ; How[7] that they told you there should[8] be mockers in the
19 last time,[9] who should walk after their own ungodly lusts.[10] These be they who sep-
20 arated themselves, sensual,[11] having not the Spirit.[12] But ye, beloved, building up
21 yourselves on your[13] most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking[14] for the mercy of our Lord Jesus Christ unto eternal life.
22 23 And of[15] some have compassion, making a difference:[16] And others save with[17] fear, pulling[18] *them* out of the fire; hating even the garment spotted by the flesh.[19]

Verse 16. [[1] German:—"These are they, murmurers, discontented *with God and the world*." The italicized words are paraphrase and comment, rather than translation. γογγυσταί, *murmurers*, describes their views of God, μεμψίμοιροι, complainers, denotes their discontent with their lot.—M.]

[[2] German:—"Flatterers to the *face*" is too free, better, "admiring persons," which adheres more closely to the Greek θαυμάζοντες πρόσωπα.—M.]

[[3] German:—"For profit's sake."—M.]

Verse 17. [[4] ὑμεῖς δὲ, but ye. So German, all the old English and foreign versions, except the Dutch.—M.]

[[5] [6] German:—"the words which were foretold you by the Apostles;" too free, better retain the rendering of E. V.: "which were spoken before," but substituting "*by*," ὑπὸ, for "*of*."—M.]

[[7] The German omits "*how*," which is superfluous; render, "that they told you, etc."—M.]

[[8] ἔσονται, shall be; so German, Vulgate, Reims, al.—M.]

[9] Lachm. and Tischend. read ἐπ' ἐσχατόυ τοῦ χρ. ἐλεύσονται. Stier considers this reading an imitation of 2 Pet. iii. 3. [It is the reading of A. B. C. and Sin.; but B. C. omit τοῦ before χρόνου, so Meyer and Huther. ἐλεύσονται is marked * * in Cod. Sin. by Tischendorf.—M.]

[[10] German:—"who walk after their own lusts in ungodlinesses." While it is better to retain the participial construction, with Vulg., Syr., it is also better to bring out the grammatical relation of ἐπιθυμίας and ἀσεβειῶν, and to translate the whole verse: "that they told you that in the last time there shall be scoffers, walking according to their own lusts in ungodliness."—M.]

Verse 19. [[11] *a.* ἑαυτούς, B. C., Vulg., Griesb., al.; A., Sin., Tischend., Lachm., al. omit it. Lillie suggests "*separate*" without the Pronoun; the sense is hardly affected by the omission, for ἀποδιορίζοντες may be taken with the reflexive force which transitive verbs sometimes do bear (Winer, p. 266), and signifies "separatists," both in doctrine and Church-fellowship.—M.]

[*b.* ψυχικοί, German:—"*Seelische;*" the English "*animal*" on account of its connection with the Latin *anima*, the French *âme*, respectively answering to the Greek ψυχή. has something to recommend it, but is not as expressive and correct as "*psychical*" or "*soulish*."—M.]

[[12] πνεῦμα μὴ ἔχοντες. German: "That have no spirit," or retaining the Participal construction: "having no spirit."—M.]

Verse 20. [13] C. reads ἡμῶν for ὑμῶν. [Sin. observes the following order: ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει.—M.]

[German: " . . . . build yourselves further up on your most holy faith in the Holy Ghost with prayer." better render with closer adherence to the Greek: "building up yourselves on your most holy faith praying in the Holy Ghost."—M.]

Verse 21. [[14] προσδεχόμενοι, "waiting for" (German) better than "looking for".—M.]

Verse 22. [[15] "οὓς μέν et οὓς δε *rite sibi invicem opponuntur*." Laurmann. The opposition should be marked, and I adopt accordingly Lillie's rendering: "On some, *indeed*, have compassion"—M.]

[16] C. reads; οὓς μὲν ἐλέγχετε διακρινομένους; οὓς δὲ σώζετε ἐκ πυρὸς ἁρπάζοντες ἐν φόβῳ. A. B., followed by Lachmann and Tischendorf, have three members. 1. ἐλέγχετε (B. ἐλεᾶτε); 2. σώζετε . . . . . ἐκ πυρὸς ἁρπάζοντες; 3. ἐλεᾶτε ἐν φόβῳ μισοῦντες. De Wette ascribes the last ἐλεᾶτε to a gloss, or the mistake of a transcriber. Vulgate: "*hos quidem arguite judicatos.*"

[Sin., ἐλεᾶτε διακρινομένους. On the different interpretations of this difficult verse see below in EXEGETICAL AND CRITICAL, where the whole subject is discussed.—M.]

Verse 23. [[17] ἐν φόβῳ, "*in* fear", not "with fear" as E. V.—Sin. reads: " . . . σώζετε ἐκ—πυρὸς ἁρπάζοντες οὓς δὲ ἐλεᾶτε ἐν φόβῳ." See more below in EXEGETICAL AND CRITICAL.—M.]

[[18] "*Snatch*" or "*pluck*" better than "pull."—M.]

[[19] The whole verse according to the Sinaitic reading would run thus: "But others save, plucking them out of the fire; and on others have compassion in fear." So substantially Lachmann, Tischendorf, Wordsworth, Alford.—M.]

EXEGETICAL AND CRITICAL.

VER. 16. **These are**, etc.—Jude, as with uplifted finger, points once more to these ungodly men, of whom Enoch prophesied.

Murmurers.—ἅπαξ λεγόμενον from γογγύζω, to murmur or mutter, as well as μεμψίμοιροι, to which the former is nearly related. The object of their murmuring is not mentioned. Ver. 15 seems to intimate that it was their discontent with the appointments and dispensations of Divine Providence, opposition to their superiors, especially in the Church, like the company of Korah murmured against Moses and Aaron, and like Diotrephes. 3 Jno. 9.

Complainers.—[German: *Discontented with God and the world.* Alford following the German versions: "*Dissatisfied with their lot.*" —M.]. μεμψίμοιροι, properly, fault-finders with Providence, and the lot apportioned to them. From a passage in Theophrast, cited by de Wette, it

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would seem to be used of censoriousness and discontent in general. Bengel explains it of discontent with God. This word denotes the outward, the former the inward. [Cf. Theophrast, char. XVII. περὶ μεμψιμοιρίας and *contrast* this character with St. Paul's spirit and language in Phil. iv. 11. 12; 1 Tim. vi. 6–8; Heb. xiii. 5. Wordsw., Philo, *Vit. Mos.*, p. 109, 29, says of the Jews, καὶ πάλιν ἤρξαντο μεμψιμοιρεῖν; Lucian, *Sacrif.*, I., τῆς Ἀρτέμιδος μεμψιμοιρούσης, ὅτι μὴ παρελήφθη πρὸς τὴν θυσίαν ἀπὸ τοῦ Οἰνέως. Hesychius explains μεμψίμοιρος thus: μεμφόμενος τὸ ἀγαθόν· ἢ φιλεγκλήμων, ἢ φιλαίτιος.—M.]

Walking after their own lusts.—The same expression occurs 2 Pet. iii. 3; cf. ch. ii. 10; 1 Pet. iv. 3. Calvin gives the right connection with the preceding thus: "Those who yield themselves to their evil lusts, are also murmuring and discontented, so that one can never do things right for them."

And their mouth speaketh great swelling things.—Boastful, impudent words. Cf. notes on 2 Pet. ii. 18. The book of Enoch contains frequent references to such vaunting speeches directed against God and His appointments; it has the peculiar expression: "and these are they that control the stars and lift up their hands against the Most High." Jas. iii. 5; Dan. vii. 8. 20.

Admiring persons.—(German: "*Flatterers to the face*"); literally, "admiring the faces." The former is to be taken as a parenthesis. Cf. Gen. xix. 21; Lev. xix. 15; Deut. x. 17, rendered by LXX. θαυμάζειν πρόσωπον = נָשָׂא פָּנִים, to favour one, to prefer, honour and highly esteem. So Stier, de Wette, Huther. The first and third parallel passages, however, are inapplicable, the reference in them being to God's dealings with man, and the second relates to partiality, as in Sir. vii. 29. But as it is not said here whose person they regard, while in other places we have always some qualification, such as the person of the great or poor, it seems more fitting to emphasize πρόσωπα and to explain it with reference to sensuality, the leading characteristics of those deceivers, thus: they flatter the objects of their lust, extol their beauty and thus lure them to themselves in order to use them for their own purposes, not excluding pecuniary advantage. Cf. 2 Pet. ii. 14, where sensuality and covetousness are intimately connected.—ὠφελείας χάριν should be closely connected with θαυμάζοντες. ["Calvin: "*Magniloquentiam taxat, quod se ipsos fastuose jactent: sed interea ostendit illiberali esse ingenio, quia serviliter se dimittant.*"—Fronmüller's interpretation of θαυμάζοντες πρόσωπα is very far-fetched. The phrase is a Hebraism and signifies to *respect the person* in a good or bad sense, to be partial, as a judge unjustly partial or corrupted by bribes; cf. Hebrew and LXX. of Lev. xix. 15; Job xxxii. 21; xxxiv. 19; Ps. lxxxii. 2; Prov. xviii. 5; Deut. x. 17; 2 Chron. xix. 7; Job xiii. 10; Mal. ii. 9; where it is used in a bad sense. There is no need for the reference to sensuality, for the meaning that they favoured the rich and influential by accommodating their teaching to their prejudices and vicious practices is in perfect keeping with the character of those false teachers in particular, and all time-servers in general.—M.]

VER. 17. **But ye, beloved, remember the words which were spoken before by the Apostles of our Lord Jesus Christ.**—As Peter thought it necessary to remind his readers of the Apostolical word in order to protect them from deceivers, 2 Pet. iii. 2. 15. 16, so Jude feels prompted to adopt the same course. Besides the second Epistle of Peter, Jude may here refer to passages like Acts xx. 29, 30; 2 Tim. iii. 1, etc. The primary reference is to their warnings against deceivers, the secondary to their exhortations to stedfastness and perseverance in the faith.

By the Apostles.—The unprejudiced reader of these words can hardly resist the conviction that this Epistle is not that of an Apostle, even as the author does not call himself an Apostle in v. 1. Sepp's opinion that he distinguishes himself from the other Apostles by the designation "the Lord's brother" is sophistical. [I fully concur with Alford that this text is not decisive as to whether St. Jude was, or was not, an Apostle. He *might* use the expression, being himself an Apostle, and he is certainly more likely to have used it, not being an Apostle. St. Peter, on the authority A. B. C. K. L., al., at 2 Pet. iii. 3 uses the same expression without the ἡμῶν—"and whichever view is taken as to the genuineness or otherwise of 2 Peter, there could be no intention by such an expression to exclude either the real or the pretended St. Peter from the number of the Apostles."—M.].—The contrast of Peter's language (2 Pet. iii. 2) is remarkable. Jude's using in the next verse ὑμῖν and not ἡμῖν does not prove anything. [For while it is not certain that he included himself among the Apostles, it is very uncertain whether he intended to exclude himself from their number. So Alford.—M.]. The principal reason why the reference is not to the Lord's self-own words is stated by Stier, who says that we have the account of the words and works of Jesus from the lips of the Apostles, or on the testimony confirmed by the Apostles.

Spoken before.—The term includes both the *priority* of their testimony and its *prophetical* character. [This is the reason why the rendering of E. V. is preferable to the German translation. See above in Appar. Crit. v. 17. 4.—Wordsworth: "There seems also to be reference here to the description of the last days in St. Paul's last Epistle, 2 Tim. iii. 1–6, ἐν ἐσχάταις ἡμέραις ἔσονται ἄνθρωποι φίλαυτοι κ. τ. λ. There is a special propriety in this admonitory reference in this Epistle—one of the last of the Catholic Epistles—to the last warning in the Epistles, of the Apostles of the Circumcision and of the Gentiles, St. Peter and St. Paul. Cf. Oecumen. on v. 1. Cf. the admonition in Hebrews xiii. 7: "Remember your rulers, who spoke to you the word of God," where St. Paul appears to be exhorting the Hebrews to remember especially St. James, the Bishop of Jerusalem; and St. Jude, the brother of St. James, here appears to be exhorting his readers to remember St. Peter and St. Paul."—M.]

VER. 18. **In the last time there shall be**

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scoffers, etc.—Jude here evidently has an express reference to the second Epistle of Peter: for the words which he cites, are almost literally found at 2 Pet. iii. 3, the only variation being, first: that Peter says, "there shall come", while Jude has "there shall be." [See above, Appar. Crit. v. 18, 9.—M.]. But the latter expression occurs also in 2 Pet. ii. 1. The second variation is Jude's addition of τῶν ἀσεβειῶν, it being, as we have already seen, (v. 15), his aim to give special prominence to the ungodliness of those men. This verse supplies one of the chief proofs of the priority of the second Epistle of Peter. Even de Wette has to admit that such a prophecy cannot be found any where except in 2 Pet. iii. 3. Huther's statement that these words need not be considered as a literally exact quotation, but that they may be a compression of the various predictions of the Apostles concerning this subject, is an untenable make-shift. Consider, *e. g.*, the peculiar word ἐμπαῖκται, which occurs only here and 2 Pet. iii. 3.

In the last time; ἐν ἐσχάτῳ χρόνῳ. See notes on 2 Peter iii. 3, [cf. Appar. Crit., verse 18. 9.—M.]

In ungodliness.—Literally: "After their lusts turned to ungodliness;" so de Wette: "Lusts of ungodliness" (Stier), because the ground of every lust is nothing but some special ungodliness, denying, mocking and rejecting the divine opposed to that lust.

VER. 19. **These are they who separate** [themselves]. Final description of these men by a third, "*These are.*"

Who separate [themselves].—Ἀποδιορίζειν, to set off by drawing a boundary, to separate. Lachmann and Tischendorf omit ἑαυτούς; in that case we have to translate, "who cause separations, make factions." So de Wette, Luther.—Huther, on the other hand, justly remarks, that had Jude intended to express that idea, he would hardly have satisfied himself with this one word. He considers ἑαυτούς genuine, and expounds: "They who separate themselves from the Church." But this hardly suits the description of those men, v. 12, who boldly pressed forward to the love-feasts of the faithful. The correct explanation follows from the next verse: They tear loose from the faith of the Church, and separate themselves from the Church inwardly, although they cannot be separated outwardly by Church-discipline, and indeed all the circumstances of the case point to the impossibility of such discipline being at that time administered in those Churches. [The different readings have been considered in Appar. Crit., v. 19, note 11. The interpretation of Huther is based on an argument, by no means uncommon among commentators, but most objectionable wherever and whenever advanced. I refer to the supposed intention of the sacred writers, with which these commentators seem to be fully acquainted, although I am at a loss to conjecture how or whence they get that knowledge, and suspect, that an appeal to the intention of the sacred writers is a convenient way of enforcing a peculiar view, or of evading a difficulty. Moreover, every thing depends on the fitness of things, as it appears to each particular mind. Huther and Fronmüller think that if Jude had intended to express the general idea, he would not have confined himself to the use of one word; but others, with their idea of the fitness of things, will think that he selected this one word on account of its expressiveness. The fact is, that he did use only one word, οἱ ἀποδιορίζοντες, and since the Definite Article with the Participle Present denotes a *habit* and state, the Noun *separatists*, or the verbal form "they who separate," seem to be in exact agreement with the Greek, while the omission of ἑαυτούς, supported by high authority, leaves us free to limit the meaning of ἀποδιορίζοντες to the men themselves, to extend it to others, or to apply it to both. We incline to do the last, and are supported by Oecumen., Clement of Alexandr., Erasmus, Estius ("*Potest absolute sumi,* SEPARANTES, *id est, qui separationem faciunt tam in cœtibus, quam in doctrina.*"), Bloomf., Wordsw., Lillie and others. The ancient *Catena* expounds this word: "Making schisms and rending the members of the Church," and Hooker (Serm. V. 11) specifies three kinds of separations: "Men do separate themselves either by *heresy*, *schism*, or *apostasy*. If they loose the bond of faith, which then they are justly supposed to do, when they frowardly expugn any principal point of Christian doctrine, this is to separate themselves by *heresy*. If they break the bond of unity, whereby the body of the Church is coupled and knit in one, as they do which wilfully forsake all external communion with saints in holy exercises purely and orderly established in the Church, this is to separate themselves by *schism*. If they willingly cast off and utterly forsake both profession of Christ and communion with Christians, taking their leave of all religion, this is to separate themselves by plain *apostasy*."—M.]

Psychical (German "*Seelische*"); ψυχικοί, cf. 1 Cor. ii. 14. 15; xv. 44. 46. Persons in whom the earthly life of the soul rules, and the life of the Spirit with its higher powers is subjugated. Paul describes them as "fulfilling the desires of the flesh and of the mind," Eph. ii. 3. They either live in open sin, or content themselves with outward propriety, while inwardly they are the slaves of pride, avarice, sensuality or other vices. [Alford: "*Sensual.* We have no English word for ψυχικός; and our biblical psychology is, by this defect, entirely at fault. The ψυχή is the centre of the personal being, the 'I' of each individual. It is in each man bound to the spirit, man's higher part, and to the body, man's lower part; drawn upwards by the one, downwards by the other. He who gives himself up to the lower appetites, is σαρκικός: he who by communion of his πνεῦμα with God's Spirit is employed in the higher aims of his being, is πνευματικός. He who rests midway, thinking only of self and self's interests, whether animal or intellectual, is the ψυχικός, the selfish man in whom the spirit is sunk and degraded into subordination to the subordinate ψυχή. In the lack of any adequate word, I have retained the '*sensual*' of the E. V., though the impression which it gives is a wrong one; 'selfish' would be as bad, for the ψυχικός may be an amiable and generous man: '*animal*' would be worse: '*intellectual*,' worse still. If the word were not so ill-looking in our language, '*psychic*' would be a great gain."—'*Animal*' has some merit on account of its connection with *anima;*

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see Appar. Crit., v. 19, note 11 *b*. I have rendered "*Seelische*" ψυχικοί, by "*psychical*," which sounds and looks better than "*psychic*," or the Saxon "*soulish*."—Irenæus I., 6. 2–4, reports certain Gnostics of the sub-Apostolic age to have said, "that animal men (ψυχικοί) are conversant only with animal things (ψυχικά), and have not perfect *Gnosis:* and they describe *us* who are of the *Church*, as such; and they say that as *we* are *only* such, *he* must do good works, in order to be saved; but, they assert, that *they* themselves will be saved, not by practice, but because they are *spiritual* (πνευματικοί) *by nature:* and that as gold, though mingled with fire, does not lose its beauty, so they themselves, though wallowing in the mire of carnal works, do not lose their own *spiritual* essence, and therefore, though they eat things offered to idols, and are the first to resort to the banquets which the heathen celebrate in honour of their false gods, and abstain from nothing that is foul in the eyes of God or man, they say that they cannot contract any defilement from these impure abominations; and they scoff at us who fear God, as silly dotards (cf. v. 10), and hugely exalt themselves, calling themselves *perfect*, and the *elect seed;* and they even make lust a virtue, and call us mere *animal* men (ψυχικούς), and say that we stand in need of temperance, in order to come to the pleroma, but that they themselves, who are spiritual and perfect, have no need thereof."—M.]

Having no spirit.—De Wette says the reference lies to the Holy Spirit, although the Article is wanting. Huther understands the expression of higher soul-life wrought by the Spirit. But in either case we should have a most stale summing-up of the characteristics of those animal-minded men. Surely it is self-evident that persons like those here described, cannot have the Spirit of God and the new life and nature of regeneration. The negative μή, moreover, is decidedly opposed to such a supposition. Had Jude intended to convey that idea, he necessarily ought to have used οὐ; for the writers of the New Testament are more precise in this respect than is generally supposed. Winer, p. 494, sqq. μή means: I might say that they have no spirit at all. We might altogether deny their possessing a rational spirit. This is the meaning of πνεῦμα, which, besides body and soul, is one of the constituents of our nature. Hence we may not conclude from this passage, with Bengel, that "the spirit is no essential part of man." On the contrary, it is that which essentially distinguishes man from an animal, a breath from (out of) God, the noblest part of our nature; but as, in the case of all natural men, it lies concealed since the fall in carnal and animal life, it may be so effectually sunk and buried under the flesh by continual sins, as if it were no longer extant. "Conscience at last becomes blunted, almost to annihilation; the mind is dried up and killed, the higher consciousness lowered to a state of mere animal dreaming, the faculty of cognition ceases to exist." Stier. This state of induration was the condition of those animal men without spirit; they had almost reached the level of brutes, cf. v. 10. [Alford: These men have not indeed ceased to have πνεῦμα, as a part of their own tripartite nature: but they have ceased to possess it in any worthy sense: it is degraded beneath and under the power of the ψυχή, the personal life, so as to have no real vitality of its own. See Delitzsch, *Biblische Psychologie*, § 2, "*Das neue Geistesleben;*" and Beck, "*Umriss der biblischen Seelenlehre*, p. 85, sqq."—M.]

As contrasted with those men who had wandered so far from the true faith, Jude now exhorts the readers of his Epistle to give the more heed to building themselves up upon their most holy faith (v. 20). The principal exhortation, contained in v. 21, "Keep yourselves in the love of God," is surrounded by three participial sentences, two of which at all events are coördinated, viz., ἐποικοδομοῦντες and προσδεχόμενοι. They indicate the manner how that keeping is to take place. The central Participle προσευχόμενοι may either be joined to the preceding ἐν πνεύματι ἁγίῳ and subordinated to ἐποικοδομοῦντες, or be connected with the sequel. Against the former connection de Wette advances three reasons with which we agree: *a.* The propriety of the thought *per se; b.* The antithesis to the separatistic lusts of those men abandoned by the Holy Spirit (and their own rational spirit); *c.* The trinitarian arrangement of the language: to which we add, *d.* The infrequency of the expression "to pray in the Holy Spirit," which Huther explains as a praying in which the Holy Spirit is the moving and leading power, and in support of which Bengel cites Eph. vi. 18; Zech. xii. 10; John iv. 24. Should it be thought that this construction lessens the force of προσευχόμενοι, its central position admits of its being joined not only to the sequel, but also to the preceding words, provided it be not connected with ἐν πνεύματι ἁγίῳ, which would be something different than praying in the Spirit.

VER. 20. **Building up yourselves**, etc.—(German: "*Continue to build up yourselves with prayer on your most holy faith.*")

πίστις here, as in v. 3 and 2 Pet. i. 1, denotes *objective* faith, the truths of faith considered as a whole. This follows from the predicate and the verb, by which faith is qualified. The primary reference in *most holy faith* is antithetical to those unholy scoffers and deceivers, the secondary reference is general, and points to its origin, object and end. "Jude thus addresses the saints just because it is a faith of the sanctified in the thrice Holy One, in whom they are and become holy." Stier.

ἐποικοδομοῦντες, to build upon it, and to build again, cf. οἰκοδομή, 1 Cor. iii. 9. Faith in God and Christ is the foundation on which we must build ourselves up, ever more firmly in all directions, and into which we must ever root ourselves deeper and deeper. The term implies both strengthening and growth, cf. Heb. xii. 28; Col. ii. 6. 7; 2 Pet. i. 5; iii. 18; 1 Pet. ii. 5.

ἑαυτούς not=ἀλλήλους, although that is not excluded. Bengel:—"Who first defends himself, may also save others."

In the Holy Spirit.—In His communion and power, not in reliance on their own wisdom and strength. [We can hardly agree with the construction advocated in the text, and see really no valid objection to προσευχόμενοι being joined with ἐν πνεύματι ἁγίῳ. — Fronmüller's artificial arrangement strikes us as unnecessary

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and a distinction without a difference. "To pray in the Holy Spirit" is a clear idea, fully borne out by Bengel's references, and in perfect keeping with the rest of the sentence. The *three* participles seem to be coördinated, building, praying and waiting being necessary to keeping ourselves in the love of God; the parallelism, moreover, is perfect, 1, *τῇ ἁγιωτάτῃ πίστει ἐποικοδομοῦντες*, 2, *ἐν πνεύματι ἁγίῳ προσευχόμενοι*, 3, *προσδεχόμενοι τὸ ἔλεος κ. τ. λ.* In this trinitarian arrangement, moreover, we have an express reference to the Father, the Son and the Holy Spirit, and faith, love and hope grouped round "prayer in the Holy Spirit."—M.]

VER. 21. **Waiting for the mercy of our Lord Jesus Christ unto eternal life.**—The positive expression of the concluding caution of the second Epistle of Peter, "Beware lest ye fall from your own stedfastness." Compare here the repeated exhortations of our Lord to abiding in His love, Jno. xv. 4. 9. While it is true that nothing but the power of God can preserve us unto salvation, cf. 1 Pet. i. 5; 2 Thess. iii. 3; Jno. xvii. 5, it is equally true that we must do our part in this great work of God, and make faithful and good use of our gifts and graces for our sanctification. Hence John says (1 Jno. v. 18), "He that is begotten of God keepeth himself, and that wicked one toucheth him not." "Man also, by exercising himself in the word of God, may strengthen his love to God, and thereby more richly enjoy the love which God has to us." John xiv. 21. Rieger.

In the love of God.—This is the *genitivus subjecti*, in the love which God has to us, in which we are through faith. This explanation agrees best with the verb "keep," and the reference to the mercy of Christ which follows it. Our love to God is kindled by His love to us. Rieger and Richter connect the two ideas.

For the mercy of our Lord.—Cf. Tit. ii. 13. Since *προσδεχόμενοι* points to the future, the allusion is to the mercy by which Christ will glorify Himself in His saints in His great day, cf. 2 Pet. iii. 12–15; Heb. ix. 28; 1 Thess. i. 10; Jas. ii. 13. Its opposite is the fire (v. 23), into which we belong according to our natural state. Even the most advanced Christians confess: "We ask for time and for eternity nothing but mercy."

Unto eternal life.—This may be connected with *ἔλεος*, the saving mercy of Christ conducing to eternal life (de Wette), but the connection with "keep yourselves" seems more natural (Huther). [Hardly as natural as the connection with *προσδεχόμενοι* (Bengel).—M.]—The prominence given here to the Trinity, "Holy Spirit, God, Jesus Christ," should not be overlooked.

VER. 22. **And on some, indeed, have compassion**, etc.—Now follows a direction for the proper treatment of the weak and deceived among the body of believers. The textual criticism of this passage is difficult [see above Appar. Crit., v. 22. 16.—M.]. Adhering to the common reading, the first question relates to the meaning of *διακρινόμενοι*, which signifies in the Middle, *to contend* or *dispute with one*, Acts xi. 2; Jude 9, but also *to be at variance with oneself*, Mtt. xxi. 21; Rom. iv. 20; xiv. 23; Jas. i. 6; in Active sometimes to *prefer, distinguish*, 1 Cor. iv. 7; then *to cause to differ, to discern*, Acts xv. 9; 1 Cor. xi. 29; and lastly, *to judge*, 1 Cor. xi. 31. The passage under notice admits only the sense to distinguish, discern, or separate, which it also bears in classical Greek. The meaning would then be clear, as given in the translation, "Separating them from others," *i. e.*, if you find in some only a spark of the love of Christ, have compassion on them and separate them in your judgment and conduct from others. Stier: "On some have compassion, making a difference, *i. e.*, treating some mildly, others severely."—*ὃς μὲν* and *ὃς δὲ* are often used for *ὁ μὲν* and *ὁ δὲ*. Winer, p. 117. If we adopt, however, the more authentic reading: *οὓς μὲν ἐλέγχετε διακρινομένους*, *διακρίνεσθαι* cannot be taken in the sense of the Vulgate, but either in that of separation (Oecumenius), or better in that of contention. Oecumenius paraphrases: "If they separate themselves from you, before all things reveal their ungodliness." But it is more correct to render: "when they contend with you, convict them, hold up to them their wrong and perverseness." De Wette and Bengel make *διακρινομένους*=to doubt, to hesitate between fidelity to ecclesiastical order and apostasy, and explain the word of the deceived, not the deceivers. Although this distinction is not indicated here, it is evident that the reference cannot be to false teachers, who were described as incorrigible in v. 12, but to weak, contentious and deceived members of the body of believers. Jude from v. 20 onwards, ceases to deal with the false teachers, and refers only to believers. [The New Testament use of the word *διακρίνομαι* in Middle seems to preponderate in favour of "*to doubt*," Acts x. 20; xi. 12; Rom. xiv. 23; Jas. i. 6; the note of Bengel on vv. 22. 23 is as follows: "*Tria genera enumerat apostolus eorum, quorum saluti consulere sancti debeant, ac primum quidem genus intellectu laborat; secundum affectu, vehementer; tertiam affectu, minus vehementer. Itaque* I. ELENCHUS *sive demonstratio boni et mali debet iis, qui eum dubitationibus conflictantur, et in medio antipitique hærent.* II. *Quos* IGNIS *jam prope corripuit, ii rapida vi, quacumque parte prehensi,* SERVARI *debent.* III. MISERICORDITER *et leniter tractandi sunt ii, que metu solo, et benigna periculi demonstratione, in viam reduci possunt.*"—M.]

VER. 23. **But others save in fear**, etc.—*ἐν φόβῳ* is opposed to *ἐλεεῖν*; attack them strongly, influence them by motives of fear and terror; delineate heaven and hell to them. Huther thinks of the fear of the persons engaged in saving them: take heed, lest in the attempt to convert them, ye be drawn over to their side, and fall a prey to their ruin. This yields a good sense, but the former explanation is preferable, the same precaution being necessary in the case of the first class of the deceived. [Doubtful whether the explanation commended by Fronmüller is tenable; the word *fear* seems hardly to describe the disposition of bold assailants, courage would be more apposite. Then the appeal to the fears of the deceived would require *διά* rather than *ἐν*; we prefer, therefore, the interpretation of de Wette: "with conscientious solicitude for the Church's salvation and your own," and Lillie's briefer rendering: "In a spirit of fear." Priceus in CRIT. SACRI: "*Festinantes et trepidantes: eorum ritu qui aliquid ex flamma rapiunt, salvate eos: θᾶττον, ut loquitur Artemidorus.*"—M.]

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Plucking them out of the fire.—Huther understands πῦρ of the ruin in which they already find themselves. But this use of fire is not scriptural. Jude had spoken of eternal fire, v. 7, as had Peter in 2 Pet. iii. 7. To that he refers back. Cf. Is. l. 11. "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire and in the sparks that ye have kindled." ἁρπάζειν denotes, as Huther rightly observes, hasty, almost violent snatching away, and indicates that they were already in extreme peril of perdition. So Joshua, the high-priest, is called "a brand plucked out of the fire." Zech. iii. 2. Cf. Amos iv. 11: "Ye were as a firebrand, plucked out of the burning." Stier refers to wavering Lot, when the angels took him by the hand, and led him away, half by force, from the burning. [Terence, *Andr.* 1. 1. "*Quæ sese in ignem projicere voluit, prohibui, servavi.*"—M.].—The other reading is: ἐλεᾶτε (for ἐλεεῖτε, see Winer, p. 97) ἐν φόβῳ μισοῦντες, where ἐλεᾶτε is to be joined to ἐν φόβῳ, and the latter to be understood of the caution to be exerted by those engaged in saving. Bengel distinguishes the three classes as given above under v. 22, although, as Stier remarks, they cannot be well distinguished.

Hating even the garment spotted by the flesh.—Their compassion and saving activity must go hand in hand with sincere hatred of evil and every thing that is even outwardly connected with it. "Let not the saving love to the sinner do detriment to the hatred of sin." Stier. Is. lii. 11.

καί, here in the sense of *even*. Hence v. Meyer: "Hate, flee even every outward moral impurity and its infection, not only the inward, the flesh itself, but also the seemingly innocent trace of sin." Bengel: "Hate the contamination which may pass from the flesh of those unclean persons to your *outward* and consequently also to your *inward* conversation."

[Oecumenius: τῷ ἐλέῳ τῷ πρὸς αὐτοὺς συνεπέσθω τὸ μῖσος τὸ πρὸς τὰ μιαρὰ αὐτῶν ἔργα, μισούντων ὑμῶν καὶ βδελλυσσομένων, καὶ τὸν ἀπὸ τῆς σαρκὸς αὐτῶν ἐσπιλωμένον, ἤτοι μεμιασμένον αὐτῶν χιτῶνα, ὡς τῇ πρὸς τὴν αὐτῶν σάρκα προσψαύσει, καὶ αὐτοῦ βδελυροῦ χρηματίζοντος.—M.]

Χιτών, the tunic or inner robe, worn next to the skin; sometimes, however, it denotes also the outer garb. Here the figure of whatever belongs to the outward appearance of men, their mode of life, habits and manner of speech. [But the *inner* robe, nearest to the person is soiled by the stains of the flesh, that, therefore, ye must *hate* (Wordsw.). "*Animæ videlicet tunica maculata est spiritus concupiscentiis pollutus carnalibus.*" Clem. Alex. The expression of Jude is rather hyperbolical than proverbial. Pricaeus: "ITA APULEIUS, FORMIDANS, AC PROCUL PERHORRESCENS ETIAM IPSAM DOMUM EJUS: *ac si diceret, non tantum abhorrens convivium ad quod vocabatur, sed et aedes ipsas in quibus, illud convivium faciendum erat.*"—M.]

σπιλόω; cf. Jas. iii. 6.

DOCTRINAL AND ETHICAL.

[1. Flattery, pride and partiality mark the hireling; sincerity, humility and impartiality the true pastor (v. 16, cf. Jno. x. 1–17.) "*Omnis qui adulatur, aut propter avaritiam vel gloriam adulatur.*"

2. The cure of souls, like the practice of medicine, requires a skilful diagnosis of every spiritual disease and judicious treatment. Medicine must be given with reference to the nature of the disease and the constitution of the patient, but the means used must in every case be adjusted to the end, viz.: the salvation of the patient. Seneca: "*Aliter cum alio agendum est.*" Cassiodorus: "*Aegris non una causa salutis est: alter cibis reficitur, alter per abstinentia beneficia tenuatur; hic lavacra mollia, ille ferrum quærit ad vulnera.*"—M.]

HOMILETICAL AND PRACTICAL.

The knowledge "that thus it must be" (Mtt. xxvi. 54; Jno. xvi. 1) is an admirable support of faith in affliction.—The spirit of scoffing is here represented as rooted not in the understanding, but in the heart sold to sin. The increase of scoffers belongs to the forerunners of the antichristian time.—"By scoffing men completely break off the sting from God's truth, which may interfere with their life according to their own lusts." RIEGER:—"It is only by standing fast in the faith resting on Apostolical testimony that we are secure against the stormy flood of the unbelief, scoffing and ungodliness of the last times. The hard struggles of Christians at the close of the Apostolical age with the fearful power of unbelief and scoffing are typical of similar conflicts in the last days before the judgment.—Edifying oneself and others is one of the chief duties of Christianity; complaining and disclosing hurts a poor art.—["*Qui sibi jam consuluit, consulat aliis.*" BENGEL.—M.].—The way of separation is displeasing to God, Prov. xviii. 1.—One of the seals of the truth of our religion is its insisting everywhere on holiness. The evangelical Church is built upon the immovable foundation of the Apostles and Prophets, and not on the quicksand of human tradition.—The edifice of Christianity must not only have a firm foundation, but ever be raised higher and firmer.—The only true progress—going to meet eternal life.—Those whe want first to do good works and conduct themselves well, and afterwards to believe in God and put their trust in Him, turn the house upside down and put the roof on the floor.—If our building is to prosper, it must not be done in our own spirit and strength, but in the Holy Spirit with unceasing prayer.—Prayer the surest and most necessary means for the building of Christianity.—If we have had any experience of the sweetness of the love of God, the monition "Keep yourselves in the love of God" is addressed to us. This is done by opening our hearts to God, by musing on His great Love to us unworthy men, by carefully noting every thing that may hinder or further us in love, and by waiting for the mercy of Christ.—The beginning and the end of evangelical Christianity are alike; every thing from first to last is the result of mercy and grace. —Christianity is an unfathomable sea of the mercies of Jesus Christ. Those who trust themselves to it in penitence and faith will surely reach the haven of eternity.—Suffer yourselves

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not to be deprived of your part in this life, but wait for eternal life where the treasures of the mercy of God will be fully opened to you.—If we have found salvation in Christ, we are also seized by the desire of saving others; but we should take hold of every man according to his own peculiar wants.—Take heed lest in saving others thou burn thyself!—["But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." 1 Cor. ix. 27. —M.].—Divide the word rightly, classify your hearers, although some may not like it.—Our life should be nothing but a constant waiting for and desire of the life to come.

STARKE:—O, the miserableness of the walk after one's own lusts! and yet many, alas!—perhaps thyself also, reader—walk after their own lusts, 1 Tim. vi. 9.—A teacher should deal with his hearers fairly, and, as far as possible, in love, for love often achieves more than the greatest punishment. But if the rod gentleness cannot effect any thing, then it is lawful to use the rod woe, Zech. xi. 7; 1 Cor. iv. 21; 2 Tim. ii. 24; iv. 2. Scoffing is a most fearful sin, for it makes of God and His word pastime and mockery; it will rarely be seen that such scoffers attain to conversion, but in most instances they will be seen to come to a fearful end.—Would that there were not so many, even of the clergy, of whom we are constrained to say that they are carnal and have no spirit, and cannot please God, Rom. viii. 8. 9. —[A sad reflection on the status of the German clergy in STARKE's time; thank God, things look much better there now, and it is one of the greatest blessings of *this* country that its clergy are conspicuous for godliness of living.—M.].—Living stones must move of their own accord to the building, 1 Pet. ii. 5. Their architect is God, their level His word, their task-master the Holy Ghost, who dwelleth in them. Fair building, proof against fire and war! Rom. xiv. 19.

HEDINGER:—Where faith is the foundation of the Christian edifice, prayer as the fruit of hope, raises it to heaven, and love is its pinnacle and perfection, 1 Cor. xiii. 13.—If the offering of incense is to waft a sweet and grateful odour to God, it must be kindled by heaven-descended fire, Acts ii. 2. 4; Lev. ix. 24; 2 Chron. vii. 1.—Time and people must be distinguished.—The same medicine, be it never so good, does not suit every disease. Would that all sick Christian souls were treated according to their several wants! Let every one in his vocation of love do what he is able to God's eternal praise and glory, 2 Tim. ii. 15.—In the conversion of the ungodly and erring we require special wisdom, that different minds may be treated according to their kind, 1 Cor. iii. 1.—Fire must be removed by fire; although man with all his denunciations is not likely to accomplish much unless God clothe His word with power to strike men with fear and terror, Jer. xxiii. 29.—Sparing and waiting will not do; he that saves a soul is like an angel that plucks it from the hell-fire of Sodom, Jas. v. 20.—Those who would convert others should hate and shun sin. Therefore always begin at home in thy efforts to reprove and improve others, 1 Cor. ix. 27.—How few are ashamed to walk in the eyes of God and His saints in the garb of the old Adam and of sin! Shame! Lord Jesus, clothe Thou me with the robe of Thy innocence and righteousness.

[HOOKER:—VER. 20. As in a chain, which is made of many links, if you pull the first, you draw the rest; and as in a ladder of many staves, if you take away the lowest, all hope of ascending to the highest will be removed; so because all the precepts and promises in the law and the Gospel do hang upon this, *Believe;* and because the last of the graces of God doth not follow the first, that He glorifieth none but whom He hath justified, nor justifieth any but whom He hath called to a true, effectual and lively faith in Christ Jesus, therefore St. Jude exhorting us to *build ourselves*, mentioneth here expressly only faith, as the thing wherein we must be edified; for that faith is the ground and the glory of all the welfare of this building.—The strength of every building which is of God, standeth not in any man's arms or legs; it is only in our faith, as the valour of Samson lay only in his hair. This is the reason why we are so earnestly called upon *to edify ourselves in faith.* Not as if this bare action of our minds, whereby we believe the Gospel of Christ, were able in itself, as of itself, to make us unconquerable and invincible, like stones, which abide in the building forever, and fall not out. No, it is not the *worthiness* of our believing, it is the *virtue of Him* in whom we believe, by which we stand sure, as houses that are built upon a rock. He is a wise man which hath builded his house upon a rock; for he hath chosen a good foundation, and no doubt his house will stand. But how will it stand? Verily, by the strength of the rock which beareth it, and by nothing else.—M.]

Sermon Themes:—

Vv. 17. 18. Reason, not raillery, the proper test of religion. (SHOREY).—The extreme folly and impiety of mocking at religion. (WARREN).

Vv. 20. 21. The spiritual building. (J. TAYLOR).—The principles and prospects of a servant of Christ. (A. FULLER).

Vv. 20–23. Religious errors arising from the abuse of ordinances. (JOHN MILLER).

Vv. 22. 23. Growth in sin, or the several states and degrees of sinners, with the manner how they are to be treated. (JEREMY TAYLOR).

Very valuable are R. HOOKER's two sermons upon part of St. Jude's Epistle, vv. 17–21, an analysis of which may prove suggestive to the reader. He treats of the following subjects: Imperfection of Human Language; Respect of God's Word, the Test of Love to Him; Neutrality in Religion Intolerable; Ridicule of Holy things a Token of Unbelief; Three Ways by which Men separate from Christ; Our Conduct shows whether we are of the Body; The Papists Charge us with Apostasy; Comparison of Popery with the System of Jeroboam; How the Gospel Spiritualizes our Natural Instincts; Extravagant Building; Edification must begin from Faith; Case of Israel a Warning to the Gentiles; Foolishness of the Roman Doctrine of Merit; Edification depends much on Good Pastors; etc., etc. —M.]

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VERSES 24, 25.

CONTENTS:—Conclusion and Doxology.

24 Now[1] unto him that is able to keep you[2] from falling, and to present[3] *you* faultless
25 before the presence of his glory with exceeding joy, To the only wise[4] God our Saviour,[5] *be* glory and[6] majesty, dominion and power,[7] both now and ever.[8] Amen.

Verse 24. [[1] δέ, *but*, better than *now*; δέ here introduces an important thought, and is tantamount to: "False teachers may seek for glory elsewhere, *but you* will ascribe it all to God through Christ." Wordsworth.—M.]

[2] Tischendorf reads αὐτοὺς applying to the deceived. De Wette says that this difficult reading ought to be preferred. He thinks that the author, soaring in devotion, turns, as it were, away from the readers, and yet means them. Untenable. If αὐτοὺς is genuine, it would confirm the view that vv. 22. 23 refer to deceived believers. [ὑμᾶς is the reading of C. G., Rec., Elz., Lachm., Vulg., Syr., Arab., Æthiop., al.—M.]

[[3] στῆσαι, German: *stellen*, to set. "The only instance, out of 19, in which a transitive form of ἵστημι is translated *present* in E. V." Lillie.—M.]

Verse 25. [4] σόφῳ, omitted in A. B. C. Sin., and rejected by Griesb., Scholz., Lachm., Tischend., al.; it has probably crept in from 1 Tim. i. 17; Rom. xvi. 27. [German retains it.—M.]

[5] Griesbach and other reliable authorities add: διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. So Tischendorf. [It is found in A. B. C., Sin., G., al., and is therefore the authentic reading.—M.]

[[6] καὶ after δοξά cancelled by Lachm., Tischend., Meyer, Peyle, Wordsworth, al. It is wanting in Cod. Sin.—M.]

[7] Griesbach and others add after ἐξουσία, πρὸ παντὸς τοῦ αἰῶνος. Comprehensive description of eternity. Tischendorf pronounces the reading well-authenticated. [It is found in A. B. C., Cod. Sin., G., received by Scholz, Lachm., Tischend., Alford, Wordsworth, al., but not adopted by Fronmüller; it is the most authentic reading—M.]

[[8] εἰς πάντας τοὺς αἰῶνας, literally, "unto all the ages," Germ.: "unto all eternities." The Italian, *tutti i secoli*, and the French, '*tous les siècles*,' are the most literal versions.

[German of both verses:—"But to Him that is able to keep you inoffensively, and to set you before the face of His glorious majesty unblamable with exceeding joy, to the only wise God be glory and highness, strength and power both now and in all eternities. Amen."

[Translate:—"But to Him that is able to keep you from falling and to set *you* in the presence of His glory faultless with exceeding joy, to the only God our Saviour through Jesus Christ our Lord, be glory, majesty, strength and authority, before all eternity, and now and unto all the ages. Amen."—M.]

[[9] THE SUBSCRIPTION:—*Ιουδα επιστολη καθολικη*. C. al.: *του αγιου αποστολου ιουδα επιστολη*. L. al.: *ετελειωθη συν θεω και η του ιουδα καθολικη επιστολη. δοξα σοι ο θεος, ο θεος, ο θεος, ο μακροθυμων επ' εμοι τω αναξιω δουλω σου*. K.: *Ιουδα επιστολη*. A.: *Ιουδα* B., Sin. Omitted by many Cursives.—M.]

EXEGETICAL AND CRITICAL.

VER. 24. **But to Him that is able**, etc.—The praise of God blends with the comfortable assurance that God can and will keep them even to His throne.

τῷ δὲ δυναμένῳ; this conclusion greatly resembles that in Rom. xvi. 25. Verse 21 might suggest the doubt "Shall we succeed to keep ourselves in the love of God?" This doubt Jude solves by his reference to the power of God.

To keep you; ὑμᾶς φυλάξαι. Protect you from the perils of seduction, and preserve you in love, v. 21; cf. 2 Thess. iii. 3. [Alford: "The occurrence of αὐτούς (which is almost beyond doubt the true reading instead of ὑμᾶς of Rec. or ἡμᾶς of A), can only be accounted for by the supposition that St. Jude writes here, as of all to whom he has been addressing himself, in the third person, as if he was praying to God for them. His reason for not using ὑμᾶς may have been his desire to include also in the term those who might be convicted, rescued from the fire, and compassionated, as well as his more immediate reader. But it is hardly likely, in the solemn close of his Epistle, that he should mean by αὐτούς those *only*."—M.]

From falling; ἄπταιστος, found only here, from πταίω, to stumble or strike against, cf. 2 Peter i. 10; James iii. 2; ii. 10. Stier: "Who does not make or has not made a false step in his walk."

In the presence of His glory; cf. 2 Peter i. 17. A special manifestation of it will take place at Christ's coming to judgment.

Set; in that decisive day He will set them on His right hand and own them as His own, 2 Thess. i. 7. 10; Matt. xxv. 33; 1 Cor. vi. 2. 3; Rev. i. 5. 6; iii. 21; v. 10.

Faultless; ἄμωμος, Eph. i. 4; v. 27; Col. i. 22; Heb. ix. 14; 1 Pet. i. 19; Rev. xiv. 5. Without the stains of sin, so that even the devil, the arch-blamer, cannot reproach them with any thing, after they have been cleansed and washed, cf. 2 Peter iii. 14; Phil. ii. 15.

With exceeding joy.—ἐν ἀγαλλιάσει, cf. 1 Peter iv. 13; i. 6–9; 2 Tim. ii. 10; Rev. xix 7.

VER. 25. **To the only (wise) God**, etc.—**Amen.**

μόνῳ, cf. 1 Tim. i. 17; Rom. xvi. 27; applies to God the Father, cf. John xvii. 3; Rev. xv. 14.

Our Saviour.—A predicate of God the Father, as the above-mentioned clause διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν is probably genuine, as in 1 Tim. ii. 3, and as the Father is called in the Old Testament Saviour and Redeemer, 1 Sam. xiv. 39; Ps. cvi. 21; 2 Sam. xxii. 3; 1 Chron. xvii. 35. He is our Saviour through the mediation of the Son, for διά belongs to σωτῆρι, not to the sequel, cf. Tit. i. 3; ii. 10; iii. 4. [See Appar. Crit., v. 25, note 5.—M.]

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Glory (and) majesty.—[See Appar. Crit., v. 25, 6.—M.], cf. 2 Peter iii. 18; Rom. xi. 36; xvi. 27; Rev. i. 6. *μεγαλωσύνη*, cf. Deut. xxxii. 3, LXX. = גֹּדֶל Heb. i. 3; viii. 1. His wonderful greatness, as He is called in Scripture the Highest and Most High.

κράτος (German: *power*), strength. According to Roos, the essential, immovable strength of the Divine Being, which fainteth not, neither grows weary (Isa. xl. 28).

ἐξουσία [German: *might*), authority. His sovereignty, lordship and rule of all things. *δόξα* and *κράτος* are also found close together, 1 Peter iv. 11; v. 11; Rev. i. 6; v. 13. Each of these attributes occurs in connection with one related to it. Stier defines the sense as follows: "The glorious majesty and the greatness of the love of God is praised for the good out of His fulness given, restored and preserved to His own; His mighty power is praised for the conquest of evil unto the victory of salvation attending the former." We have probably to supply *ἔστω*, as 1 Peter iv. 11.

Amen, similar to the conclusion of other doxologies, Rom. i. 25; 2 Peter iii. 18; so it is; it is assuredly true.

[The clauses *διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν* and *πρὸ παντὸς τοῦ αἰῶνος* have an important bearing, the first being "directed against heretics who separated Jesus from Christ, and did not acknowledge Him as the Giver of all grace from God;" the second as "asserting the eternal pre-existence of Christ against the false teachers." (Wordsworth): from the latter, says Lillie, may be derived the liturgical formula: "*As it was in the beginning.*"—M.]

HOMILETICAL AND PRACTICAL.

RIEGER:—"That which is impossible with men, is possible with God, who gladly uses His Divine power both in the first wakening of faith, Eph. i. 19, and in keeping us to the end, John x. 28." "For the good wrought in and by the accomplishment of His purpose of grace, honour and majesty are due to Him; for the evil conquered in and by the same power and might be ascribed to Him. *Faith* ascribes this doxology *now*, and *hope* is assured that there will be abundant cause for it throughout eternity."

STARKE:—God can do all things by His grace; this is the consolation of His elect and servants, Phil. iv. 13.—O, eagerly-desired sight of the glory of Christ! Moses desired to see it in this life, and I cherish the same desire; but a sinful, guilty, mortal man may not see it, but in eternity I shall see it and not another, 1 John iii. 2; Ps. xlii. 3, [cf. Job xix. 27.—M.].—All the doings of men are evil, if they aim not at the spread of the honour and glory of God, 1 Cor. x. 31.

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A

COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS,

BY

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PREFACE BY THE GENERAL EDITOR.

WITH this tenth volume the New Testament Division of the American edition of LANGE'S *Biblework* is completed. The first volume (on Matthew) was published nearly ten years ago (October, 1864), seven years after the German original (1857). The remaining five volumes of the Old Testament Division have been distributed among competent American and English scholars, and will be published as soon as they are ready, without waiting for the German edition, which has been already anticipated in the recently published volume on the Minor Prophets. The completion of the whole series at no distant time, therefore, is placed beyond personal contingencies.

I have reason to be thankful to a kind Providence for life and strength, to my publishers for their energy, patience and perseverance, and to my forty-five contributors for their faithful and efficient co-operation in this laborious and complicated enterprise. I shall never forget the delightful associations with so many eminent Christian scholars, who, on my invitation, have made the treasures of foreign learning and the results of their own researches accessible to the English and American students of the Book of books. LANGE'S Commentary, we trust, will long be resorted to as a thesaurus of Biblical learning and piety from all ages and sections of the Christian Church.

This volume is devoted to the last and most difficult book of the Bible, the divine seal of the whole, the cross of crosses of commentators. The Apocalypse will not be fully comprehended until we see it in the light of the millennium and the new heavens on the new earth; nevertheless, even in its partial and imperfect understanding, it is continually fulfilling its noble mission as a book of hope and comfort in the Christian Church. The Jewish Prophets, in spite of all the obscurities and conflicting interpretations, served the same purpose under the Old dispensation long before they were fulfilled in the New. "How many passages in the prophets," says the genial HERDER, "are obscure in their primary historical references, and yet these passages, containing divine truth, doctrine and consolation, are manna for all hearts and all ages. Should it not be so with the book, which is an abstract of almost all prophets and apostles?" It has been such a manna especially in ages of trial and persecution, and will continue to instruct, to warn, to cheer, and to assure the Church militant of the final triumph of Christ—the Alpha and Omega of history.

Dr. LANGE, in this Commentary, which appeared in 1871 (302 pages), boldly meets the difficulties, and marks a considerable advance in the deeper spiritual apprehension of the Apocalypse and its mysterious symbolism. (*See his Preface.*)

The American edition has fallen into able and faithful hands. The translation of Miss EVELINA MOORE is all that can be desired.

The additions of Rev. Dr. CRAVEN greatly enhance the value of the work. He has paid minute attention to the textual department, making use of the latest critical labors of TREGELLES and TISCHENDORF.* He has throughout embodied the results of English scholarship, and of his own long-continued, careful and devout study of this book. We direct

* My thanks are due to Professor TISCHENDORF, who kindly forwarded me the advanced sheets of his text of the Apocalypse before they were published in the second volume of his eighth critical edition of the Greek Testament. May his health be restored to complete the Prolegomena of this invaluable work.

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the reader's attention especially to his clear and condensed *abstracts of views* of the different classes of Apocalyptic interpreters, scattered throughout the volume, and to his original discussions of the following important points:

This volume contains also a double Alphabetical Index, verbal and topical, to the whole New Testament Division of the Commentary. It was prepared with great care and skill by Mr. John H. Woods, A. M., of Jacksonville, Illinois, and will be found almost indispensable in the use of any of the ten volumes which it covers.

PHILIP SCHAFF.

No. 42 Bible House, *New York*,
April 10th, 1874.

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PREFACE BY THE AUTHOR.

THROUGH the gracious assistance of God, the New Testament division of our *Bible-work* is now entirely completed, with the present Theologico-Homiletical Commentary on the Revelation of John.

In the treatment of this Book, I have considered it expedient to give particular prominence to the theoretical, critical and exegetical section;—a foundation of more than ordinary solidity being necessary in order to an ampler doctrinal and homiletical utilization of this Scripture, which has sustained such manifold wrenchings from one extreme to another.

The first thing requisite was to give a more elaborate and definite form to the theology of Apocalyptics; as it is possible to rectify the existent grand misapprehensions concerning the peculiar characteristics of Hebrew Art, in respect of its perfection in the forms of Eschatological Prophecy,—misapprehensions peculiar to the traditional Hellenistico-humanistic point of view,—only by bringing about a thorough understanding of the magnitude of the contrast between the summits of Hellenistic and Theocratic culture.

With this task was linked the necessity for fixing our gaze more intently upon the symbolical side of Apocalyptics, and for tracing the Apocalyptic symbolism of the New Testament back to the more or less conventionally defined Old Testament elements of Apocalyptics. Nothing save a system of Biblico-prophetic symbolism which shall be founded upon well-ascertained rules, can, on the one hand, terminate the endless hap-hazard conjecture in which exegesis is wont to indulge and which results in the attributing of significations the most motley to the allegorical figures of Scripture; and, on the other hand, insure the decided appreciation of the peculiar character of allegorical Scriptures.

If it be an unmistakable fact that a certain Book is of an allegorical character, it must appear simply inadmissible, in explaining it, to pitch upon interpretations *ad libitum*, without finding out the symbolical key to the work. But, again, to handle a prophetico-poetic Book, composed in allegories, as if it were a work of *literal* meaning, is, manifestly, an utterly unreasonable and mischievous procedure. If the interpreter be not aware of the heaven-wide distinction between an *explanation of an allegorical matter* and so-called *allegorical explanation*, his ignorance is *an intellectual calamity*. But if he do know very well that an allegorical composition should be explained *as such*, and if he, nevertheless, in order to illustrate certain school-opinions, torture that allegorical composition until its language seems to be that of the letter, his conduct is *a moral scandal*.

What though ten or twenty arbitrary and fanciful interpretations have attached themselves to an allegorical passage?—that circumstance does not in the least destroy its allegorical character; on the contrary. it serves but to recommend, in the most pressing manner, an inquiry after the symbolical analogies and the fundamental character of the prophecy. Despair as to exegesis as we find it, need not drive us to despair as to the text to which such exegesis has affixed itself. The so-called synchrono-historical interpretation of modern times, has shown, clearly enough, into what absurdities the latter despair may lead men. The allegorical character of the Apocalypse, in general, being established, the symbolical nature of its *numbers,* in particular, is at the same time proved; and the great lost labor of a chronological computation of the numbers,—that chronic malady of Apocalyptic exegesis,—is, so far at least as the principle is concerned, at an end.

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Since the Apocalypses branch into a twofold genealogy, a canonical and an apocryphal, the further task of ascertaining, and eventually establishing, the canonical character of our Book, has presented itself to us. Presumptuous skirmishers in the field of criticism conceive that they can, without compromising themselves, rail at the bare supposition that there are canonical books,—reviling such an assumption as a lack of intellectual freedom. The term *canonical* was, however, originally applied to the Greek Classics. Now should any one essay to ridicule the idea of the Classics, he would hardly escape the charge of literary barbarism.

In respect of the *construction* of the Apocalypse, we adhere to the opinion that it is systematically arranged in cyclical collective pictures [pictures of the whole], which are always representative of the entire Course of the World down to the period of its End, and yet, in the succession which they are made to observe, are constantly advancing nearer to that End. The succession of these cycles, which are modified by the number Seven, is in exact correspondence with the movement, development and perfection of macrocosmical life,—*from within, outwards.* The Seven Churches, in their symbolical significance, constitute not simply an introduction to the Book; as the kernel and centre of the World's history, they form the determinative fundamental idea of the Book. The Seven Seals constitute the history of the World, in relation to the Seven Churches. The Seven Trumpets follow, as Divine judgments upon, or penitential [exhorting to repentance] trumpets over, seven specific corruptions or forms of sin in the Church. Then ensue the Seven Thunders, as sealed life-pictures of the times of awakening, and of reforms, in the Church. Only in face of these powers of the world to come, can the Seven Heads of the Antichristian Beast develop;—the seven world-monarchies ending in the consummation of Antichristianity in the Antichrist;—the demonic reaction of world-history against the Kingdom of God. On the other hand, Antichristian evil, on its side, calls forth the Seven Vials of Anger, the judgments of hardening, the last of which unfolds into the three special judgments upon the Harlot, the Beast, and Satan, being afterwards summed up again in the General Judgment of the World. That this General Judgment then ushers in the Seventh Day, the eternal Sabbath of God, is a conclusion which the Seer has scenically portrayed rather than expressly declared; his particular reason for withholding such a declaration is probably to be found in the fact that he has at the outset, in the Prologue, announced the complete revelation of God in Christ as a revelation of the Seven Spirits in Christ, or in the fact that the number Seven results from the number Six.

Within the development of the Septenary, we, with others, have retained the division of the Book into Two Parts: *The World's Course to its End*, and *The End* itself.

In perfect consistency with this division, an earlier view is carried out, agreeably with which heavenly scenes precede the earthly occurrences. From beginning to end we find the entire sequence of troublous earthly times to be over-swayed by heavenly actions, by festal presentations of the Divine Council;—the gloomy Earth-pictures being thus ever ruled by radiant Heaven-pictures. The distinctions resulting from this law of the construction alone are qualified to dissipate the unclear and confused views which subsist in regard to the composition of the Apocalypse.

May our labor, under the blessing of the Lord, contribute somewhat toward the furtherance of an understanding of eschatological affairs; in particular, may it promote the wholesome and lively expectation of the Coming of Christ,—an expectation whose vocation it is, on the one hand, to subdue that indifferentistic spiritualism which disdains all knowledge of a real, eschatological Theology; on the other hand, to paralyze that fanatical separatism and spiritism which, in manifold respects, pervert the glorious prospects of the Church into ridiculous caricatures; and at the same time to disenergize the endless labors of formal chiliastic time-reckoners. * * * * * *

In general, we may regard the accomplishment of the *Bible-work* as a matter that has become independent of personal eventualities,—as a tolerably assured fact; and for this, in the name of Editors and Publishers, we offer thanks and praise unto the LORD, who hath helped us hitherto.

J. P. LANGE.

BONN, *November 1st*, 1870.

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INTRODUCTORY NOTE BY THE AMERICAN EDITOR.

It is with devout gratitude to God that, after more than two years of labor, I find myself enabled to lay Lange's Commentary on the Apocalypse before the community. The publication has, much to my regret, been delayed far beyond the period originally contemplated. This delay was, in great measure, occasioned by a temporary indisposition, which, after the greater portion of the work had been placed in the hands of the printer, rendered expedient my absence for several months from the country.

Instead of presenting an extended Introduction, as originally designed, I confine myself to a brief statement of some of the difficulties, and one or two other matters, connected with the preparation of the work.

THE GREEK TEXT.

As is well known to scholars, the text of the Apocalypse is the most imperfect of the Recepta. Erasmus, for the preparation of this portion of his great and important work, had but one Manuscript, and that a cursive of (probably) the XII. Century. Not only was this MS. of but little, or rather no authority, but it was incomplete; gaps had to be supplied by re-translation from the Vulgate—the entire passage from the word *Δαυείδ*, ch. xxii. 16, to the close of the Book had to be thus prepared. The only copies of the Vulgate to which Erasmus had access were the corrupt printed editions then in common use. In addition to these sources of error, the work was so hurried through the press that several important mistakes of copyists found their way into the printed volume, where they have continued to the present day.

Even so late as 1844, Tregelles, when he first published his text of the Apocalypse, had access to but three uncial Codices, *viz.:* A., C., and the B. of the Apocalypse.* Of these, C. is probably the oldest, but, being a palimpsest, is defective in many parts—eight entire chapters of the Apocalypse are wanting.

It was not until the discovery by Tischendorf of the Sinaitic MS., generally known as א., and the Porfirian, denominated P., both in 1862, that material was provided for a satisfactory emendation of the text. The recent great critical works of Tregelles and Tischendorf, based largely on these newly discovered Codices, did not appear until after the first part of this work was in the hands of the printer. Through the kindness of Prof. Tischendorf in furnishing advance sheets to Dr. Schaff, and of Prof. Abbott, of Harvard University, in allowing me the use of his copy of Tregelles' Apocalypse until I could obtain one from Europe, I was enabled not only to continue my labor with the aid of these all-important works, but also to correct that which I had already prepared.

An elaborate and valuable article on the "Greek Text of the Apocalypse," from the pen of the Rev. Thomas J. Conant, of Brooklyn, N. Y., may be found in The Baptist Quarterly, Vol. IV., pp. 129 sqq.

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* This Cod. is not, as is supposed by many, the great Cod. Vaticanus. The Vaticanus, or B. proper, lacks the Apocalypse, which is supplied by an uncial of inferior value known as "the B. of the Apocalypse." In the following work this inferior Cod. is styled B*.; the few instances in which B. simple occurs, are errors.

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THE VERSION.

The emendation of the text made necessary, of course, to a considerable extent, a revision of the English Version. But beyond this, I felt it to be proper to extend the revision. As is well known, the original translators inclined to the free use of synonyms—rendering the same Greek word by several English terms, and again rendering several Greek terms by the same English expression. For instance, in the New Testament the word *world* is employed to translate *αἰών, αἰώνιος, γῆ, κόσμος, οἰκουμένη*; and each of these terms has at least one other rendering; *δύναμις, δυνατός, ἐξουσία, ἰσχύς, κράτος* are continually confounded, as are also *θυμός, ὀργή, etc.* It has been my effort to give to each Greek term its proper English equivalent, and, as far as possible, to employ that equivalent uniformly. Certain verbal and grammatical inaccuracies have also been corrected. It is also proper to remark that the first-class marginal readings (those marked with a †) have almost invariably been adopted.*

It is proper to state that in my revision I was greatly indebted to the Version of Alford, and the Translation for the American Bible Union, by the late learned and lamented Rev. John Lillie, D. D., of Kingston, N. Y.

ADDITIONS.

Another great difficulty encountered by me was the selection of additional comments. No Book of the Bible has been the subject of so many and variant interpretations, by evangelical men, as the Apocalypse. More than *twenty-six* pages of Darling's *Cyclopædia Bibliographica* are filled with the mere titles of Commentaries on the entire Book or portions thereof. It was desirable to present, as far as practicable, the views of all classes of interpreters. That this might be done, a selection of the following representative authors was made, and abstracts of their views prepared, *viz.*, Moses Stuart, Elliott, Wordsworth, Lord, Alford, Barnes, and Glasgow. Additions also were made from the writings of Sir Isaac Newton, Bishop Newton, Bush, Auberlen, Trench (*On the Seven Epistles*), Brown (*On the Second Advent*); and in the Homiletical Department from those of Matthew Henry, Scott, Bonar, Vaughan, and others. The additions to the Homiletical Department were made, during my absence from the country, by the Translator; they meet with my entire approbation.

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* Marginal Reference Marks in the English Version.

Three distinct marginal reference marks were employed by King James' Translators, indicating three entirely distinct classes of marginal readings, *viz.*: the *dagger* (†), the *parallel bars* (‖), and the *asterisk* (*). The *dagger* (†) was used when the *literal* rendering of the original term was placed in the margin and the opinion of the Translators as to its meaning was given in the text; the most conspicuous instance of this is in Is. xxvi. 4, where the margin gives "*rock of ages*," the literal rendering of צוּר עוֹלָמִים, and the text reads "*everlasting strength*." Where this mark appears, the marginal reading is always preceded by the abbreviation Heb. (Hebrew), Chald. (Chaldaic), or Gr. (Greek). The *parallel bars* (‖) were employed when the margin presented an *alternative* translation of the original, as in John xvi. 8, where the text reads "*reprove*" and the margin "*convince*." Where this sign was used by the Translators, the marginal reading was preceded by the conjunction *Or*. The *asterisk* (*) was used to indicate a marginal *comment* or *Scripture reference*, as in the titles to the Books of Job and the Psalms. This mark has almost entirely disappeared from modern editions of the English Bible, the *parallel bars* having been substituted in the majority of instances where the reference is to a *comment*, as in 2 Chron. xx. 36, and *letters* where it is to another Scripture.

The knowledge of the significance of these marks has almost entirely disappeared from the Church. As illustrations of the truth of this remark, reference need only be made to the almost universal disuse of the asterisk in our modern editions of the Bible; and the further fact that almost all the private publishing houses of Great Britain and America have substituted *letters* for the *dagger* and the *parallel bars*. This lapse of knowledge is doubtless due to the fact that King James' Translators published no statement as to the significance of the marks employed by them. They adopted them from the Geneva Bible, the Version in common use in Great Britain, merely substituting the dagger (†) for the double dagger (‡). The "Address to the Christian Reader" in the Geneva Bible contains a full explanation, and consequently, at the time of the publication of the amended (King James') Version, the significance of these signs was as well understood as that of the letters of the alphabet. Doubtless the Translators regarded a statement as unnecessary, not contemplating the fact that, in the absence of a perpetual reminder, knowledge of the meaning of such arbitrary signs would in a few generations pass away.

In the year 1871, the General Assembly of the Presbyterian Church in the United States of America, unanimously adopted a resolution requesting the Directors of the American Bible Society to publish, in their future editions of the Scriptures, a brief statement concerning the meaning of these marks, and also concerning the significance of words printed in capital and italic letters. The publication of such a statement would be of immense advantage to the students of the English Version.

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CONCLUDING REMARKS.

It will be evident to the reader that I must be classed with those who are generally known as pre-millenarians. My views have been frankly expressed and supported, but I trust not offensively, and I have endeavored fully to present the views of those from whom I differ. My own views, it is proper to remark, are considerably modified by my peculiar hypotheses in reference to the Basileia, and the twofold Future Advent of Christ. On both these subjects extended Notes will be found in the body of the work.

With these general remarks, and with the fervent prayer that God will use this publication for His glory and the increase of knowledge in the Church, I submit it to the Christian public.

E. R. CRAVEN.

NEWARK, N. J., *April* 18*th*, 1874.

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THE APOCALYPSE.

INTRODUCTION TO THE APOCALYPSE.

FIRST DIVISION.

GENERAL INTRODUCTION.

§ 1. THE APOCALYPSE IN ITS UNIQUENESS AND ITS KINDRED BEARINGS.

The canonical Scripture which forms the close of the New Testament, and of the Biblical Books generally, the Revelation of St. John, is not only a peculiar, but also an entirely unique phenomenon; a unique phenomenon in the very series of Biblical Books themselves, so that it can be said: As the Bible stands alone amongst the writings of the world, so does the Apocalypse stand alone amongst the writings of the Bible. It is thus doubly a unique book and that—by virtue of its essence, mysterious even to enigmatical obscurity—in a three-fold relation: in respect of its origin, its form, and its operation.

As to its origin, it is one of the most strongly authenticated of the Books of the Bible; authenticated by its superscription, its historical statements (chap. i. 9), and the historical evidences accompanying it. And yet, among the New Testament Antilegomena, or Scriptures whose reception into the Canon has been protested against, this very Book is the greatest Antilegomenon; ecclesiastically questioned in ancient times and the subject of theological dispute in more modern days.

Its form, however, conjoins a fullness of antitheses, of which many can conceive only as contradictions. A claim to the ripest New-Testamentalness, or Christian knowledge and freedom—united to the semblance of an Old Testament spirit of wrath, of a Judaizing tendency in general. Utterances of the highest ecstasy, of a contemplation the most direct, fully merged in the Divine revelation—framed in an expression apparently the result of an artistic culture and reflection the most exquisite. The richest fullness of Old Testament prophetic, evangelic and apostolic reminiscences,—and at the same time a prophetic originality which reminds us of the declaration, Behold I make all things new. An ideal peace which opens each new night-piece of earthly history with a pre-celebration of the heavenly, triumphant rule—conjoined to a feeling of human horror at the uncovered demonic abysses and the heavenly wrath-judgments. Finally, a work full of Greek elements of culture—in a form technically Hebrew, even in Hebraizing language.—All these antitheses announce a grandeur which, on a more cursory view, readily assumes the appearance of heterogeneousness. If we consider yet further that in the Apocalypse, still more than in the Epistles and Gospel of St. John, the severe expression of sublimity (here like a ghostly trumpet of judgment) is united to the simplest, pleasantest heart-words,—words sometimes of sympathy, sometimes of consolation and promise, so that the Book spreads itself out before us like the mantle of dusky night, broidered over with brilliant stars like jewels,—we shall understand the third mysterious feature of the Book, its even enigmatically marvelous operation.

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Concerning the immediate operation of Christ Himself, we know that it was of a uniquely attractive and repellent character: those who came under His influence were attracted or repelled, in proportion to their spiritual affinity to, or alienation from, Him. The same truth continually obtains in regard to Christianity and also in regard to the Holy Scriptures. This two-fold operation, however, is inherent in the Apocalypse in a two-fold degree, and is there of so peculiar a sort as to be no longer the standard of simple piety. On the contrary, many men of piety and mark have been unable to accommodate themselves to the spirit of this Book, whilst the charm of its obscurity, giving promise, oft-times, of other revelations than the Gospel, has attracted impure and visionary minds. Still, every cavilling depreciation, as well as every fanatical misinterpretation, of this Book has for the most part betrayed a decided want—a want of that self-denying modesty which Socrates displayed in his treatment of the obscure writings of Heraclitus, or a want of that purity and integrity which never seek to supplement Christian knowledge through curiosity, secret-mongery and fantastical pictures of sensuous hope.

Thus, therefore, stands the mysterious tree of the Revelation before our eyes, unique of its kind. And yet, notwithstanding its uniqueness, or by reason of it, its roots are connected with great and varied spheres of literature. The Revelation, in respect of its intrinsic, apostolic wealth of light and life, is, as the last of the Biblical Books, intimately connected with them all. In respect of its prophetic and literary form, however, it stands in the centre of an extensive group of eschatological prophecies and apocalyptic writings, having common characteristic traits.

We shall arrive later at the general biblical kindred bearings of the Apocalypse; be it our next task to inquire into the whole phenomenon of Apocalyptics.

§ 2. ORIGIN OF APOCALYPTICS.

The origin of Apocalyptics—*i. e.*, by way of prefatory definition: the sum of those forms of revelation which have reference to an ethico-physical end of the world—is situate as high and as deep as the origin of religion itself.

The most general sphere of Apocalyptics is the religious view of the world; their more definite home, the theocratico-Christian view of the world; the most peculiar region of their origin, however, is prophetic Eschatology.

The general religious view of the world, underlying all the religious systems of the human race, knows of a *world-beginning*, resting upon Divine power and wisdom; of a *world-course*, whose physical side is conditioned upon the moral conduct of mankind (or of the gods even), and placed, by Divine decree, under Divine guidance; hence also of a *world-goal*, whose attainment Divine retribution accomplishes in the form of the *world's end*, on the one hand, and, on the other, of the *world's renewal*.

The *presageful* expectation of the end of the world, within the general sphere of religion, rests, on the one side, upon definite signs of that most general Divine revelation which lies at the basis of all religion (Rom. i. 19, 20); especially upon the religious interpretation of the transientness of earthly things, of the catastrophes of development, of the types of consummation;—reposing, on the other side, upon the human longing after the realization of ideals.

But the more perfect a religious system is, the higher is its doctrine—in the form of prophecy—of the last things. This is true, for instance, of the Scandinavian Mythology.*

Purer in fashion, however, appears the expectation of a world-goal in that *believing* view of the world which is grounded upon the revelation of salvation; grounded first, in an imperfect shape, upon the basis of the Old Testamental, theocratic form of said revelation.

Yet in the Old Testament, the following premises are definitely declared:

1. The human world is, in respect of its plan [*Anlage*], a unitous humanity, and as it has a unitous foundation, so likewise it possesses a unitous destination to the Kingdom of God, and a unitous goal in a Congregation or City of God, which is to appear at the end of its development, being mediated by great moral conflicts and Divine judgments.

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* Lücken, *Die Traditionen des Menschengeschlechts.* Münster, 1856, p. 376 sqq.

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2. The whole physical sphere of humanity is engaged in a development unto perfection, which is entirely conditioned upon the ethical development of humanity.

3. This development is subject to the ideal plan of the Divine counsel and to the real supremacy of Divine guidance.

4. It is effectuated, however, not in accordance with laws of physical necessity, but in accordance with the ethical law of a reciprocity of action between the wisdom of God and the freedom of man; amid a preponderance of Divine governance, however, which makes even the contradictions of erring human wisdom minister to the eschatological world-plan.

5. The method of the Divine government of the world consists in its perfect ethical conditionality. Hence, the new *periods* of development are conditioned upon new *epochs*; instants of deliverance upon instants of judgment; the appearance of the world-goal upon the principle of the world-goal; the redemption upon the coming of the Messiah. Hence is evident the magnitude of the error of those who pretend to know of epochs without mediatory periods, or vice versâ;—of judgments without deliverances, or, finally, of the first coming of Christ without His second coming, or, like all Chiliasts,* of His second coming without the full *truth* and *reality* of the first.

6. The Old Testament has indeed with justice been denominated the religion of the future. Nevertheless, its prophecy and its longing, repose, for the most part, only in the expectation of the principial† Messianic Kingdom and the Messianic personality; but the universal renewal of the world which is bound up with this principle, emerges but in rarer and obscurer forms, although in respect of the idea, it is present in sufficient plainness.

With Christianity, this view of the world is perfected. Here mankind appears entirely as *a something that is in process of becoming*, which, in its maturity, shall know but *one* division—that, namely, into kernel and husk, wheat and chaff,—to the end that in its kernel it may glorify God as a perfected Church of God. Earth itself, with all its life-forms, is in an eminent sense a star of *becoming* [*i. e.*, growth, development], pointing off and up to stars of perfection and destined itself to become a star of perfection. Here [in Christianity] the human cosmos in its development is entirely conditioned upon the development of mankind; the development of mankind upon the development of the Kingdom of God; this latter upon the development of the sovereignty of Christ, from His first appearance in lowliness to His second appearing in glory. This entire movement, with its epochs and periods, ensues in accordance with the counsel, and under the guidance, of God. The first particular, therefore in which the New Testament is distinguished from the Old, is that the latter is pre-eminently the religion of the future, that the Theocracy gravitates outward toward the future point of the appearance of Christ and His Kingdom, whilst the New Testament is the religion of appeasement, in which believing humanity, in its glorified Redeemer, in its inner life, in the Holy Ghost, has already principially attained the goal of the world and thus already stands, internally, in the New Æon of perfection, existing meanwhile, in respect of its outward life, still in the Old Æon. Hence it is also that the Old Testament consists, in great measure, of prophetic books, while the New Testament has but *one* prophetic book. But even on New Testament ground, the religious yearning after perfection is not yet fully satisfied (Rom. viii. 19 sqq.). For to the perfect truth of life, the full reality of life appertains; this reality, however, must have passed beyond the painful contradiction between the internal and the external life, the internal and the external world, having become a reality in which the whole outward appearance is translumined by the life of the spirit. Therefore, also, does the individual Christian, together with all believing Christendom, long for the consummation; and all the objective and subjective goals of longing are summed up in the one aspiration with which the Apocalypse closes: Come, Lord Jesus. To this longing and to it alone, is the Apocalyptic Revelation given.

The religious longing of humanity, awakened by the Spirit of God, has in general ever

* [It is difficult to conceive of the mode in which this imputation could be justified. Some Chiliasts may have held the opinion here attributed to them, but, most certainly, not *all*; nor is there any thing in the essential doctrines of Chiliasm to make this a necessary part of the system.—E. R. C.]

† [*Prinzipiell*—so far as principle is concerned.—Tr.]

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been the human instrumentality of Divine revelation, of the self-communication of God in the prophetic contemplation of chosen men of God. The faithful of the primitive time addressed themselves, with their longing, to the obscurity of their own origin and the origin of all things; therefore the Spirit of God gave them a sufficient explanation concerning the Creator, the creation, the production and destination of man. But when this destination, in consequence of the fall, seemed utterly obscured and lost, the longing of the friends of God addressed itself entirely to the coming of salvation, and the Spirit of God gave them the promise of salvation in ever clearer traits: Victory over the Foe; rest from toil; blessing lifting above the curse; redemption from bondage. So soon, however, as a religious people had been converted into the typical people of the expectation and mediation of salvation, the longing directed itself to the Divine clearing up of the dark paths of the present, destined to be trod by men. This longing, likewise, did the Spirit of God answer, by giving the Law unto Moses. But the Law of the *Present*, in its outward figurativeness, was designed to kindle into flame the longing after the *Future* [*Zukunft*=future *and* coming] of the internal, essential Kingdom of God; and thus the longing of the Prophets, in the narrower sense of the latter term, took form, and the precursory appeasement of that longing was the Spirit of prophecy of and concerning Christ. As the fulfillment of prophecy lingered, however, all expectation of salvation was transformed into prayer, until the longing after salvation embodied itself, so to speak, in womanly receptivity. But as the mother of Jesus longed, with those about her, for the first coming of the Saviour, so, toward the end of the apostolic age, amid increasing signs of the great warfare of Antichristian powers against the Church of Christ, John longs for the second coming of his Friend. The Apostles, for the most part, had long since gone home to the Lord; the old friend of the Lord must wait so long in this world—under the act of persecution, wait as an exile on the rocky island—until at last was concentrated in him all the longing of the New Testament Church after Christ's coming; his yearning blazed up on the Lord's day, and thus the great prophetic disclosure concerning the coming of the Lord was apportioned to him.

Upon the basis of the general revelation of God through the creation and the conscience, arises the theocratic Christian revelation of salvation. This, in general, prophetic revelation begets again a revelation in the narrower sense of the term, viz., the prophetic disclosures concerning the future—the future of the Old and the New Covenant. Yet once more, however, within the prophetic Eschatology, there appears an entirely new, conclusive form of the Divine disclosures, and this form, the acme of all revelation, we call simply: Revelation, Apocalypse, because it is *the* revelation in the most eminent sense.

An unveiling of the future so vivid, that to the distempered vision of the reader it ofttimes became a new veiling.

§ 8. THE PECULIAR CONFORMATION OF APOCALYPTICS, IN THEIR DISTINCTION FROM THE GENERAL FORM OF PROPHECY.

The name Apocalyptics, in its peculiar signification, first took its place in Theology with the perception that the New Testament Apocalypse belongs to an entire group of writings, partly canonical, partly uncanonical, all of which, by peculiar marks in respect of purport and form, are recognizable as a separate species of prophetic or pseudo-prophetic literature, being distinct from every other species of sacred writings, even though they do not all appear under the name of Apocalypses.*

The name *Apocalypse* (ἀποκάλυψις) *disclosure, revelation*, has primarily a more general meaning. The verb, like the noun, denotes in general every *new* revelation of God, coming from Heaven, through the Spirit of God, either to the individual man or to the human race,—

* The newness of Apocalyptics as a branch of exegetical theology is evidenced by the fact that there is no article under that head either in Herzog's *Real-Encyklopædie* or in Schenkel's *Bibellexikon*. Hilgenfeld seems still to entertain the opinion that in the upbuilding of a system of Apocalyptics it is necessary to confound the canonical with the uncanonical forms of that species of writing (Introduction, p. 5). He says, p. 8, in his note: "What an unreasonable requisition upon science, to insist at the outset upon this hair-splitting separation betwixt canonical and uncanonical matter!" A requisition upon science that she should not, with a radicalism void of all spiritual taste, make a literary *Thohu Vabhohu* of the whole mass of scientific acquisitions, is surely well-founded, however. We have to do here simply with a peculiar kind of religious theocratic composition.

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and that in respect both of the purport and form of such revelation; pre-eminently, however, in respect of its purport.

But now a two-fold distinction comes into view. In regard to purport, we have to distinguish the Apocalypse, as the primary form of revelation, communicated by God to the beholding or believing human spirit, or appearing in and by it (Rom. ii. 5; viii. 19; Gal. i. 12), from its secondary form, the revealing or publishing of the revelation (φανέρωσις, John ii. 11; 1 Cor. xii. 7). This material distinction, again, is connected with the formal distinction, in accordance with which the Apocalypse, in its primary forms of ideal *manifestation* or vision, is consummated, supplemented, by real manifestations or miraculous facts, whilst the secondary form as, in the first place, a development of principial points of revelation, finds its continuation in prophetic inspirations.

Every Prophet is called to be a Prophet by a fundamental Apocalypse which "rends" the heavens above him, developing itself subsequently in most manifold inspirations. These inspirations are, in the Prophet's own bosom, already revelations, (φανερώσεις); it is his province in his preaching to convert them into prophetic announcements for his cotemporaries, for the world.

But, once more, we have to distinguish the Apocalypse as a Divine fact, from its product, the Apocalypse as a human composition. The apocalyptic writing bears its specific name—which distinguishes it from all writings which are prophetic in a more general sense only—in accordance with a distinction which might at first sight be designated as conventional but which, upon closer inspection, is found to rest upon very decided distinctive marks.

The first mark respects *form*. The prophetic writings, in a more general sense, are collections of single prophecies, disposed with more or less order in regard to subject-matter,—in a word, anthologies; and their symbolic expression is transrupted by didactical sermons and exhortations [*Parănesen*, παραινέσεις]. In them, moreover, the source-points of the vision and the moral applications of the same, together with historical elucidations even, branch out very distinctly. An Apocalypse, on the contrary, is, on the one hand, the presentation of an uninterrupted succession of visions, following one upon another in cyclical divisions; on the other hand, a thoroughly unitous composition, a sacred work of art, whose style is, accordingly, altogether figurative or typical, even though it be based upon historical data; these historical data themselves attain a symbolical significance. The typical forms cease, however, to be purely individual [proper only to the person employing them—E. R. C.]; they assume the character of an historically conventional fixedness, *i. e.*, a theocratic science.

The second mark respects the *purport*. The prophetic anthologies proceed in the main, from the *present* onward, through a fragmentary series of Messianic pictures, to the Advent of the Messiah, and if they do advance beyond His simple appearance and sketch the fullness of the times in eschatological traits, those traits are nevertheless exceedingly few and far between. For the most part, the second coming of the Messiah coincides for them with His first coming, and the great gulf between the two becomes manifest only from particular features of the suffering Messiah, particular intimations of the "travail of the Messiah." On the other hand, the Apocalypses are eschatological from beginning to end. Not only the contrast between the suffering and glorified Christ, but also that between His first and second appearing, hence likewise that between Christ and Antichrist, nay, the contrast between the old and the new world, and consequently *the end of the world itself*, emerge boldly. In fact, the end of the world, or the course of the world, in its gravitation toward the end, forms the object upon which their gaze is concentrated — constitutes their peculiar point of view. This point of view they mediate, however, by a history of the world, eschatological in its modifications. The entire history of the world from the olden times, or from the first appearance of Christ, is in them unfolded in eschatological cycles, in which the entire course of the world is continually presented from different points of view—the cycles meantime progressing steadily toward the end. This type is, at all events, quite distinctly impressed upon the Apocalypse [of John]; and Hilgenfeld's denial of the fact is based upon a hampered rationalistic view of the narrow scope of this Scripture. It is, on the contrary, remarkable that

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the idea of a *universal history*—whose germ was contained in Genesis—here appears in full development, though in Hebrew theocratic form, whilst classical historiography was unable to attain to this universalism. We find later, in the Gnostics, a striving after a universal view of the world which should set at nought the barriers of history and of our earth—but which did not succeed in passing beyond fanciful and heretical forms.

With this latter mark, the third mark of the Apocalypses is connected. Originating, as they did, in the Divine pacification and consolation of elect prophetic hearts, whose ardent longing blazes brightly in times of great tribulation in the Kingdom of God, they are in like manner designed to instruct, to comfort, and to pacify, first the servants of God, and through them, the churches in times of *future* new and similar tribulations; nay, to transmute all signs of terror into signs of hope and promise: whilst the aim of ordinary Prophecies consists pre-eminently in the satisfaction of the needs of the *present* in regard to enlightenment, discipline, consolation, and exhortation. These latter are writings concerning the *future*, for the *present;* the others are writings which, passing over the *present*, are intended pre-eminently for the *future*. This fact is quite one-sidedly presented by Hilgenfeld: "They were meant to fill up the times when there was no revelation with substitutes of prophecy." The connecting link between Malachi and Christ was formed by the popular piety, longing, and hope of the true Israel, and not by pseudo-apocalyptic reveries.*

In proceeding to distinguish between genuine and spurious Apocalypses, we may put forth the general statement that the former contain a solution of the problem as to how the highest visions may be united to the highest forms of sacred art; the latter are at best poetic imitations, which, for visions, substitute compilations and extravagant fancies, and replace the theocratico-classical and mysterious artistic form with a manufactured and mystical *chiar' oscuro*.

§ 4. CLASSES OF APOCALYPTICAL WRITINGS.

Particulars concerning the development of Apocalyptics in general may be found in Lücke's work, the most prominent treatise on the subject: *Versuch einer vollständigen Einleitung in die Offenbarung des Johannes*, Bonn, 1848–52, p. 9–15. One of the first impulses to the Science of Apocalyptics was given in 1819, by the English Bishop Laurence, with his edition of Apocalyptic writings from the Ethiopian (Anabaticon of Isaiah; 4th Book of Esdras†);

* [The following remarks by Auberlen (Daniel and the Revelation, Eng. Trans. Edinburgh, 1856, p. 80) are worthy of highest consideration: "The name Apocalyptic (in the use of which we are justified by Rev. i. 1), already signifies that the divine communication and revelation are more prominent in the prophet than the human mediation and receptivity; for ἀποκάλυψις (revelation) signifies a divine,—προφητεία (prophecy, *Weissagung*) a human activity. Comp. Dan. ii. 22, 23, where it is said of God, that 'He revealeth (αὐτος ἀποκαλύπτει LXX.) the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him;' and Rev. i. 1, 2, where the supernatural fact is three-fold. God gave the revelation to Jesus Christ, and He, through His angels, signified it to John for the purpose of further spreading it. All biblical prophecy, of course, is based on divine revelation, so that these two words designate, the one the subjective, the other the objective side of the same thing (see 1 Cor. xiv. 29, 30), and are sometimes used indiscriminately, as when John calls his Apocalypse, which is styled 'the revelation of Jesus Christ' (Rev. i. 1), 'the words of this prophecy' (Rev. i. 3). For this reason, however, a distinction is likewise made between the two expressions, and they are used as two distinct species of the same genus, according as the objective revelation, or the subjective prophetic inspiration, is more prominent. Thus St. Paul distinguishes them in 1 Cor. xiv. 6, 'either by revelation or by prophecy.' The prophet stands in connection with the outer world. He addresses words to the prince and the people, as in the Old Testament, to the congregation [Church], as in the New, words with which the Spirit of God, pervading the human spirit with His mighty influence, supplies him. But while the prophet *speaks* in the Spirit (comp. 1 Cor. xii. 3, ἐν πνεύματι Θεοῦ λαλῶν), the apocalyptic seer *is in* the Spirit, in his whole person (Rev. i. 10; iv. 2). The united activity of soul and body, which forms the link between man and the outward world, recedes altogether into the background, so that St. Paul, speaking of such a state from his own experience, can say he does not know whether he was in the body, or out of the body (2 Cor. xii. 2, 3). It is the spirit only, that which connects us with God and the invisible world, which is active, or rather recipient, in the apocalyptic state; for all proper human activity towards God can consist only in receiving. Here, where the object is not so much to influence the immediate contemporaries of the seer, as that the seer may receive disclosures for the benefit of all succeeding generations, he is alone with God while He reveals Himself, and perceives only what is disclosed to him from above, as the veil which hides the invisible world is drawn from off his spirit (απο–καλυπτειν). 'The heavens were opened,' says Ezekiel (i. 1), 'and I saw visions of God.' This state is therefore called a trance," *etc* —E. R. C.]

† ["The classification of the four books which have been named after Ezra is particularly complicated. In the Vatican and other quasi-modern editions of the LXX., our (Eng. Apoc.) 1st Esdras is called the *first* book of Esdras, in relation to the Canonical book of Ezra, which follows it, and is called the *second* Esdras. But in the Vulgate, 1st Esdr. means the

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this, indeed, was after Semler had availed himself of such Apocryphal apocalypses as were known to him in interpretation of the Revelation of St. John, being followed by Conradi, and, shortly after, by Eichhorn and Bleek; see Hilgenfeld, p. 4. Subsequent to Bishop Lawrence's work, Nitzsch, in the year 1820, sketched the idea of Apocalyptics. Lücke was spurred on in his task by the "report" of Nitzsch (1st edition, 1832). In 1833, A. C. Hofmann published a translation and exegesis of the Book of Enoch, with which he united a treatise upon the Apocalyptists of the olden time amongst the Jews and Christians, assuming the existence of a coherent whole, composed of apocalyptic literature, and commencing with the Book of Daniel. Quite a series of commentaries, from Ewald's commentary on the Apocalypse, down to the present time, have promoted the general views upon this subject (see Lücke, p. 14). The following work by Hilgenfeld especially belongs here: *Die jüdische Apokalyptik in ihrer geschichtlichen Entwicklung* [Jewish Apocalyptics in their historical development], Jena, 1857. In accordance with the main features of the two main Apocalypses of the Old and New Testaments, Auberlen, with his Daniel and the Apocalypse, Basel, 1857, likewise claims a place here. [English Translation, Edinburgh, 1856, a work of rare merit. —E. R. C.] In a more general sense, we mention here the Biblical Theologies, the Introductions to the New Testament, the books upon Eschatology and Chiliasm (particularly Conradi, *Kritische Geschichte des Chiliasmus* [Critical History of Chiliasm], II., p. 365; comp. 231, in the same vol.; III., 1, 60, 107). Note especially, however, the more or less comprehensive editions of Apocalyptic writings. Lücke dates the more distinct collections of apocryphal Apocalyptic writings from Gfrörer's *Prophetæ veteres pseudepigraphi*, 1840; although this publication did not contain Apocalyptic matter simply (the more ancient collections of Fabricius and Philo were not formed from the point of view which assumed the existence of a general system of Apocalyptics). Subsequently Tischendorf issued: *Apocalypses Apocryphæ Mosis, Esdræ, Pauli, Johannis, item Mariæ Dormitio*, Leipzig, 1866. Particular Apocalypses were discussed by Lawrence (see above), Nitzsch (*De testamentis* 12 *patriarch.*, Wittenberg 1810), Gieseler (*Vetus translatio latina Visionis Jesaiæ*, Göttingen, 1832), Hofmann (*Das Buch Henoch*, see above), Friedlieb (*Die Sibyllinischen Weissagungen* [The Sybilline Prophecies], Leipzig, 1852), Dillmann (*Das Buch Henoch*, 1853), Philippi (*Das Buch Henoch, sein Zeitalter und sein Verhältniss zum Judasbriefe* [The Book of Enoch, the time of its composition and its relation to the Epistle of Jude], Stuttgart, 1868; a monograph of sterling merit), Volkmar (*Das* 4 *Buch Esra* [second division of the Hand-Book of the Introduction to the Apocrypha], Tübingen, 1863), *et al.*

If it is with truth that we have designated the religion of Israel as the religion of the future, we may be permitted to designate Apocalyptics in particular as the vision of the future; partly as the actual prophecy, partly as the popular poetry of the future. Relatively, this applies again to the eschatological longing and hope of the New Testament faith, but particularly to the chiliastic-morbid Jewish-christian expectance of the future, in accordance with a condition of mind which looked for redemption more in the future Appearing of Christ than in the principial base-laying salvation of His first Advent.

The apocalyptical writings which have sprung up bearing these signs, are divided into the following classes:

a. Old Testament canonical Apocalypses;
b. Old Testament apocryphal Apocalypses;
c. The New Testament Apocalypse;
d. Jewish-Christian apocryphal Apocalypses.

a. Old Testament Canonical Apocalypses.

We have elsewhere (Comm. on Genesis, p. 86 [Am. Ed.] already stated that for the appearance of the apocalyptic form we go back far beyond Daniel. And this we do in accordance with the two principal marks of an apocalyptic writing; the formal mark—unity of

canonical Book of Ezra, and 2d Esdr. means *Nehemiah*, according to the primitive Hebrew arrangement, mentioned by Jerome, in which *Ezra* and *Nehemiah* make up two parts of the one book of Ezra; and 3d and 4th Esdr. are what we now call 1 and 2 Esdras."—SMITH'S BIB. DICT. TIT. ESDRAS.—E. R. C.]

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composition; and the material mark—the expectation of an eschatological judgment, passing beyond simple Messianism (first Advent); an expectation in accordance with which we might regard the whole non-Christian Jewish people, in its eschatological expectancy, as a permanent, plastic appearance or embodiment of apocryphal Apocalyptics.

With respect to the Old Testament Books—composed, as they are, in accordance with a unitous idea, organically membered, and closing, consequently, with themselves—the phenomenon of the ideal, unitous, organic structure of the Books goes back far behind the first Old Testament apocalypses, to the beginning of Old Testament literature; and when criticism, whose existence is demanded by the very spirit of revelation, shall have outgrown its boyhood, in which, in slavish dependence upon the new, it gives chase, with slackened rein, to the newest, the fact will doubtless be recognized that—with the exception of redactions of original memorabilia—men have done the reverend Scriptures great wrong by this endless untwisting and patching together of the Biblical Books, on the hypothesis of the most spiritless book-making. *One* composition, at least, it is impossible to misjudge as a whole, even though it may receive damage in particulars—and that is the grand old Book of Job.

In the introduction to the Comm. on Genesis (see above) we have given our reasons for distinguishing an entire group of Old Testament Apocalypses, although not until Daniel does the species appear with features fully stamped.* The second part of Isaiah [ch. xl.—lxvi.] is a unitous composition, having its point of gravitation, manifestly, in the eschatological world-consummation—*i. e.*, it has the sign of the Apocalypse. This is true no less of the appendix to the Prophecies of Jeremiah (chap. xlv.—lii.). The apocalyptic conclusion of Ezekiel (chap. xxxvii.—xlviii.), the whole Book of Zechariah in its indissoluble unity, and particularly the Book of Daniel—with the exception of the sections from chap. x. 1—xi. 45, and xii. 5–13, (see Comm. on Genesis, p. 38, Am. Ed.)—present, in form and purport, the Old Testament eschatological elements which in the original visions of the New Testament Apocalypse have arrived at their perfect significancy and configuration. "Among the minor Prophets we regard the Books of Obadiah, Nahum, Habakkuk and Zephaniah as Apocalypses, predominantly depicting, in unitous composition, the judgment upon Antichristianity in its symbolical preludes." (Genesis, p. 37. [Am. Ed.]).

b. Jewish Apocryphal Apocalyptics.

Hilgenfeld (*Vorwort* VIII.) is doubtless in error in viewing the whole Apocalyptics of Judaism as *a precursory history of Christianity*, and in believing that he has found in Essenism an offshoot of Jewish Apocalyptics which conducts us directly to the threshold of Christianity. This idea, which will allow of no distinction whatever between the theocratic and churchly main current and those turbid secondary streams which have their rise in the popular fancy, is based upon the ruling impulse of that school which pseudo-critically jumbles together all things in whose disposition a critical arrangement is to be found;—the same school which regards the Gnostics as presenting a peculiar stage in the development of true Christianity, and zealously labors against the distinction between canonical and apocryphal writings as a hereditary evil of Theology itself. Such confusions, growing out of a special tendency, are rarely to be met with to the same degree in any other department of science. Philology, for instance, is careful to avoid mingling together, without distinction, nay, with a fanatical levelling impulse, ancient classics and obsolete popular literature, to the production of endless trouble and great confusion.

Jewish apocryphal Apocalyptics have produced two writings which, in common, have a Jewish character—especially in their imitation of Daniel—and yet stand in decided contrast one to the other. The Jewish stock of the Sibylline books, interpolated and supplemented by Christians, namely the third book of Esdras,† has, like the book of the Wisdom of Solomon, an Alexandrian ground-tone; whilst on the other hand, the fourth book of Esdras, in its Hebrew-Pharisaic character, reminds us quite unmistakably of the book of Jesus Sirach. They possess in common the fundamental idea of the future victory of Judaism over the Gentile

* [Does not the prophecy of Balaam (Num. xxiv.) possess all the characteristics of the true Apocalypse?—E. R. C.]

† See Bleek, Hilgenfeld, Friedlieb.

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world-kingdoms. This fundamental idea can be attributed to the Book of Daniel itself only by a false religious taste; in that prophecy it is not the restoration of the Theocracy, but an entirely new Heavenly Kingdom of the Son of Man which puts an end to the kingdoms of the world. In both writings (3 and 4 Esdras) the dwindling away of the expectation of a personal Messiah is unmistakable (see Hilgenfeld, p. 77, 78, 86, 221 sqq.; Volkmar, *Esra*, 260).

On the other hand, there is a distinction between the two books which accords with the contrast between the Hebrew-Jewish and the Alexandrian-Jewish character; in the fourth book of Esdras, the Pharisaic hatred of the heathen is unmistakably prominent—for instance, in the joy of the blessed at the spectacle of the wicked burning in everlasting flames (Hilgenfeld, p. 201)—; whilst the Sibyl is continually warning the heathen against the service of false gods, and finally anticipates the general instruction of the Gentiles and their conversion to Monotheism (Hilgenfeld, 87, 88). They are distinguished furthermore in that the Hebrew Messiah stands back of the Messianic upliftment of the nation above the Roman world-power, appearing only at the end of the world for judgment especially (Hilgenfeld, 220), while the Alexandrian Messiah is endowed with scarcely any distinctness of form.

Another distinctive mark is, that the Sibyl is glorified as prophecy come to the heathen from the theocratic source;—prophecy whose final aim, like that of Sophia [or Wisdom personified] in the Wisdom of Solomon, is the eschatological renewal of the world: while the Messianism of the fourth book of Esdras, as also of the book of Jesus Sirach, culminates in a growth of books or writings (Sirach xxiv. 23; 4 Esdras at the close: Esdras' 94 books [the English Version of the Apocrypha gives 204 (or nine hundred and four *Marg.*) as the number of the books that were written, 2 (4) Esdr. xiv. 44]; 24 open, 70 secret writings).

Neither is the contrast in the *form* of the prophecy to be overlooked. The Alexandrian Sibyl prophesies from an irresistible impulse, in *pathological* ecstasy (Hilgenfeld, 51), whilst the visions vouchsafed to Esdras are mediated by *ethical* conduct, fasting and praying, and thus their revelations can assume a conversational form.

According to Friedlieb, the Jewish Sibylline books came into being from the years 160 to 40 B. C. (according to Bleek, an older portion is cotemporary with the Book of Daniel (?), a later part having been produced, he thinks, about 40 B. C.). The time of the Jewish ground-form of the fourth book of Esdras is differently estimated by different exegetes. This disagreement of exegesis is based upon the interpretation of the exceedingly obscure vision of the eagle (dream-vision of the second night). Lawrence interpreted the twelve wings of the eagle as referring to the ancient history of the line of Roman kings and the more modern additions to it; Gfrörer conceived the wings to refer to twelve Roman emperors and associate-emperors [*Nebenkaiser*]. Lücke interpreted the eagle's three heads as significant of Sylla, Pompey, and Cæsar, as an arbitrarily conceived, successive triumvirate. Least tenable is the view of Hilgenfeld, who seeks to construe the Apocalypse of Esdras into a continuation of the Sibyl, without recognizing the contrast which it presents to the latter; declaring the eagle's twelve wings to be Alexander and the Egyptian kings who succeeded him. According to Volkmar (*Das vierte Buch Esra*, p. 338), the Jewish author wrote his Apocalypse in the autumn of the year 97, after the fall of Domitian. Contrary to this view is the fact that the second destruction of the Temple, in the year 70, is not mentioned in the book; Volkmar conceives it to be, "by way of disguise," "parallelized" with the first destruction, *i. e.*, represented by, and along with, the first. Since the eagle, *i. e.*, the Roman world-kingdom, comes to its end by a lion, *i. e.*, the Jewish Messianic Theocracy, we can think, in interpreting this vision, of no time save that of the first Jewish insurrection previous to the destruction of Jerusalem, or that of the insurrection under Bar-Cocheba. But since, moreover, the destruction of Jerusalem is itself not mentioned, we are constrained to interpret the vision (whose obscurity is perhaps owing to the circumstances of the period) as referring to the first Jewish war. The first three feathers of the eagle are intelligible enough (Hilgenfeld, 205): Cæsar, Augustus, Tiberius. The following nine feathers are very dimly pictured; they denote imperial pretenders rather than actual emperors. The number twelve, consequently, is more a symbolico-ideal number than one to be historically identified and referred. Only a few of the mock emperors, like Galba and Otho, momen-

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tarily attain dominion. The greatest of the three heads of the eagle, which now awakes, makes an end of the feathers, takes the two other heads along with it, and shakes the whole earth; but suddenly disappears. Finally, the head on the right side devours that on the left, and is left alone until the roaring lion makes an end of it. Now, if this head on the right side were Jerusalem's great enemy, Vespasian, and the head devoured by it, Vitellius, we might go back for an interpretation of the middle head, which suddenly disappeared after shaking the whole earth, to Nero. In consideration of the dim and confused execution of the picture, the effort to interpret all the figures into a harmonious system is less requisite than inquiry into the spirit of the production as a whole; this is thoroughly consonant with the rancorous spirit of the pseudo-Messianic Jewish revolution. Ewald, after Conradi, has already set forth about the same view (see Hilgenfeld, p. 392, *note*).

In regard to the Book of Enoch, received by Hilgenfeld among the Jewish Apocalypses, we hold the argument of Philippi, who vindicates the original Christian character of the book, to be decisive.

On the other hand, the *Ascension of Moses* seems to form a supplement to the fourth book of Esdras, originating after the destruction of Jerusalem, for the uplifting of prostrate Judaism.*

c. The Apocalypse of John.

As the Book of Daniel became a pattern for the apocryphal Apocalypses of Judaism, so the Apocalypse of John has been the exemplar for all Christian Apocalypses. But upon the side of Christianity also, nothing but a lack of spiritual taste, *i.e.*, an unspiritual taste, can fail to recognize the distinction between canonical mysteries and apocryphal riddles, between a grandeur of forms in which order prevails, and an extravagance of forms over which confusion reigns.

d. The Christian (Jewish-Christian) Apocryphal Apocalypses.

These arrange themselves primarily into two leading classes: 1. Christianized: 2. Originally Christian Apocalypses.

As Christianized Apocalypses we may name the previously mentioned Jewish Apocrypha, the Sibylline books, and the Book of Esdras. Bleek, *Ueber die sibyllinischen Orakel. Theol. Zeitschrift von Schleiermacher.* De Wette und Lücke, Vol. I. 20; II. 172 sqq. Friedlieb, *Die sibyllinischen Weissagungen*, and Hilgenfeld, *Die jüdische Apokalyptik.*

Amongst the Jewish-Christian Apocrypha which are imitative of the Apocalypse, the principal composition is the Book of Enoch—an Ebionite Jewish-Christian production—for an examination of which the reader is referred to Philippi's work.

As the tissue of apocryphal, and, in many respects, heretical, fable has woven itself about the whole line of the most distinguished Biblical names and writings, so it is in especial with the bungling compositions of apocryphal authors. Most of them have issued forth from obscurity only to become again the prey of obscurity. We follow, in naming them, the Biblical thread:

1. Apocalypse of Adam (Lücke, p. 232).
2. The Book of Enoch, see above.
3. Apocalypse of Abraham. Ophitic. Lücke, 252.
4. Testaments of the Twelve Patriarchs, see above.
5. Book of Elias, *Hieronym. ad Sammachium, Ep.* 101.
6. Book of Esdras, (Christianized, see above).
7. *Ascensio Isaiæ Vatic.* (see Gfrörer, *Prophetæ Veteres Pseudepigraphi*, p. 1).
8. *Danielis*, Tischend., *Apocalypses* XXX.
9. *Apocalypsis Baruch* (*edidit Ceriani, Monumenta sacra, Mediolani*, 1866, see *Programm* of Dr. Joseph Langen, Bonn, 1867).

* A fragment of this lost book has recently been found. See Langen, *Das Judenthum in Palästina zur Zeit Christi* (Bonn, 1866, p. 2).

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10. Apocalypse of Peter (Lücke, p. 240).

11. Two Apocalypses of Paul, see Tischendorf, p. XIV. (*Apocalypses Apocryphæ*). On one of these, see Tischendorf, p. 34.

12. Apocalypse of a Pseudo-John, Tischend., *Apocal.* XVIII.

13. Of Bartholomew (Tischendorf, *Apocalypses*, XXIV.).

14. Of Mary (Tischendorf, XXVII).

15. Of Stephen (Lücke, p. 247).

To these may be added some miserable works whose web extends over the post-apostolic period or falls within it. Relatively, *The Shepherd* of Hermas. The account of an Apocalypse of Cerinthus is dubious (Lücke, 247). Finally, an Apocalypse under the name of Methodius of Constantinople.

Later or more modern apocalyptic productions have scarcely any significance bearing upon the characteristics of ancient apocryphal Apocalyptics, which (according to Lücke) became extinct in the fifth century. In Gfrörer's collection the following are cited: *Vita Merlini. Galfridi Liber de Prophetiis Merlini. Fratris Hermanni Monachi Vaticinium. Prophetia Malachiæ de Summis Pontificibus.* Apocalyptic traits, however, are also visible in manifold form in the chiliastic writings generally.

§ 5. FIGURATIVE FORM OF APOCALYPTICS.

The Holy Scriptures are, throughout, a record of the Providence of God, as exercised in the establishment of His Kingdom; hence they are themselves overruled by His Spirit. From beginning to end, they rest upon the synthesis of the living word, mighty in deed, and the spiritually significant, speaking fact. Consequently they are acquainted, on the one hand, with no idle words; on the other hand, with no silent facts. From beginning to end, they set forth the Divine in the human, the spiritual in the sensible, the eternal in the temporal, the infinite in the finite, *i. e.*, they deal throughout in sense-imagery—being thus symbolical in the broader sense of the term.

This is true even of the historical portion of the Sacred Writings. The ideas which are reflected in the histories have re-acted upon the symbolism and mode of expression of the facts recounted. And thus Biblical history, by virtue of its matter-of-fact foundations, is distinguished from all heathen mythicism; by virtue of the ideal transparency or significancy of its facts, from all the pragmatism* of profane historiography. Whilst the latter circles for the most part between secondary causes and proximate designs, Biblical historiography has in view the supreme causes and supreme designs, and hence recognizes the media between cause and design—secondary causes and secondary designs—so far as it mentions them at all, in their universal significance; none the less in the light of Supreme Providence.

This same character of the Holy Scriptures occasions in the didactic writings the sententious form; in the poetic writings in particular, the wealth of figurative expression and the significance of the composition; its most powerful appearance, however, is in the prophetic writings. Here it converts historical items into symbols of the idea (for instance, *the king of Babylon*), and ideas into historical forms (*grass-eating lions*); as a consequence, it shuts up revelation from all common sensuous apprehension of it—for instance, for the mass of the later Jews—whilst it sets it in the brightest light for the disciples of the truth; a fact which holds true in regard to the parables of the Lord, according to Matthew xiii. 13.

The simple sense-image, however, in accordance with the fullness of life and life's illumination in the Holy Scriptures, branches out into three fundamental forms: ALLEGORISM, SYMBOLISM, and TYPISM.†

ALLEGORISM (*allegory* from ἄλλο ἀγορεύειν, to express something in words intended to

* [The German *Pragmatik*, which is here translated *pragmatism*, has the wide sense of the Greek word from which it is derived, and not the one-sided and purely offensive meaning of the English derivatives from πρᾶγμα.—TR.]

† See the author's treatise: *Ueber die Beziehungen, welche zwischen der allgemeinen Symbolik und der kirchlichen Symbolik obwalten. Deutsche Zeitschrift für christliche Wissenschaft, etc.*, 1855, Nr. 4–6.

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convey a meaning other than their immediate one) is a form of imagery which, *in accordance with the semblance of outward similarity*, employs one phenomenon as the figure of another; imaging, especially, a more spiritual matter by means of a sensible phenomenon. The flowing element of allegory is the simple figurative expression, the *rhetorical metaphor* (the warrior, a *lion;* evil, a *weed*); an allegory is a *poetically* developed metaphor. It denotes its subject by *another which has a similar appearance.**

SYMBOLISM (σύμβολον from συμβάλλειν) unites a sensible image with a spiritual background, which latter is more or less *inwardly and essentially connected with* the phenomenon which furnishes the image. The uniting of the two sundered portions of a pledge of hospitality directly unites the pledge with hospitality itself. In general, however, the symbol is based upon the connection of the sign and that which it signifies; so that thus something moral or spiritual is denoted by something perceptible to the senses (a *scar*, for instance),—the higher by the lower; the combination may either be a conventional one (social connection) or it may be founded upon natural relations. The flowing element of the symbol is metonymy—the change of names; hence, the symbol is a fixed metonymy. It denotes a higher object — one, especially, which addresses itself to the mind—by a lower one, perceptible to the senses, yet akin to the first; in short, symbol may be expressed in one word—*the cognate.*

TYPISM, finally (τύπος, τύπτω), denotes the impression produced by a blow; a carving; a plan, sketch, or outline; consequently, the germ of a future form. It is the commencement-point, situate on the same line of development with the object denoted; a *real* prophecy, which fulfills itself in the future object, being, notwithstanding the ideal identity of essence, distinct from it in the substantial reality—like the shadow from the substance which projects it. The flowing element of the type is most prominent in synecdoche, which embraces not only the whole with a part, but also the fulfilment with the base-laying. The type relates to things ideally the same in essence, and really distinct, though, it may be, symbolically cognate; it denotes a *future* already subsisting germ-wise in the present.

The *allegory* is a *simple* image; the *symbol* is a *sense*-image; the *type* is a *fore*-image. [A *type* is a *symbol* in that it is a *sense*-image, but it is a peculiar kind of symbol;—it is always of the future (a *fore*-image); it is some person, act, or institution introduced by God into the ritual or history of His people, not only as prefiguring the antitype, but as having an ideal identity therewith—as being, in a sense, the representative thereof; as, for instance, the *priest*, the *sacrifice*, of the old economy.—E. R. C.]

It is also necessary, however, to make a distinction between these figures, the hasty coinage of poesy, and complete poetic elaborations of their character. The poetic elaboration of the allegory is the *fable* (for the most part, though not exclusively, that which avails itself of the animal kingdom in setting forth its ideas); the poetic elaboration of the symbol is the *parable*, though the latter may in detail likewise employ allegorical features; the poetic elaboration of the type is *prophecy*, from the formal stand-point (the *paramuthia* [that speech or discourse which encourages, exhorts, consoles—E. R. C.]).

Nearly related as these forms are, manifoldly connected as they may be in the more elevated productions of the mind—in historical, poetical, and prophetic works—the mingling of them is still inadmissible, whether it be in their three ground-forms—allegory, symbol, type—or in their three-fold gradation from element to form, from the simple form to the poetic application.†

Similarly, distinction must be made between the allegorical exegesis (which has ever been an instinctive supplement of the Christian mind to a Hellenistically shallow, grammatico-historical exegesis) and the exegesis of allegorical or allegorico-symbolico-typical writings;

* The most modern Natural Science allegorizes *nature* in a high degree, inasmuch as it deals pre-eminently with the outward similarities of created beings, at the expense of inner essential marks.

† It would lead us too far astray from our more immediate subject if we should attempt an exposition of the principle here laid down, together with an examination of extant theories and works upon symbolism —for instance, Bähr's xcellent work upon the subject.

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just as we distinguish between a poetic representation of the immoral and immoral representations.*

Upon Biblical ground, we have also to distinguish between *verbal*-prophetic and *real*-prophetic types.† We beg leave to designate, as the highest real types, the *mental* or *mood* types,‡ *i. e.*, Divine real prophecies, unconsciously uttered by men. The choice of the expression is of manifold importance here. The prophecy Gen. iii. [15] is significant of the Messianic Humanity [Christ]; the mental type denotes a unit. The same distinction obtains where the seed of Abraham is spoken of. Paul, Gal. iii. 16, has in mind the real mental type which significantly attaches to the Abrahamic promise. Pss. xvi. and xxii. and many other passages come under this head; especially, the virgin, Is. vii. In accordance with the above, mental types frequently constitute the envelope of verbal prophecies, and form the transition from real to verbal prophecy.§

As further regards *allegory* in particular, it is self-evident that the entire realm of evil can be symbolized only by allegorical figures—*i. e.*, figures of outward similarity—the world of nature not being related to evil; not even the creaturely serpent is so related, although it is the reflection of an extinct and ruder world-form ("in caverns dwells the dragons' ancient brood").

As, therefore, *allegorism* was requisite in the system of Sacred Writings, so, too, *symbolism* was necessary, since faith perceives in the visible world the phenomena of a higher and invisible one.

No less requisite, finally, was the *typical* presentation, as the Holy Scriptures of the Old Testament form the documentary evidences of a religion of the *future*, and in the New Testament also, the sacred writers pass from picturing the joy and satisfaction of the faithful in the Christ appearing in the form of a servant, and for the accomplishment of the work of redemption, to a longing for His glorious second appearance, and to the prophetic predescription of the same.

With all its figurativeness, however, Holy Scripture is far removed from a poetic fixation of images, which might degenerate into a spiritual image worship; the commandment, Thou shalt not make unto thee any image, is borne in mind throughout. For this holy word, characterized by Kant as sublime, excludes, not plastic and painted images simply, but also images of the fancy, mental figures and likenesses, insomuch as these, by an erroneous or servile fixation of ideas and attributes, might seem to render finite the Divine. Hence the bold change of imagery (*e. g.*, Ps. xviii.), a circumstance so surprising to a taste formed upon the Greek classics. This absence of fixation makes it possible for the Lion to

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* A well-known critic of the Tübingen school reproached the author with interpreting the Apocalypse "allegorically." He should have said—interpreting it as an allegorical writing, in accordance with its character. The Tübingen school, which can allegorize the Pauline Epistles, takes a different view of matters in approaching the Apocalypse, and strives to apprehend it literally, thus hoping to make good a charge of Judaizing. Such proceedings are euphemistically denominated—tendency. After a similar fashion, Rothe confounds philosophic dogmatics and dogmatical philosophy.

† [A *real* prophecy, or *real* type, is a prophecy or type embodied in some person, act, event, which shadows forth some other person, act, or event, yet in the future. Thus, in the destruction of Jerusalem, we have a *real* type of the final destruction of the world. A *verbal* prophecy or *verbal* type, on the other hand, is a prophecy or type set forth in words simply.—E. R. C.]

‡ [*Gemüthstypus, Stimmungstypus. Gemüth* is a collective term for the affections, desires, impulses, will; it corresponds sometimes to soul, sometimes to mind, sometimes to heart. *Stimmung* denotes the disposition or (literally) *tuning* of a man; it may be used in a permanent or a transitory sense. In the latter sense it corresponds to the English *mood.* A *Gemüthstypus* or *Stimmungstypus*, then, is presented when the *inner man* of some individual is so worked upon as to prefigure the state of one who is yet to come. Pss. xvi., xxii. (as above cited) and xli. afford notable instances of the *Gemüthstypus.*—Tr.]

§ [The meaning of Lange in this somewhat obscure paragraph seems to be: The man himself in the mood in which he makes the unconscious (as to its prophetic nature) utterance, together with the utterance itself, constitute the complex type of the antitype in a similar mood, and making similar utterances. Thus, David uttering the 22d Psalm was a type of the suffering Messiah making similar lamentations. In such case the words spoken are not only typical, but verbally prophetic of that which is to be; and "form the transition from real to verbal prophecy."—It must be acknowledged, however, that it is difficult to reconcile this explanation with the references to Gen. iii., xvii., xxv., where the speaker is not an inspired man making utterances, of the prophetic nature and force of which he is unconscious, but Jehovah Himself (see *Comm. on Genesis*, p. 235, Am. Ed.).—E. R. C.]

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denote Satan and also the Redeemer; because of it, a wisdom like that of the serpent can be recommended to the disciples; leaven can denote at once that which is worst (Matt. xvi. 6), and that which is most noble (Matt. xiii. 33); and the Christian sage can be represented under the figure of the unjust steward [Luke xvi.]. [Is it true that, in the parable referred to, the Christian sage is represented under the figure of the unjust steward? Is it not the fact that, from an example of worldly wisdom, our Lord would deduce instruction for His un-wise disciples?—E. R. C.]

It is true that the Biblical figures do assume, first in the historical and lyrical Scriptures, but particularly in the Apocalyptic region, a greater conventional fixedness. But this is the case, even here, within certain defined limits. And even here, the term *Beasts* may denote alternately the highest and the most debased (see Rev. iv. and xiii.).*

§ 6. THE FORMAL ELEMENTS OF APOCALYPTICS, OR THEIR SYMBOLICAL FIGURES. APOCALYPTIC SYMBOLISM AND ALLEGORISM.

Literature: Bähr, *Symbolik des mosaischen Kultus*, 2 Vols., Heidelberg, 1837. (A new edition is about appearing. In the Introduction, the history of ancient symbolic literature is discussed). Nork, *Etymologisch-symbolisch-mythologisches Wörterbuch*, 4 Vols., Stuttgart, 1843–45. [Horne's *Introduction*, Vol. I., p. ii. (on the general subject of interpretation), Appendix, No. II. Fairbairn *On Prophecy*, Edinburgh, 1856. *Typology of Scripture*, by Fairbairn, Edinburgh and Philadelphia, 1859. *Daniel and Revelation*, by Auberlen, Eng. Trans., Edinburgh, 1856. *Theol. and Lit. Journal*, by D. N. Lord, New York, 1848, Articles, pp. 1, 10, and (especially) 177, and throughout the following years. *Premium Essay on Prophetic Symbols*, by Winthrop, New York, 1854.—E. R. C.]

Since the Holy Scriptures nowhere concern themselves with school ideas, with anecdotes, with the pragmatism of worldly wisdom or worldly history, but with the life of man, placed, as it is, under the Providence of God as the supreme causality, and related to the final purposes of God, in accordance with the highest laws,—their aim thus being the representation of the infinite in the finite, the spirit-world in the natural world, — they have, on this very account, everywhere a symbolical side, a general symbolical character. The great misapprehension or *un*apprehension of this peculiar character results, on the part of some, in the conception of the matter-of-fact side of the Scriptures as pragmatically literal; on the part of others, in the stamping of their symbolical side as mythicism. The two tendencies are united in the fact of their turning the idiocratic Hebrew charism of revelation into a Græco-Roman one. Of course, the different Books of the Scriptures are symbolical in widely different degrees. As specifically symbolical in the broader sense, we have to consider the Apocalyptic writings.†

a. Symbolism of Numbers.

See the Art. *Zahlen* [*Numbers*] among the Hebrews, in Herzog's *Real-Encyclopædie.* Also *Zahl* [*Number*] in the *Biblisches Wörterbuch für das christliche Volk. Zahlen* in Winer's *Real-Wörterbuch*, Vol. II. Kliefoth, *Theologische Zeitschrift von Diekhof und Kliefoth*, 1862. Lämmert, *Zur Revision der biblischen Zahlensymbolik, Jahrbücher für deutsche Theologie*, 1864, I. 3. Bähr, *Symbolik*, I. p. 128 sqq. Kurtz, *Studien und Kritiken*, 1844, p. 315, sqq. [Brown, *Ordo Sæclorum*, London, 1844 (a most valuable work). Smith's *Dictionary of the Bible*, Title NUMBER. Auberlen, *Daniel and Revelation* (Eng. Ed.), pp. 131–141, 266, *etc.* White, *The Symbolical Numbers of Scripture*, Edinburgh, 1868.—E. R. C.]

One. The number of absolute unity, hence of Godhead, of omnipotence; of union, hence of power; of uniqueness or singleness, hence of individuality — of the mind at one with itself—of the one salvation "that is needful."

* [In the German Version, as in the English, the two words ζῶον (Rev. iv.), and θηρίον (Rev. xiii.), are erroneously rendered by but one term, *viz.*: *Thier* in the former and *Beast* in the latter. But is it not most strange that Lange, who recognizes the Scriptural distinction in the Commentary, should thus ignore it in the Introduction?—E. R. C.]

† Compare the author's lecture: *Ueber die Beziehungen welche zwischen der allgem. Symbolik und der kirchlichen Symbolik obwalten.* See above. *Comm. on Matthew*, p. 183, [Am. Ed.]

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Two. The number of revelation, hence of creation; of nature, hence of life; of harmonious contrast, hence of marriage, of friendship. But also the number of discord, of war, of ruin, of death. The number of witnesses, of certainty.

Three (2+1). The specifically sacred number. The number of life at one with itself in harmonious contrast; *i. e.*, the number of *spirit* [*Geist*]*;* hence the number of the life that is in God.* The number of the absolutely living, three-fold Personality, hence of holiness; the number of the new life, the victoriously ended conflict, the Resurrection. But also the number of *unclean spirits* (the 3 frogs) and of *demonically great sufferings* (the 3 woes). Comp. the *Concordances. Three and a half* (the halved seven): the number of the apparent discontinuance of the Divine work (see Lämmert).

Four (2+2). The number of double contrast, hence the number of space, of the world; the number of the ground-forms of Divine Providence in the world.

Five (2+3, life moved by spirit). The number of the hand, of action, of freedom, of folly as well as wisdom, of motion, of the course of the world (five foolish and five wise virgins; five fingers upon the hand).

Six (3×2 and 2×3, the struggle betwixt spirit and nature). The number of weeks, of labor, of laborious service, of toil and need, of the endless toil of demonic self-annihilation. But also, in the sacred sense, the number of holy operations,—*the* sacred six whose unity is seven.

Seven (3+4 or 6+1). The number of the world as under the dominion of spirit; of completed work; of rest, of cessation from labor and keeping of holy-day, of the full development of light and life; of the full revelation of spirit, in good as well as in evil, hence the number of time. [" The number *seven* has a mystical and symbolical significance throughout Scripture, and especially throughout Prophecy, which, however, in no way lessens its chronological value. It is the sum of the number of God, *three,* and the number of the world, *four,* and is thus the number of the Divine in relation to the world, of the inward perfection of God, as manifested and viewed in His manifold works and judgments. Where this number prevails God is revealed, and *vice versâ.* The inward objective foundation of the law lies in the seven spirits of God, who are the mediators of all His revelations in the world (Rev. i. 4, iii. 1, iv. 5, v. 6). The outward manifestation of the dignity of this number begins as early as the first Book and first chapter of the Old Testament, where the work of creation is divided by it, whilst it prevails throughout the whole of the Apocalypse, the last Book of the New Testament. Cicero styles the number seven *rerum omnium fere nodus* (*Somn. Scip.* 5)." AUBERLEN, *Dan. and Rev.*, Eng. Ed., p. 133.—E. R. C.]

Eight (2×4). The number of the double world of the Cosmos, in the antithesis of Heaven and earth.

Nine (3×3). The number of the perfect movement of spirit, of renewal (the last simple number).

Ten (5+5). The number of numbers, hence the number of the completed course of time; of the full temporal development of life; the formal, worldly number of completeness. [" Ten is the number of what is human, worldly; it represents the fullness of the world's manifold activity and development. We may illustrate this by examples taken from our Book (Daniel) where the world-power issues in ten heads and ten horns (ii. 41, 42, vii. 7-24)." AUBERLEN, *Dan. and Rev.*, Eng. Ed., p. 133.—E. R. C.]

Eleven (6+5). The number of the decline of day, of evening, of the evening of the world; of the Church convulsed by the storm raging in the world (Judas and Simeon, or Dan, dropped out).

Twelve (3×4). The number of the spirit-world; hence the number of the *foundation,* the *mediation* and *consummation* of the Kingdom of God. The number of the plenitude of the charisms, as well as the number of the restored number of completeness. The real, heavenly number of completeness.

* See Lämmert, "*Zur Revision,*" *etc.* See above.

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Modifications of the Simple Numbers.

Fractions: $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{5}$, $\frac{1}{10}$. A divided heart (James i. 8). Beginning of judgment (Rev. viii. 7 sqq.). The completion of satisfaction, atonement (Lev. v. 16). Theocratic tax (Gen. xiv. 20; Lev. xxvii. 30). Partial ruin (Rev. xi. 13). The half of seven, $3\frac{1}{2}$, the number of the Divine work and Kingdom as apparently at an end. The number of apparent hopelessness and despair, Rev. xi. 9, xii. 14; comp. Dan. xii. 7. This number is similar to the 42 months (Rev. xiii. 5), or the 1260 days (chap. xi. 3, xii. 6). This equal period of apparent disconsolateness is very differently apprehended by our believing contemporaries; opinions vary as to whether it should be reckoned as consisting of times, days, years, or months. Even to the human mind, one day can be as one year, and *vice versâ*.

Compounds.

4+3. Fortunes of the world and spiritual fortunes. The septenary of the Apocalypse divided into two portions. In general, completed destiny (Matt. v., the Beatitudes;* Matt. xiii., the Parables).

5+5. The entire evolutionary course of freedom in good and in evil (Matt. xxv. 1 sqq. 15).

7+1. Eight days. The round of life, in the antithesis of labor and rest, Luke ix. 28.

9+90. Luke xv. 4.

1000+600. Rev. xiv. 20. Comp. Düsterdieck, *Komm. zur Apocalypse*, p. 478. The number 1000 is an æon, and the number 600 a vast series.

Multiplications.

2×2. The world. 2×12. The 12 Elders of the Old and the 12 Elders of the New Covenant. The Theocratic and the Churchly Presbytery in a dynamic sense. The charisms of the Old and the New Covenant in their plenitude.

3×2. The new principle. The new. The priestly blessing, Num. vi. 24, 27. The thrice Holy ([Trisagion] Jehovah Sabaoth), Is. vi. — 3×40=120. The new Church, Acts i. 15.

4×2, or 8. The universe, an antithesis of the upper and the lower world.—4×3. God's world as a sanctified world. — 4×10. Course of the world, a generation.

5×2. The Church of God in respect of its genuine and spurious constituents, Matt. xxv. 1.

(6×100) 60+6. The number 666. The number of endless toil and self-consumption which fail to attain the goal of spiritual rest, hence the number of Antichrist.

7×4. The month, the real theocratic measure of time.

7×10. The seventy souls as the totality of Israel (Gen. xlvi. 27); the 70 disciples (Luke x.); 70 nations (Gen. x.). The fuller form 72=(6×12?). (The fullest number: 72×1000×2=144,000, Rev. xiv. 1). ["The number *seventy* is *ten* multiplied by *seven;* the human is here moulded and fixed by the Divine. For this reason the seventy years of exile are a symbolical sign of the time during which the power of the world would, according to God's will, triumph over Israel, during which it would execute the Divine judgments on God's people." AUBERLEN, *Daniel and Revelation* (Eng. Ed., p. 134).—E. R. C.]

8×10 (see Ps. xc.).

9 (?).

10×10. The worldly number of completeness. — 10×100. The chiliad, the æon.—10×1000. The myriad, infinitude.

12×12, or 144. The elect of a period; these multiplied by 1000: the elect of all times.

b. Symbolism of Colors.

Bähr I., p. 303 sqq. Friedrich, *Symbolik und Mythologie der Natur*, p. 426, 634, 671, 678. Winer, Art., *Farben* [colors]; *Bibl. Wörterbuch*, same article. The author's "*Vermischte Schriften*," Mörs, 1840, vol. I., p. 1, *Symbolik der Farben*. [Smith's *Bible Dictionary*, Title COLORS.—E. R. C.]

Colors are brought into view in the Scriptures with the idea of the rainbow; in this

* [Lange recognizes but *seven* Beatitudes in Matt. v., regarding the *eighth* and *ninth* as summations of the preceding *seven*. See *Comm. on Matthew*, p. 101, Am. Ed.—E. R. C.]

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phenomenon, however, it is not the individual colors, as such, but the entirety which possesses a lofty symbolical significance for the theocratic faith, Ezek. i. 28.

But in the brilliant coloring of the Tabernacle, the symbolism of individual colors meets us in four separate colors (Ex. xxvi.). *White, blue* (yellow?), *purple, scarlet.*

The entire chromatic table of the Bible is drawn up by Winer, as follows: "No great variety of colors, natural or artificial, is presented in the Bible: besides white and black, (*a*) red is most frequently mentioned, in its varieties of brown-red (bay), crimson (purple-red), orange (minium); then (*b*) green; (*c*) pale yellow; (*d*) purple-blue (hyacinth-blue); (*e*) reddish or fox-brown; many of these appellations are indicative at once of the pigment used and its origin."

On the interpretation of colors in general, compare the works above cited.

In the canonical Apocalyptic writings, the glorious appearance of Christ, in which several colors combine, first demands our consideration: Rev. i. 13–16, comp. chap. x. 1, xiv. 14; xix. 11 sqq.; chap. xx. 11—the *white* throne; Dan. x. 5, 6.

Further, the color of the horses which are placed under the worldly authority of Christ, see Rev. vi. 2 sqq.; xix. 11-14; Zech. i. 8, vi. 2, 3.

Again, the brilliant coloring of the great harlot's attire, Rev. xvii. 4, xviii. 12, 16. The color of the dragon, chap. xii. 3; likewise the color of the horses of the horsemen of destruction, chap. ix. 17, comp. Jer. li. 7.

The Woman clothed with the sun, chap. xii. 1 (who divides into two opposite forms, meeting us, on the one hand, under the figure of the harlot, chap. xvi. 1, and, on the other hand, under the figure of the tried Woman, clothed with shining linen at the appearing of Christ, chap. xix. 8), comes forth at the end of the 1000 years as the Bride, adorned in the richest fashion, in the glory of God Himself, chap. xxi. 10, 11 sqq.

Those believers in Sardis, who have kept themselves from defilement, are clothed in *white* raiment, chap. iii. *White* is pre-eminently the color of innocence, purity, and righteousness, Rev. xix. 11, 14; but also that of spiritual age, maturity, perfection, eternity, of heavenly existence, of heavenly victory (the *white* hair, *white* horse, *white* throne of Him who was like unto the Son of Man; the *white* stone, the *white* garments). *White* has connected with it the clear brilliancy of snow and crystal, Matt. xvii. 2; Mark ix. 3; Rev. i. 14. Or, this color probably embraces those two symbols. See Rev. ii. 17, vi. 11, and other places. *Black* denotes, Rev. vi. 5, famine, distress, or simply suffering; thus, Job xxx. 28, 30; Cant. i. 5, 6. An effective contrast is presented Lam. iv. 7, 8. *Red* is of striking but also manifold significance. *Blood-red* (*crimson*) may, like blood itself, when taken in an active sense, denote war (Rev. vi. 4), murder (Rev. xii. 3), bloody victory (Is. lxiii.); but, in a passive signification, it may also denote a sacrificial death as the surrendering of life in blood (Lev. xvii. 11); the Atonement, with its propitiatory and cleansing power (1 John i. 7; Heb. ix. 22; Rev. vii. 14). *Purple*, on the other hand, is the color of royalty (Cant. vii. 5; Matt. xxvii. 28) or of kingly luxury and voluptuous ease (Luke xvi. 19). The Babylonian harlot decked herself with *purple* as a sign of her royal dignity, with *crimson* (*scarlet*) as a sign of her blood-shedding, with *gold* as a sign of her luxurious life. As the concrete form of *red* appears in blood, so the concrete form of *yellow* appears in gold. *Yellow* also, however, like *red*, separates into two distinct and diverse colors. *Pale yellow* is the color of expiring life, of death, of the kingdom of the dead (Rev. vi. 8); *golden* or *bright yellow* is the color of agitated, intensified, radiant life (Ezek. i. 4: Rev. i. 15); a spurious imitation of this last is presented by *minium*, the *yellowish red* of idols (Wisd. of Sol. xiii. 14). Allied to this *bright yellow* is the *red* or *fox* color, and, according to others, the *brown* of Zech. i. 8. [The German Bible gives, in this verse, "red, *brown* and white horses," instead of the *speckled* of the text and the *bay* of the margin of E. V.]. Two equally significant contrasts are formed by *sapphire blue*, the covenant color, the color of faithfulness, of heavenly stability (Ezek. i. 26), as, first, in antithesis to the *green* of the emerald, the color of the earth in her verdant spring-time, the color of hope, and, as the ground-tone of the rainbow *sub specie æterni*, the hue of heavenly promise (Rev. iv. 3); and, secondly, in antithesis to a *motley, speckled* tint (Ezek. xvi. 16), the hue of manifoldness or diversity, of instability, of change; a final

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contrast to blue is presented by the *sombre, grey*, or *unclean* color of impurity, ashes, death (Job xxx. 19; Is. lxi. 3; Zech. iii. 3, and many other passages).

c. Geometrical Figures. Forms of Measurement.

The *quadrangular* form of Paradise, as the ideal blossom of the world, indicated by its four rivers, is reflected, in a secular aspect, in the four corners of the world, out of which the four winds blow (Dan. vii. 2); in a spiritual aspect, in the perfect square formed by the Holy of Holies (see Winer, *Tabernacle*) to which the imperfect square, the oblong of the Sanctuary, leads. The symbolical fulfillment of this square, from which the outer court has been cut off (Rev. xi. 2), is the City of God of the glorified world, the new Jerusalem (Rev. xxi. 2, 16); hence not merely a square, but, by reason of the height of the walls (which is to be symbolically understood), a perfect cube.

The quadrate of the earth is, however, enclosed by the circle of the earth (Is. xl. 22), the world by the circuit of the heaven (Job xxii. 14); the abyss is likewise encompassed by a circle (Prov. viii. 27)—the sphere of Divine Providence.

d. Elements and Natural Phenomena.

Air, earth, water, fire, ashes, hail, lightning, thunder, storm, earthquake.

Air is a symbol of life, of the region of life (1 Thess. iv. 17); hence the last judgment of hardening consists in the pouring out of the seventh vial of wrath into the air (Rev. xvi. 17), so that the sphere of life itself becomes a sphere of death. Air, as set in motion, or as *wind*, symbolizes the breath of spirit and the spiritual sphere; hence the prince of this world is said to rule in the air (Eph. ii. 2); and, in contrast to the *life-wind*, which is a symbol of the Spirit of God (Ezek. xxvii. 9; John iii.), the winds of wild and demonic spiritual currents storm over the sea of the life of the nations, exciting it to the production of Antichristian forms.

Water is subject to the *wind*, as the passive natural life is to the motory spiritual life; *water*, especially as the *billowy sea*, stands in distinct contrast to *earth* as the firm element of the world, to the *mountain* and, in a most special degree, to the *rock*. As earth, on the one hand, denotes the earthly, the becoming, the beginnings of life, the transitory (John iii. 31; 1 Cor. xv. 47), *the sphere of the becoming*, in antithesis to *Heaven, the symbol of the being*, of perfection, of the glory of God, so, on the other hand, it denotes the religious-moral institutions and regulations of God, the traditional spiritual firmament over against the water-floods of human life, regarded either in its natural inconstancy or as agitated by demonic powers (Ps. xciii.; Job xxxviii.). The true government of God within the sphere of the religious-moral order of things, the Theocracy, is a *mountain* of God upon earth, or rather a coronal of holy mountains (Pss. xv., xxxvi. 7, lxv. 6, cxxi. 1). Hence it is that the Theocracy, in its secularization into Jewish ordinance, could approve itself a mountain that lay, an apparently invincible obstacle, in the way of the Apostles' vocation; this same mountain, however, they were assured should by their faith be removed, nay, even be cast into the sea of nations (Matt. xvii. 20, xxi. 21). In consequence of this transposition of the Kingdom of God, there is a Christian order of things; it will be the sign of the last time, however, when the *beast out of the earth*—the old order of things—shall be subservient to the *beast out of the sea*. But though mountains depart and hills be removed (Is. liv. 10), yet will not God's mercy depart from His people; high above the mountains rises the eternal *Rock*, God Himself in His steadfastness and faithfulness (Deut. xxxii. 31, *etc.*). And, therefore, in the last time the *Mountain of the Lord* shall be higher than all mountains; the ordinance of the Kingdom in the Church of God shall be exalted above all other and human ordinances (Is. ii. 2).

Out of the *rock* of God's steadfastness, the *fountain* of undying life breaks forth. The *fountain* is the origin of life—of Divine life (Jer. ii. 13, xvii. 13) or of human spiritual life. All originalities, which make up the world's history, are *fountains;* in the midst is the *open fountain* of salvation (Zech. xiii. 1). From the fountains issue *brooks* and *streams*,—

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tendencies, godly (Ezek. xlvii. 1 sqq.; *Shiloah*, Is. viii. 6) and ungodly (*brooks* [E. V.: *floods*] *of Belial*, Ps. xviii. 4); the character of the latter is that of stagnation, ending finally in the perfect stagnancy of the lake of fire. The *streams* empty into the *sea*, the great life of the nations (Dan. vii. 2; Rev. xiii.). The *sea* itself is, after the judgment, divided into two distinct and opposite seas—the *crystal sea* which, in spite of its fullness, its plenitude of life, is transparent, a pure spiritual life, clear as crystal (Rev. iv. 6)—and the *lake* or *pool of fire;* which, in spite of its great extent and its passionate, fiery storms, still remains a pool of absolute stagnation (Rev. xix. 20, xx. 14, xxi. 8).

Earth and *water* are still further to be considered as elements. The *earth* as a symbol of a rich and fruitful soil—in a spiritual as well as a material sense—in antithesis to dry, stony, and desert ground (Matt. xiii.); *water* as a symbol of vitalizing, refreshing affluences (Ps. i.). This latter element is likewise a symbol of cleansing, consecrative discipline (Ezek. xxxvi. 25), and of a penal judgment that leads through death to new life (1 Pet. iii. 21). The *water of the ocean* is, moreover, a symbol of the separation between this life and the beyond (Deut. xxx. 13), just as the *water of the flood* symbolizes the separation between the old and the new world. Both imports of *water* are presented, however, in a yet higher degree in *fire*—*fire* as the vital element (Is. iv. 5); *fire* as the refining and purifying* (Mal. iii. 3), the atoning (Lev. xvi. 27), transforming (2 Pet. iii. 10), and destroying element (Rev. xx. 9).

Under the head of natural laws and phenomena, the *antithesis of day and night* claims the first place. Both *day* and *night* have two aspects, for to the *day of life* (John ix. 4) the day of judgment corresponds (1 Cor. iii. 13), and to the *night of darkness*, full of secret works of wickedness (Rom. xiii. 12), the holy night of mystery corresponds (Luke ii. 8).

The *antithesis of light and darkness*, on the other hand, is less ambiguous. *Light*, as symbolic of truth, is opposed to *darkness*, as symbolic of falsehood (1 John i. 6, 7). Yet there is also a *holy darkness*, as there is a *holy night* (Ex. xx. 21).

The *sunshine* is rich in symbolical references, from the first blush of morning to the parting ray of evening (see the *Concordances* and Zech. xiv. 7). The *sun* can also smite, however (Ps. cxxi. 6; comp. xci). And so, in contrast to the *scorching, smiting, Oriental sun*, the *shadow*, sister to the night, is adopted as a symbol of the tranquillizing, protecting, and refreshing vital operations of God (Ps. xvii. 8, *etc.*).

Over against *the blue sky*, the symbol of eternal faithfulness (Ezek. i. 26), we find the *cloud*, as a medium of revelation and concealment (Ex. xiii. 21; xl. 34, *etc.*); as, likewise, the *rainbow*, as a medium of communication between heaven and earth (Gen. ix. 13; Ezek. i. 28; Rev. iv. 3). Again, we have the *cloudy darkness* (Ps. xviii. 9–11), and the *flying storm-cloud*, the latter, as denoting the chariot of God, being indicative of His stormy Providence, as seen in great events.

The *cherubim* of the cloud and storm government of God (Ps. xviii. 10) are accompanied by the *seraphim* of the Divine fiery rule (Ps. civ.; Is. vi.). These also were originally designated as cherubim—cherubim, however, who already wield the seraphic flaming sword (Gen. iii. 24).

We meet with *rain* under the import of times of blessing in a reference to the history of Elijah (Jas. v. 18). *Storm*, in its grand signification, as the crisis of the customary order of life (Dan. vii. 2; Luke xxi. 25), branches, on the one hand, into *thunder* and *lightning* (Pss. xi. 6, xviii.; Matt. xxiv. 27), on the other, into *hail* and (Rev. xvi. 21) *meteors*. The conjunction of judgment and salvation finds its climax in *fire from heaven* (Rev. viii. 10; history of Elijah—the chariot of fire).

Exceedingly significant are the conjunctions of the wonderful *shining of sun and moon*, and the great *hail storm* in the history of Joshua (Jos. x.). Likewise the Divine signs in the history of Elijah (1 Kings xix. 11 sqq.); the conjunctions of eschatological phenomena in the Lord's Eschatological Discourse (see the Synoptists); and especially the marking, in the Apocalypse, of decisive crises in the Kingdom of God by great natural crises. The voice

* [This property of fire is set forth in the very word *purify*, which, doubtless, comes to us, through the Latin, from the Greek πῦρ, *fire*.—Tr.]

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of Christ is as the *sound of many waters* (Rev. i. 15); *i. e.*, it is perceptible from the life and operations of Christ in the stirrings of many nations. Particularly significant are the conjunctions: *lightnings, voices, thunders* (Rev. iv. 5); *voices, thunders, lightnings, earthquake* (chap. viii. 5); to these is added, in a third passage, a great *hail* (chap. xi. 19; comp. chap. xvi. 18). Manifestations of God; epochs, new periods; earth-shakings, catastrophes of judgment.

e. Symbolical Items Drawn from Natural History.

On precious stones, see my *Vermischte Schriften*, Vol. I., p. 15; Winer's *Bibl. Realwörterbuch* and the *Bibl. Wörterbuch* under the head of *Edelsteine* [Precious Stones]. Calwer, *Naturgeschichte* (Stuttgart, 1836). [Smith's *Dict. of the Bible*—Title, *Stones, Precious.*—E. R. C.]

As the Gospel of John, by virtue of its perfect ideal view of the world, is rich in natural symbolism, so likewise is the Apocalypse, especially in the symbolization of subjects drawn from natural history.

In the first place, the symbolism of the *twelve jewels* in the breastplate of Aaron is resumed in the description of the New Jerusalem (chap. xxi.). As the jewels in the breastplate reflect the Twelve Tribes of Israel in their peculiarities, so in the Apocalyptic jewels the foundations of the wall of the City are mirrored, *i. e.*, the complete number of the charismatic fundamental types of the eternal City of God; marked by the names of the Twelve Apostles. The *twelve jewels*, as foundations of the wall, are reflected in the *twelve pearls* that form the gates. The *pearls* stand toward the *jewels* as does Omega toward Alpha; they are the perfected lustre and splendor of appearance into which the charismatic foundations have developed; their perfection consists in the fact of their representing, in their quality of *gates*, on the one hand, the complete openness, universalism of perfect spiritual life, and on the other, its complete seclusion against everything that is base. This seclusion seems to be effected, however, only by a dynamically repellent agency which the pearls exercise of themselves (see chap. xxi. 25, 27).

The twelve jewels of the City of God are preceded by the three figurative jewels in the Theophany, chap. iv. 3. Particular prominence is given to the *jasper* stone. Its lustre, together with that of the *sardine* stone, characterizes the appearance of God Himself upon His throne; it is likewise expressive (as the most precious of all stones) of the glory of God which lightens His City, and so we find it again as the material of which the wall of the City is built, and as the first jewel of the foundations. Undoubtedly, therefore, it is not the ordinary jasper, but the diamond (see Düsterd., p. 216). The stones in Aaron's breastplate do not follow each other in the same order as those in the Apocalypse.

In the breastplate we have:

Sardius, Topaz, Emerald, Ruby,
Sapphire, Sardonyx {Ligure / Jacinth} Agate,
Amethyst, {Turquoise / Chrysolite / Topaz} {Onyx / Beryl} {Jasper / Diamond}

In the foundations of the City of God:

{Jasper / Diamond} Sapphire, Chalcedony, Emerald,
Sardonyx, Sardius, Chrysolite, Beryl,
Topaz, Chrysoprasus, Jacinth, Amethyst.

It is an unmistakable fact that the precious stones of the Apocalypse, chosen in accordance with the knowledge of antiquity, denote in general the elect of the City of God. As *twelve*, they indicate their numerical completeness (see chap. vii. and xiv.); as *shining with a common lustre*, their unity; as stones of *different hues*, their manifoldness; as *brilliant* stones, the glorification of this earthly life through the light of Heaven. It is, of course, not feasible exactly to combine the twelve Aaronic stones with the twelve sons and tribes of

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Israel, or altogether to identify the Apocalyptic stones with the respective characteristics of the twelve Apostles, though many analogies may be found in both tables. The stones are, however, most highly significant as bearing upon the Christian doctrine of personality. They proclaim the fact that the individual is not relaxed and dissolved by the universal, but fixed and clarified. Since the jasper is described as the most precious of all stones, and compared with the transparent crystal, nay, spoken of as a crystal jasper, the ordinary jasper cannot be meant. See above.

As an image of the pure and crystallized solar ray, of faithfulness in motion, of motion in faithfulness — hence, of light — *gold* has an inalienable reference to the sun itself, consequently, to the symbol of the face of God, or Christ, *i. e.*, the manifestation of God's love.

As gold, however, it is indicative of the spiritual solar ray—a celestially pure and right tendency and motion. So, doubtless, the *golden girdle* denotes a preparation for holy motion (chaps. i. 13, xv. 6); the *golden treasure*, the *true* riches of active spiritual life (chap. iii. 18); the *golden crowns*, the perfecting of holy living in royal liberty (chap. iv. 4); the *golden censer*, the purity of the prayers ascending to heaven for the coming of the Kingdom (chap. viii. 3); the *golden vials* of wrath, the Divine purity and integrity in the course of the judgments (chap. xv. 7); the *golden streets* of the City of God, the sphere of holy life-motion (chap. xxi. 21).

Since the adornment of the harlot (chap. xvii. 4) is *worldly*, like the worldly merchandise brought to her by the merchants of the earth (chap. xviii. 12, 13, 14, 16), the passages referred to can contain nothing but a general allegorical symbolization of worldly show, in splendor, might, riches and pleasures, through the medium of precious stones, pearls, metals, products of the vegetable kingdom and works of art.

Together with the symbolical import of *earth* and *sea*, the symbolism of the vegetable world endows *trees* and all *green* things (chaps. vii. 3, viii. 7) with a like general significance. In accordance with well-known images in the Psalms (Pss. i. 3, xxiii. 2, xcii. 12) the *tree covered with verdure* is indicative of prosperity in human relations. In particular, we would note the two *olive trees*, chap. xi. 4, which recall the kindred passage in Zech. iv.; in the latter place, however, the olive trees afford nutriment to a *candlestick* in the midst of them, whilst in the Apocalypse the olive trees themselves are, at the same time, candlesticks, *i. e.*, not simply sources of Christian spiritual life, but likewise organs for the diffusion of the same. In the Old Testament passage, the prophetic and high-priestly offices seem to be intended, in their fructification of the kingly office; in the New, we regard the two olive trees as significant of the Christian Church and State. The *vine* of the earth (chap. xiv. 18), characterized as the object of the judgment harvest, doubtless denotes, in accordance with John xv. 1; comp. Ps. lxxx. 14, 15; Ezek. xv. 2, xix. 10, the entire human race in its higher destination; it is here contemplated, however, in that ironical perversion of its destiny of which it has in great part been guilty, bringing forth, it is true, *grapes* in abundance, yet grapes that have but the false semblance of love and joy, being fit only for the wine-press of wrath. On the other hand, the *trees of life*, chap. xxii., constitute an individual sign of the great superiority of the new Paradise to the old. The one possessed a single *tree of life;* the other abounds in *trees of life*, standing on either side of the river; it has thus an avenue of trees or organs for the eternal preservation and invigoration of life, and not only do these refresh the blessed the whole year through, with their twelve manner of *fruits*, but their *leaves* also are for the healing of the nations.

The animal kingdom has contributed more abundantly to apocalyptic symbolism than has the vegetable, and that not merely in simple forms but also in allegorical compounds; not merely to denote bestial and demonic impulses,* but also, in a remarkable degree, to illustrate the highest and holiest heavenly relations.

In general, the four *living shapes* or *beasts* before the throne of God, which we regard as four fundamental forms of the Divine government,† primarily form a contrast to the

* Comp. the four beasts, Dan. vii., and the four bestial shapes, Ezek. i., Rev. iv. In the one place, demonic impulses; in the other, heavenly forms. [See *foot-note*,* p. 14.—E. R. C.]

† See the author's *Leben Jesu*, Vol. I., p. 234.

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beast out of the sea and to the beast out of the earth, *i. e.*, the true radical Antichrist and his prophet, the renegade from the old Christian order of things (chap. xiii.), and to the *dragon*, the ruler and inspiriter of them both (chap. xii. 3), Satan himself.

The *lamb* is the symbol of the suffering, and in suffering triumphant, Christ. This figure is employed throughout the Scriptures, from the paschal lamb (Ex. xii.) down; it receives special prominence at the hands of Isaiah (chap. liii.), and is also a favorite image in the Johannean writings (John i. 29; comp. 1 Pet. i. 19), particularly in the Apocalypse (chaps. v. 6, vi. 16, vii. 10, xii 11, xiv. 4).

The *horse*, in the Apocalypse as in Zechariah (chaps. i. 8, vi. 2, 3), is the symbol of a world-historical movement, or distinct fundamental forms of the course of the world.

The *eagle* (chaps. viii. 13 to xii.) has the significance of the horse, only in a higher degree. It denotes a ghostly or ideal and infinitely swift motion which (2 Sam. i. 23), as a rule, is directed towards light, the sun, heaven (Prov. xxiii. 5, xxx. 19; Is. xl. 31); wonderfully rapid in descent also, as the astonishingly swift catastrophes of judgment (Job xxxix. 30; Matt. xxiv. 28). Hence, the *eagle* is particularly fitted to denote the wonderful Providence of God, as exercised towards His people (Ex. xix. 4; Deut. xxxii. 11); or to symbolize mighty sovereigns (Dan. iv. 33), great military expeditions (Jer. xlviii. 40), great spiritual princes (Ezek. i. 10; Rev. xii. 14).

Highly remarkable and singular figures are the *three frogs* (Rev. xvi. 13). Their element—the swamp—their unanimity in the most perfect monotony, their loud nocturnal clamor and the emulousness with which they strive to outcry each other, are sufficiently characteristic features. Their number, however — three — denotes that they feign to be holy voices of the Spirit. They belong to the sphere of the *dogs*, which last, as Oriental *wild dogs*, are to be distinguished from the *little dogs* (Matt. xv.; Tob. v. 16, [xi. 4.] *Dogs* are a symbol of invincible *vulgarity*, associated though it may be with many gifts; of vulgarity in enjoyment (Prov. xxvi. 11), in possession (Sirach xiv. 2),* in a disregard for holy things (Psalm xxii. 16; Matt. vii. 6), in sensual impurity generally (Rev. xxii. 15). In a more general sense, therefore, they are also a symbol of baseness (2 Kings viii. 13). In connection with the *swine*, the *dog* denotes infinite activity and versatility (Eccl. ix. 4) in what is base and sordid, whilst the *swine* is expressive of a debauched hebetude in the like (2 Pet. ii. 22). The *serpent* bears sway over this domain, however; he is, in truth, serpent and swine in one, combining supreme demonic cunning with supreme bestial brutality; such is the *dragon*, *i. e.*, Satan.

Not images of *evil* itself [in the sense of wickedness or sin –Tr.], but images of the *ill* that is connected with evil, are the figures of the demonico-physical penal judgments; in the first place, the *locusts* that ascend out of the abyss (chap. ix. 3). These are allegorical figures: locusts that touch no green thing, but bite and torment men; illusive figures, like tormenting shapes created by the imagination: like horses, and yet not like horses; with things like crowns as of gold on their heads, and yet neither crowns nor gold; faces, as it were the faces of men, and yet not men's faces; their hair as the hair of women, and yet not women's hair; teeth like lions' teeth, and yet not lions' teeth; breastplates as the similitudes of iron breastplates; the sound of their wings as the sound of war-chariots; tails like scorpions' tails—all demonic phantasmagoria, hypochondria, forms of frenzy, self-tormentings of all kinds, such as make up the morbid dark side of the development of modern intellectual and spiritual life. Such is the appearance of these locusts, like the countless spawn of spiritual waste places—horses in their swiftness and strength; crowned with the phantasmal crowns of invincible phantasmal might; as human as though they looked through men's eyes; as effeminate as though clothed with women's hair; and yet, again, ferocious in strength, provided, as it were, with lions' jaws; mercilessly hard and unconquerable, guarded as with iron breastplates; venomous as though stinging with scorpions' stings; tormenting men five months, *i. e.*, through the measure of the whole course of the veriest temporality ([moon, month] measurer of time†), five times repeated, in accordance with the number of moral freedom—here, freedom in false self-destination.

* [The reference is manifestly incorrect. The one intended by the author cannot be discovered.—Tr.]

† [See Müller's *Science of Language*, Vol. I., p. 16.—Tr.]

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Still more fearful is the aspect of the *tormenting spirits* of the sixth trumpet (chap. ix.); the locusts *tormented* men, but these *slay* the third part of men; the former are to the latter as countless swarms of grasshoppers to a serried host of twice ten thousand times ten thousand (200 millions) horsemen. The riders have breastplates of *fiery red, dark blue*, and *brimstone color* (*brimstone yellow*); the heads of the horses are like lions' heads, and out of their mouths issue fire, smoke, and brimstone, as though they were dragons of hell. Thus, the horses are worse than the riders, who seem only to guide them. The horses kill by the three agencies, *fire, smoke*, and *brimstone*, as by different plagues. Besides this power in their mouths, they have power in their tails; those resemble serpents, having serpents' heads, which harm men.

We must consider that the sixth trumpet has reference to the approaching end of the world. This consideration points to demonic Antichristian corruptions which burst forth from the Euphrates (not from *beyond* the Euphrates, whence a way is prepared for the kings, Rev. xvi. 12)—(from Babylon)—as Babylonish distractions. Mark first the close connection in which they stand, and their release for judgment, under four angels of judgment. Next their number—*two myriad myriads;* a two-fold immensity, to be referred, doubtless, to the antithesis of the two Antichristian beasts. Moreover, it is not the riders, the directors of the horses, who are the real devastators, but the terrible horses themselves, *i. e.*, wild and dreadful movements. Yet the riders are invulnerable; they have on breastplates corresponding in color with the deadly plagues that issue from the mouths of the horses; the flame-color with the fire, the steel-blue with the smoke, the brimstone-color with the brimstone. The men whom they kill, they kill not simply spiritually, but likewise physically;—with the fire of fanaticism; with the smoke of suffocating, negative self-consumings; with the brimstone of a morbid susceptibility for fire and suffocating glow. Thus are slain, snatched away into spiritual and bodily ruin, the *third part of men*, *i. e.*, a great portion of those under mental or spiritual excitement, representatives of the human number of spirit; the rest of mankind are mortally wounded by the bite of their serpent-like tails, yet they do not repent, either of their idolatry, or of their lawlessness (murder, *etc.*). The judgment is imminent.

If *heads* may be regarded only as symbolizing the real principles of definite tendencies, or as the intelligent originators of them (Gen. iii. 15; Ps. lxviii. 21), the seven heads of the dragon denote seven ground-forms of mischievous demonic principles; the perfect number, seven, being significant of the pretended holiness and Divine origin of these principles. The seven heads of Antichrist represent these principles in their historical development, showing how they finally have borrowed the most perfect semblance of Christianity whilst existing in the element of hatred towards Christ; ay, how they can appear like seven holy mountains of world-historical firmness and order (Rev. xvii.). As the dragon appears as a monster, and moreover as a liar and braggart, having ten horns upon his seven heads—the emphatic expression of the entire course of the world—so, too, does Antichrist wear the semblance of a monster, and that in a peculiar degree (Rev. xiii.). For the *horn* is, in general, the symbol of power, particularly historical, royal power (Rev. xvii. 12). Still more monstrous, however, than the monster of Antichristianity, is the beast that comes up out of the earth; it has two horns [like a lamb], but it speaks as a dragon, *i. e.*, not simply as Antichrist, but as the devil himself.

The fact that the *eyes* of the beasts ([living beings—E. R. C.] Rev. iv.) denote the consciousness of the spirit, His illimitable vision, requires no explanation. The *feet*, as figuring position (chap. x. 2), and the *hands*, especially the right hand, as figuring action, are also easily intelligible symbols.

The mention of these physical organs leads us to the contemplation of organic sufferings. Complete organic suffering constitutes the *corpse* (chap. xi. 9), the symbol of complete deadness and annihilation, accompanied by a certain continuance of the dead or slain form. But the *corpse*, on Biblical ground, is like tinder which has been extinguished but which a spark may re-ignite; it may revive again. And thus it is with the Kingdom of God, when all seems lost.

Evil also may receive a *deadly wound*, however, which for the time may be *healed* (Rev.

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xiii. 3). Judgment that has taken up its dwelling within is more fell in its operation; this is symbolized by the *sore* (Rev. xvi. 2, 11); it is that self-dissolution of life that begins with perfect hardening. But, in face of this death-power, we behold the wondrous life-power of the Kingdom of God, indicated by the *woman in travail* (chap. xii. 2). This last figure leads us to that department of symbolism which is connected with human life.

f. Human Relations.

In accordance both with the Apocalypse (chap. i. 13) and the Book of Daniel (chap. vii.), the human form, in its ideality, is specifically the form of Christ. As the Head of humanity, He is the essential and apparent Image of God; the Son.* He, therefore, not only embraces humanity and reveals Divinity (chap. x. 1), but also rules over and through the Cosmos (chap. i. 17, 18). Therefore, His eyes are like a flame of fire, and His voice like the voice of great waters (great hosts of peoples).

She who gave birth to Him is the *woman* clothed with the sun, whose footstool is the moon, and who is adorned with a crown of twelve stars. The Kingdom of God, or the ideal Theocracy,† bare Him in the radiant garment of the sun, *i. e.*, the revelation of God; His Kingdom is elevated above the moon, *i. e.*, above the changes of time; it is adorned with the crown of twelve stars, the complete number of all the great bearers of Divine revelation, whilst the Church has seven stars (angels or ideal genii of individual churches or congregations) and the seven individual churches or congregations themselves do but reflect the glory of the Kingdom faintly, as seven candlesticks. The great spiritual adornment of the woman, however, reposes also upon a cosmical foundation: The sun, with its group of stars, constitutes the Christological Cosmos in the *narrower* sense.

The *travail* of the woman is doubtless indicative of the birth-pangs of the Messianic time. The Spirit in the Kingdom of God apprehends that Satan is desirous to devour the child, *i. e.*, He is the author of prophecy concerning the suffering Messiah (continuing it even into the New Testament: Simeon, John the Baptist, Mary of Bethany in the act of anointing Christ). He *desired to devour* Him; this is the Death of Christ, changed into the Resurrection. The *child was caught up into Heaven*—the Ascension of Christ. Besides the immediate application of this fact, however, the self-same thing is continually going on in the history of mankind. Satan is continually desiring to devour every new birth of the Church. But the true Christendom, as the Church Triumphant, is ever being caught up into Heaven, whilst Satan is continually being more and more cast out of the Heaven of the spirit and the spirit-realm into the external world.

The *wilderness*, whither the woman flees, is not difficult of comprehension: it is the region of asceticism.‡ She is borne thither upon the *wings of the great eagle*. A super-terrestrial spirit of renunciation in heroic spirits — existing in a free form, even in the life of John—is the saving power that bears the New Testament Theocracy, the true Church, into the wilderness.

The *water-flood*, with which the serpent seeks to carry away the woman, is, in accordance

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* [As the Head of humanity, He is THE MAN—"The last Adam," 1 Cor. xv. 45; as the promised *Seed*, Gen. iii. 15 (including the idea of Headship), He is the SON OF MAN.—E. R. C.]

† [By "the ideal Theocracy" Lange intended, beyond doubt, to indicate *the ideal* or *true Church*, continuing one and the same through all dispensations. (See *Comm. on Matthew*, p. 73, Am. Ed.) He could not have contemplated the Christian Church *as such*, since that was introduced by Him—in no sense "bare Him;" and that he did not intend to indicate the Jewish Church *as such*, is made manifest by the subsequent reference to "the seven churches." Thus the Church is described by the preceding phrase as "the Kingdom of God." If this description be correct, "the Kingdom" had really come when Daniel *prophesied* concerning its *coming*,—when the Baptist heralded it as "at hand,"—when our Lord taught His disciples to pray "Thy Kingdom come." For further remarks on the Kingdom of God, or the Basileia, the reader is referred to the Excursus on that subject under ch. i. 9.—E. R. C.]

‡ [Auberlen supports, by strong arguments, the opinion that *the wilderness* is symbolical of *the heathen lands* in which the Church took refuge when she was driven from Palestine. Elliott (*Horæ Apocalypticæ*, 5th Ed., Vol. III., p. 45) contends, in accordance with the author, that by *the flight* is symbolised, not a change of *place*, but a change of *state*. He differs from Lange, however, as to his explanation of that state, viewing it as implying "the *faithful* Church's loss of its previous character of *Catholicity* or *universality*, its *invisibility* in respect of *true Christian public worship, and destitution of all ordinary means of spiritual sustenance*."—E. R. C.]

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with the idea of water-floods, a migration of a nation or nations (see Ps. xciii.). But the *earth*, that swallows up the flood, is the old order of things, conceived of not simply as secular authority, but likewise as legal and external Churchly authority. The forms of State and Church in the Middle Ages became victors over the flood of peoples in migration. Though it be true that the nations were partially influenced in their wanderings by a higher longing, it is nevertheless a fact that the first moving power of an Attila, for instance, was a demonically savage impulse; and, in every instance, the nations dashed themselves at first against the Church with a shock as of mighty waves.

It is an exceedingly note-worthy circumstance that the one *Woman* of whom we read in chap. xii. has, in the end of the days (chap. xvii., xviii., xix.), divided into the antithesis of the *Harlot* and the *Bride*.* See above.

The *two olive-trees* of the interim are likewise introduced in the form of two personages endowed with miraculous power [the two *Witnesses*, ch. xi. 8–13]. They are able to shut Heaven, to inflict external and internal judgments upon men. In *the killing* of them, however, we behold the Antichristian destruction of Church and State. In their *dead bodies* we have a certain continuance of their exanimate forms. In their *resurrection*, at the expiration of three days and a half, *i. e.*, after the lapse of the resurrection period of three days—in the most hopeless hour, therefore—as also in their *ascension*, we see the exaltation of Church and State into the condition of the unitous form of the Kingdom. Here we behold the coming forth of the *Bride*. As the matured, free and unique heavenly Church upon earth, she stands opposed to Antichristianity.

Over against the olive-trees stand the *seven kings* and the *ten kings*, as Antichristian powers.

The starting-point for the explanation of these kings is formed by the fact that a precursory judgment, executed by the angel of the seventh vial of wrath, has divided the one great city of destruction into three parts (chap. xvi. 19). The first part is constituted by Babylon in the narrower sense of the term; she is connected with the seven kings, or the seven holy, or rather mock-holy, forms of the Antichristian world-power. The second part is formed by the Beast in the narrower sense of the term, represented by the ten kings of the democratic world-power. The third part is formed by the final rising of Gog and Magog, under the conduct of Satan himself (chap. xx.). The Babylonian Harlot is judged by the ten kings. The Beast, with the ten kings, is judged by the Parousia of Christ. The last anarchical rising is judged by fire that comes down from God out of heaven,—the fiery metamorphosis of the end of the world.

The *Woman* who at first fled from the dragon into the wilderness of a holy asceticism, seems to be again found in the wilderness, chap. xvii. But her asceticism is now holy in appearance only. The *Woman* has become a *Harlot*, and has seated herself upon the organ of Satan, the *scarlet*, *i. e.*, blood-colored, *Beast;* the Antichristianity of the last time. The beast is full of *names of blasphemy*, *i. e.*, central principles of impiety; its *seven* apparently spiritual *heads* or governments are in contradiction to the *ten horns* of worldly power. The woman, in her false pomp, also sits on *seven mountains*, *i. e.*, consecrated powers of order (see above, *Mountain*); and these are seven kings. It is, in the first place, declared concerning their unified personality, *i. e.*, the Beast itself: *It was, and is not, and shall ascend out of the abyss, and go into perdition.* This fact excites the wonder of the Christian world here, chap. xvii., and also according to chap. xiii. 8, where it is said: *The deadly wound of the Beast was healed.* The passages are unmistakably descriptive of Antichristianity in its continuance throughout the history of the world; in its heathen character it *was*, and received a deadly wound from Christianity; it arose again, however, an apparently Christian Antichristianity, and, in this character, as the perfection of wickedness, it is destined to go into perdition. Accordingly, by the *seven kings*, we are to understand, agreeably to the features presented in Dan. vii., seven world-powers, or phases of this gradually developing

* The author communicated the idea of this division of the one form of the Woman into two opposite forms to the late Dr. Auberlen, in a letter written, if we mistake not, subsequent to the issue of the first edition of his work on *Daniel and the Revelation*.

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Antichristianity. We cannot assume that the Apocalyptist essentially differs from Daniel. It was necessary, however, for him to go beyond Daniel, in view, among other things, of the fact that Antichristianity would re-appear within Christianity; hence he substituted a round, spiritual *seven*—taking for his point of departure the last kingly power—for the heathen, worldly *four* of Daniel. As a fifth power, which to the Israelites had become a world-power, he might regard the Antichristianity of the Herodians, or the Jewish Hierarchy itself in its diffusion over the world; as the sixth, the Roman empire of his own time as distinguished from ancient Rome. The other, it is declared, is not yet come; that is, the apparently Christian, Antichristian world-power. Upon this point the prophecy is brief, in perfect accordance with the laws of prophecy in contra-distinction to historic prediction.

The passage, chap. xvii. 11, has been combined with the declaration concerning the deadly wound of the Beast, chap. xiii. 3, for the purpose of presenting an absurd fable of heathen or Jewish popular life as the main motive of the great prophecy of a Christian Apostle.* The supporters of this view have failed to consider the serious injury which the adoption of such a popular error must necessarily inflict upon the entire Book. They are regardless of the distinction that exists between popular rumor and the opinion of morally cultured minds; between the generality of such minds and enlightened prophets of the Lord. Neither have they considered how impossible it is that the world-monarchies of Daniel, which invariably denote entire groups of kings, should here be converted into the names of single kings, of whom some are even highly insignificant. The confusion which such a proceeding would introduce into the Apocalyptic times is manifest.

It is deserting symbolical exegesis for literal interpretation to declare that the kings are real kings, instead of concrete world-powers; or to seek to define the numbers *seven* and *ten* in accordance with chronologic historical dates. Neither can *Babylon* be significant of Rome in a literal sense, though Rome be the symbolical centre of Babylon; and, notwithstanding the unmistakable allusion to Rome contained in the seven mountains (chap. xvii.), we must not be unmindful of the symbolic import attaching to the septenary, as well as to the figure of a mountain. When Christ is declared to be the Prince of the kings of the earth (chap. i.), the expression is manifestly a symbolically concrete term for the absolute-dynamical and dynamic-absolute dominion of the glorified Christ over all the world-powers of the earth. It is expressive of the dynamical principle of the personality, word, and Spirit of Christ, which principle overrules all materiality and all quantity. So, as the *Crown of life*, Christ Himself surpasses all the princely crowns or diadems of worldly dominion, and of spiritual victory in Heaven and on earth (Rev. ii. 10, *etc.*). It is also requisite that we should regard *city* as a symbolical term for a centre of human fellowship, whether the city of destruction (chap. xvi. 19) or the City of God (chap. xxi. 10) be intended. No less symbolical is the *temple*, chap. xi. 1. The exegetical assumption of modern critics that the last passage proves the Temple at Jerusalem to have been still standing at the time when the Apocalypse was written, affords another sign of the deep fall of these critics into a false literalism. The sharp distinction made by the Apocalyptist between the *temple* and the *outer court*, which last is not measured, but is given to the Gentiles that they may tread it under foot, is manifestly expressive of the distinction between the internal and the external Church, between the true, living congregation of God and a Christendom that is Christian in name only, being in essence truly heathen. It is an antithesis similar to that formed by the Kingdom of priests of the real spiritual life (chap. i. 6), and the merchants of the earth, who have been the intimate business friends of the false queen, just as the kings of the earth have been the associates of her revelry and debauchery. Again, in the *merchants* and *kings* we have, manifestly, two symbolic groups. One of these groups denotes all who have served and benefited the queen from self-interest; some of them being represented as egoists,

* See Düsterdieck, p. 439. Victorin, Corrodi, Eichhorn, Ewald, Lücke, De Wette, Bleek, Baur, Volkmar, and others, p. 440; Düsterdieck opposes this idea. Weiss does the same in his treatise in *Studien und Kritiken*, 1869, No. 1.

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who drift upon the ocean of popular life. The other group is indicative of all who have occupied a relation of mutual support to the false world-power, the enslaver of humanity, the Woman,—lending her the worldly arm of despotism, with a view to being made strong by her through her enslaving of men's consciences.*

And now, in the midst of all these symbols, and in this out and out symbolical Book, what shall we say to those who ascribe a perfectly literal meaning to the term *Jews* † (chap. ii. 9, iii. 9), and who, upon this term, erect an entire house of cards, made up of false critical hypotheses concerning the New Testament? Very strong faith is requisite for the assumption that such critics are thoroughly in earnest in thus literalizing, particularly as the Apocalyptist himself characterizes those people who claim that they are the true Jews, as a synagogue of Satan. One would suppose that, previous to the Apocalypse, there never had existed a spiritual conception of Judaism (see Rom. ii. 29; Gal. iii. 29). No less worthy of rejection is the Judaizing, chiliastic interpretation of the passage descriptive of the *sealing* (chap. vii.) as referring to the national, external Israel. The Christians in the seven churches, which were in a great measure made up of Gentile Christians, must, we think, have better understood how to read a Christian symbolic Scripture than readers of this tendency, who hold that the congregation of believers who (as they suppose) are sealed towards the end of the world, are to be regarded as consisting purely of Jewish Christians. The above view would, moreover, necessitate the inference that precisely 12,000 should be sealed out of every tribe. Since the number twelve is the spiritual number of completeness, denoting the round fullness of the principial charisms of the life of Christ or the Kingdom of God, by the twelve thousand of each of the twelve tribes, the whole plenitude of charismatic forces in the development of the Kingdom of God is denoted; in the form of elect and tried souls, for such only are sealed. Since, however, this sealing has reference to the entire course of the seventh seal, *i. e.*, of the seven trumpets, the interpretation which refers it to a Jewish church subsisting at the end of the world, is utterly incorrect. These hundred forty and four thousand would, moreover, in the true evening of the world, seem to have emerged from their probationary state on the earth (chap. vii.) and to have attained to the triumphal state in Heaven (chap. xiv.). This time they appear as "*virgins*," *i. e.*, according to Rothe, celibates. Mark well, however, that, in adopting this interpretation, we have to conceive of them as 144,000 celibate Jewish Christians, assuming, moreover, that, on account of their celibacy, they have attained a more elevated position in Heaven. It is thus that the Apocalypse is handled, whilst, in simple accordance with Biblical style, the sealed Israel denotes the sealed New Testament people of God, consisting of Jewish and Gentile Christians; and the idea of "virgins" is sufficiently explained by moral predicates, especially the genuinely Johannean predicate of purity and truth (chap. xiv. 5). Neither is it to be supposed that the plenary number of the elect in the Church Triumphant in Heaven and of the elect on earth in the Church Militant, necessarily denotes the same individuals. The entire people of God is denoted by the symbolical name Israel. And though the *heathen* [nations], chap. xxii. 2, and elsewhere, form an antithesis to these Jews, that

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* F. Baader: The despot and the hierarch play into each other's hands.

† [The remarks of the author proceed upon the assumption that the terms *Jews* and *Israel* can be "literally" (normally) applied only to the *natural* seed of Abraham. This was the old Jewish idea; an opinion repugnant to one of the first principles of the Abrahamic Covenant, which recognized *proselytes* as forming as integral a portion of Israel as the natural seed, Gen. xvii. 12, 13;—condemned by the Baptist in the declaration, "God is able of these stones to raise up children unto Abraham," Matt. iii. 9; Luke iii. 8;—and denied and disproved by the Apostle Paul in his Epistle to the Romans; conf. ii. 28, 29, iv. 10–17, ix. 25, 26, xi. 17–24. After the *breaking off* of the natural seed, and the *engrafting* of the new stock, there was, of necessity, a two-fold use of the terms. Sometimes, and in the most proper sense, they were applied to the covenanted seed (consisting of both the natural seed and proselytes—the Christian Church) who enjoyed the Divine favor, as in Rom. ii. 29; Gal. vi. 16; and sometimes to the community (consisting principally of the natural seed—the Jewish nation), which, as a community, had been "broken off," although it continued to hold covenant relations and is to be grafted in again. The former of these uses was not of course forbidden by the fact that the adopted seed were for the most part uncircumcised, since it is within the power of the institutor of a covenant to change the seal thereof, as has been done in the present case. No confusion can possibly arise from this double use of the terms, since the context always determines the special sense. Both these applications of the terms are *literal*, or more correctly speaking, *normal*; neither is, in any proper sense, figurative. The error of those contemplated by Lange consists, not in their contending for a literal application of the term, but in their ignoring the first and most important of its literal meanings.—E. R. C.]

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term also is a symbolical expression for the, as yet, unredeemed, considered particularly as masses of peoples. Hence, therefore, it does not follow that the heathen [nations] and races [kindreds] and peoples and tongues, chap. vii. 9, with which the sanctification of the principle of nationality in the Kingdom of God is explicitly declared, form a subordinate complement to the 144,000 elect of Israel; this is the less tenable, since the so-called Gentile Christians are already in Heaven (chap. vii. 9), whilst the so-called Jewish Christians are still being sealed on earth; in antithesis to the 144,000 virgins standing upon the heavenly Mount Zion, whilst the heathen [nations] are still exposed to temptation on the earth (chap. xiv. 8). Further particulars we reserve for our EXEG. AND CRIT. NOTES *in loc.* Compare Düsterdieck, p. 274 sqq.

It would lead us too far if we should attempt to examine in detail all the human relations touched upon in the Apocalypse, in respect of their symbolical import, and we should also be obliged to repeat many of our explanations further on in this Commentary. Nevertheless, we present the following considerations under the following caption.

g. Human Ordinances, Affairs, and Relations.

The Lord's day [Rev. i. 10]. Sunday as the resurrection-day in the literal sense, and also at the same time as symbolical—the feast-day of the soul.

The trumpet [ch. i. 10]. The signal for the beginning of a new and holy Divine period; of a new Divine work; a new Divine war, judgment, and victory.

The book [*i. e.*, the *volume* or *roll*, ch. i. 11]. Divine decrees in a mysterious envelope.

The book of life [ch. xx. 12, 15]. The sum of those whose salvation is assured, being fixed by sealing, and founded upon election, calling, justification, and conservation amid trial and temptation.

The little book [ch. x. 8, 9, 10]. Prophecy relative especially to the end of the world. It is sweet in the mouth, the most delightful mystery, but agonizing in the belly, with its revelation of horrible depths of perdition and judgment.

The seven churches [ch. i. 11, *etc.*]. Types of the seven ground-forms in which the Church of Christ presents itself in secular and ecclesiastical history. [But, at the same time, literal churches. The view of the author seems first to have been advocated by Vitringa and Sir Isaac Newton.—E. R. C.]

The candlestick [ch. i. 12]. The Church as a light-bearer; like the star, a fountain of light issuing from the Lord, as the Primal Source.

The garment [ch. i. 13]. The festal high-priestly robe in a spiritual sense.

The altar [ch. vi. 9, viii. 3]. The symbol of all believing renunciation and devotion; not, however, in the coldness of indifference, but in the holy glow of a life of prayer.

Nicolaitans [ch. ii. 6, 15] *and Balaamites* [ver. 14]. The former are a type of all such antinomianism as is inwrapped in spiritual rational forms. *Jezebel* [ch. ii. 20] denotes the visionary, fanatic forms of antinomianism, whilst the Balaamites are indicative of sensually egoistic forms of the same.

Paradise. The new [ch. ii. 7]. The new world, as a world of new, imperishable fullness of life, reposing upon the consummation of the congregation of human spirits under the influence of the Divine Spirit.

Tree of life [ch. ii. 7, xxii. 2, 14]. Trees of life, of which not only the fruits, but also the leaves are productive of health. The full healing power of nature, freed from all restraint and conjoined with the healing power of Christ and Christian spiritual life; present in distinct organs and forms.

Synagogue of Satan [ch. ii. 9, iii. 9]. A perversion of the elements of revelation to the service of darkness; a perversion based upon theories, and propagandist in character.

The second death [ch. ii. 11, xx. 14]. An unending consciousness of death, that has become an unending form of life. A dying and an inability to die.

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The hidden manna [ch. ii. 17]. See John vi. 32; the nourishment of the personal life, through the most intimate and personal vital communion with Christ.

The white stone [ch. ii. 17]. The eschatological justification in the judgment (Matt. xxv.), as a defence against every accusation and a removal of every stain. Christ's confession of His confessor, before His Heavenly Father.

The secret name [ch. ii. 17]. The mystery of a perfected, individually modified personal essence and self-consciousness.

The commission of fornication and the eating of things sacrificed to idols [ch. ii. 14, 20]. Lapse into worldly opinions, customs, society.—*Adulterers* [ver. 22]. Those laden with the guilt of apostasy. Spiritual renegades on the down-hill road to apostasy.

Cast into a bed [ch. ii. 22]. Sarcastic form of judgment. The vortex of antinomistical essence and perdition, changing from the semblance of Divine bliss to demonic torment.

The depths of Satan [ch. ii. 24]. An ironical designation of the mighty lies, or the apparent depths of knowledge reposing in the principles of Satanic denial.

The rod of iron (Ps. ii.) [ch. ii. 27, xii. 5]. The sceptre of Christ's rule as a sceptre of judgment;—of such judgments as mediately proceed from His work. "I am come to kindle a fire."

Defiled garments; White garments [ch. iii. 4, 5]. Antithesis of a spiritual appearance defiled by carnality (avarice, ambition, sensuality), and such a development of the spiritual mind as has ripened into the adornment of blamelessness before the world and before God.

The open door [ch. iii. 8]. Free spiritual ingress into the world in order to its conversion: a freedom of access mediated by the removal of traditional hindrances, and a Divinely effected susceptibility of souls for the testimony of Christ.

The key of David [ch. iii. 7]. The Potentate over the true communion of the Kingdom of God, having the power of reception and exclusion; in accordance with the typical import of David, as the royal vicar of God in the old Theocracy.

The pillar in the temple of God [ch. iii. 12]. A man in Christ, whose importance is due to the fact that Christ has constituted him an ornament to His house, rather than that He has rested upon him a particle of the Temple's weight.

Behold, I come quickly [ch. iii. 11]. This *quickly* or *soon* is ever being more wearisomely protracted, in the judgment of modern exegetes; but it is in reality ever growing *sooner*, in accordance with the eschatological expectation of a faith that can distinguish between a religious and a chronological date.

The crown [ch. ii. 10, iii. 11]. The glory of victory, liberty, dominion. *The Amen* [ch. iii. 14]. The personal centre and ultimate goal of all the promises of God and all the true religious hopes of humanity.

Cold, hot [Lange, *warm*], *lukewarm* [ch. iii. 15, 16]. Indifferent; living; inwardly inclined to indifference, by a constant wavering betwixt God and the world.

The supper [ch. iii. 20]. The festive solemnization of personal vital communion with Christ and the brethren; as a feast at even, commemorative of the termination of earthly woe, and of an arrival at the eve of heavenly felicity.

The seven seals [ch. v. 1]. The seven dark enigmas of worldly history, unsolvable for the natural human mind; rendered yet more terrible by the number six contained in them, which, to the worldly mind, gives them the appearance of endless woe;* but endued with holiness and healing might by their union in the number seven.

The four riders [ch. vi. 2–8]. Christ as a rider, *i. e.*, as Lord over the world-historical movement corresponsive with Him; the three following riders being His esquires, *i. e.*, absolutely and entirely subservient to the work of Christ.

Golden vials [ch. v. 8]. In form, holy, beauteous measures; made of the gold of purity, faithfulness, and vital freshness.

* [This remark tends to the destruction of all confidence in the symbolical significance of numbers. If it be valid here, it is valid wherever *seven* occurs, since every seven contains six. On this platform every superior number contains all the symbolic significance of all the numbers inferior to it, which is to reduce the whole matter to an absurdity. These remarks, of course, do not extend to the *expressed* integers of composite numbers, as 6+1=7.—E. R. C.]

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The new song [ch. v. 9, xiv. 3]. As the theocratic wonder, in word and deed, is the specifically *new thing* under the sun, and as consequently the redemption in Christ, as the New Testament, is the *principial* new world, so the new song is the celebration of the new world, as the anticipatory celebration of its perfected appearing.

The bow [ch. vi. 2]. Attribute of the first Rider. An agency effectual at a distance; sure, decisive, victorious operation.

The great sword [ch. vi. 4]. Attribute of War.

The balances and measures [ch. vi. 5, 6]. Attributes of Poverty and Death.

Appearance of the kingdom of the dead, or the group of the powers of death [ch. vi. 8]. Attribute of Death.

The souls under the altar [ch. vi. 9]. All martyrdom a sacrificial suffering for the sake of Christ, and an actual prayer for the coming of perfect retribution.

The seal of God [ch. vii. 2]. Positive confirmation and conservation of faithful souls amid the sorrows and temptations of the world; a fact and a consciousness in a unitous heroism.

Dan? The omission of Dan in the enumeration of the Twelve Tribes [ch. vii.]. This is a mysterious circumstance; one, however, which assuredly is not to be explained by placing the Danites in the category of outcasts. It is based rather upon a conventional Israelitish symbolism, being supported by the fact that a great portion of the Tribe of Dan emigrated at an early period. The number twelve, in which no Tribe is missed, shows that deficits in the Kingdom of God are speedily remedied, as was the case when Judas dropped out of the company of Apostles (see Acts i.).

The living fountains of waters (chap. vii. 17). See Ps. xxiii.; here, in the sense of final and perfect thirst-quenching.

The golden censer and the incense [ch. viii. 34]. Spirit and life of prayer.

Wormwood [ch. viii. 11]. Here, the image of a fatal water-miasma. Spiritual water miasms are moral corruptions, infecting reformatory efforts of, and for, the popular life.

The three woes [ch. ix. 12]. Why not seven? They appear as three specifically demonic and Antichristian sufferings, for the trial of the inhabiters of the earth. They are marked by the fifth, sixth, and seventh trumpets (chap. viii. 13).

The key of the pit of the abyss [ch. ix. 1]. The abyss is here hell itself; the pit of the abyss, the channel of such Satanic operations as earth is the subject of* (Matt. xiii. these operations are presented under the figure of *tares*—evil principles); the fact that the pit was shut is indicative of the preponderance of the holy counter-operations and institutions of the Kingdom of God; the *key* to the pit denotes the opening of the channel by means of liberty in the abstract, falsely understood,—the administrator of this liberty being an angel of judgment; the ascending smoke is significant of demonic operations which darken the sun of life, the heavenly world, and spread abroad an unheard-of amount of psychical sufferings, hypochondrias, mental and spiritual maladies, despair, and the like.

Worship of devils and idolatry (ch. ix. 20). In a general sense, the cowardly and hypocritical recognition of the power of evil, the homage offered to the geniuses of wickedness—a homage which, from time to time, makes its appearance, whilst it ever assumes mightier proportions—is a worship of the devil, in the broader sense of the term; it very readily unites with the grossest forms of idolatry,—especially figurative idolatry.

The measuring reed [ch. xi. 1]. Temple, altar, and worshippers are measured. The measuring reed of the spiritual life defines the true temple of worship, the true altar of renunciation, the congregation of true offerers of prayer. *The outer court, the heathen* [*Gentiles*]*:* the outside of the Church, false Christians. *The golden reed* (ch. xxi. 15), the Divine consciousness and heavenly precision in respect to the City of God.

Sackcloth as the garb of the two witnesses [ch. xi. 3]. Penitential robes. Gloomily austere phases of Christianity, in the forms of State and Church.

Power of the two witnesses. For instance, in pronouncing sentence of excommunication and outlawry; in declaring war and proclaiming peace.

* [Remarks on this and many other topics presented in the Introduction are reserved for the Commentary.—E. R. C.]

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The great city called Sodom and Egypt [ch. xi. 8]. On the one hand, sensuality carried to a pitch directly contrary to nature; on the other, worship of the dead, asceticism and sorcery; carnality and demonicalness—the one aiding the other, and both forming the sign of the city of destruction.

The wrath of the heathen [nations], *and, in contrast, the wrath of God* [ch. xi. 18]. The two exercise a reciprocal action. Extreme excitement in the supposed autonomy of the heathenized nations, and extreme tension in the autonomy of God—the two in reciprocal agitation.

Worship of the dragon [ch. xiii. 4]. Similar to the worship of the devil. Cowardly homage offered to the illusive power and glory of Evil.

The tabernacle of God [ch. xiii. 6]. The communion of true believers. The Church in her inwardness and simplicity. See Acts xv. 15, 16; Amos ix. 11, 12.

Victory of the beast over the olive-trees [ch. xi. 7]. The apparent victory of Evil, gradually issuing in the victory of Good. And that above all, in the history of the crucifixion of Christ. The history of the crucifixion is the history of the cross. *The eschatological fundamental law,* chap. xiii. 10: If the Church take upon herself to wield the arms of the State, she must expect to have those arms turned against herself.

The image of the beast [ch. xiii. 14, 15]. The worship paid to the images of the Roman emperors may serve as an analogue for the worship of the ideals current in the world; for the glorifications and feasts in honor of Antichrist and Antichristianity. *The mark of the beast in the forehead and hand,* as the Antichristian mark of citizenship (vers. 16, 17). The heathen custom of branding slaves may furnish the analogous idea; the true mark of the beast, however, is doubtless a spiritual signature; the mark on the *brow* denoting perfect shamelessness, and that on the *hand* perfect wrong-doing.

666. *Six times and sixty times and six hundred times* [ch. xiii. 18]. Constant recurrence of the number six; hence the number of aimless work, of infinitely vain exertion and lost toil, which things are to reach their climax in the Man of Sin.

144,000 [ch. vii. 4, xiv. 1]. Twelve times twelve, or the number of the elect in all spiritual tribes or churches, multiplied by 1000 as the number of the æon of the whole Christian time-reckoning.

The voice [ch. xiv. 2]. The loud expression of a heavenly certitude. *The art of singing the new song,* ver. 4: the clear expression of heavenly bliss, an inimitable Divine art.

The virgins [ch. xiv. 4, 5]. It is evident from the context that they are chiefly characterized by integrity, purity, and truth.

The everlasting Gospel [ch. xiv. 6]. The Gospel in its first form extends from the first Parousia to the second; the everlasting Gospel extends from the second Parousia into endless æons. It is the Gospel of the final redemption through the final judgment.

The consummation of Babylon, the fall of Babylon [ch. xviii. *etc.*]. A royal law of the moral world. See Is. xiv. Jerusalem itself passed through a period of apparent bloom just prior to its destruction. The reign of Agrippa II.; the synagogues scattered everywhere; the proselytes and proselyte colonies; an apparently flourishing culture, and a national pride morbid in its excess.

The wine of wrath of fornication [ch. xviii. 3]. The wine of wrath, the judgment of God in the midst of the intoxication of fanaticism; the wine of the wrath of fornication, drunken exhilaration in the intoxication of apostasy.

The cup of His indignation [ch. xiv. 10, 11]. Lofty irony! Here expressive not so much of the Divine measure as of the visibility of this judicial dispensation.

The sickle [ch. xiv.] The instrument of judgment. The catastrophe which suddenly cuts short the old course of things.

The harvest [ch. xiv. 15]. The fully matured judgment. [The harvest is properly the ripened crop—the peoples matured for judgment.—E. R. C.].

The wine-press [ch. xiv. 19, 20]. The crushing disaster accompanying the judgment and pressing from all crimes all their consequences; the process being at first attended, for the most part, with healing results (Is. lxiii. 3), but at the end being principally damning in its character.

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The bridles of the horses [ch. xiv. 20]. If the blood of the slain reaches to the bridles of the horses, it brings the horses, the organs of motion in the history of the world, to a standstill; the *course of time* is arrested. The space filled by the judgment is designated by the 1600 furlongs or stadia—that measurement being the length of Palestine, which symbolizes the whole world.

The song of Moses, and the song of the Lamb (ch. xv. 3). In the light of the New Testament, the Old Testament becomes new, and the Law becomes another form of the Gospel.

The temple of the tabernacle of the testimony (ch. xv. 5). The inner and lofty primal region of the glory of God, and of His legislation.

The seven golden vials [ch. xv. 7]. As wrath is the lofty synthesis of righteousness and love, so the judgments of wrath are highly consecrate in respect of their sacred measures and their awful contents.

The Euphrates. The boundary line between the civilized and the barbarous world of antiquity; on this side, Babylon (ch. ix. 14), on that side, the kings of the barbarian world (ch. xvi. 12). *Armageddon* (Zech. xii. 11, xiv. 4; Joel iii. 2, 12). Is there a reference to 2 Kings xxiii. 29, or Judges v. 19? See EXEG. NOTES. At all events, it is the place of the incipient judgment upon Antichristianity.

The golden cup in the hand of the woman [ch. xvii. 4]. Seduction in the guise of conversion to the truly holy. *The mother of harlots and abominations.* Not merely a harlot, but also a procuress in a spiritual sense.

The drunken woman [ch. xvii. 6]. The complete intoxication of consummate fanaticism.

The seven mountains and the seven kings [ch. xvii. 9, 10]. Seven forms of worldly civilization and worldly powers represented by the City of the Seven Hills.

The beast itself as the eighth king [ch. xvii. 11]. The beast, which is said to be *of the seven* kings, becomes itself the eighth king, through its intervals of existence. The heathen Antichristian world-power revives again in a Christian world-power.

The going forth out of Babylon [ch. xviii]. As the Christians went forth from Jerusalem when her judgment began. For the judgment is half immanent, — the intoxication of wrath.

The triumphal song and the lamentation [ch. xix. 1–7, xviii. 17–19]. The judgment in respect to its two sides; their reflection in the Kingdom of light and the kingdom of darkness.

The sea-farers [ch. xviii. 17]. See above.

The merchants [ch. xviii. 11]. See above.

The millstone [ch. xviii. 21]. It is cast into the sea of the life of the nations, and now begins a storm that comes as a judgment upon the beast. The *smoke* (ver. 18), the dark and gloomy phenomena of judgment.

Amen; Hallelujah [ch. xix. 4]. Both real. God's prophecy, word and work sealed, and the eternal praise of God grounded thereon.

The Marriage of the Lamb [ch. xix. 7]. *Those called to the Marriage* [ver. 9]. See Matt. xxv. 1 sqq.

The Woman, the Bride [ch. xix. 7]. The perfected Church.

Her adornment [ver. 8]. The glorious appearance of her inner life.

The testimony of Jesus. Ch. xix. 10; Matt. x. 32; Luke xii. 8; Matt. xxv.

The name of Christ, His secret (ch. xix. 16; comp. ch. ii. 17; Matt. xi. 27).

The vesture of the Prince of victory (ch. xix. 13). His *blood* is, in the first place, the color of His personal, priestly righteousness.

The sword and the rod (ch. xix. 15). Justice and government.

The fowls (ch. xix. 17). Where the carrion is, *etc.*

The thousand years [ch. xx. 2–7]. See above.

The first resurrection (ch. xx. 4–6). The vernal bloom of the new spiritual humanity in its elect ones; the foretoken of the general resurrection. *Excommunication and reception of the Gentiles* [ch. xxi. 26, 27]. A complete antithesis of dynamical operations of repulsion and attraction. [See Add. NOTE on the FIRST RESURRECTION in the Comment on ch. xx., pp. 352 sqq.—E. R. C.]

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h. Terrestri-cosmical.

The antithesis of Heaven and earth appears throughout this Book in all its significance—a significance intimated as far back as Gen. i. 1; the region of the perfection of *heavenly being* extending over the region of *becoming*. Hence, throughout the Apocalypse, the heavenly triumphal feasts precede the conflicts of earth. When finally, however, the true Heaven in Heaven, the City of God, descends upon the earth, it is a sign that earth itself has been perfected into a centre of Heaven,—a centre of Christ's presence, of God's glory, of the perfected Church (ch. xx., xxi.).

Connected with the earth and its cosmical position are the notations of time. *The half-hour*, the smallest measure of time [in the Apocalypse],—a pause replete with expectation; a moment of extremest tension. *The hour*, a great and unique period of decision (Luke xxii. 53); see the *last hour*, 1 John ii. 18. *The day*, symbol of day's work in its movement towards the end of the world, that great evening when labor is done. The 1260 *days*, the great period of the Church as a regulated course of things, arranged in days' works which are preparatory to the end of the world. *Three days and a half*, the fractional week; the overpast time of resurrection and hope; the time of extreme despondency. Amongst the diurnal seasons, *morning* and *evening* are especially significant. *Morning* as the cheerful dawn of a new period; *evening* as a symbol of the end of the world (Ps. xxx. 5; Zech. xiv. 7). *Night*, as a symbol of darkness and misfortune (Is. ix. 2, xxi. 11), is possessed of peculiar grandeur and solemnity at *midnight;* just at this awful climax, however, its higher import unfolds. *Night*—the time of secrecy (the darkness in the Holy of Holies); of conception and birth (Job iii.); of meditation (Ps. i. 2)—has been consecrated as a period of salvation, both by the first coming of Christ and by the expectation of His second Advent; and the effulgence in the time of the consummation of all things is pictured as a higher union of day and night (Rev. xxi. 23. See below). If, however, the night be divided into *night-watches*, the conflict of the day is transferred, with increased hotness, to the night. *The week:* the little periodical alternation of seasons of darkness and light. The 70 *weeks*, seven times seven such revolutions of light and darkness to the consummation of the Messianic Kingdom. Thence, 62 *weeks* to the death of Christ (Dan. ix. 26). *One week*, the Apostolic age, with the destruction of Jerusalem in the midst of the week (ver. 27). Finally, 7 *weeks*, until the Messiah appears as King in His glory; the New Testament time (ver. 25). *The month*, or the greater periodical revolution of time, as alternating seasons of light and darkness (42 months=1260 days). *The year*, the greatest symbol of the revolution of time, as an alternation betwixt diverse periods of conflict between light and darkness; therefore the period of history,—a great day's work of God. *A thousand years*, a complete æon; used especially to denote a transition-period culminating in the appearing of the æon of consummation at the second Parousia of Christ. The indefinite form—*three times and a half* (Rev. xii. 14)—is an involved [*mathematical*] term for the obscure form, *three days and a half.* Amongst the seasons of the year· the symbol of *autumn* is particularly intelligible (Rev. xiv. 15). The symbolism of *spring* finds its most beautiful expression in the Song of Solomon, ch. ii. 11–13. As *summer* appears in connection with *autumn*, so *winter* is found in connection with *spring*. In regard to the change of day and night, we have already touched upon an antithesis which should not be overlooked; *viz.*, that in the City of God of the new earth, the contrast of day and night is removed (ch. xxi. 25; xxii. 5—the region of eternal sunshine), whilst the damned are assigned to a region of change and of *becoming*,—a region where the contrast of day and night continues, where they are tormented day and night from æon to æon [ch. xiv. 11]. Not only does the change of day and night continue, therefore, but there is likewise a succession of different æons.

In respect to the earth's space-relations, the most prominent antithesis is that of *land* and *water, earth* and *sea. Earth* symbolizes life in its theocratic, ecclesiastic, or political organization (Pss. xciii. 1, xcvi. 10; Rev. xiii.). The *sea*, on the other hand, symbolizes the billowy life of peoples (Pss. lxv. 7, lxxxix. 9, xciii. 3, 4; Dan. vii.; Rev. xiii.). Accordingly, the *earthquake* is a shaking of all ancient authorities and regulations (1 Kings xix.

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11, 12; Matt. xxviii. 2). The *stormy flood of ocean*, on the other hand, is a vehement agitation of national life—an onslaught, frequently, against the holy mountains, or *the* holy mountain of God (Pss. xv. 1, lxv. 7; Is. ii.). The second power [*mathematical*] of earth is the *mountain*,—high and highly consecrate order. The third power is the *rock*,—the Divine will, purport, Spirit, and design pervading the history of the world; everything striking against this rock is dashed in pieces (Deut. xxxii. 31, 37; Ps. xviii. 2; Is. viii. 14; Matt. xvi. 18. See above).

Christ's Kingdom is most significantly compared to a *stone* which detaches itself from a mountain—that is, the old Theocracy.

The import of the sea also is multiplied to a second and third power in the *abyss*, and the *pit of the abyss;* in the complete unchaining of all national life and its connection with all demonic influences of hell. In the consummation, however, the sea of the unfreely flowing national life is to vanish from earth (Rev. xxi. 1), to form, in its precipitation, the *pool of fire*,—absolute stagnation in the form of passionate fermentation and commotion. The clear proceeds of land and sea, meantime, form the heavenly *sea of crystal*, wherein the infinite fullness, freshness, and movement of life are joined with infinite moral firmness and solidity, and ideal transparency and clearness.

Diminutive forms of the earth are, especially, *islands;* the remote islands of secluded branches of peoples (Ezek. xxvii. 3, *et al.;* Rev. xvi. 20).

Diminutive forms of the sea are *rivers*, or spiritual currents (spirits of the times, Is. viii. 6); and *springs*, or spiritual sources, creative personalities (Ps. xlvi. 4,* and other passages).

Individual Images.

The four corners of the earth [Rev. vii. 1, xx. 8]. Indicative of the uttermost ends of the earthly world; last and highest power [*mathematical*] of spiritual heathenism in antithesis to the Christian οἰκουμένη of the Millennial Kingdom. In connection with this, we have the term—

Gog and Magog [ch. xx. 8]. Symbolical designation of the Eastern barbarians as the last enemies of the Kingdom of God. See Ezek. xxxviii. and xxxix.

The mountain that fell, burning, into the sea [ch. viii. 8]. An old order of things which, blazing up in fanaticism, plunges into the service of absolute democracy. Poisoning of the popular life.

The third part of the waters become wormwood by means of the star "Wormwood." The embitterment of a great spirit results in the embitterment of many rivers, or currents of the age, issuing from many fountains, or original spirits or minds.

i. Siderial.

As Heaven in general is used as a symbol, in contrast to the symbolical import of earth (see *Terrestri-cosmical*, Rev. xii.), so the heavenly luminaries and signs, in particular, are exalted symbols.

Such is, above all, the *sun*. Considered by itself alone, it denotes the spiritual centre of the Cosmos, the revelation of God upon the earth; finally, the appearing of Christ (Mal. iv. 2; Rev. x. 1).

As the companion of the sun, shining with its reflected lustre, the *moon* may, on the one hand, denote the Church; as a symbol of change, however, and as a counterpart of the sun, it appears not to have been employed very extensively in this sense. The *stars*, considered apart, denote exalted spirit-forms, originally heavenly beings (Is. xiv. 12; Rev. i. 20).

In connection with the moon and stars, the sun appears (Rev. xii. 1) as the symbol of the Christian Cosmos, a local centre of the entire Cosmos; at times it also, in this connection, symbolically represents the entire Cosmos.

* [We have to note a variation in translation here; the German Version reads thus: Nevertheless, the City of God, where the holy dwelling-places of the Most High are, shall still be joyful with her springs.—Tr.]

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The *dawn* is a very obvious symbol for the rising of light (Is. lviii. 8); such likewise is the *morning-star*, the herald of the coming sun: they both particularly symbolize the rising of the Sun of righteousness within the heart (2 Pet. i. 19). Christ Himself, in His first Parousia, is related to His second Parousia as the Morning-star to the Sun and the great Day of Eternity.

All extraordinary signs in the Heavens are symbolical tokens that, with the spiritual development of mankind in the Church of Christ, a development continuing to the end of the world, there corresponds a cosmical development in the sphere of the world, so that these signs are to be regarded as signals on the heavenly heights telling of spiritual events of which earth is the scene (comp. Matt. xxiv. 29; Luke xxi. 25; Heb. xii. 26; Rev. vi. 12. The author's *Leben Jesu*, Vol. II., Part iii., p. 1276).

Special Items.

The sun black, the moon like blood, the stars falling, *etc.* (ch. vi. 12 sqq.). Cosmical import: metamorphosis of the old solar planetary system.

A burning star falls from Heaven upon the rivers and fountains [ch. viii. 10]. An apostasy in the spirit-world, having earth for its goal, and poisoning the third part of the mental and spiritual tendencies and original minds (like the burning mountain that falls into the sea, an authority that apostatizes from itself to the popular life).

The tail of Satan casts the third part of the stars of Heaven upon the earth [ch. xii. 4]. Great apostasy in the Kingdom of God, the spiritual Heaven. Transfiguration of spiritual powers into earthly pseudo-political forms.

Signs of the false prophet [ch. xiii. 13]. Illusive wonders. Magical miracles.* The two greatest signs: [1] He makes fire fall from Heaven *in the sight of men;* according to human judgment. False imitation of Elijah; misuse of the great ban.—[2] He gives a spirit to the image of the beast so that it speaks. The ideal of the beast, a demonic, forced and falsified caricature of public opinion.

The fire from God out of Heaven, which devours the Satanic host of Gog and Magog [ch. xx. 9]. The cosmical fiery metamorphosis of the earth at the end of the world, 2 Pet. iii. 10.

The new Heaven and the new earth [ch. xxi. 1]. The cosmical union of the two spheres of spirit—the one existing in this world, the other in the world beyond—as the appearance of the new and eternal city of God.

k. Sub-terrestrial Demonic Figures.

Hades (Sheol), the realm of the dead (ch. vi. 8), must be regarded as entirely distinct from the pool of fire, Gehenna, hell (ch. xix. 20, xx. 14, 15). The abyss (ch. ix. 2) seems to denote a transition-form. As Hades and the pool of fire are used symbolically, the former denoting the power of the realm of the dead even upon earth, and the latter signifying not merely the sphere of the damned, but also the manner of their spiritual existence—extreme turbulence of passion in the midst of extreme stagnation—so the abyss, likewise, has a symbolical import. It seems to denote the original region of psychico-demonic moods (ch. ix. 5); according to this, Abaddon or Apollyon should be regarded as the personification of God-deserted demonic melancholy and insanity.† The influences issuing from the abyss are, however, less pernicious than the pneumatico demonic corruptions which come from the Euphrates,—that is, from Babylon.

* [Do not the words of our Lord, Matt. xxiv. 24, and those of Paul, 2 Thess. ii. 9, imply that the miracles are to be real? The terms employed on both these occasions (σημεῖα and τέρατα) are those used to indicate the miracles of our Lord Himself. The phrase τέρασι ψεύδους (miracles of falsehood) of 2 Thess. ii. 9, does not necessarily mean aught else than miracles to confirm the "lie" (ψεύδει) which (verse 11) the Apostle declares that those who are deluded shall believe; and this seems to be its most natural interpretation. There can be little doubt that the signs and wonders (σημεῖον and τέρας.—LXX.) of which Jehovah warned His people, Deut. xiii. 1–3, were real miracles, which God would empower false prophets to work for the purpose of proving Israel.—E. R. C.]

† [See Excursus on Hades, under ch. xx. 13, 14.—E. R. C.]

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A synagogue of Satan is spoken of in the epistle to Smyrna (ch. ii. 9), and in the epistle to Philadelphia (ch. iii. 9); a *throne of Satan* is mentioned in the epistle to Pergamus (ch. ii. 13); and we meet with the term "*depths of Satan*," *i. e.*, pretended depths, ironically so-called, in the epistle to Thyatira (ch. ii. 24). Satan himself appears (ch. xii.) as a *great red* (blood-colored) *dragon* (a union of serpent and swine). He has *seven heads*,—as if he were engaged in a spiritual work, holding forth the promise of a Sabbath—but *ten horns* of worldly power; he is thus characterized as a monster, yet nevertheless adorns himself with *seven crowns*,—in the semblance of holiness. *His tail drags the third part of the stars from Heaven, i. e.*, not by intelligence, but by a wild vivacity, by his apparent power, he drags a multitude of spirits away with him,—not only in the angelic, but also in the human world; the latter is what is particularly meant here. For Heaven denotes also that Heaven on earth that consists of pure spiritual life, the centre of the Kingdom of God, the inner congregation of God. From Heaven *to the earth, i. e.*, a symbolical third part of human congregations, or individual churches, make use of the old established order of things (the *earth*) in the service of Satan. It is the intention of Satan to devour the holy *child;* not only is the child, however, personally rescued by being caught up to Heaven, but the universal Christ, also, of the inner congregation of faith, continues to find refuge in Heaven (*our citizenship is in Heaven* [Phil. iii. 20]), and from this Heaven of the pure spiritual Church, Satan is cast out by Michael and his angels (by the sovereign rule and authority of Christ and the operations of His Spirit). The woman finds refuge in the *wilderness*, in the unapproachableness of holy theocratic (not hierarchic) asceticism and renunciation; Satan's attempt upon her life is defeated by the *earth;* this, as the mighty spiritual and secular order of things, obtains the mastery over the floods of peoples with which Satan sought to overwhelm the Church. Thus, Satan's rage is powerless to reach either Christ or the essential Church; he, therefore, turns his efforts against Christians, as individuals (ch. xii. 17).

l. Sub-terrestrial and Terrestrial Demonic Forms.

In connection with the plenitude of heavenly, angelic appearances contained in the Apocalypse, the scantiness of its symbolism in reference to the demon-realm is very remarkable. In this point also it agrees perfectly with the Gospel of John, from which the healings of demoniacs are omitted. An explanation of both circumstances may probably be found in the fact that for John demonic beings retreated into the back-ground, leaving the more conspicuous place to demonic operations.

This very peculiarity lends additional distinctness to *Satan*, the principal demonic figure; to *Antichrist*, as his mature and world-historical organ in humanity,—the Bold or Wicked One, we may call him simply; and, as the organ of apostasy in the old religious moral world, to the *false Prophet*, whom we will call the Vile or Base One.

The human earth is under the influence of another cosmical region which has been the scene of a fall. The centre of this fall—a fall of spirits—is *Satan*, a fallen angel-prince; a *non plus ultra*, not of heavenly genius, but of talents originally worldly and still further secularized. The medium of demonic influence consists, not in magical operations, but in sympathetic, pseudo-spiritual operations; signals of false, pretended liberty. The bestial symbol of Satan is the *dragon*, as the union of serpent and swine.

Antichrist is the last and most perfect of the many Antichrists. He is neither the embodiment of evil (Daub, *Judas Iscariot*), nor a genius of evil, but man, deformed, through apostasy, into the most perfect organ of demonic worldliness in the working of mighty lies. His origin is the life of the nations demonically unchained—the *sea* (Rev. xiii.; Dan. vii.).

The *false Prophet* is the finished birth of worldliness in the secularized old theocratic, or rather hierarchico-political, order of things; he proceeds out of the *earth*. His tendency is to secure from Antichrist as large a share as possible of that universal dominion which is apparently devolving upon him; if possible, to trick him out of his booty; at all events to bear off a considerable portion of it out of the ruin of the old relations of things, by means of hypocritical homage to Antichrist, and by advancing his principles. The instrument which he makes use of for the furtherance of his ends is the false miracle, supported entirely

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by moral jugglery. His character, consequently, is that of true villainy, the type of which was Judas, who also thought to secure booty from ruin. His end is the pool of fire.

The insignia of Antichrist, or the demonic Beast, are similar to the insignia of the Devil himself. He, however, makes an open show of his insolence, and wears ten crowns instead of seven. He has also, in boldest despotism, set his crowns upon his horns. The diverse Danielic world-monarchies are united in him—the Leopard, the Bear, the Lion, hence, too, the fourth form, the monster (Dan. vii. 4–6). His apparent triumph is promoted by three things: first, by the healing of his deadly wound; secondly, by the boldness of his blasphemies (Rev. xiii. 5, 6); finally, by the accession of the great renegade, the false Prophet, the Beast of the earth, in whom the real spirit of the earth—*i. e.*, of the old traditional order of things—accomplishes its apostasy. Yes, the Beast of the earth seduces "the earth" itself into worshipping Antichrist. The outward appearance of this Beast of the earth is characteristic; it is the form of the consummate hypocrite. He has two horns like a lamb [the Lamb?], but he speaks like a dragon [the Dragon?]. The wonders which he does, however, consist in jugglery; for only in a lying, magical way can he cause fire to fall from Heaven, and make the image of the Beast speak. His last and mightiest operation he effects by means of the ban of the mark. He completes the Antichristianity of the first Beast, as Judas completed the Antichristianity of the Jews.

m. Heavenly forms.

Heaven itself. In the concrete conception of the term, *Heaven* is the region of the absolute manifestation of God in the glory of Christ (ch. iv. 1 sqq.); in the spiritual acceptation, it is the region of the heavenly spirit-life, ideal Christianity (ch. xii. 7). Michael and his angels, *i. e.*, the sovereign rule of Christ in His organs, vanquishes Satan and his angels within the ideal Church (inward and outward foes). The consequence is, however, that Satan is cast upon the earth, *i. e.*, upon the earthly Churchly-political order of things.

Jehovah. God reveals Himself in the Apocalypse first as *Jehovah;* that is, as He Who is, Who was, and Who cometh (Rev. i. 4); this is in entire conformity to the believing expectation that His last manifestation will be in perfect unison with the Old and New Testament manifestations of Him. His manifestation is seven-fold in the *Seven Spirits* (see Isaiah xi. 2) that, as individual forms of the life of Christ, are all concentrated in the fullness of the Spirit resting upon the Son (ch. i.). This position of the Seven Spirits is likewise in accordance with the expectation of the perfect manifestation of Christ in seven forms throughout the ages. Then Jehovah appears as the *All-Ruler* upon the heavenly throne, and the glory of His throne and government is depicted anew, in symbolic traits. His appearance is described (ch. iv. 3); His heavenly Presbytery, the four and twenty elders (ver. 4); His manifestation or revelation (ver. 5); the celestially pure character and the operation of His government (the sea of glass) and the four fundamental forms of His government, the four beasts or living shapes (vers. 6–8). These glorify Him in the first place, for they are the fundamental forms of His government itself (ch. viii. 9). This actual glorification is reflected in the contemplation and praise of the elect heavenly spirits (vers. 9, 10). In His hand is the *sealed book* with the enigmas of the world's history (ch. v. 1). Furthermore, He appears as He that sitteth upon the throne, *i. e.*, the absolute Governor (ch. vi. 16). The prayers of the saints come *before God* (ch. viii. 4). Even the Angel who wears the features of Christ, swears by Him as the One who liveth from eternity to eternity, the Creator (ch. x. 6). He is in particular the *God of the earth* (ch. xi. 4), whose spirit of life re-animates the slain and faithful witnesses (ver. 11), proving Himself, by His raising of them, to be the God of Heaven, the Almighty One (ver. 17). His, also, is the Kingdom wherein the power of Christ rules (ch. xii. 10). He is the *Father* of Christ (ch. xiv. 1). He is, Himself, primarily the *Alpha and Omega*, the absolute Cause and the absolute End of all things; and He is the living unity of this antithesis as Jehovah, Who is, Who was, and Who cometh (ch. i. 8; comp. xxi. 6). But in union with Him, Christ also is Alpha and Omega, ch. xxii. 13 (i. 11).

In yet another passage [besides ch. x. 6] God the *Judge* is declared to be also the *Creator*.

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Thus the Apocalypse, like the Gospel and Epistles of John, opposes the germs of Gnosticism (ch. xiv. 7). Hence, also, the *Song of Moses* and the *Song of the Lamb* accord in His praise [ch. xv. 3, 4]. His glory fills the heavenly Temple (ch. xv. 8). The last plagues are vials of His wrath [ch. xv. 1, 6, 7, xvi.]; and He it is Whose name men blaspheme on account of these plagues. He exercises absolute sovereignty over the world; He is ruler, therefore, even over evil, in that He turns it into judgment (ch. ix. 5, 14, xiii. 5, 15, xv. [xvi.], the judgment of impenitence, ch. xvii. 17). The rich doxologies of the Apocalypse are for the most part addressed to God, ch. iv. 8, 11 (comp. ch. v. 13, where the doxology of God is joined with that of the Lamb, the former, however, being placed first, ch. vii. 12, xi. 16, 17, xii. 10, xix. 1, 6); worship is likewise addressed to God. His is the Kingdom (ch. xix. 6); He executes the final judgment (ch. xx. 9, 12); from Him the new Jerusalem descends out of Heaven upon the earth and becomes the tabernacle of God, the Most Holy Place of His dwelling on earth itself (ch. xxi. 2, 3); He is the Beatifier (ver. 4). The relation betwixt God and the Lamb comes out distinctly in ch. xxi. 23, where it is declared that the glory of God lightens the City of God, and the Lamb is the light thereof; *i. e.*, Christ the visible image, the perceptible manifestation of God (see ch. xxii. 3, 5). As the God of the spirits of the Prophets, God is likewise the primal source of the Apocalypse itself (ver. 6).

Christ is adorned with all the features of the glorified God-manhood. The revelation of God is also the revelation of Christ. Grace proceeds from Him, as from Jehovah. His titles and traits combine His heavenly glory with His earthly work of redemption and salvation; chs. i. 5, 6, 11–18; v. 6–14; vi. 2; vii. 17; xi. 15; xii. 10; xiv. 1, 2, 14; xix. 11, 16; xxi. 23, xxii 3. The motive of His glorification is everywhere His great work of redemption. This thought runs through the entire Book as its fundamental idea. He is the Lamb that was slain (ch. v. 6, 12); as Prophet, He is the Amen, the faithful Martyr (ch. iii. 14); as High-priest, He is the Atoner (ch. i. 5, vii. 14); as King, the Liberator or Redeemer (ch. v. 9), the Prince of the kings of the earth (ch. i. 5), the dynamical Prince of the world's history (ch. vi. 1); in the end appearing victoriously as such,—a King of kings and Lord of lords, Who has made His people a Kingdom of priests (ch. i. 6, v. 10, xix. 16); the most mysterious of all personalities (ch. xix. 12); in respect of His essential relation to the Father, the Logos of God (ch. xix. 13); in respect of His human nature, the Root of the race of David and the Morning-star of mankind (ch. xxii. 16).

The *Holy Ghost* is here glorified in concrete conceptions in the Seven Spirits; in the Spirit that takes possession of the spirit of the Prophet, becoming therein the spring of all visions (ch. i. 10, iv. 1, 2); He is also glorified as the principle of the certitude of eternal salvation and blessedness (ch. xiv. 13); and as the principle of the Church's longing for the Coming of her Lord (ch. xxii. 17). In accordance with the symbolical style of the Book, He also, like Christ Himself, several times appears in angelic form.

God's *seat* or *throne*, in its symbolical significance, requires no explanation. Since the Presbytery of Israel, like that of the Apostolic Church, consists of twelve persons, the *twenty-four elders* form a double Presbytery. This double Presbytery may, doubtless, be regarded as symbolically expressive of the choicest spirits, selected, on the one hand, from the human world, and, on the other, from the angelic world, and represented by the Patriarchs of Israel and the Twelve Apostles. We have elsewhere designated the *four living shapes* or *beasts* as fundamental forms of the Divine government.* Each of these Cherubim has six wings,—symbols of agitated, infinitely lively omnipresence. Each is covered with eyes, within and without,—symbols of omniscience and wisdom. They rest not day and night; they are ever conscious, moving, active, like the absolute rule of Divine Intelligence,—glorifying God continually as the Holy One and Jehovah.

Here, in the solemn company that surround the Almighty, *angels* are not immediately mentioned; in the progress of the action, however, they are brought in (ch. v. 11), and they appear throughout the Book as the media of God's government. For the designation of

* *Leben Jesu*, Vol. I., p. 235. Schleiermacher, p. 454, thinks that three more beasts [living-beings] are wanting, ch. vi., to complete the idea of the four beasts [living-beings], which interpret the first four seals. The four beasts [living-beings], however, refer to the fundamental forms of the world's history. [See Comment. on ch. iv. 6, p. 154.—E. R. C.]

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personal angelic essences is connected with the idea that all manifestations and providences of God are, in a symbolical sense, angels. It is a mysterious circumstance that the principal angel of the Revelation, the Angel of Jesus Christ (ch. i. 1), likewise declares himself to be a personal angel (ch. xix. 10, xxii. 9). The prominence of angelic apparitions — in which Lücke pretends to discover a discrepancy between the Johannean Gospel and the Apocalypse —is primarily explained by the fact that we have here to do with an *epoch* of revelation, and that the final epoch, in which, as even the Gospels affirm, Christ is to appear in company with His angels [Matt. xxv. 31; Mark viii. 38. See *Comm. on John*, Am. Ed., p. 611.—Tr.]. The symbolical character of the Book must also be taken into account; in accordance with this, the spirits (heads?*) of the churches are called angels (ch. ii. and iii.). With the book of the seven seals, a strong angel makes his appearance, proclaiming the difficult problem of its unsealing (ch. v. 2). And now countless hosts of angels come forward, praising the Lamb (ver. 11). The four angels who hold the four winds of the earth (ch. vii. 1) are, we believe, symbols of the spiritual powers that hold the spirits of mankind in check; above them is set the Angel of Sealing, who, in accordance with the analogy of Scripture, is a symbol of the Spirit of God (ver. 2). He also is followed by a host of angels praising God (vers. 11, 12). Now the vision passes on to seven distinct angels who stand before God,—the angels of the trumpets—summonses to repentance, embodied in actual events (ch. viii. 2). Even these appear to be dependent upon the Angel who has in charge the prayers of t e saints. Here again, doubtless, we have a symbol of the Holy Ghost, Who, awhile ago, was represented by the Angel of the Sealing. An antithesis to the angels holding the four winds (ch. vii. 1) is formed by the four angels bound by the Euphrates, gloomy and mysterious forms which are identified with the judgment of the horsemen themselves (ch. ix. 15). That which constitutes them angels is not the character of personality, but the character of a Divine mission or the unity of four missions—corresponding to the whole world—of divine probational judgments. The absolute sovereignty of God over demonic darkness makes even Abaddon-Apollyon an *angel* of the abyss (ch. ix. 11).

Since the Parousia of Christ cannot yet be referred to in ch. x. 1, the mighty angel described there as bearing a complete resemblance to the image of Christ, is also, doubtless, a symbol of the Spirit of God. The Spirit of Sealing, the Spirit who represents the saints, by offering all their prayers before God, is also the Spirit of Prophecy concerning the approaching Coming of Christ. The Spirit of God has the little book of the eschatological Gospel in His hand. He over-rules the earth and the sea—stable order and the surging life of the nations. His voice is as the voice of a lion. Moved by Him, the seven thunders utter their voices; these thunders represent the entire course of reformations and missions in the Christian Church; a full revelation concerning these is withheld, because such revelation would encroach upon the free-agency of man. It is likewise the prerogative of the Spirit of God to swear, *i. e.*, to give certainty to the spirit of man. He is the author of New Testament prophecy (ver. 11). He distinguishes between the *Temple* of true worshippers and the *outer court* of the Church, which the Gentiles tread under foot (ch. xi. 1, 2). He it is Who causes the two olive-trees to be olive-trees, for oil is a symbol of the Spirit. That Michael, with his angels, in conflict with the Dragon and his angels, is indicative of the Spirit of Christ in His authoritative government, is to us an indisputable fact. The *eagle flying through Heaven* (ch. [viii. 13] xiv. 6) should likewise be noticed here as the angel of Apocalyptic Revelation to John himself, whose attribute the eagle has become. He flies through the midst of Heaven with his eschatological message, for this revelation flies through the whole sphere of the Christian spirit.

The Angel of Prophecy is succeeded by the Angel of the Church Triumphant (ver. 8); he is followed by the Angel of Judgment (vers. 9–11). The relation and conduct of the angels mentioned (ch. xiv. 14–20) is very mysterious. The form like unto the Son of Man, sitting upon the cloud and bearing the harvest-sickle, *i. e.*, commissioned to cut short the course of

* The Epistles are a component part of the Apocalypse itself, and not merely preparatory thereto. Hence their terminology, likewise, is symbolical — a fact unrecognized by Irvingism. It is not supposable that the *heads of the churches* should bear a relation to the *churches*, like that of *stars* to *candle-sticks*.

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the world in order to judgment, is unmistakably Christ. The other angel, charged with the mandate to Christ, will then denote the message of the Father, Who hath reserved the time and the hour to Himself (ver. 15). Over against the specific *harvest* of Christ there is, however, also another harvest of condemnatory judgment. Accordingly, the fire-angel of the cosmical government of God, the angel who is [ideally] one with the altar of the universal sacrifice of the world in its old form (ver. 18) commands the angel who, in fellowship with Christ, executes the final judgment upon the earth, to thrust in his sickle also for the judgment of wrath. This latter angel with the sickle issues from the Temple (ver. 17); he appears further on (ch. xv. 6) to branch into the seven angels who dispense the vials of wrath. It is a very significant fact that these angels of judgment receive their vials from one of the four beasts [living-beings (ch. xv. 7)]; according to this, this individual life-form of Divine government intervenes between them and God. That the judgments executed are not blind events is shown by one of the seven angels, who acts as interpreter of these judgments (ch. xvii. 1, 7). This, therefore, is the Angel of Prophecy (ch. xiv. 15). Distinct from him is the Angel of Judgment itself (ch. xviii. 1 sqq.; comp. ch. xiv. 17). Somewhat obscurely the Prophecy goes back to the Angel of the Apocalypse in general (ch. xix. 9); again, however, we find the Angel of Prophecy (ch. xiv. 15, xvii. 1, 7), whilst after him the Angel of Judgment again appears (ch. xix. 17; comp. xviii. 1). His standing in the sun probably denotes the cosmical nature of the final judgment which he announces. The blessing of the renewal of the world attends upon the angel who shuts Satan up in the abyss (ch. xx. 1, 2). This angel has the same key that Christ has (ch. i. 18—not to be confounded with ch. ix. 1). Subsequent to the consummation, as the union betwixt heaven and earth, we hear no more of angels until finally at the close, the Angel of the Revelation of Christ is again mentioned (ch. xxii. 8, [xxi. 9?]).

Angels alternate in a remarkable manner with heavenly *voices*. It is in accordance with the high ecstatic condition of the Prophet that the wonders of vision should be conjoined with wonders of hearing (ch. v. 2, 11, vi. 7, 10, viii. 13, x. 3, xiv. 6, 7, 9, 15, xviii. 2, xix. 17), or should alternate with them. The characterization of the heavenly voices is likewise significant. The first voice—and this is usual—introduces the vision. "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a *trumpet*." The same voice further on resembles the sound of many waters (ch. i. 15). Again it is like a trumpet (ch. iv. 1). From the throne of God proceed lightnings and voices and thunders (ch. iv. 5),—holy revelations which become voices, voices which become thunders. A voice out of the midst of the four beasts (ch. vi. 6) causes the famine to appear as an infliction of specially conscious Divine dispensation. The prayers of the saints, having ascended to heaven, retroact upon the earth in voices and thunders, in lightnings and earthquakes (ch. viii. 5). Here preachings, words of thunder, precede the lightnings of new illumination and the shocks of mighty changes. A voice from the four horns of the altar (ch. ix. 13) directs, in conformity to this its origin, the immolation of a third part of mankind through the medium of a penal judgment (comp. ch. xvi. 7). It is in consequence of a heavenly voice that the Prophet eats the mysterious little book; the Holy Ghost quickens the word (ch. x. 8). A great voice from Heaven summons the two risen witnesses up to Heaven; a new and great revelation requires a new heavenly condition of State and Church in the form of the perfected Kingdom (ch. xi. 11, 12). Herewith are connected the great voices in Heaven announcing the dawn of the consummation (ch. xi. 15. Similarly the great voice, ch. xii. 10). At the opening of the Temple in Heaven, which now follows, a great hail accompanies the lightnings and voices and thunders and earthquakes (ch. xi. 19). The more detailed development of this latter figure (ch. xvi. 18, 21) makes the hail appear in the light of a great, terrible, and distressful decomposition of cosmical relations. The anticipatory celebration of the consummation in the heavenly Church of the elect is especially solemn (ch. xiv. 1 sqq.). Here the perfected life of nations, of geniuses or prophets, and of art, is united in the harmony of a new and lofty *song:* The voices of many waters, of a great thunder, and of harpers, singing a song that only the elect and holy company can learn. In yet fuller tones resounds the heavenly concert after the fall of the harlot, in anticipatory celebration of the marriage

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of the Bride (ch. xix. 1–7). It is also a heavenly proclamation that causes the writing of these words: *Blessed are the dead, etc.* (ch. xiv. 13); and how often have they been re-written! Again, the command to go forth from Babylon comes immediately as a voice from Heaven (ch. xviii. 4).

§ 7. PSYCHICO-PNEUMATIC MEDIA OF APOCALYPTICS. APOCALYPTIC VISION.

a. Sacred Vision.

The Theology of the prophetic subjective form of this is wrapped in obscurity as yet.

Orthodoxism makes no distinction between objective phenomena addressing themselves to the common empirical perception of the five senses, and objective phenomena observable by the prophetic perception alone. Theosophy makes no distinction between the perceptive forms of the heathen mantic condition, in which man becomes the un-free, constrained tool of a mysterious influence, supposed to be of ghostly [spirit] origin—in a word between the pathologico-somnambulic form of perception—and the ethical ecstasy of the theocratic domain, in which the Seer is freed from the limits of common empiricism. Pantheistic rationalism makes no distinction between those salutiferous visions which are the sources of the higher life, yea, of the recovery of mankind, and fanatical hallucinations whose end is the mad-house (Strauss).

A result of the orthodoxistic confusion of ideas is the fact that the prophetic vision is regarded as merely one form of revelation among several; whilst, on the contrary, the vision is really the medium of all forms of revelation. This truth is expressed by the threefold development of the Hebrew terms denoting prophetic sight: [1] The Seer or Prophet (רֹאֶה); [2] The Proclaimer of new things (נָבִיא); [3] The Beholder or Seer (חֹזֶה).

The first thing that we shall premise relative to the subject of prophetic vision and also, in especial, of Apocalyptic vision, is the mysterious fact that a twofold form of consciousness is peculiar to the human soul,—a day consciousness, and a night consciousness. The latter forms the background of life, but is, however, generally veiled and hidden.

Our second premise is as follows: The liberation of the second consciousness was a thing of more ready occurrence when the nations were in their youth and filled with youthful presentiments, than whilst they were passing through the middle age of their development; a new liberation of this night-consciousness is in prospect for the time of perfect development.

It is a well-known fact that this second form of consciousness, the universal existence of which is betrayed by the most manifold signs, manifested itself among the Greeks in a *pathological* form (*manticism* [μαντεία, sooth-saying, divination]); this pathological form comes in contact with the *ethical* form only in the teachings of Socrates (*daimonism* [δαιμόνιον]), being converted in the writings of Plato into a sort of theory; whilst on the line of Semitic tradition, the *ethical* form of vision has, amid the reciprocal action of Divine grace and the ethical struggling of elect spirits, been made the actual organ of revelation.

A polarity, therefore, meets us in all cases: a harmonious contrast of Divine manifestations and human visions or transports—based, these latter, upon the being rapt out of the condition of ordinary consciousness (ecstasy). Without a Divine manifestation through the Holy Ghost, Who subserves Himself not only of natural phenomena and spiritual messengers, but also of the capacities and aptitudes of the human organism, there is no vision; without vision there is no Divine manifestation. Now although this contrast is harmonious and indissoluble in its nature, it is also one of great magnitude; it is, therefore, necessary for us to distinguish between forms of revelation which are predominantly *objective* and those in which the *subjective* element preponderates. The most objective form is that powerfulness of manifestation which reveals itself not only to the Prophets in the centre, but also, with a startling might, to profane individuals in their company (Moses in Egypt; Elijah on Mount Carmel; Christ in the Temple; Saul on the way to Damascus). The most subjective form of revelation is inspiration; such as traverses, unwaning, like a midnight sun, the consciousness of the Apostles. The perfect contrast is thus stated: the *objective* Divine novelty—the

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wonder, and the *subjective* Divine novelty—the *prophetic word* or the *preaching Prophet himself*.

Founded upon the psychological and historical conditions of revelation is the fact that its subjective forms can admit of augmentation to the richest degree, and diminution to a vanishing point. The beginning of revelationary vision is a *visional hearing* in a dream (Samuel); a form which is introduced by the natural-prophetic, significant *dream* (*e. g.*, Joseph's dream, Gen. xxxvii.), but must, however, be distinguished from that. The end of revelationary vision is an *Apostolic illumination*, the echo of which is heard long after in the Bath-kol.*

It results from the distinction of epochs and periods in the *inner*, pneumatic history of the world, that the miraculous forms of revelation become latent in the times of periodical development. From the universality of the prophetic aptitude in mankind (this is not saying as much as if we were to say—from the universality of the Christological [Theological?—E. R. C.] aptitude—comp. Acts xvii. 27), and from the momentousness of the human life, especially the Christian life, the expectation likewise results, however, that extraordinary and mysterious events will take place in all times.

Within the cycle of revelation the wonder of *hearing* develops into the wonder of *vision;* and the vision of the Seer, from whom the consciousness of the distinction betwixt empiric and prophetic sight is, as yet, absent, is developed in ghostly, historical events and visions, in the experience of which the consciousness of the distinction between this inward sight and common empiricism commences and continually increases.

But this suspense between prophetic experiences and the experiences of the five senses, does but constitute a transition between the incipient and the meridian point of prophecy. In the life of Abraham heavenly manifestation becomes a continual higher empiricism; he walks, like a holy child, on the borders of the spirit-world. In the life of Christ, on the other hand, the suspense between prophetic and ordinary vision is also done away with. His constant and every-day experience is for Him the recognized medium of an uninterrupted vision.

Not even the Apostles were able to walk on these heavenly heights of spirituality in this vale of earth. Christ walked in a faith that was, at the same time, sight; but the Apostles walked in faith, not in sight. Doubtless, however, their life of faith was founded upon, and interspersed with, moments of sight, whilst the intervals were filled up with the power of inspiration—a power which, indeed, for the moment and in particular relations, might sometimes be obscured [diminished]. On the other hand, however, there were also moments in the lives of the Apostles when momentary Divine manifestations were theirs in so rich and mighty a form as to develope into actual and lasting inspirations. The Sacred Writings were the issues of these forth-gushing springs.

On the meridian of a perfect union betwixt manifestation and inspiration, the canonical Apocalypse took its rise. It was based upon visions whose foundation was a burning longing for the Coming of the Lord; a longing awakened by the peculiar and oppressive character of the times, and cherished in minds that, by reason of their ideal nature, possessed a higher prophetic calling. Under the reciprocal action of this yearning and the Spirit of revelation, the visions took shape. In this longing, in the pangful attraction of love to the Coming of the Lord, the Old Testament Prophets could compete with the Apostles, and thus some of the former became, perforce, Apocalyptists. Each party excelled the other in some particular. The men of the Old Testament had not found satisfaction in the principially perfected redemption, as had those of the New Testament; their faith was pre-eminently hope; hence their longing in the face of the threatening of apparent ruin was more full of

* [We subjoin the following from Kitto's *Cyclopædia*. The whole article, which is too long for insertion here, is worthy of perusal. "BATH KOL (בַּת קוֹל, *daughter of the voice*). Under this name the *Talmud*, the later Targums, and the Rabbinical writers make frequent mention of a kind of oracular voice, constituting the fourth grade of revelation, which, although it was an instrument of Divine communication throughout the early history of the Israelites, was the most prominent, because the sole, prophetic manifestation which existed during (and even after) the period of the second Temple."—E. R. C.]

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human passion, more darkly glowing, and their Apocalyptic productions were more richly colored, more manifold, more original. In the case of the Apostles, on the other hand, the New Testament longing developed gradually out of the most complete satisfaction drawn by faith from the principial redemption and overcoming of the world; the Apostles' longing was based upon this faith and soothed by it. And thus many passed away as martyrs in the first full enjoyment of the principial consummation; and in the case of a few only there was gradually developed a more distinct Apocalyptic vision (Peter, Paul). But one, John, the friend of Jesus, became the Seer and Prophet of His Advent in the truest sense. Hence the New Testament Seers continued scholars of those of the Old Testament in regard to Apocalyptical forms likewise. Whilst the latter were in advance of the former, so far as the painful pressure of unsatisfied longing is concerned, the former excelled in the universality, the spiritual clearness and fullness of their Apocalyptic views.

b. Sacred Vision in its Conjunction with Sacred Art; or Apocalyptic Composition.

The real problem of Apocalyptics is set forth in the question: How can visional ecstasy be conceived of as united to a calmly conscious, self-reflecting working of the materials gathered in such ecstasy into literary form and shape? The common prejudice is against such a combination. Not only ecstasy, but enthusiasm, or inspiration even, is regarded as forming a contrary antithesis to the reflective presentation of ideas or events and the artistic shaping of thought. Unconsciousness and *naïveté* of feeling are held to be requisite for the presentation of sacred matters. This opinion has a certain truth only as opposed to an over-nicety and artificialness of expression, affectation, false oratoricalness, and poetastery; it is, for the most part, however, itself biased by the mistaken idea that poetry and Prophecy must have a mantic ground-form. The example of poetry even, true, original and elevated poetry, exhibits a direct contradiction of this notion. There certainly does exist a distinction between the original conception of a poem and the artistic elaboration of it. But the mightier the conception, the richer the equipment of fundamental forms, poetic shapes and euphony that accompany it; besides, the original inspired contemplation of a subject continues, as a creative and formative power, throughout the entire calm, reflective and artistic process of elaboration. This is true of art in general; otherwise there could be no question of sacred art. Though we must, therefore, distinguish between the prophetic rapture, which can be so intensified as to cause the Prophet to sink, fainting, upon the earth, and the subsequent preaching of that which he has seen—yet the rapture is, in the first instance, as an ethical mood, fructified by the word of preaching, and in the word of preaching the continuous rapture attains its most complete expression. This fact is presented in the highest degree in the reciprocal operation of the mightiest manifestations and the calmest formative activity of inspiration, in which activity the original Divine voices shape themselves into the human word. Inspiration is in such perfect agreement with the most thorough deliberation and sober-mindedness that it may be clothed in all forms of true learning and pure art. This is true in the fullest degree of the Biblical Apocalypses; they are living syntheses of theocratic revelation and *Hebrew* art. The Johannean Apocalypse constitutes, in a three-fold aspect, the zenith of the canonical Apocalypses: first, it forms the zenith of eschatological vision; secondly, it forms the zenith of sacred art—art which is Hebrew, though breathed upon by the Greek spirit of measure and symmetry; and, thirdly, we behold in it the zenith of the union of vision and art. Thus it is in itself a typically prophetic presentation of the end of the world, in which the fullness of holiness shall appear in the full radiance of beauty—an intimidating and repellent mystery to the eyes of the profane world.

§ 8. FUNDAMENTAL TRAITS OF APOCALYPTIC COMPOSITION.

The fundamental traits of Apocalyptic composition are already indicated by the general character of sacred composition.

In respect of the inner side of this sort of composition, we distinguish the sacred motive;

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the sacred design; and the sacred haste of execution from motive to design. In respect of the formal side, we distinguish the theocratic-world-historical foundation; the solemn language, replete with beauty, simplicity, and devotion; and the cyclical movement toward the goal in a series of original, circular pictures of the whole [*Gesammtbilder*=panoramas?].

If we apply ourselves directly to the tracing out of these features in the Apocalyptical Scriptures, we shall observe that, in respect of their *motive*, a world-historical state of necessity in the Church of God begets, within an elect and praying prophet-heart, that unique state of necessity to which Heaven opens;—opens, in order that, by the discovery of a glorious Messianic picture of the future, the fact may be revealed that the temporal necessity of the Church rests upon a Divine plan and is designed to lead to a triumph, the certainty of which is already rejoiced over in Heaven. Hence it is that, in the Apocalypse, every gloomy, distressful scene on earth is supported by a radiant, festive scene in Heaven, and analogies are found even in the Old Testament Apocalypses. Comp. Is. xl., xlix., lviii.; Ezek. xxxvii.

The *design* of the Apocalypse, both in the Old and the New Testament Scriptures, is practical in the higher sense of that term. It is intended that the Church of God—in the persons of His prominent servants, in the first place (Rev. i. 1)—shall receive, in chromatic rays, the requisite amount of light concerning the future, to enable her to find her way in situations of the greatest obscurity; it is likewise intended that she should possess a treasury of consolation at which she may always be able to quicken her longing, hope, patience, and perseverance, and, above all, her love: in this sense, Prophecy shall ever open more fully to her in accordance with her need, whilst it presents an impenetrable veil to the profane gaze of worldliness as well as to hypocritical chiliastic desires. This design is plainly revealed in the Apocalypse of John in a number of passages, and especially in the seven epistles and at the close; it is, however, the design of all Apocalypses. Comp. Is. xl. 1; Dan. xii. 10.

The holy *haste of execution*, its rapid gravitation to the final goal, is announced in the brevity of expression; the rapid succession of scenes; the ever new configurations of the end; and the strong expression of a presentiment of the end, to which the whole intervening period seems but a *brief* time. In consideration of the last-mentioned fact, it is a senseless proceeding to interpret the promises of a speedy fulfillment, *e.g.*, Rev. i. 1, as based upon a chronological error. That the Apocalypse intends the sayings concerning the speediness of the end in a religious sense, and not in an ordinary chronological signification, is proved by the ages which this same Apocalypse interposes between the stand-point of the Seer and the day of final decision (comp. 1 John ii. 18, "the last hour;" likewise Haggai ii. 6).

Revelation, in accordance with its theocratically world-historical character, takes in the entire breadth of the world, the entire length, height, and depth of its course, in a manner of which we find scarcely the faintest idea in classical historiography. This character is most clearly pronounced in the Apocalyptic Scriptures. The Book of Daniel presents a construction of the world's history agreeable to the predominant character of the pre-Christian time: the world-monarchies occupy the foreground of the picture until the Kingdom of Christ puts an end to them. In the Apocalypse of John, the entire history of the world is presented in the New Testament light: the Kingdom of God occupies the foreground, arrayed for the final decisive combats with the world-power, whose advances become constantly bolder and more threatening. Even in this Book, however, the vision of the seven seals (ch. vi.), and the figure of the Woman clothed with the sun (ch. xii.), as well as many another feature, carry us back to the old time before Christ. Manifold are the links connecting the Biblical Books in harmonious sequence, so that one Book rests not only upon the knowledge, but also upon the basis, of the preceding one. Thus, the Apocalypses are joined to all the foregoing Biblical Books; and as the whole of the Old Testament is reflected in the Prophet Daniel, so the Apocalypse of John presents the image of both the Old and the New Testament. Nay, more, this unique conclusion of the whole of the Sacred Writings is likewise the conclusion of their mysteries; in it, their very first Book, Genesis, is most clearly mirrored, thus imaging for us the Genesis of the first world in the Genesis of the second. Especially close, however, is the connection of the Apocalypse of the New Testa-

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ment with the Apocalyptic Scriptures of the Old Testament; and that not in regard to the subject-matter alone, but also in respect of its figurative language and its art. The entire learning of the Old Testament, as well as the entire Eschatology of the Gospels and all other New Testament Books, is here reproduced in a perfectly original form; above all, we recognize here the elements of Eschatology presented in Isaiah, Jeremiah, Ezekiel, Daniel; as also those of Zechariah in particular, as well as the most manifold traits of other Prophets.

The solemn, devotional language of Holy Writ—language beautiful in its simplicity, and yet ghostly in its sublimity—is the property, in a peculiar degree, of all its Apocalypses; from the Apocalypse of Isaiah, through the Eschatologies of Jeremiah, Ezekiel, and Daniel, down to the Revelation of John. In the latter, however, we have, added to the Hebrew and Hebraizing expressions of the Prophet—who speaks in the spirit (ἐν πνεύματι), not in the language of apostolic, didactic mediation (ἐν τῷ νωί)—a Christian Greek element, *viz.:* the *hymn*, which consists in lyrical outgushes and also in the most metrical domination of the material by the form. The general admiration excited by the diction of Habakkuk, and by the mysterious *chiar' oscuro* of Zechariah, is a well-known fact; it will be found, however, on examination, that Obadiah, Nahum, and Zephaniah also employ a language peculiarly Apocalyptical.

Of special moment for the true position of exegesis, is the cyclical movement of the Apocalypses, from the stand-point of the Seer to the final goal of the world. The least of the Apocalyptic Writings cannot, indeed, be affirmed to present such an arrangement, though even in them a similar organization is observable, in the division of the special topics of which they treat into rounded and distinct discourses. (Comp. the [Lange] *Comm. on Obadiah, Nahum, Habakkuk, Zephaniah*). On directing our attention to the greater Apocalypses, we find that the cyclical construction, in three stages, of the unitous Eschatology (Is. xl.—lxvi.), is marked both by the peculiar character of those stages (I. The restoration of Israel as the servant of God, including the promise of the Messiah, xl.–xlviii. II. The Messiah as the Servant of God, the suffering Redeemer of Israel, xlix.–lvii. III. The Messiah as the victorious Servant of God; and the consummation of the Kingdom of God (lviii.–lxvi.), and by their significant concluding formulas. In ch. xlviii. 22, we read: "There is no peace, saith the LORD, unto the wicked." In ch. lvii. 20, the terms are stronger: "But the wicked are like the troubled sea that cannot rest, whose waters cast up mire and dirt. [But] there is no peace, saith my God, to the wicked." Strongest of all is the close, ch. lxvi. 24: "And they shall go forth and look upon the carcasses of the men that have transgressed against [apostatized from] Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." This climax is, manifestly, a development of the final judgment—a development continually increasing in power, and pointing at last to the lake of fire spoken of in the Apocalypse, ch. xix. 20, xx. 10, 14, 15 (comp. Matt. xxv. 41).

The Eschatology of Jeremiah is unfolded in a series of pictures of judgment, beginning with ch. xlvi.* and closing with ch. li. 64. That this Eschatology forms a cyclical composition, is proved by the unitous line of judicial pictures and their close in the judgment upon Babylon, which also points to the fall of the antitypical Babylon (Rev. xviii.).

In the Eschatology of Ezekiel, three cycles are distinctly visible. I. The Vision of the Resurrection of Israel; the Union between Israel and Judah; and the Eternal Kingdom of the Messiah, as a revelation for the Gentiles (ch. xxxvii.). II. The Judgment upon the *northeastern* Antichrist, Gog in the land of Magog, the prince in Ros,† Meshech, and Tubal (chs. xxxviii. and xxxix.). III. The new Mystical Temple upon a high mountain in the land of Israel, the place of the Throne of the Incarnate Jehovah (ch. xliii. 6, 7); from this Temple, a stream, adorned on either side with trees of life, issues for the rejuvenation of the world (ch. xlvii.), chs. xl.–xlviii. Ezekiel's vision of the resurrection of Israel points to the first resurrection of the Apocalypse (ch. xx.). His vision of the judgment of Gog points to the Apocalyptic final judgment upon the last form of Antichristianity under the same

* Relatively, the Apocalypse of Jeremiah begins with ch. xlv., as we have stated in the *Comm. on Genesis.*

† [In the E. V., Ezek. xxxviii. 3, *etc.*, the Hebrew expression נְשִׂיא רֹאשׁ is translated *the chief prince;* the entire expression may be rendered as above. See Robinson's *Gesenius*, under רֹאשׁ. The LXX. gives Ῥώς.—E. R. C.]

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name (ch. xx.). The new Temple upon the high mountain, with its river and trees of life, finds its final fulfillment in the City of God, with its paradisaical trees of life (Rev. xxi. and xxii.).

In regard to the Prophet Daniel, we have already remarked, in the *Comm. on Genesis* (Introduction [Am. Ed., p. 38]), that we consider the portions, (ch. x.–xi. 44, and ch. xii. 5–13), as an interpolation.* Irrespective of this interpolation, the work falls into two sections, each of which is composed of cyclical pictures. In the first part (ch. i.–vi.), Daniel appears as the interpreter of foreign oracles within heathenism itself; in the second part, he is no longer the expounder of obscure, dream-like, ghostly, Divine voices and writings within heathenism, but a Prophet of the clearer revelations of Jehovah for His people. In the first part, God's judgment upon the works of heathen arrogance and pride are unfolded, whilst pious men of Israel are wonderfully preserved and glorified; in the second part, the sufferings of the Kingdom of God under the final and the typical Antichristianity are portrayed, together with the triumph of God's Kingdom. Upon the Introduction, ch. i., in which the continuance of a holy Israel, in the midst of heathen temptations, is depicted as the basis of Prophecy and the foundation for the coming of the Kingdom of God, follow the oracles of the first part: *a.* Nebuchadnezzar's dream of the monarchy-image; confirmation of the Messianic conclusion of the dream, in the preservation of the three men in the fiery furnace through the medium of the fourth Man among them, the "son of the gods" (chs. ii. and iii.). *b.* The dream of the tree that reached unto Heaven; fulfillment of the dream in the humiliation of Nebuchadnezzar; and his repentance (ch. iv.). *c.* The oracle in the banquet-room of Belshazzar, and the judgment upon his pride; downfall of Belshazzar; fresh exaltation of Daniel; his apparent fall, and wonderful preservation in the den of lions (chs. v. and vi.). The second part reverts to the time of the first part. Daniel's own visions begin with the dream-vision of the four Beasts as forms of the four world-monarchies (ch. vii.); manifestly, the Israelitish pendant to the dream of Nebuchadnezzar (ch. ii.). The second vision of Daniel (ch. viii.) passes beyond the dream-form; it manifestly presents the precursory, typical Antichristianity of Antiochus Epiphanes, which must by no means be confounded with the final Antichristianity sketched in ch. vii. 7, 8; a sufficiently distinct pendant to the fall of the mighty tree (ch. iv.) Daniel's third vision is even mediated by the Prophet's earnest prayer for Mount Zion; it is, therefore, a highly developed form of the vision. It has reference to the import of the seventy weeks determined by Jeremiah, after which Jerusalem—in a thoroughly Messianico-eschatological sense—should be restored. We read the conclusion of the vision in the following connection: "And even to the summit ['double sense: to the uttermost, and to the top of the Temple'] come the abominations, the ravages, and until destruction, which is firmly decreed, is poured out upon the desolator" (see *Comm. on Matthew*, p. 425, Am. Ed.) [Dan. ix. 27]. But he shall set up his palace-tents between the sea and the mountain of the holy ornament, yet shall go on towards his end without deliverance [ch. xi. 45]. At that time, however, shall Michael arise, the great chief that standeth for the sons of thy people—it shall indeed be a time of tribulation, such as never was until that time, but, at the same time, thy people shall be delivered, all that are written in the Book of Life—and many that sleep in the dust of the earth shall awake, *etc.*" [ch. xii. 1 sqq.]. In this rounded form the vision constitutes a pendant to the ghostly writing on the wall in the banqueting-room of Belshazzar. With the abominable desecration of the vessels of the Temple, corresponds the abomination of desolation which reaches the summit (double sense [the uttermost, or]), the pinnacle of the Temple; with the sudden fall of Belshazzar, corresponds the destruction that suddenly comes upon the desolator. At the same time, many features of the Book of Daniel point to the Apocalypse. The typical Antichrist of Dan. viii., who has already in ch. vii. appeared in the most general outlines of his antitype, points to the perfect antitype in the Apocalypse. The seventy weeks—which are to be interpreted symbolically, not chronologically—are thus divided (see the *Symbolism of Numbers*, above): 1. Sixty-two weeks of the

* ["Compare, however, upon this point, Hengstenberg: *Authentie des Daniel.*" Note by Tr. of *Comm. on Genesis*, Am. Ed., p. 38.—E. R. C.]

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troublous restoration of Jerusalem with streets and ditches, but in strait of times; the time until the appearing and slaying of the Messiah. At the end of these weeks, *the Anointed, Who is not yet the Prince,* shall be cut off. 2. One week. *Appearance of the prince, who is not an anointed one.* Renewal of the covenant in this week for many, and, in antithesis, cessation of the sacrifice. Downfall of the Jewish State and worship. 3. Seven weeks to *the Anointed, Who is, at the same time, the Prince.* This is the shadowy sketch of the time from the destruction of Jerusalem to the Parousia of Christ, in which two features only are distinctly prominent: the renewed covenant of the many, on the one side; the contrasted lasting desolation, on the other (the shortened days of tribulation, see *Comm. on Matthew,* ch. xxiv. [p. 425, Am. Ed.]).

With Daniel's symbolical reckoning of time, corresponds the symbolical reckoning of the Apocalypse (chs. xi., xii.); to the troublous time of the Theocracy in the sixty-two weeks, corresponds the travailing Woman, menaced by Satan (ch. xii.); to the slaying of the Messiah, corresponds His translation to Heaven. To the prince, who is a desolator, corresponds the whole development of New Testament Antichristianity. The appearance of the anointed Prince coincides unmistakably with the Parousia of Christ. In Daniel, however, the anointed Prince manifestly appears in the form of Michael. Finally, an antithesis corresponding to the antithesis of the times is formed by the fact that Daniel is commanded to seal up his writing (ch. xii. 4), whilst John receives an exactly contrary command (Rev. xxii. 10).*

We have already presented our views in regard to the unitous composition of those Prophecies that come under the name of Zechariah, in the Introduction to *Genesis* (p. 39, [Am. Ed.]). Not only the whole beginning of the disintegration of this Scripture into two parts—a procedure based upon a misunderstanding;—not only the misapprehension of the manifest traits of a later Israelitish age in the second part, but also, in particular, the limitation of the Prophecies to the circumstances characterizing the time of the Prophet, without a due regard to the fact that he has throughout employed the circumstances of his time as symbols and types, has occasioned a permanent and increasing prejudice in favor of the division of the Book. We, however, in spite of a criticism which, though fully warranted in setting forth its peculiar views, is still in its youth, cling to the assumption that the whole Book forms a unitous Apocalypse; its first part, depicting the coming of the Messianic Kingdom; its second, the coming of the Messiah Himself; types cyclically progressive being employed in each case. We regard the opening (ch. i. 1–6) as an introduction, instead of holding, with Köhler, that it forms the first section of the first part. The first vision (ch. i. 7–17) is promissive of the restoration of the Israelitish Theocracy. In connection with the second vision (vers. 18–21, Heb. text ii. 1–4), which announces the destruction of the four hostile powers that have scattered Israel,† it forms the *first* cyclical general picture. The third vision (ch. ii. 1–13, Heb. text ii. 5–17) depicts the immeasurable fullness and superb security of the inhabitants of the New Jerusalem; with it, the fourth vision, the cleansing of the priesthood from its defilement, even to the point of the coming of the *Tsemach* ([E. V. Branch=Sprout] ch. iii. 1–10). must unite to form the *second* cyclical picture of the future. In the two sons of oil, the fifth vision sets forth the ramification of the Theocracy into the princely and priestly offices; it is the duty of these offices, themselves being filled with the Spirit, to nourish the unitous candlestick of Israel, the light of the world, with the oil of the Spirit; keeping themselves, meanwhile, from the way of violence. Israel is to use no violence toward the Gentile world, but to maintain a severe discipline within; accordingly, the sixth vision (ch. v. 1–4) is conjoined to the fifth (ch. iv.), thus presenting the *third* general picture in its two aspects.

* ["This prophecy is called *the Revelation*, with respect to *the Scripture of truth*, which Daniel was commanded *to shut up and seal, till the time of the end*. Daniel sealed it *until the time of the end;* and, until that time comes, the Lamb is opening the seals; and afterwards the two witnesses prophesy out of it a long time in sack-cloth before they ascend up to Heaven in a cloud. All which is as much as to say that these Prophecies of Daniel and John should not be understood till the time of the end; but then some should prophesy out of them in an afflicted and mournful state for a long time, and that but darkly, so as to convert but few. But in the very end, the Prophecy should be so far interpreted as to convert many." SIR ISAAC NEWTON.—E. R. C.]

† I now am doubtful as to whether the four world-monarchies are intended by this, since the Prophet limits the work of the horns to the past.

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According to the seventh vision (ch. v. 5–11) the theocratic domain is purified from all unrighteousness; a threatening antithesis to this is presented outside of the Theocracy, in the fact that this unrighteousness is set down in the land of Shinar. Hence, in the eighth, or last vision (ch. vi. 1–8), God's judgment upon the Gentile world is exhibited as going forth into all the quarters of Heaven; this, and the seventh vision, form the *fourth* cyclical general picture.

The conclusion of the first part, from ch. vi. 9 to ch. viii. 23, then unmistakably forms the transition to the second part, which consists of a cyclical series of typical representations of the Messiah.

In the first place, Joshua, the High-priest, is, by a solemn crowning, constituted a type of the coming Messiah, Who is to be at once Priest and King (ch. vi. 9 sqq.). Furthermore, the Prophet himself becomes a momentary and extraordinary type of the Messiah (ch. vi. 15 sqq.). Hence he decides the question which the Israelites put to the Priests, as to whether the extraordinary fasts of the exile should be continued; answering the inquiry for the Priests as well as the people, he declares that there is henceforth no ordinance of fasts; that the people are to observe the moral commandments of truth, mercy, and compassion, which, to their destruction, they formerly despised; now, however, judgment should be turned away from them, and, after the restoration of Israel, the fast-days should become joyful feast-days; yea, the salvation of Israel should be diffused amongst all nations (ch. vii. and viii.).

In this transition, the unitous picture of the time of the Messiah is laid before us. It is the programme of the second part, from ch. ix. to the close. Here, in this second part, the future of the Messiah is unrolled before our eyes in typical acts, representative of individual items in His career.

First type. Advent and appearance of the Messiah in poor and humble guise (ch. ix.; comp. Matt. xxi. 5; John xii. 15). Here the barren present and proximate future of the Prophet (Israel's restoration in antithesis to the judgments upon the neighboring Northern nations,—judgments, however, conducing to their conversion) become the basis of a prophecy concerning the Coming of the Messiah; the perspective of this prophecy is manifestly eschatological (vers. 13, 14 sqq.). This picture corresponds with the first vision (ch. i. 7–17.)

Second type. Jehovah's leading the people back out of the heathen world through the sea of tribulation or anguish may be the most obscure Messianic type of this series; its Messianic character is nevertheless sustained by the clearer types of chs. ix. and xi. The point of departure is the hope of a *universal* restoration of Israel, conjoined with a universal judgment upon the heathen; accordingly, this type corresponds with the second vision, the vision of the destruction of the horns (ch. x. We, like Neumann and Kliefoth, account vers. 1 and 2 as forming a part of this section).

Third type. The Messiah, typically represented by the Prophet, is *under*valued at thirty pieces of silver, *i. e.*, the absurdly cheap price of a slave (Matt. xxvi. 15; Ex. xxi. 32). The historical point of departure are the imminent judgments upon the shepherds in Israel (not the Gentile shepherds of the peoples, spoken of in the preceding section) who overshadowed the land like the cedars of Lebanon and the oaks of Bashan. With this type the third and fourth visions correspond, especially the filthy garments of Joshua (chs. ii. and iii.). The leading thought is that the Prophet, the Prophethood, takes the place of the unfaithful shepherds after Jehovah's destruction of the three shepherds* in one month; with his double staff (*Grace* [*Beauty*, Eng. Ver.] embracing the Gentile world, and the Theocratic *Band* uniting Judah and Israel) he [the Prophet—always as a type of Christ] feeds the flocks—the *sheep of slaughter* in company with the *poor* of the flock, for the sake of the latter;†

* In accordance with the context, none but Israelitish shepherds can be intended here; and, moreover, such as were destroyed in one (symbolical) month. If the month denote a short periodical change—the Babylonish captivity, for instance—those three false prophets might be meant upon whom Jeremiah proclaims judgment (ch. xxix. 22, 32), *viz.*: Ahab, Zedekiah, Shemaiah. Are not, however, the three Old Testament offices intended, whose place the Messiah Himself assumes?

† [A variation in translation. The G. V. renders Zech. xi. 7, thus: And I took charge of the sheep of slaughter for the sake of the poor (wretched) sheep.—Tr.]

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and even after his rejection, he is commanded to assume the same office (ver. 15) on account of the necessity for an offset and antithesis to the worthless shepherds yet to come.

Fourth type. The lamentation of all the families of Israel over the mortal suffering that they have inflicted upon the visible appearance of Jehovah, the Messiah, a result of the victory over all heathen, vouchsafed by Jehovah to the ideal Theocracy (ch. xii., particularly vers. 10–14). The very pre-supposition of this Prophecy is altogether eschatological; it is the expectation of the perfect fulfillment of the destiny of Jerusalem and Judah; the anticipation of a victory over all nations of the Gentiles—a victory conditioned upon the sanctification of Israel. Thus, it is a Prophecy, every feature of which is symbolical. With it corresponds the fifth vision, of the victory of Zerubbabel through the Spirit of God; and the sixth vision, of the sanctification of Israel (ch. iv. and v. 1–4).

Fifth type. Development of the period of the Spirit of God: prepared by a general mistrust of Prophets, the prophetic form of teaching, psychical inspiration, and the prophetic insignia—a mistrust occasioned by the many false prophets; introduced by the judgment, arising from that mistrust, which was visited upon the last and highest Prophet, and by the scattering of His flock (ch. xiii., especially ver. 7; comp. Matt. xxvi. 31). The two characteristics of this period are, first, the fountain opened for sin in Jerusalem—completed salvation, accessible for all: secondly, the destruction of all idolatry, even the most subtile; the destruction even of the extinct prophetic form; and the banishment of the unclean spirits from the land. This recalls the seventh vision (ch. v. 5–11), in which the unclean spirit, under the figure of a woman, is borne out of the holy land by flying women, whose wings are energized by the wind, *i. e.*, the Spirit.

Sixth type. Antichristianity in its temporary victory: and the appearing of the Lord for judgment. The new world. On the one side, the region of judgment, a region of absolute confusion, self-destruction, and withering; on the other, an absolute consecration of all life to God (ch. xiv., especially vers. 3–7). In this type the eighth vision, as a picture of the final judgment, is reflected; especially when regarded in its connection with the crowning of Joshua (ch. vi.).

The Book of Zechariah, with its symbols, particularly its horses, colors, horns, its measuring-line, its stone with seven eyes, its sons of oil, its roll, its forms of women, its *Shinar*, its crowns, its sea-waves and rivers, its pictures of judgment and deliverance, its appearance of Christ, and its glorious ideal of the new world (ch. xiv. 21), reminds us in many respects of the Apocalypse. It particularly resembles that Scripture, however, in its cyclical collective pictures, with their advance to the final eschatological form.

Apart from every other consideration, this universal appearance of the cyclical method in the Apocalyptic Books of the Old Testament is decisive against all interpretations of the Johannean Apocalypse, which, after the manner of secular historiography, aim at its resolution into periods following each other in chronologic succession.

The law of the cyclical method rests, first, on the peculiarity of all sacred literature, which aims at edification, not at the imparting of historical knowledge. Secondly, on the peculiarity of Prophecy, which has for its aim great and momentous facts, not particularities. Thirdly, on the peculiarity of the vision, which scans the succession of the ages in collective pictures forming a living, genetic chain.

§ 9. HEBREW ART IN COMPARISON WITH HELLENIC ART. MAGNITUDE OF THE CONTRAST. FATAL EFFECTS RESULTANT UPON THE MISAPPREHENSION OF IT.

When science shall have arrived at a perfect appreciation of the grand and world-historical antithesis between Judaism and Hellenism, between the Theocratic and the Humanistic tendency, then, and not till then, can Exegesis, Criticism, Theology in general, enter upon a new stage of development.

Until that time, Sacred History and Literature, being viewed from Hellenistic standpoints, must continue to endure manifold misrepresentations and even misusage.

For a long time the Biblical language was held in disesteem; the New Testament Greek,

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especially, being looked upon as a barbarous idiom, whilst the great contrast between the modes of mediation and the secularity of the Greek language, and the immediateness and spirituality of that mode of expression which lies at the basis of the New as well as the Old Testament were disregarded. Neither was any distinction made between the blending of Greek and Hebrew in the traditional Alexandrian Greek of Scripture [of the Septuagint] and that grand linguistic formative process which came into operation on the basis of New Testament spiritual life, and continually exerted a creative energy in the production of new verbal, adjective, and substantive forms. This fact was likewise the fertile source of a multitude of critical abortions.

Furthermore, until to-day, Biblical Historiography, as well as the Sacred History upon which it is founded, has been examined by a standard of ideas drawn from classical antiquity. Orthodoxy competed with neology in insisting upon the most rigidly literal acceptation of Scripture terms. Indeed, neology is but following in the footsteps of orthodoxy, in maintaining now that the Bible inculcates the doctrine that the work of creation was completed in six astronomical days, *etc.*, though this in the case of neology is done in disparagement of the Scriptures, whilst the stragglers who bring up the rear of the older orthodoxy set forth the same views in praise of the Bible.

Thus it happens that the one class speak of perfectly literal historical reports; the other class, of myths. That the one class attribute the character of Greek pragmatism—such a conception of events as proceeds, in treating them from secondary causes and immediate human designs—even to the Biblical historic style; whilst the other class handle a historiography that mounts to the Divine prime causality, and aims at portraying ultimate designs, in accordance with the ideas of common pragmatism, *i. e.*, omitting secondary causes. True Biblical Historiography, however, in its character of historic symbolicalness, presenting, as it does, all individual actual items in the light of ideal and universal significance, passes between these two modes of procedure, like a living spirit between two sleeping sentinels.

The facts upon which Sacred History is based are treated by the one class as a long line of marvellous, *i. e.*, *purely* external Divine facts; by the other, as a series of merely mental or spiritual, and in many cases morbid, conceptions. The one class regard the subjective visions as utterly unreal items of revelation; whilst the other class identify even objective visional perceptions of true Divine manifestations and heavenly appearances with the godless hallucinations of fantastical enthusiasts. Sacred History, however, is throughout a Divine-human mystery; a tissue of heavenly and earthly threads; a line of points of union betwixt Heaven and earth; betwixt the surest Divine deeds and facts and the innermost life of the human spirit in its æonic contemplation, averted from the world. There has been no more absurd deliverance in modern times than the claim that a really risen Christ would have been obliged to show Himself on the streets of Jerusalem, or even to present Himself for examination before an academic committee.

If we look at both together, the facts and their presentation, a climax of critical absurdity has been reached in the turning of the inspired, original productions into conglomerates of the most external book-making. And if, in other respects, this principle obtains, *viz.:* that the first and lower exigencies of man awakened language—*spoken* language, we mean—and the higher exigencies of his spirit gave rise to *written* language or literature—surely the next step would be to assume that the sublime prophetic and evangelic facts must, perforce, have been immediately fixed in written memorabilia. If, however, the more ancient doctrine of inspiration despised such mediations, for the sake of heightening the miraculousness of inspiration—in this point, also, modern criticism is its heir. It is to the interest of modern criticism to beget the opinion that a spiritless and superstitious literature had come limping a long way behind the sublime facts which it aspired to record.

The Hellenizing view is the product of the misapprehensive handling of the Prophets and the prophetic style. For instance, it is a specifically Greek sentiment that the passion-picture of Isaiah liii. presents the ideal of the Jewish nation or even of the Prophethood. The Greek, indeed, knows of such ideals that hover above the School until they evaporate over the School-masters. The Hebrew, on the other hand, beholds all his ideals in the

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form of fiery visions, in process of becoming actualities. Hence, his suffering Servant of God can be none but the Messiah in historic reality.

Finally, it is a well-known fact that the peculiar character of Biblical *Poetry* has been greatly depreciated, Greek models being made the standard of criticism. The critics have constantly sought for Greek images, the Greek or even the Germanic metre, even classical forms of poetic composition, finally, instead of being satisfied with kindred analogies and types.

People failed to recognize the immense antithesis between the *æsthetic* interest of the *beautiful* and the *ethical* interest of the *holy*. So, primarily, in reference to the poetic image. The Greek elaborates his image and worships its beauty. The Hebrew employs images for the sole purpose of corporealizing or illustrating thought, or conveying a clear idea of the contemplations and sensations of his spirit. Hence the great changes, as well as the immense circuit and bold use, of his images. Compare especially Pss. xviii. and xxii.*

The Apocalyptic Writings form the perfect point of union of Hebrew Prophecy and Poetry; the acme of pure and original Hebrew art; albeit, this dominant type of Hebrew art evinces its New Testament universalistic transfiguration in a plenitude of elements that recall the products of the Greek mind. As, however, in the first Genesis, the Bible begins with the most art-*less* form of Hebrew *Historiography*, so, in the second Genesis, at the close of the Apocalypse, it ends with the most art-*full* form of Hebrew *Visionography*, of Hebrew Apocalyptics. It is no wonder, then, that the Apocalypse must remain a sealed Book for all who read it with the spectacles of Hellenizing conceptions; as, on the other hand, it will be a misleading meteor to all who pretend to read it with Chiliastic longings—to all who, with the allegorizing spirit of orthodoxism, look upon it as a historical painting in allegorical figures and colors, and based upon absolute inspiration.

As the specific characteristics of Hebrew art we would mention these three features: *Historical Dynamics; Ideal Symbolism; Ethico-pastoral Practice.*

* [See extract from TRENCH, in *foot-note*, p. 106.—E. R. C.]

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SECOND DIVISION.

SPECIAL INTRODUCTION.

§1. THE APOCALYPSE OF JOHN AS THE CROWN OF ALL THE APOCALYPSES; THE WORTHY CONCLUSION OF THE HOLY SCRIPTURES. AS THE SECOND GENESIS; THE GENESIS OF THE NEW WORLD OF THE MANIFESTED KINGDOM OF GOD; THE WORLD OF PERFECTED SPIRITUAL LIFE IN THE CITY OF GOD; A WORLD WHOSE GENESIS IS MEDIATED BY THE COMING OF CHRIST.

In the Apocalypse of John, Canonical Apocalyptics have found their ultimate and highest expression, as well in a material as in a formal aspect.

In a material aspect, we have first to note the clearness of the laws of development, in accordance with which the course of the world,* in its Christological modification, continually approaches its goal. Next we would call attention to the clearness of the dynamical relations. In the midst of the synchronistic circle stands the Church, represented in the *Seven Churches*, ruled over by Christ the Redeemer, as He walks through the Churches, bearing the sword of His word. About the Church, for the furtherance of her life and of the design which she is to accomplish, moves the collective Divine dispensation of worldly history, in its eschatological modification; represented in the *Seven Seals*. At the opening of these seals, the history of the world is seen to be under the dominion of Him who rides upon the white horse—even Christ as the Prince of victory. The sombre horsemen in His train—Death and Famine, and the whole realm of the dead [Hades]—must, like esquires, serve His purposes. And His all-sovereign might is manifested no less clearly in the martyrdom of His witnesses throughout the course of history, and in the convulsions of the evening of the world. From the *concursus* of the Church, and the sufferings of world-history, the *Seven Penitential Trumpets* [trumpets calling to repentance] are developed; † from this very circumstance of their origin, we should beware of regarding them as predominantly physical events. The counterpart [*Gegenbild*] of the seven trumpets are the *Seven Thunders*, indicated in the course of the sixth trumpet, or rather, in the introduction to the seventh. These constitute the most mysterious side of the history of the Kingdom of God [Church]; a side which, consequently, remains hidden, although, as a whole, it may be apprehended in the mind of the *Son of Thunder*.‡ The preachings of repentance, in their totality, awaking, as they do, on the one hand, *the Seven Thunders* (*Reformations*—we will call them), occasion in the region of impenitence, on the other hand, the full manifestation of the *Seven-Headed Beast* out of the abyss, the Antichristian powers. This, however, occasions in its turn the pouring out of the *Seven Vials of Wrath*, or *judgments of hardening and destruction*, the last

* [For remarks on the term *world*, see Introduction by the Am. Ed.—E. R. C.]

† [This sentence is somewhat obscure. By the *concursus* (the original term reproduced) is meant, probably, the *pleading assemblage* under the altar, brought to view in the opening of the *fifth seal*, ch. vi. 9–11 (and referred to, vii. 9, 14); and by *the sufferings of world-history* are intended the sufferings under the *sixth seal*, vi. 12–17. From the events of these two seals are "developed," according to the hypothesis of Lange (see p. 83), those of the *seventh*, or of the *trumpets*, in the blowing of which is the unfolding of the seventh seal (viii. 1–6).—E. R. C.]

‡ [Rev. x. 3, 4. By Divine direction the *Thunders* were not written, but *sealed up*. Must not their meaning remain hidden until set forth by the voice of another inspired Teacher?—E. R. C.]

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of which develops into the actual final catastrophe. With the final judgment, Christ is fully manifested as the Prince of Victory. In the united lustre of the *Seven Spirits* He appears, for the purpose of opening the great Day of Judgment, which, as the great Saturday of a thousand years, begins with the judgment upon cultivated Antichristianity, and closes with the judgment upon the final rabble-Antichristianity, bringing in at last the eternal *Sunday*. The above are, manifestly, theocratically synchronistic circumstances, concentric circles.

With equal clearness the theocratic chronological succession of time is unfolded. The story of earthly affairs invariably has a heavenly scene for its point of departure; in the latter, the Divine counsel, the Divine foresight of coming events, the Divine celebration of victory, are presented in advance. On this brilliant ground, earthly phenomena develop themselves septenariously. At first they appear in four more general fundamental forms: the four churches: Ephesus, Smyrna, Pergamus, Thyatira; the four Apocalyptic horsemen; the first four penitential trumpets, embodied in facts affecting the earth and the human race; the four or five fallen heads of the Beast (or world-monarchies);* the first four vials of wrath which, like the first four trumpets, are restricted to the domain of man, yet verge upon the kingdom of demons.

The *four* fundamental forms are regularly followed by the last *three*, which lead us into the realm of spirits, and are thus indicative of the exceeding imminence of the final catastrophe. First, we have the *last three churches:* the dead, the living, the lukewarm church. The *last three seals:* the martyrs; the cosmical catastrophe; the seventh seal as the source of the trumpets. The *last three trumpets:* opening of the abyss; loosing of destructive powers; the seventh trumpet as the transition to the seven heads of Antichrist. The *last three* or *four heads of the Beast* (ch. xvii. 10).† The *last three vials of wrath:* demonic sufferings, seditions, and judgments, especially the judgment upon Babylon. The *seventh of the seven* generally forms the transition from one series, which it concludes, to the following series. Thus, the *seventh seal* is the point whence the *trumpets* issue; the *seventh trumpet*, the point at which the *seven-fold Antichristianity* is developed. The other transitions of this sort are less prominent, yet are implied by the context. The condition of the church of Laodicea is, unmistakably, a motive for the speedy coming of the Lord; and His coming begins in the vision of the seals.‡ Similarly, the Beast's *seventh* head, changing into the *eighth* (ch. xvii. 11), is the connecting-point for the *seven vials of wrath*, though the presentation of the vials is significantly intertwined with the presentation of Antichristianity. Apart from the fact that the number *six* is unfolded here in the number *six hundred and sixty-six*, with which the opening of the vials of wrath is connected in perfectly regular succession, the difficulty arising here in respect to the connection is solved thus: *the summary final judgment of the seventh vial of wrath*, ch. xvi., *is divided into three great separate judgments* (ver. 19): 1. The judgment upon precursory, absolute Antichristianity; the fall of Babylon or the great Whore, who is finally judged in the seventh head of the Beast, which head, however, reappears at last as the eighth head (ch. xvii. 1–xviii. 10). 2. The judgment upon the ten kings, or fully developed radical Antichristianity (ch. xix. 11–xx. 6). 3. The judgment upon the ultimate devilish-bestial Antichristianity of Gog and Magog (ch. xx. 7–15).

The greatest obscurity that spreads over the Apocalypse arises, doubtless, from the fact that the *seven thunders* (ch. x.) are not disclosed, but must, exceptionally, be sealed up (ch. x. 4), because it was inadmissible that the sketching of them should alter, as it necessarily would have done, the ethical character of their forthgoing in their own time. If, nevertheless, they be reckoned in, there are formed upon the foundation of the *Seven Spirits* united

* [The division of the Scripture is into *five* and *two*, Rev. xvii. 10; the division into *four* and *three*, hypothesized by Lange, here manifestly fails. The *three* heads spoken of in the following paragraph can be obtained only by regarding the *eighth* (ver. 11) as an independent division parallel with the seven, when manifestly it is either a transformation of the seventh (see Lange further on in the same paragraph), or a heading up in one of the entire seven.—E. R. C.]

† [See preceding note.—E. R. C.]

‡ [Is this more clearly set forth as a *motive* than was the declension of Ephesus (ii. 5) or Pergamus (ii. 16) or Sardis (iii. 3), or the faithfulness of Philadelphia (iii. 11)?—E. R. C.]

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in Christ, seven churches, seven seals, seven trumpets, seven thunders, seven heads of the Beast, seven vials of wrath. One might conjecture that the Seven Spirits at the commencement of the Apocalypse were designed, as the first septenary, to complete the seven times seven; and that it was so designed, in accordance with the fact that the Christian Sunday precedes the week days. But, according to Hebrew typism, the number seven is the unity which is developed out of the number six; consequently, here also, doubtless, the seventh seven must be transferred in thought to the close.

In this great picture of the world's development, the dynamical relations of the Kingdom of God are in perfect keeping with its innermost relations, as has been already intimated. Heavenly scenes oversway earthly ones; Christ, in His heavenly, terrestrio-churchly spiritual power, oversways the Church; the Church oversways the world of history; the world of history oversways nature, the whole cosmos. Together with Christianity, Antichristianity waxes toward its complete ripeness. With the greatest universalism, such as embraces Heaven and Earth, Time and Eternity; such as brings into view, in the history of Christ's Church, the whole celestial world and all the demon-realm, there corresponds, in wondrous harmony, a wealth of concrete traits. These traits are composed of elements of homiletical warmth, doctrinal distinctness, and even deep religious philosophy—elements jointly characteristic of the Johannean mind, and agreeing with the tenor of the Johannean Gospel and Epistles.

As elements of religious philosophy and dogmatics we mention the following:

Ch. i. 4–6, 8, 13 sqq. Chs. iv., v., The Whole Heavenly Vision. Ch. vi. 1 sqq., 12 sqq. The Great Sealing, ch. vii. 1 sqq. 9. Ch. viii. 4. The Three Woes, ch. viii. 13. The Abyss and Apollyon, ch. ix. The Oath of the Angel, or the Divine Assurance in reference to the End of the World, to be found also in the heart of the Church itself, ch. x. 6. The *Little Book*, or the charm and dread of eschatological investigations, ch. x. 9. The Inner and Outer Church, ch. xi. 1, 2. The Olive Trees, ch. xi. The Woman clothed with the Sun, ch. xii. The Dragon, ch. xii. 3 sqq. The Twofold Antichristianity; The Mark of the Beast; The Number 666, ch. xiii. Mark of the Elect—readiness for suffering, sincerity, or simplicity, ch. xiv. The Everlasting Gospel (of the second Parousia); The Judgment of the World as a Harvest in a twofold sense, ch. xiv. 13 sqq. The Sea of Glass and the Lake of Fire. The sorest Divine Judgments in the hands of the Angels, measured in golden vials, ch. xv. Retribution for the Martyrs' Blood, ch. xvi. 5, 6. Blasphemies of the Hardened, vers. 11, 21. *Division of the one final judgment into three parts*, ch. xvi. 19. The Great Whore, chaps. xvii. and xviii. The Æons of Judgment, ch. xix. 3. His Name is called, The Word [Logos] of God, ch. xix. 13. His Vesture, dyed with Blood. Distinction in the Judgments, ch. xix. 20, 21. The Second Judgment. The Millennial Kingdom and the First Resurrection. The Third Judgment, ch. xx. The General Resurrection; The Final Judgment. The Book of Life, ch. xx. The Bride. The City of God, ch. xxi. The City of God,—absolutely Open; absolutely Shut (the Attraction of Salvation; the Ban of Dynamical Repulsion), ch. xxi. The River of Life and the Trees of Life of the New Paradise, ch. xxii. The Beholding of God, the Bliss of the Redeemed, vers. 4, 5; Christology, ver. 16.

The following are familiar as homiletical elements of great value: Ch. i. 17, 18. The Seven Epistles throughout, chs. ii., iii. The Doxologies, ch. iv. 11; v. 9, 10, 12, 13, 14; vii. 12; xi. 15 sqq. The Song of Moses and the Song of the Lamb, ch. xv. 3; xix. 1 sqq. Ch. v. 5. Ch. vi. 9–11. Ch. vii. 13–17. Ch. ix. 20, 21: Impenitence. Ch. xii. 9–11: The Judgment of Rejection, and Heavenly Blessedness; similarly, ch. xiv. 11–13. Ch. xviii.: The Cry of Triumph, Babylon is Fallen. The Merchants of Babylon. Desecrated Art, ch. xviii. 16, 22. Ch. xix. 9. Ch. xxi. 3–8. The City of God, ch. xxi. 22-27. Ch. xxii. 7: Behold, I come quickly, *etc.* The Time of Decision, ch. xxii. 11, 12. Alpha and Omega. *Without*, ch. xxii. 15. Divine Assurance and Human Longing in regard to the Coming of Christ. The Gospel in the light of Eschatology, ch. xxii. 17. Sanctity of the Book of Revelation, ch. xxii. 18, 19. Ground-tone of the Revelation: The Divine Promise, *I come quickly;* and the Human Prayer, *Even so, come, Lord Jesus.* The Benediction in view of the End of the World, ch. xxii. 21.

Passing to a consideration of the formal perfection of the Apocalypse, we must premise

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that the art of its construction has necessarily been brought into view in the preceding pages, along with the presentation of its material wealth. Categories of the construction: antithesis of the *heavenly*—branching into the world of spirits and the domain of œcumenical manifestations; and the *worldly*—branching into the earthly-human and the ghostly-demonic. This antithesis unfolds itself more and more fully through the different dynamical cycles of the world's development. All these cycles start from a Christological beginning of the world, and touch, in closing, upon its end; the conclusion of each cycle, however, brings the end of the world nearer and nearer, until the Last Day unfolds its whole import in the Æon of a thousand years, forming, according to the grand conception of Irenæus, a bridge from the old world to the new.

What is true of the artistic construction of the Apocalypse in general, likewise holds good of its allegorical, symbolical, and typical single figures; of the wealth of its learned reproduction of ancient Apocalyptic figures, as well as of its original creations, and its treatment—partly fixed and partly free—of Apocalyptic images.

If we wish to gain a clear idea of the wealth of forms which the Apocalypse has woven, with the greatest art, into one magnificent tissue, let us fix our eyes more particularly upon *the grand similitudes, the rich maxims, the significant dialogues, the warm exhortations, the glowing prayers, the New Testament songs, the sublime doxologies* which it contains.

Thus, the Apocalypse is not a morbid Judaistic first-birth of a New Testament literature, as the Tübingen school has declared, but the noble and grand conclusion of Holy Writ; the crown of Canonical literature; as a Sacred Book, calculated, we might almost say, more for the readers of the last times, after those of the Apostolic Age, than for the readers of the Middle Ages, or of any mediate time whatsoever. It forms the conclusion, in the first place, of the Johannean Scriptures; secondly, of the New Testament; thirdly, of the whole Bible. In a special sense, it closes Eschatological Prophecy; in the most special sense, it is the close of Canonical Apocalyptics. It is the mystery of the living union of the highest Theocratic-Christian Eschatology, with the perfection of Hebrew New Testament universal Christian art.

Constituting, on the one hand, as a Holy Scripture, the conclusion of the old records of Revelation, and having for its object the close of the old form of the world, it is, on the other hand, a *Pneumatic Genesis*. It regards the last woes of the old world as the birth-pangs of the new world, and unrolls this new world before our eyes as the new, second, Spirit-born creation; as the new Paradise; presenting it to us as a radiant and developed picture, with a perspective reaching into the furthest æons. Hence, the first Adamic Genesis is reflected in this second, Christological one; the earthly days of creation of the one are mirrored in the heavenly days of creation of the other. Together with this antithesis in the kindred subject-matter of both Scriptures, there appears a proportional antithesis in the kindred form of the two. The first Genesis is written with the stylus of child-like simplicity; and yet there is something sublime in this child-like form, on account of its adjustment to the great subject-matter, with a distinctly symbolical, anti-mythical consciousness. The last Genesis is written in the most finished, artistic style of Hebrew poetry; in its case, however, the evangelic subject-matter, with its wealth of promises, permits—throughout the artistic form of the Book, replete with ghostly sublimity—the traits of a child-like warmth of feeling and simplicity to appear.

Passing to a consideration of special items, the creation of light on the first day is reflected in the lustre of the Seven Churches. The antithesis of Heaven and earth is reflected in the revelation of the glory of Heaven above the gloom of earth, anguished with the mysteries of the Seven Seals. The antithesis of land and sea—of the earth with its plants, and the sea with its waters—is reflected in the vision of the Trumpets. The appearance of the sun on the fourth day is reflected in the Angel like the sun, who comes down to earth. The demonic Beast, rising out of the sea, corresponds to the fifth day. The Beast out of the earth is the antitype of the sixth day. The Man of the sixth day, as well as his Paradise, is reflected in the festive Congregation of 144,000 perfected souls on Mount Zion; his more perfect image, however, is visible in the Appearance of Christ, the New Man. So, too, the Paradise of the seventh day is reflected in the New Paradise. And this (the New Paradise)

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is likewise the perfect antitype of the seventh day, being the Sabbath of God, the eternal Sunday—allegations not applicable to the Millennial Kingdom, which does but precede this Sunday, like a great, Divine Saturday.*

Further particulars concerning the construction of the Apocalypse, see further on.

[The following sentence, the conclusion of the article on the Apocalypse in *Schaff's Hist. of the Ap. Church* (pp. 418–427),—a sentence replete with beauty as well as truth—is quoted as the fitting conclusion to this section: "The mystic John, the Apostle of completion, was, by his sanctified natural gifts, as well as by his position and experience, predestinated, so to speak, to unveil the deep foundations of the Church's life and the ultimate issue of her history; so that in the Apocalypse the rejuvenated Apostle simply placed the majestic dome upon the wonderful structure of his Gospel, with the golden inscription of holy longing: 'Even so, come, Lord Jesus.'"—E. R. C.]

§ 2. GENUINENESS OF THE APOCALYPSE. JOHN, AND THE JOHANNEAN SCRIPTURES.

The sudden and total change in the opinion of modern criticism concerning the genuineness of the Apocalypse, alone makes sufficiently manifest what our sentiments should be as to the infallibility of said criticism, and demonstrates the folly of those who suffer themselves to be overawed by its prejudices, as evinced in its premises, results, and dogmatic utterances. In one point, it is true, Lücke and, with him, the Schleiermacher school, and Baur and, with him, the so-called Tübingen school agree, namely, in the assumption that the man who wrote the Apocalypse could not have written the fourth Gospel.†

In the case of Lücke, apart from the influence of traditional and temporal prejudices, we may regard the absence of a comprehension of the fundamental diversity of Evangelico-didactic mediating forms and Apocalyptico-symbolic immediate forms, as one of the chief sources of his declaration against the authenticity of the Apocalypse; though upon this diversity rests the difference between a form of language ‡ more purely Greek and that which possesses a more Hebraizing character, as well as the apparent difference in the eschatological ideas presented in the Gospel and the Apocalypse. Eusebius, in particular, with his presbyter John, has been a misleading guide in this connection.§

That which the prejudice of the Schleiermacher school-theology accomplished in Lücke's case was brought about in the ease of Baur by the Hegelian school-philosophy, by which he was enslaved. In the application of the deductions of the Hegelian philosophy to the Apocalypse, however, Baur has far exceeded all the bounds of simple philosophical bias. We cannot comprehend how a theologian who showed himself prone to interpret purely historical writings (for instance the Epistle to Philemon) allegorically or symbolically, could, in dealing with a truly allegorico-symbolical writing, so completely turn the tables, and attempt to force upon this Book, of all others, a historical and literal signification. In thus doing, he sought, indeed, to establish a basis for his utterly false and infirm construction of history, alleging the Apocalypse to be the record of a presumptively narrow Ebionite Judo-Christianity. He has thus, however, with one stroke of his pen, utterly caricatured and robbed of dignity, not the Apocalypse only, but also the historical portrait of John, one of the finest in the gallery of great men.

The points of unity in the Apocalypse and the Gospel, as well as the Epistles of John, subsist, first, in the *subject-matter:* Agreement in the doctrine of the Revelation of God; in the doctrine of Christ, especially as the Logos; in the doctrine of the Kingdom of Light,

* Sander, likewise, characterizes the Millennial Kingdom as a fore-Sabbath.

† See the strong antithesis: *Entweder, Oder* [either—or] by De Wette and Lücke in Guerike, *Isagogik*, p. 534, note 2.

‡ See the author's *Miscellaneous Writings*, Vol. II., p. 173. On the indissoluble connection betwixt the individuality of the Apostle John and the individuality of the Apocalypse.—Lange's *Apostolic Age*, I. p. 83.

§ See Guerike, *Die Hypothese von dem Presbyter Johannes als Verfasser der Offb.*, Halle, 1831. The author's *Hist. of the Apostolic Age*, I., p. 215. Guerike, *Isagogik*, pp. 534, 545, 605.—Zahn, *Ueber Papias, Stud und Kritiken*, 1866, IV. (Hilgenfeld, 1867, I.). Riggenbach, *Joh. der Apostel und der Presbyter, Jahrb. für deutsche Theol.*, II. *Heft*, 1868, p. 319 sqq. See also the Appendix, p. 334, on an Essay by Dr. Milligan, in Aberdeen (London, 1867), [and Schaff: *History of the Ap. Church*, pages 418–427 (New York, 1853).—E. R. C.].

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and the Kingdom of darkness; in the doctrine of Satan, of the Redemption, of the Church's gradual progress in development; finally, in the doctrine of Antichristianity, and in the doctrine of Eschatology in general. The fact that John does not give Antichrist the title of Antichrist, is indued with significance for those only who cannot accommodate themselves to the allegorical portrayal of Antichrist.

In conjunction with the above-mentioned material points of unity, we have the *idiocrasies of the Johannean images and expression*, the unitous character of which is apparent even through the contrast of the Evangelic and the Apocalyptic style. Christ, the Logos; the Light; the Lamb; the Redeemer, with His blood; the Bridegroom. The Church, the Bride. Christ's gifts, the water of life, manna, *etc.* Comp. Guerike, p. 549. In respect to the similarity of diction (in upholding which we submit that it is in perfect conformity to speech ἐν πνεύματι that, in its originally Greek, yet more Hebraizing expression, it should suffer the mother tongue of the Seer to be more apparent through it), Guerike's collection of examples, p. 550, note 1, may be compared. As to the alleged difference between the idiocrasies of the Gospel and Apocalypse, which, according to Lücke and others, occur in matter and form, the greater part of the spoils of these commentators are dependent upon the false literal apprehension of the Apocalypse, whereby a distinction is converted into a contradiction by the process of forcing a purely spiritual meaning upon the Gospel, and, on the other hand, grossly materializing the Apocalypse. Over and above the inner grounds for a belief in the genuineness of the Apocalypse, we have historical testimonies to its authenticity. These may be classified as direct and indirect.

Direct testimonies: Justin Martyr (*Dial. c. Tryph.* "'Ανήρ τις, ᾧ ὄνομα 'Ιωάννης, εἷς τῶν ἀποστόλων τοῦ Χριστοῦ."). Irenæus (*Hæres.* IV., 20, 11: *Sed et Joannes, domini discipulus in Apocalypsi;* and other passages). Clement of Alexandria (the *witness* of John, which is cited in *Stromata* IV., is in *Stromat.* II. denominated ἀποστολικὴ φωνή). The Muratorian fragment. *Advers. Marcion* III., 14: Tertullian (*Nam et Apostolus Joannes in Apoc.;* and other passages). Likewise, Origen, *etc.* See Kirchhofer, *Quellensammlung zur Geschichte des neutestamentlichen Kanons bis auf Hieronymus*, Zürich, 1842, p. 296 sqq.

Of almost equal weight are isolated indirect testimonies. The statement of Andreas, *Proleg. in Apoc.*, in regard to the testimony of Papias (on this compare the voluminous discussions). The statement of Eusebius in regard to Apollonius, *Hist. Eccles.* v. 18. To these add the Apocalyptic reminiscences in the *Shepherd of Hermas* and elsewhere (*e. g.*, in the letter of the church at Vienne and Lyons). On the strength of the general corroboration of the Apocalypse by historical testimonies, comp. besides Guerike, p. 533, and Langen, *Grundriss der Einl. in das Neue Testament*, Freiburg, 1868, p. 152, a number of Commentaries, especially that of Ebrard, p. 1 sqq. Deserving of special consideration is the fact that most of the witnesses to the authenticity of this Scripture stood in closest connection with the school and tradition of Asia Minor; this is particularly the case with Irenæus. Finally, we have the self-witness of the Apocalyptist, ch. i. 1, 2, 9, xxii. 8, and it is as little possible to set this aside as to do away with the tradition of the Apostle John on Patmos; on the contrary, each lends support to the other. Düsterdieck (p. 65) in vain seeks to invalidate this testimony. He even goes so far as to declare that this self-witness proves the Apocalyptist *not* to have been the Apostle John. The sum of the matter, however, is that Düsterdieck was unable properly to appreciate the import of the prophetico-symbolical style. What grounds are those that he puts forth! No trace of Apostolic authority in the seven Epistles! No trace of the intimate relation between the Apostle and the Lord! Of course the names of the Twelve Apostles, ch. xxi. 14, are likewise assumed to prove the non-Apostolic character of the Apocalyptic John. For other remarks of a similar nature, evidencing a lack of even an elementary understanding of symbolism, see p. 96 sqq.

It is demonstrable that the arguments adduced in denial of the genuineness of the Apocalypse are, as a general rule, rooted in misunderstandings and prejudices.* The most

* The presbyter Gaius of Rome. The Alogians (these, however, did not deny the authenticity of the Apocalypse). The Peshito (omission). Dionysius of Alexandria (inventor of the presbyter John). Eusebius, doubtful.

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ancient prejudice regarded the Apocalypse as *chiliastic*, because Chiliasm was wont to lean for support upon the Apocalypse. True Chiliasm, however, consists not in the symbolical application of the number one thousand to the transition æon between the earthly and the heavenly world, but in the following particulars: 1. In a principial unsatisfiedness with the first Parousia of Christ, and a consequent transferring of the full principial redemption to His second Parousia; hence, in a subtilely carnal lust of outward appearance. 2. In the chronological computation of the times before the advent of the thousand years, literally understood; with a constant tendency to assign the termination of those times to as early a period as possible, *in a common chronological sense*. 3. In the idea that, in consequence of a gradual preponderance of the Kingdom of God in the outer world, there will arise, in *idyllic* wise, a Millennial Kingdom, sensuous, or even Jewish in form,* *before the Parousia* of Christ (comp. *Confessio August.*, *Art.* XVII.), whilst Scripture holds in view a spiritualized Millennium, ushered in by a fearful *epic* catastrophe; a Millennium which is not to commence until *after* Christ's appearance, *i. e.*, after a single, final appearing, which shall then suffer no interruption whereby a *third* would be rendered necessary (as Stier, among others, assumed).†

The second prejudice,‡ represented by *Luther* (see Guerike, p. 531), did not find a sufficiency of orthodox dogmatism and doctrine of justification in this Scripture; nay, it even took offence at the vision form. The doctrine of justification by faith alone, laying, as it does, the foundation of salvation *in the forum of conscience* in view of the *first* Coming of Christ (Rom. iii.), cannot, without a slavish adherence to the letter of the great dogma, be transported to *the forum of the last judgment* in view of Christ's *second* Coming; this position is clearly proved by the Eschatological Discourse of the Lord, Matt. xxv. 31 sqq. The double meaning of the question concerning the relation of good works to salvation must be met by a strict distinction between *principial* and *eschatological* σωτηρία § [salvation].

The more recent prejudice, represented by the greatest humanist of modern times, *Göthe*, ‖ irrespective of its material estrangement from the Christian monotheistic purport of the Apocalypse, stood before this Scripture as before an enigmatical sphynx; and this was the case because minds occupying the summit of school Hellenism, are not in possession of the theoretic key to an understanding of a production which formed the summit of the Hebrew theocratic view.

The *Schleiermacher* prejudice (*Introduction to the New Testament*), in consequence of a one-sided spiritualism [*Spiritualismus*] ¶ that could not accommodate itself even to the Resurrection and Ascension of Christ, much less to the Eschatology, *i. e.*, the whole ideal realism, of the Apocalypse, was unable to settle to its own satisfaction the question of harmony between the Gospel and the Apocalypse; and this, especially, as the expressed opinions of Schleiermacher, in regard to the Apocalypse, betray a cognizance of it for the most part superficial.

The prejudice of *Baur*, finally (see Düsterdieck, p. 64), the worst of all prejudices, treated the Apocalypse as a monument of Ebionite, Jewish-Christian narrow-mindedness.

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* For an illustration of the most recent Judaising interpretation of Scripture, comp. the idea which some English and German writings present of Israel's prerogatives at the end of the world, and of the restoration of Jewish rites.

† [Chiliasts, or Millenarians, do indeed defer the *full* redemption (the ἀπολύτρωσις) to the second coming of Christ (see Luke xxi. 28; Rom. viii. 23; Eph. i. 14, iv. 30); they, by no means, however, transfer the "full *principial* redemption" to that period. Lange seems to have contemplated, under this term, not the general class who are so styled by the English-speaking Church, but some peculiar section thereof. The essential doctrines of Chiliasm are: 1. The establishment of the Millennial Kingdom (political and righteous) in a glorious personal advent of Christ. 2. Two resurrections; the first, that of the righteous dead (or the specially faithful) at the establishment of the Kingdom; the second, a general resurrection at the close of the Millennial æon. Within the limits of these fundamental doctrines the different subordinate views, as is to be expected on such a subject, are many. See foot-note, on p. 62.—E. R. C.]

‡ Further particulars in regard to these prejudices, see below.

§ Time seems to have worked a conviction in the minds of many that it is a necessary part of Lutheran orthodoxy to regard the Millennial Kingdom as situate in the Middle Ages, as does Hengstenberg, or at least to deem this doctrine worthy of serious consideration.

‖ See Göthe's Letters to Lavater, published by Hirzel, Leipzig, Weidmann, 1833, p. 47.

¶ [See foot-note, p. 133.—E. R. C.]

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That Dr. Hitzig endeavored to prove that John Mark was the author of the Apocalypse, is a fact that requires but a passing mention.

Addendum: Relative to the Life of John.

In respect to the personality of the Apostle himself, to the history of his life, and to his other writings, we refer to the Introduction to the *Commentary on the Gospel of John*, p. 3 sqq. [Am. Ed.].

We must supplement the sketch there given with the remark that Keim's assertion, to the effect that John never resided in Ephesus, has been conclusively refuted by Steitz in *Studien und Kritiken*, 1868, No. 3, p. 487: "The tradition concerning the activity of the Apostle John."

§ 3. TIME AND PLACE.

The point of departure for an investigation into the locality and time of the composition of the Apocalypse is given by the following passage in the introduction to this Book, ch. i. 9: "I, John, your brother and companion in tribulation, and in the Kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

It is a well-known fact that banishment for the sake of the Christian faith was a form of imperial violent justice, of whose exercise under Nero nothing is known; it was employed, however, by Domitian in company with other regular measures.* Neander (I. 51) is incorrect in denominating the order for the expulsion of the Christians from Rome, which was issued by Claudius in the year 53, and directed primarily against the Jews (Christians, of course, being relatively implicated), an order of banishment. Irrespective, moreover, of the fact that Nero's persecution of the Christians was mainly local, and, hence, necessarily affected two† Apostles who were sojourning in Rome at the time, but left unscathed an Apostle who can scarcely have been settled in Ephesus so soon, but was probably working quietly somewhere in the East‡—irrespective of this fact, we repeat, it is in the highest degree improbable that Nero should have put two Apostles to death, and, when he did take hostile notice of the third, should have let him escape with a simple banishment to Patmos. Under Domitian, on the other hand, together with the execution of Christians, we meet with instances of their political banishment. This fact, alone, assigns the Scripture which we are examining, which manifestly originated on the basis of the Apostle's banishment to Patmos, to the time of Domitian.

Guerike has been persuaded by modern criticism § to depart from the traditional hypothesis that the Apocalypse was written under Domitian, and to transfer it to the time of Nero. The testimony of Irenæus, which, on account of its Johannean references, is of the greatest weight in this matter, runs thus (Vol. V., ch. xxx.): "The Apocalypse was beheld not long ago, but in the time of our own generation (near our own day), toward the end of Domitian's reign." This, Guerike (p. 62) interprets as having reference to Domitius Nero; as if, in the time of Irenæus, any man would have applied the name of Domitian to Domitius Nero. The reasons adduced by Guerike in favor of the origin of the Apocalypse in the time of Nero, are the issue, for the most part, of grand misunderstandings. Had Jerusalem been already destroyed, he declares, in the first place, the Apocalyptist would, in some manner, have referred to the fact. It was a most natural proceeding, however, in pursuance of the Lord's precedent, Matt. xxiv., to point forward to the destruction of the city, if that destruction had not already taken place. Just this is the case, he continues, with reference to those passages that treat of the Temple of God, ch. xi. 1, of the treading of the Holy City under foot, ver. 2, and of the partial destruction of the Holy City, ch. xi. 13. Here

* Dio Cassius, B. 67, "Domitilla." See Hengstenberg, pp. 31, 40.

† [Lange here assumes the residence of the Apostle Peter at Rome. For a full discussion of this subject, see Schaff's *Hist. of the Ap. Church*, p. 362 sqq.—E. R. C.]

‡ Why not in Pella, preparing for the settlement of the Christians there?

§ See authorities; for instance, note 3, p 523. Baur, Lücke, Reuss, Thiersch.

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Guerike falls entirely out of the symbolical apprehension of the Book, back into the literal historic understanding of it—a thing which has happened to so many exegetes on so many different occasions, giving rise to endless confusion. In accordance with the interpretation which we have just stated, it would be necessary, likewise, to understand the "Jews," ch. ii. 9, and iii. 9, literally, and, consequently, in company with the disciples of the Tübingen school, to regard the Apocalypse as an Ebionite production. It would, however, also be necessary to understand the passage cited, ch. xi. 2, as declaring that the Temple itself should be preserved, and only the outer court be abandoned to destruction; similarly, the Prophet would necessarily seem to declare that only the third [tenth? ch. xi. 13—TR.] part of the city should be destroyed, and that by means of an earthquake, and not by the Romans; and also that only seven thousand men should perish on this occasion, and not hundreds of thousands. Again, the passage, ch. xvii. 11, "or, rather, vers. 7–12," is regarded as indicating the time of the composition of the Apocalypse to have been at least immediately subsequent to Nero. Here, also, the erroneous hypothesis shows a lapse into pure, and compared with the Apocalyptic view, shallow historicalness. The seven kings, it is asserted, denote the first seven Roman emperors; the eighth denotes the returning Nero (p. 525, note 2). Thus, Guerike, though apprehending the passage merely as a type, avows his faith even in this most absurd and untenable invention of modern criticism, *viz.*: that an Apostolic man such as John shared the vulgar and ridiculous popular superstition relative to the return of Nero.* Guerike likewise cites the Hebrew coloring of the Apocalypse in support of his views. He believes this to be an indication that the author of the work in question had not yet attained that command of the Greek, in writing, which he afterwards possessed. Even in regard to the manner of thinking, Guerike pretends to discover in the Gospel and the first Epistle of John an advance in pneumatical repose and clearness (see p. 530, especially the note). So soon as there is a thorough appreciation of the character of the Apocalyptic vision, in respect to the idiocrasy of the visionary mode of contemplation ἐν πνεύματι (1 Cor. xiv.), as well as in respect to the laws of Apocalyptic diction—which is as distinct from historical diction as the diction of the Greek tragic poets is from Attic prose—these ideas of an advanced literary and dogmatic culture of the Apocalyptist will—as unsupported misconceptions of the law of diverse styles, a law extant not only among the Hebrews, but also among the Greeks—be set down to the account of the prejudices of modern criticism.†

Let us review the historical testimonies concerning the time and place of the origin of the Apocalypse.‡ The principal testimony is that of Irenæus (*Advers. Hæres.*, V., 30, 3; in Eusebius, *Hist. Eccles.*, III., 18, see above). The testimony of Eusebius and Jerome is similar. Clement of Alexandria and Origen offer no contradiction. Clement says (Euseb. 3, 23, and *Quis Dives*, § 42): "As, after *the death of the tyrant*, he returned from the isle of Patmos to Ephesus." Origen (on Matt. xx. 22, 23) calls the tyrant "the king of the Romans." The testimony of Irenæus outweighs opposite and conflicting declarations: the declaration, namely, of the Syrian Apocalypse, followed by later exegetes (see Guerike, p. 61), to the effect that John was banished under Nero; and the declaration of Epiphanius, that his banishment took place under Claudius. Hengstenberg has shown in detail the correspondence of the contents of the Apocalypse to the time of Domitian, and the history of his

* The application of this popular romance to the criticism of the Apocalypse will ever remain a melancholy symptom of that narrow-minded desire for innovation peculiar to modern criticism. Modern critics believe that they make the biblical facts *truly historical* only by transporting them out of the visionary sphere of the elect, of the Apostles themselves, into the cloudy region of popular tradition—dragging them, as it were, from Tabor to the market-place. And it is even asserted that such a fable of the masses was a main motive of the Apoca ypse, and that it is now the guiding-star to its chronology. Comp. against this view (as has been already recommended) Düsterdieck; also a Treatise by Weiss, in *Theolog. Studien und Kritiken*, 1869, Part 1st, entitled: *Apokalyptische Studien.* The value of Weiss' contribution is, however, considerably lessened by its support of the same prejudice that gave birth to the unlucky invention above mentioned. Even he maintains that it was a common supposition of the Apostolic period that the return of the Lord would take place in the then current age; and the recognition of this belief he declares to be the common property of modern Theology! The true cannon, that all Prophecy must take its departure from the history of the time in which it is given, is thus transformed into the erroneous canon that confines it to that time.

† Comp. the author's *Apostolisches Zeitalter*, Vol. I., p. 186.

‡ *Das Apostolische Zeitalter*, Vol. II., p. 448.—Guerike, p. 61 sqq.

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time. He brings forward, in support of his position, these three traits especially, *viz.:* that martyrdom was already a fact of long standing in the memory of the Church; that a condition of the churches, such as is depicted in the Seven Epistles, warrants the assumption that those churches had already been in existence for a considerable time; and that the despotic rule of Domitian is plainly reflected in the description of the Beast.* Hengstenberg further pertinently remarks, that the opposite conclusions, which some profess to draw from individual passages of the Apocalypse, are attained only by affixing a literal interpretation to these passages, in contravention of the character of this symbolical Scripture.

In a *chronological* reference we have the following to remark. In accordance with the second Epistle to Timothy, we must necessarily suppose that Timothy was still the head of the Ephesian Church at about the time when a John, or a pseudo-John, is declared to have taken upon him to write, in an episcopal character, to the whole diocese of this metropolis.†

The Apocalypse, therefore, belongs to the time of Domitian; and in respect of its visional origin, it came into existence on Patmos. Where it was *written*—whether in Patmos or in Ephesus—might appear doubtful. The circumstance that the Apostle despatches an epistle to Ephesus is, however, in favor of the assumption that he indited the Book whilst he was still on Patmos.

The darkest point amongst many dark points attaching to modern criticism, is the supposition that the popular Roman tradition setting forth the speedy return of Nero, as one who was not really dead, but only reported so to be, could have been weakly accredited by an Apostolic man such as the author of the Apocalypse is, perforce, admitted to be, and that it could have been made a principal item in his visionary task.

It is as little within the bounds of possibility that the Apocalyptist, as a mere successor of Daniel, should have contemplated by the *Great Beast* (Rev. xiii.), which embraces all the four Danielic beasts, *i. e.*, all the world-monarchies, a single king; or that he should have reduced a symbolical king, signifying an entire world-monarchy, to a single individual king.

§ 4. IMPORT OF THE APOCALYPSE. ITS TWOFOLD OPERATION.

Though the Old Testament Prophets were forced lamentingly to cry: "Who hath believed our report, and to whom is the arm of the Lord revealed" (Is. liii. 1), still their word did not return void, but did substantially accomplish that whereto it was sent (Is. lv. 8–11). Though Jewish national pride did sensuously and chiliastically misinterpret the prophetic pictures of God's Kingdom, with disastrous effects for the great fanatical mass of the Jewish people, yet the elect of the nation have taken counsel of the prophetic Word concerning Israel's future, and have found it a compass in all times of darkness. It has lifted up and quickened their hope; it has inspired them with patience and perseverance in the sorest struggles; and, through the better understanding of its spiritual meaning, they have learned to find in its symbolical promises the true path of the future, and have thus been taught renunciation of the world and the abandonment of all sensuous hopes relative to the Kingdom. With the aid of the prophetic Word, the pious of Israel could familiarize themselves with the idea of a poor Messiah; of a Messiah who should, through suffering, attain unto glory. The prophecy of John the Baptist is founded upon the word of the Old Testament Prophets; and the like is true of the whole theocratic self-surrender and import of Mary. Nay, Christ Himself found a comforting confirmation of the rightness [appointedness] of the different stages of His life and passion in the Old Testament Prophecies; as is proved by the whole series of His references to the Old Testament. Thus, too, the Apostles, with the clearest spiritual vision, connected all their promulgations, doctrines, prophecies, and consolations with the Old Testament in general; more particularly, however, with the prophetic

* See Hengstenberg, I. p. 1. Lange's *Apostol. Zeitalter*, II., p. 452.

† In an ecclesiastical reference it is declared by many that a presbyter John, in Ephesus, took upon himself to despatch a grand exhortation to the seven churches, though the authority of presbyters was limited to the church to which they belonged.

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word; and, finally, in the most special manner, with eschatologico-apocalyptic prophetic words—with passages in the second half of Isaiah; with Zechariah and Daniel.*

It is, consequently, to be expected that the Apocalypse should be destined to fill a similar place in the times of the New Covenant; that, in an analogous manner, it must, therefore, necessarily remain, for the majority of Christians, an obscure Book—a Book, not simply mysterious, but even enigmatical; that it should be an occasion to many of misunderstanding, of visionary and fanatical misinterpretation, as was the Old Testament Eschatology to the Pharisees; that it should become an offence to many, as were the Prophets to the Sadducees; and yet that it should continue to be, to the kernel of the Christian Church, a guiding-star over the path of the future, shining all the brighter for the gathering gloom of the times. Hence it follows that, in this its import and destination, it will be subject to constant development and confirmation in the days of the future.

It is said that the Chiliasm of the primitive age of Christianity was kindled and nourished by this Book. In the Thessalonian Church, however, chiliastic expectations developed themselves before there was an Apocalypse. And as surely as the second Epistle to the Thessalonians refuted such chiliastic fancies, so surely has the Apocalypse, with its grand perspective into a distant future of the Kingdom of God, and with its exhortation to martyr-patience, exercised a similar composing and purifying influence; whilst, on the other hand, throughout the actual martyr-period, it comforted, strengthened, and lifted up afflicted believers in the midst of their great temptations.

Possible though it was in the Middle Ages for men, in the most subtile chiliastic enthusiasm, to imagine that they had already reached the time of the Millennial Kingdom, yet, even then, the healthful counter-operation of the Apocalypse was not lacking. The signs of this Book gradually encouraged the firmer minds to make a bold stand against the boundless encroachments of the Hierarchy; and though false anticipations and wild extravagancies are to be met with at this time, as in the case of Frederick II. of Hohenstaufen, in the visionary and enthusiastic Franciscans, and many quiet thinkers and prayers, owing to the fact that they held Antichrist to be significant of the Papacy, still the large element of truth in the partly defective, partly erroneous exegesis of the time served to weaken the terrible spell in which priestly despotism held men's consciences, and, by means of the Mystics and the various forms which Protestantism assumed in the Middle Ages, to prepare the way for the Reformation. It was relatively a small thing for Boniface to fell the great oak of Thor, at Geismar, † in comparison with the boldness that was requisite finally to lay the axe to the tree of the conscience-despotism of the Middle Ages.

It is true that, in the period of the Reformation, a new chiliastic misunderstanding was inflamed by the coloring and images of the Apocalypse; a misunderstanding resident chiefly in the minds of the fanatical masses. Since that day there has been a constant growth of miniature chiliastic absurdities, the offspring of a sensuo-enthusiastic apprehension of the Apocalypse. But though ancient Protestant orthodoxy was fain to view the sombre times in which it was placed through so rosy a medium as to fancy itself in the midst of the Millennial Kingdom; though it recently, in the person of Hengstenberg, could even believe this Kingdom to be already past; and though, on the other hand, a rationalistic exegesis, under the pretence of according greater weight to the historical basis of this Book, has robbed it of its eschatological import, its high signification, as portraying the history of

* [Jewish national pride did, indeed, ignore those Prophecies which foretold an Advent of the Messiah in humiliation, and Jewish carnalism did misinterpret those which spoke of the future Kingdom as one of righteousness. With these errors Chiliasm has no sympathy. But Jewish piety never relinquished Israel's hope of a political Kingdom to be established on earth (in which righteousness should prevail). This hope Chiliasm also entertains. It is from a failure to distinguish between a *mere* political Kingdom, and a political Kingdom established and conducted on principles of righteousness and in which righteousness shall dwell, that much of the opprobrious denunciation of Chiliasm proceeds; as though one should charge upon the advocates of the doctrine of the resurrection of the body, that they contemplate a sensuous Heaven, and place the gratification of carnal lusts amongst the joys of the blessed. This failure to distinguish is akin to that of the Jews of our Saviour's day; although, it is admitted, it occurs at a different stand-point. It may also be observed, that a great system is not properly chargeable with the extravagancies of a few individual supporters. (See also the Excursus on the Basileia, p. 93 sqq., especially Part II.)—E. R. C.]

† [See Neander's *Church History*, Vol. III., p. 51 (Am. Ed.)—E. R. C.]

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God's Kingdom; it has, nevertheless, worked out its destination in the centre of the evangelical congregations of the faithful, fostering the hope of better times; animating the cause of missions; stripping the idols of the modern day—for instance, the first Napoleon—of their magic lustre; and confirming more and more the lofty middle station of the faithful as between the hierarchic and anarchic minds of the most recent times.

Doubtless, in the future, the importance and influence of this Book will constantly increase with the increasing confusion and gloom of the times, with the increasing danger which they offer to sound and sober faith.

But, in considering the grand position which, as the New Testament Book of Futurity, the Apocalypse now occupies and shall continue to maintain, let us not forget the quiet influence which it has exerted as a word of God, opened here and there by one and another believer; a word embracing the past and every present, as well as the future; a word which has operated through all the Christian ages to the instruction and edification of the Church, and especially of individual, contemplative readers of the Bible; operated as an inexhaustible spring of instruction, and even of study, of consolation, of elevation, of warning, and direction.

It is, further, a wonderful fact that this most mysterious of all the Biblical Books seems destined to mediate, in its retroaction, an ever richer explanation of all Holy Scripture—above all, of the Prophetic writings, especially the Old Testament Eschatologies and Apocalypses.

Notwithstanding all this, the Apocalypse is not a popular Scripture. Its author is conscious, at the very beginning of his work, that his revelation is designed, primarily, only for *the servant of the Lord*, in a special sense; and though at the end he repeats the direction given him, that the Book shall remain unsealed (ch. xxii. 10), he is, nevertheless, convinced that, unsealed, it will be a sealed Book to many; that many will add to it and many take away from it. Accordingly, he has furnished the holy and glorious concluding Scripture of the Bible with an earnest warning, though he was unable to prevent men from ignoring the pure sense of even this warning word. Christ makes an entirely analogous provision in reference to the Law, Matt. v. 19 (comp. *Comm. on Matthew*, p. 110 [Am. Ed.]). He who augments the terrors of the Apocalypse by englooming additions, prepares for himself an additional burden of Apocalyptic plagues. But he who superficializes its prophecies, lessens his share in the great epic, triumphal joys of the Kingdom of God. If he have done this in innocent narrow-mindedness, an idyllic measure of joy may still be his; he may "sport with the lamb on the water's edge,"—he can have no conception of the joys of the lofty watch-tower. Even modern criticism, so one-sided in many respects, has felt itself constrained occasionally to make laudatory mention of the religious importance and influence of the Apocalypse, comp., *e. g.*, Reuss (*Die Geschichte der heiligen Schriften N. T.*, p. 146).

§5. VARIOUS INTERPRETATIONS OF THE APOCALYPSE. HISTORY AND LITERATURE OF ITS EXEGESIS.

The history of the various explanations of the Revelation of John has been treated in detail in Lücke's work: *Versuch einer vollständigen Einleitung in die Offenbarung Johannis* [*Attempt at a Complete Introduction to the Revelation of John*], p. 950 sqq. Bleek also has given a somewhat circumstantial account of it in his *Lectures on the Apocalypse* [*Vorlesungen über die Apocalypse*], p. 23 sqq. De Wette has given a synoptical view of it in his *Commentary, Introduction*, p. 14 sqq.

In sketching briefly the essential points of Exegesis, we follow the plan of Lücke; without, however, sharing his views. In accordance with the fundamental principle that the situation of the Church has, in every age, exercised a decisive influence upon the interpretation of this Book, we distinguish: 1. The pre-Constantinian Martyr Era. 2. The Old Catholic Era, extending to the beginning of the Middle Ages, or to Gregory the Great. 3. The first and predominantly Theocratic half of the Middle Ages, to the time of Innocent III. 4. The second and altogether Absolutist-Hierarchical half of the Middle Ages, reaching to the

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Reformation. 5. The period of Old Protestant Theology. 6. The Pietisto-Mystical period. 7. The Historico-Critical and Rationalistic period. 8. The Modern Time, as the period of the most manifold antitheses and of incipient universal Apocalyptics.

I. *The Pre-Constantinian Period.*

Fundamental Thought: The Millennial Kingdom is to come; according to the chiliastic view, its coming is imminent. Here, however, we must disclaim the false idea entertained by Lücke, and many modern exegetes, who confound the expectation of a real, triumphant Kingdom of God, which, in a symbolical sense, is to last a thousand years, with Chiliasm proper. This fundamental error, alone, obscures the worth of the otherwise so valuable work of Lücke; its value is no less diminished by his modern definition of historical interpretation, according to which definition only the lower region of the people makes genuine history. Another faulty feature of his book is the failure to distinguish between symbolical and allegoristic interpretation, the latter of which invariably forms the complement of a false historical interpretation. Finally, we would call attention to his own misunderstanding of the idea of *recapitulation*, and his polemic against the misunderstood idea of the same.

The Chiliasm which was already germinant in the time of the Apostles (see 1 Thess.), which did not wait for the Apocalypse, which attained its rudest development in the Chiliasm of Cerinthus, was followed by the Church-historical Chiliasm of the Montanists. In antithesis to this last, the Apocalypse was rejected by the Alogians, and by Carius in Rome. It was recognized, indeed, by Origen, but allegoristically treated by him (allegorical it was of itself). Origen's disciple, Dionysius of Alexandria, denied that it was written by the Apostle John, yet admitted its canonicalness; he, however diminished its dignity and worth by assigning the authorship of it to the presbyter John, in which opinion he appears to have been timidly followed by Eusebius.

On the other hand, the realistic apprehension of Justin Martyr and Irenæus—the latter of whom is the most important authority concerning the Apocalypse of this period—with all its uncertainty in exegetical method, must, in respect of its sound churchly bent, be carefully distinguished from chiliastic notions;* so much the more, since Irenæus couches in symbolical terms his grand conception of the Millennial Kingdom as a *transition period* intervening between the form which the Kingdom of God wears in this dispensation and that which it will assume in the dispensation to come.

Hippolytus was akin to Irenæus. He was especially versed in Apocalyptic symbolism: he was, however, on the one hand more historical (literal) than Irenæus, and, on the other, because more historical, more allegoristic.

The Martyr Victorinus of Petabio (A. D. 303) coincides with this period so far as time is concerned; in point of fact, however, he forms the beginning of the following period.

Lactantius anticipated the arrival of the Millennial Kingdom at the end of the sixth series of a thousand years—soon, therefore (in about two hundred years); he believed that Rome should first fall, as also the dominion of Antichrist, who, according to him, was to come out of the East.

II. *The Old Catholic Time Down to Gregory the Great.*

Fundamental Thought: The Millennial Kingdom has already appeared with the Victorious Coming of Christ. There is still extant a Commentary on the Apocalypse written by Victorinus, bishop of Petabio, in Pannonia.† He regards the thousand years as an approximate designation of the time that should elapse from the first Coming of Christ to the end of the world. The details of his interpretation are somewhat grossly historical and allegoristic. *Yet he gives the first sketch of the cyclical mode of presentation, in contradistinction to the chronological method* (Lücke, p. 980). For a long time subsequent to him, the study of the Apocalypse was checked by the Dogmatics of the Synods, the criticism of Eusebius, *et al.*, and the Church's satisfaction with its connection with the State. "Not until the end of the fifth century did

* In opposition to Lücke, p. 955.

† Whilst much, relating to this subject, that belongs to the former period, has been lost.

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there appear among the Greeks the first connected and complete Commentary on the Apocalypse, written by Andreas of Cappadocia." This work is in many respects correctly symbolical; frequently, however, Origenistically allegoristic. Lücke censures its author for not referring ch. vi. 12 to the destruction of Jerusalem, and for "not even interpreting ch. xi. 1 sqq. as relating to the Temple at Jerusalem." Andreas' exegesis approaches more nearly to that of Lücke in ch. xi. 8 and xi. 13; but his refusal to interpret ch. xvii. 8 as having reference to the returning Nero, declaring that this notion is based upon unchristian γοητεια, Lücke considers as denoting a want of proper regard for historical truth! In some other respects, also, he evidences a more correct understanding of the Apocalypse than was possessed by Lücke (see Lücke, p. 987), *e. g.*, in the assumption that the seven heads and mountains are seven world-kingdoms. Many points, we admit, are involved in perplexity and uncertainty, especially the sequence of events. He, also, placed the time of the Millennial Kingdom in the period intervening between the first Coming of Christ in the flesh and the coming of Antichrist.

The second independent Greek commentator is Arethas, who succeeded Andreas in the archiepiscopal chair of Cæsarea, in Cappadocia, in the sixth century.

In the Latin Church, Augustine and Jerome are the first whose views claim our attention; they wrote no Commentaries on the Apocalypse. Augustine's view of the "recapitulation" of the Apocalypse is a totally external one (Lücke, p. 994), like his analogous view of the days' works of creation.* He, too, regards the Millennial Kingdom as significant of the present rule of Christ. Jerome interprets allegorically, *e. g.*, he makes the Holy City denote the present world. The Donatist Tichonius, a contemporary of Augustine, wrote a Commentary on the Apocalypse which, altered probably in conformity to the views of the Church, has been classed among the works of Augustine. Primasius and Cassiodorus made use of Tichonius. Primasius, likewise, favored the view of the parallel recapitulative style of the Apocalypse.† Cassiodorus also reckoned the Millennial Kingdom from the birth of Christ; he held the first Resurrection to be significant of Baptism.

"The view of the antithesis between the Church and the worldly State was now continually and increasingly pressed upon the Apocalypse."—LÜCKE.

III. *First and Predominantly Theocratico-Hierarchical Half of the Middle Ages to the Time of Innocent III.*

Fundamental Thought: The Millennial Kingdom threatens to come to an end in this period, with the advent of the year 1000 (*or, regarding the number as an approximate one, somewhat later*). The first commentators of this period are Bede and Ansbert. The former followed the method of Tichonius. Ansbert availed himself of the writings of Victorinus. He is in favor of the so-called *recapitulatio*, and (justly) declares the application of ch. xiii. 3 to Nero to be *absurd*. Next come Berengaudus, the Benedictine, Haymo, bishop of Halberstadt, and Walafried Strabo, in the ninth century; no one of these gives evidence of particular originality.

"The conventional interpretation of the Apocalypse, according to which the Millennial Kingdom was dated from the first Appearance of Christ, *etc.*, was productive, especially in the last decades of the tenth and in the beginning of the eleventh century, of a great movement in the Church. Men expected the speedy coming of Antichrist, and the end of the world." The end of the world did not come, and the delusion passed away. Now, however, the interpretation was modified into a symbolical acceptation of the number *one thousand*, as denoting an indefinite age.

Lücke leaves undecided the query as to whether the Greek exegete, Œcumenius, wrote a Commentary on the Apocalypse (Lücke, p. 992).

In the twelfth century, Richard of St. Victor produced a Commentary on the Apocalypse. In the thirteenth century, his example was followed by Albertus Magnus. The

* "*Multa dicuntur, ut mentem legentis exerceant.*"

† His interpretation of the name 666 is interesting (see Lücke, p. 997).

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Commentaries attributed to Anselm of Canterbury and Thomas Aquinas belong to a later time. The mode of interpretation continues, as a whole, historico-allegoristic.

IV. *Second and Absolutist-Hierarchical Half of the Middle Ages from Innocent III. to the Reformation.*

Fundamental Thoughts: 1. *The Millennial Kingdom is soon to expire.* 2. *It is soon to arrive.* The method is the same as in the preceding period. Predominant practical and arbitrary application of the Apocalyptic predictions to the circumstances of the time.

"The prevalent custom of attributing to the Apocalypse imaginary allegorical and mystical meanings was the occasion of a growing abuse of this Scripture. Any historical condition of the Church whatsoever—every stand-point assumed by individuals or classes—every party aim, even—every curious inquiry into the future—every craving after it was believed to be provided with its immediately corresponding Divine prophetic word of condemnation, of encouragement, or consolation—nay, it was even maintained that the Apocalypse furnished exact information in regard to the time of these various phenomena." (LÜCKE, p. 1005.)

"The Romish Church commenced this public abuse." Innocent III. declared that Mohammedanism was Antichristianity, and Mohammed the false prophet. Subsequently, the Hohenstaufens were called Antichristianity; and, again, the heretical opposition was thus denominated. The opposition turned the tables. Gregory IX. first called Frederick II. the Beast of the abyss; whereupon Frederick retorted by applying the same appellation to the Pope.

There is a celebrated interpretation of the Apocalypse from the pen of the Abbot Joachim of Floris, in Calabria.* From this and other writings of Joachim, the visionary and enthusiastic party of the Franciscans fabricated the "Everlasting Gospel," after Rev. xiv. 6. This suggests the *Introductorius in Evangelium Æternum*, by *Frater* Gerhardus. (We must also mention the Postils on the Apocalypse, by John Peter de Oliva, A. D. 1297). The disposition of the Ages into the Kingdoms of the Father, the Son, and the Holy Ghost, forms the chronological clue of *Frater* Gerhardus' work; according to him, the period of consummation begins with the year 1254. Joachim of Floris, however, construed the Apocalypse as, from its nature, it should be construed, *i. e.*, more or less cyclically (see Lücke, p. 1009). Joachim does not regard the Papacy itself as Antichrist; Antichrist, he declared, was *mixtus*— compounded of the corruption of the Church, the enmity of the State to the Church, and Saracen and heretical opposition; "Rome, as the carnal Church, is the new Babylon; the Papacy is, as Dante represents it, Antichristian only in its secularization" "Not merely the fanatical Franciscans, but also the Catharists, and Apostolicals, the Waldenses, the Wicliffites, and Hussites, armed themselves with the Apocalypse as an offensive and defensive weapon against Rome and the Roman Papacy."

Both sides indulged in chronological computations, suiting them to their respective interests (see Lücke, p. 1010 sqq.). Nicholas de Lyra regarded the Apocalypse as a prophetic mirror of all history. Laurentius Valla and Erasmus explained only the verbal sense of the Apocalypse, avoiding deeper investigations; yet Erasmus, in one remark of his, hinted at an historical interpretation, as representative of the then existing time.

V. *Period of Old Protestant Theology down to the Appearance of Pietism.*

Fundamental Thought: The thousand years are past. Over against this orthodoxistic opinion, the Anabaptist view: The thousand years have just dawned. Method still litero-historical as a whole, in conjunction with allegoristic details. Prominent antithesis between the chronological and the parallel disposition of the Apocalypse.

"The interpretation of Luther marks, in general, the spirit in which the Apocalypse was henceforth interpreted and used in the new Church. Down to more modern days, it belonged to the churchly character of Protestant exegesis to regard the Apocalypse as a prophetic compendium of Church History; the reference of its prophecy to the Antichristianity

* *Admiranda Expositio venerabilis Abbatis Joachim in Librum, etc.*

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of papal Rome being looked upon as a settled thing. This is the spirit of almost all the Commentaries of the Reformed as well as the Lutheran theologians of this period. The only particular point of difference in them is, that some, like Luther, Chytræus, and the generality, assume an historical progress in prophetic development; whilst others, like Conradi, apply the law of parallelism to the Apocalypse, and assume a progress from the obscure to the plain. Only a few, like Theodore Beza and Joachim Camerarius, refrained from a prophetic interpretation, and directed their energies principally to a discussion of the verbal meaning and the immediate historical references of the Apocalypse." Lücke.

The interpretation of Luther, in the *Preface to the Apocalypse* (see Lücke, p. 1014), is very external and abortive; it is arranged to suit the facts of Church History. The thousand years, as he thinks, extend from the time of the Apocalyptist to Gregory VII. The Catholic interpretation of this period is akin to the Protestant, with the exception, of course, of a polemic resentment of the charge of Antichristianity (Lücke, p. 1019). Among the Catholic exegetes, we must mention Bellarmine, Ribeira, Alcassar (the latter, according to Hentenius and Salmeron, makes the following disposition of the Apocalypse: [1] Conflict of the Church of Christ with the synagogue, chs. v.–xi.; [2] with Roman heathenism, with worldly power and fleshly wisdom, chs. xii.–xix.; [3] Victory, repose, and glorification of the Church, chs. xx.–xxii.). Alcassar's follower was Cornelius à Lapide. His first Protestant opponent was David Paræus, whose system of interpretation was partly cyclical, partly chronological (according to Collado, Lausanne, A. D. 1551; he, however, took for granted a perfect parallelism between the seals, trumpets, and vials of wrath). *Leading idea:* The Apocalypse a drama. The summit of anti-papistical interpretation was reached in the Commentary of the fanatical Hoe von Honegg. An approach to the cyclical apprehension of the Apocalypse is marked by the synchronistic method of the English commentator Mede (first part of the Apocalypse: the fortunes of the Kingdom; second part: the history of the Church). Cocceius apprehends the Apocalypse as portraying the history of the Church.* Witsius, the antagonist of Cocceius, was in favor of the "recapitulation" theory. Grotius, according to Lücke's ideas, represented a great progress in exegesis; he explained the Apocalypse in the light of the historical events of its time, and of the time immediately subsequent to its composition. The Millennial Kingdom, he declares, commenced with the edict of Constantine, in the year 311. Hammond and Clericus interpret similarly. To this period belong also, on the one hand, the fanatical book of Eleonore Petersen; on the other, the explication of Bossuet, after Alcassar, Grotius, and Hammond. Bossuet applies the number 666 to Dioclesian; the loosing of Satan at the end of the thousand years, he thinks, has reference to the Turks and Lutheranism. The French Catholic exegetes, Le Maître de Sacy and Aubert de Versé, in point of characteristics, likewise belong to this period.

VI. *The Pietistic-Mystical Period.*

Predominant Fundamental Thought: The Millennial Kingdom is to come. Application of Apocalyptic chronology in a cabalistic, rather than a symbolical, sense.

The Spenerian hope of better times leaned for support on the Apocalypse; it marks the beginning of a turn in exegesis (Lücke, p. 1028). Even the important work of Vitringa (*'Ανάκρισις, etc.*) which Lücke does not sufficiently appreciate—once more placed Antichrist's appearance in the future, and found many followers (see the notes in Lücke, p. 1035). He restored the polemical interpretation of the Apocalypse against Rome—an interpretation which had been discarded by Grotius.

The more definite application of Apocalyptic *numbers* was commenced by the English exegete Whiston (a theologian and *mathematician*). He first declared that Christ's Coming should take place in the year 1715; and then transferred it to 1766. The great philosopher Isaac Newton was the author of *Observations on Daniel and the Revelation of John.* He supposed that the Revelation was written in the reign of Nero, and believed that it could be understood only so far as it was fulfilled; the grand revolution of things predicted in Rev. x. 7 and xi.

* Anton Driessen was a fantastical follower of this commentator; he flourished in the beginning of the eighteenth century (see Lücke, p. 1068).

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12 had not yet come to pass, according to him. In complete contrast to Newton, the master of numbers, the theologian Albrecht Bengel, in various writings (Lücke, p. 1039), especially in the "*Erklärte Offenbarung Johannes*," founded his interpretation particularly on the definition of the Apocalyptic numbers. On his elaborate and ingenious theory of numbers, comp. Lücke (p. 1040 sqq.) and Burk, *Leben und Wirken Bengels* [*Life and Labors of Bengel*] (p. 260 sqq.). In Bengel's exegesis historistic error walks hand in hand with chronistical misunderstanding. The Angel with the everlasting Gospel (ch. xiv. 6) was declared to be Johannes Arndt or his school. The Angel who announces the fall of Babylon (ch. xiv. 8) was thought to be Spener or his school. The Millennial Kingdom, it was said, was to begin on the eighteenth of June, 1836. Notwithstanding the impugnment of the Bengelian system, on the part of Pfeiffer and Kohlreiff principally, that exegete found admiring followers; by some, his system is conserved, with modifications, down to the present day. Lücke furnishes us with a record of his earlier disciples, p. 1044 (note 2; in reference to the diffusion of his system in England and Denmark, see p. 1045, note 1). The person who most overrated him was Œtinger, although the latter endeavored to combine the system of Bengel with the thoroughly chiliastic Apocalyptics of Swedenborg. The more recent followers of Bengel, forming an antithesis to the historico-critical and rationalistic mode of interpretation which has come in vogue since his day, are mentioned by Lücke, p. 1055. They are as follows: Michael, Friedrich Semler, Jung Stilling (*Siegesgeschichte*), Typke, Gerken, Opitz, Leutwein, Rühle von Lilienstern, Sander. A long series of writings, reaching down to the present time, are by Lücke regarded as offshoots of the Bengelian bent, p. 1055, note 4.

VII. *Historico-Critical and Rationalistic Period.*

Fundamental Tone or Key-note: Predominant Volatilizing of Apocalyptic Eschatology; especially the Prophecy of the Millennial Kingdom; amid a constantly gaining confounding of such Prophecy with Chiliasm.

The motive or inciting cause of the period which we are at present examining—a motive whose sketching by Lücke is not distinguished for clearness—was, negatively, that system of criticism which maintained that the Apocalypse consisted of purely supernatural predictions of Church History and church-historical numbers; and which applied such exegesis to the support of chiliastic extravagances. Positively, it was the felt need of a firm historical and psychological basis for the prophetic glimpses of futurity. The errors of this new critical bent were the issue, in part, of the delight which was occasioned by the novel historical stand-point — historical, it was believed, for the first time in a true sense. For the rest, these errors proceeded from doubt as to the Spirit of Prophecy, as to the authenticity of the Apocalypse, as to the demonic forms of the kingdom of darkness, and as to the reality of Biblical Eschatology.

According to Lücke, Abauzit of Geneva inaugurated this tendency in his *Essai sur l'Apocalypse.* "The Revelation, written probably under Nero, is nothing—according to its own profession—but *une extension de la prophétie du Sauveur sur la ruine de l'Etat Judaïque.*" The German Wetstein was guilty of a curtailing and stinting of the Apocalypse, similar to that attempted by the French Swiss. According to Wetstein, Gog and Magog made their appearance in the rebellion instigated by Barcochba. Harenberg took sides with Abauzit, submitting, however, that the last four chapters of the Apocalypse are eschatological. He believed the Book to have been originally written in Hebrew. Semler* "thought that the true original spirit of the Apocalypse was Jewish chiliastic fanaticism."

On the common basis of a one-sided criticism, Herder formed an antithesis to Semler in this question as in other and more general respects. The contrast is exhibited in his work entitled: *Maran-Atha, das Buch von der Zukunft des Herrn, des Neuen Testaments Siegel.*† [*Maran-Atha; the Book of the Coming of the Lord: the Seal of the New Testament.*] The historical perspective of this book is, like that of Abauzit, barren and contracted in the

* For particulars relative to Abauzit and Semler, see Bleek, pp. 55–57.

† See Bleek, pp. 58, 59.

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extreme: it consists of Jerusalem and the Jewish war. The formal treatment of the Apocalyptic theme, on the contrary, is enthusiastic, full of idealization, and appreciation of the figurative language of the Orient (see Lücke's commendation). Herder called the Apocalypse: "A picture-book, setting forth the rise, the visible existence, and the future of Christ's Kingdom in figures and similitudes of His first Coming, to terrify and to console." Hartwig, though the disciple of Herder, abandoned the Oriental view for the Greek, holding, with Paræus, that the Apocalypse was a drama. This dramatical view of the Scripture in question was subsequently fully carried out by Eichhorn. Others, taking a more general, poetical view of the Apocalypse, made metrical versions of it; of these the chief were those of Schreiber and Münter, and one by a follower of Bengel, Ludwig von Pfeil. The interpretation already advanced by many, according to which the Apocalypse depicted the downfall of Judaism and heathenism, and the tranquillity and glory of the Kingdom of Christ, re-appeared in the writings of Herrenschneider (*Tentamen Apocalypseos*). Johannsen, in his *Offenbarung Johannes*, set forth a similar view. Thoroughly novel and original, at variance both with the ancient Church-historical and the modern synchrono-historical view, is the book which appeared under the title of *Briefe über die Offenbarung Johannis. Ein Buch für die Starken, die schwach heissen*, Leipzig, 1784. [*Letters on the Revelation of John. A Book for the Strong, who are called Weak*]. "The [anonymous] author interprets all specials as generals, relative to the laws, arrangements and developments of nature and of the human life in general; amid, and according to, which laws, arrangements, and developments, God's Kingdom on earth shall one day be perfected." Kleuker maintained once more the eschatological signification of the Revelation (*Ueber Ursprung und Zweck, etc.* [*On the Origin and Design, etc.*]). On the other hand, Lücke mentions as followers of the bent of Herder and Eichhorn, Lange, Von Hagen, Lindemann Matthäi, Von Heinrichs (p. 1055).

VIII. *Modern Times as the Period of the most Manifold Antitheses and of Beginning Universal Apocalyptics.*

Fundamental Tone or Key-note: Gradual forthcoming to view of the Theocratic mode of presentation in historical Cycles and conventional Biblical and Apocalyptical Symbols; amid the working of Chiliastic, historistic, and neocritical Antitheses.

The first impulse to the furtherance of the study of the Apocalypse, by the study of Apocalyptic literature, was given by Corrodi in his critical history of Chiliasm, of which he had, however, no clear conception. With critical studies, in detail, on the literature of this subject, Bleek entered the lists as early as 1820* (Lücke, p. 1058). He was followed by Ewald, with his Latin Commentary, issued in 1828. Züllig's work, entitled: *Johannes, des Gottbesprachten eschatologische Geschichte* [*The Eschatological History of John, The man to whom God spoke*], combined great pretensions with the most limited field of view, restricting the prophecy of the Book to the destruction of Jerusalem; in its formal aspect, however, it furnished archæologico-apocalyptic material. Lücke closes the examination of the achievements of German Theology in this direction with the names of Tinius, De Wette, Hofmann, Hengstenberg, Thiersch. The first is designated as popular; his views occupy a middle station between the ancient and the more modern treatment of the Apocalypse. De Wette bears off the palm. The reactionary sentiments of Hengstenberg—to whose learning and achievements, in particular directions, special prominence is given—are, according to Lücke, conjoined with elements truly promotive of the growth of Apocalyptic science; for instance, the chapter on the time of the composition of the Apocalypse is an article of considerable value. It is a well-known fact, however, that Hengstenberg's Commentary (popularized by Dressel, and translated into Dutch by Schotel), has given marked offence by its false restoration of the obsolete view in regard to the Millennial Kingdom—as if it were already past. The refutations† of this view, however, have occasioned fresh vindications of it—effusions

* See Bleek, *Vorlesungen* [Lectures], p. 60.

† Hebart, *Für den Chiliasmus*, Nuremberg, 1859. Riemann, *Das 1000 jährige Reich gehört nicht der Vergangenheit, sondern der Zukunft an*, Gütersloh, 1860. *Die 1000 Jahre der Offenb. Joh., Evang. Gemeindeblatt für Rheinl. und Westf.*, 1861 (Nos. 12, 13). Rinck (H. Wm.), *Die Schriftmässigkeit der Lehre vom tausendjährigen Reich* (Elberfeld, 1866).

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which seem to indicate that the doctrine in question is regarded as a choice and precious item of genuine Lutheranism.*

Lücke has given utterance to an acknowledgment of the mediatory view of Thiersch (in his work, *Die Kirche im apostolischen Zeitalter*, p. 251 sqq.) in terms more favorable than could have been expected after his deliverances against the "recapitulation" theory. Thiersch thinks that the Apocalypse, as a whole, should be regarded as a cyclical arrangement of visions, and maintains that, in detail, it possesses the character of prefigurative types of the development of the judgment of the world. Lücke's acknowledgment has almost the aspect of assent.

In conclusion, Lücke glances at the most recent Apocalyptic Theology of the English Church "on both sides of the water." He also submits a list—laying claim to our thanks in so doing—of the most important English Apocalyptic works of modern times. This list, communicated to Lücke by Dr. Geibel of Lübec, contains the following names: Whitaker, Galloway, Woodhouse, Holmes, Fuller, Cunningham, Gauntlett, Tilloch, Culbertson, Croly, Woodhouse again, Hutcheson, Jones, Irving, Addis (p. 1066 sqq.). Lücke gives special prominence, however, to a work with which he is personally acquainted, *viz.*: Samuel Davidson's *Introduction to the New Testament, etc.*, 3 vols., London, 1848 to 1851.

Davidson distinguished a fourfold manner of apprehending Apocalyptic Prophecy.

1. *Preterists* The prophecies contained in the Apocalypse were fulfilled with the destruction of Jerusalem and the fall of heathen Rome. This is the view of Bossuet, Grotius, Hammond, Wetstein, Eichhorn, Ewald, De Wette, Lücke, and others, among whom is the American expositor, Moses Stuart.

2. *Continuists.* The Apocalyptic prophecies are predictive of progressive history, being partly fulfilled, partly unfulfilled. Thus, Mede, Brightman, Isaac Newton, Woodhouse, Cunningham, Birks, Elliott (and many Germans).

3. *Simple Futurists.* According to these, only the first three chapters relate to the historical present of the Seer, all else having reference to the absolute future of the Lord's Appearing. Thus, Burgh, Maitland, Benj. Newton, Todd, and others.

4. *Extreme Futurists.* Even the first three chapters of Revelation are a prophecy relative to the absolute future of Christ's Coming—being a prediction of the condition of the Jews after the first Resurrection. Kelley, and some Irish authors.

Lücke's criticism of this system, see on p. 1068.

Davidson himself regards the Apocalypse as a prophetic poem of the Hebrew order, *i. e.*, an Apocalypse. He justly maintains that the ages should be regarded as symbolical, not chronological, periods. Notwithstanding this, however, he lays down a historical, not a synchronistic, succession of prophecies: Jerusalem, heathen Rome, the heavenly Jerusalem; viewing them, however, in the light of symbolical terms. He also judges the Millennial Kingdom to have commenced with the conquest of heathen Rome, but makes it a period of indefinite duration; in this particular he, in some measure, resembles Hengstenberg.

Lücke's work is supplemented in De Wette's *Commentary*, p. 14 sqq., by a number of notices (representatives of Parallelism, p. 15; the exegetes Seraphinus de Fermo, Ubertinus de Casalis, Lambert, Bullinger, Conrad, Jurieux, Launoi, Crocius, Matth. Hofmann, Calovius, Lüderwald, Holzhauser, Franz, Baumgarten-Crusius). This catalogue of Apocalyptic literature is continued by Bleek; the work of this commentator, however, mingles views relative to the authenticity of the Apocalypse with those which have reference to its contents. Bleek embodies his own sentiments in the following propositions: 1. The Apocalypse was not written by the Apostle John, but by John the Presbyter of Papias; 2. It is not, as Eichhorn maintains, a general description of Christianity, as elevated above Judaism and heathenism; but is intended to console and lift up the oppressed Christendom of its time by pointing to the nearness of the Lord's return (by an error, then ?); 3. The Parousia of Christ is connected with the fall of heathenism, and especially of Rome, as the principal

Christiani, *Uebersichtliche Darstellung des Inhalts der Apokalypse.* The same, *Bemerkungen zur Auslegung der Apokalypse* (Riga, Bacmeister). Volk, *Der Chiliasmus seiner neuesten Bekämpfung gegenüber*, Dorpat, 1869.

* Althaus, *Diedrich*, two Treatises, "*Wider den Chiliasmus.*" Brunn, Keil, *Kommentar zu Ezechiel, etc.*

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seat of heathenism; the destruction of Jerusalem, on the other hand, forms no particular item in the prophetic delineation of this Scripture; neither do the visions of the first part of ch. ix. contain any reference to particular historical events of the Roman-Jewish war.

DE WETTE, in compiling his own *Commentary*, availed himself freely of the manuscript of Bleek (see Bleek, p. 62). De Wette sets forth the view which he himself entertains under three heads: 1. Nero, the Antichrist. 2. The occupation—not destruction—of Jerusalem, an event which, for the Apocalyptist, is still in the future (the scope of Apocalyptic prophecy, then, is narrower than that of the Eschatological Discourse of Christ, Luke xxi. 24!). 3. The Millennial Kingdom, intervening between the conquest of Antichrist and the end, and commencing after the first Resurrection.

LÜCKE, besides viewing Rome as the new Babylon, maintains that Jerusalem presents an antithesis to the Kingdom of Christ, though he apprehends this antithesis in a less absolute sense (to which Bleek takes exception, *Beiträge zur Evangelien-Kritik*, p. 187, and *Studien und Kritiken*, 1855, p. 163).

After an exposition of the fundamental idea of his book, Bleek first introduces FR. SANDER (*Versuch einer Erklärung, etc.*). Sander supposed that 1847 was the decisive year when the Millennial Kingdom should begin. Chr. Hofmann's view, in "*Weissagung und Erfüllung*," pp. 300–378, is sketched on p. 66 of Bleek's work. Then follow Hengstenberg, Ebrard, Auberlen. Incidental mention is likewise made of Elliott and Gaussen. The editor of Bleek's *Lectures* has added an examination of the *Commentary* of Düsterdieck (Part XVI. of Meyer's *Commentary*).

The leading positions of CH. HOFMANN are as follows: The Apostle John was the author of the Apocalypse; he wrote in the reign of Domitian; the prophecies form distinct series, which, in part, run parallel with each other. The *Woman*, ch. xii., is the Israelitish Church; the *Wilderness* is the land of Israel, in the last days, when that land shall again—according to the whole Judaizing school of Hofmann—become the seat of Sacred History. *Babylon* is Rome; the *Seven Kings* are seven world-kingdoms. The *Beast out of the Abyss* is Antiochus Epiphanes!

HENGSTENBERG: John is the author of the Apocalypse; he wrote it in the time of Domitian. Its contents are: prophecies relative to world and Church history — principally fulfilled; they are arranged in seven groups, supplementary to each other. The *Beast* is the God-opposed world-power; it is portrayed in seven phases. The *Head wounded to Death* is the Roman world-power. The *Battle*, ch. xix., denotes the Christianization of the Germans! The Millennial Kingdom is past, having begun with the Christianization of the Germans. We have no warrant for assuming that any reference is made to the Romish Church, or to Judaism, or to idolatry in the abstract; but reference is had to the anti-Godly and anti-Christian temper of the world. No personal appearance of Antichrist is taught; no first Resurrection, in the true sense of the term, but the bliss of believers in the other world is set forth. The liberation of Satan, the time of Gog and Magog, is significant of our own time, especially since 1848 (according to this theory, Satan would now not only be bound, but must even already be cast into the lake of fire).

EBRARD (conclusion of Olshausen's *Commentary*, Vol. VII.). He remarks, by way of preliminary, that his is the first attempt on record, distinctly and thoroughly to separate the interpretation of prophecy from the question as to its fulfillment (Bleek is of opinion that he has not zealously prosecuted this endeavor). His views are as follows:—

The *Seven Churches* have a typical significance for the later Church. The *Seven Heads of the Beast* are seven world-monarchies. The *sixth* head is the Roman world-monarchy. This Roman world-power is the *Beast that ascended out of the Sea;* one with the *Whore* or *Babylon*.

The *Ten Horns* are the Germanic and Slavonic tribes of the migrating nations; these inflict a deadly wound on the Roman world-power, which, however, revives in the new Roman Empire. The Papacy itself is the *Beast that ascends out of the Earth, the False Prophet*. The *Seventh Head* are ten kings in the last time. Then ensues the kingdom of the personal Antichrist and the fall of Babylon; finally, the return of Christ. The *Forty-two Months*= 1260 days (chs. xi. 2, 3, xii. 6, xiii. 5) are a mystical term for the entire period from the

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destruction of Jerusalem by Titus to the conversion and restoration of the Jewish nation. Wonderful preservation of the corporeal Israel during the Antichristian time. The *two witnesses* are the Law and the Gospel. The 3½ *days*, ch. xi. 9, 11, like the 3½ *times*, ch. xii. 14, are equivalent to 3½ years.

AUBERLEN (*Der Prophet Daniel und die Offenbarung Joh.*, Second [German] Edition, 1857): Daniel forms the basis of the Apocalypse. The *Beast out of the Sea* is the world-power in general. The *Seven Heads* are seven world-monarchies. Conditional identification of the *Woman* in ch. xvii. 3, with the *Woman* in ch. xii. The *Flight of the Woman into the Wilderness* is the transfer of the Church of God from the Jews to the Gentiles, and its establishment at Rome. The *Harlot* is the secularized Church of God in the world; not *merely* the Catholic Church, though that is denoted in a special degree. The *Seven Mountains*, ch. xvii. 9, are seven great world-powers, though with allusion to Rome. The *Beast slain, as it were, to Death*, and thus having a similarity to Christ, is an externally Christian world-kingdom which bears the *Woman*, the *Harlot*. Hereby are denoted a secularized Christianity and a Christianized world (making mutual concessions: the mark of the Christian ages). The *Wound* is *healed;* this denotes the modern apostasy, the beginning of which appeared in the bestial outbreaks of the French revolution. The *Eighth Head* is the kingdom of Antichrist. The Millennial Kingdom and the first Resurrection are to be apprehended literally (in the Chiliastic sense, writes Bleek) and as future.

DÜSTERDIECK turns back into the track of the Schleiermacher spiritualistic school of Bleek, De Wette, Lücke, and others. His idea of the *ethical* conception of inspiration, *i. e.*, humanly conditioned inspiration, which he distinguishes from the *rationalistic* conception of Eichhorn and the *magical* (abstract supernatural) conception of Hengstenberg, seems to have led him to this stand-point; he, however, manifests an approach to Hengstenberg in regarding the form of the visions as a part of their substance.

In the most recent times, the cultivation of the Apocalyptic field has resulted in a very extensive literature. We distinguish: 1. Works which pertain preëminently to the criticism of Apocalyptics. 2. Theologico-critical Treatises. 3. Theological and theologico-practical Commentaries. 4. Monographs. 5. Chiliastic Monographs. 6. Edifying and homiletical matter on the whole Apocalypse and on individual sections.

1. With the general prefatory dissertations on Apocalyptics we may rank the most recent *Commentaries* on *Ezekiel*, *Zechariah*, and *Daniel*. In reference to the latter Apocalyptist, see the *Introduction* to the *Commentary on Daniel* (of the Lange series), pp. 20 and 45 [Ger. Ed.] (reference may also be had, at some future time, to the *Introductions* to *Ezekiel* and *Zechariah*). We have already examined the Apocrypho-Apocalyptic literature.

2. The theologico-critical Treatises include, above all, the articles in Theological Dictionaries, especially the article on the Revelation of John in Herzog's *Real-Encyklopädie;* further, Dissertations on the Last Things (Althaus, Luthardt, Gerlach, *etc.*). Works on the Biblical Theology of the New Testament, and on the Apostle John and his writings. Isolated writings: Wieseler, *Zur Auslegung und Kritik der Apok. Literatur*, 1. *Beitrag*, Göttingen, 1839. Dannemann, *Wer ist der Verfasser, etc.*, Hanover, 1841. Stern, *Einleitung*, Breslau, 1851. Hosse, *Die Prophetie der urchristlichen Gemeinde, oder der rechte Standpunkt der Betrachtung der Offenbarung St. Johannis* (*Monatsschrift für die Evang. Kirche von Rheinland und Westfalen*, 1853, No. 7). Rinck (Wilhelm Friedrich), *Apokalyptische Forschungen*, Zurich, 1853. *Das System der Apokalypse nach* J. Medus v. Gräber (*Evangelisches Gemeindeblatt*, 1861, No. 17 sqq.). Volkmar, *Eine neutestamentliche Entdeckung*, Zurich, 1862. Kelly, *The Revelation of John*, London, 1860. Luthardt, *Die Offenb. Johannis, übersetzt und kurz erklärt für die Gemeinde*, Leipzig, 1861. (*Idem, Die Lehre von den letzten Dingen*, 1861.) Delitzsch, *Handschriftliche Funde*, 1. *und* 2. *Heft*, Leipzig, 1861–62. Lämmert, *Zur bibl. Zahlen-Symbolik* (*Jahrbücher für deutsche Theologie*, 1864, p. 3 sqq.). *Idem, Die Cherubim der Heiligen Schrift, Jahrbb. für deutsche Theol.*, 1867, p. 587). Schröder, *Ueber die Auffassung der Offenb. Joh.* (*Ibid.*, 1864, p. 518). *Ibid.*, Schmidt, *Die eschatologischen Lehrstücke in ihrer Bedeutung, etc.*, p. 577). Engelhardt, *Einiges über symbolische Zahlen* (*Jahrbb. für deutsche Theol.*, 1866, p. 301). Zahn, *Der Hirt des Hermas*, Gotha, 1868. Riggenbach, *Johannes der Apostel und der Pres-*

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byter (*Jahrbb. für deutsche Theol.*, 1868, p. 319). Löwe, *Weissagung und Weltgeschichte in ihrer Zusammenstellung. Zugleich als Schlüssel, etc.*, Zurich, 1868. Grau, *Ueber Inhalt und Bedeutung der Offenb. Joh.* (in the pamphlet: *Zur Einführung in das Schriftthum Neuen Testaments, fünf Vorträge*, Stuttgart, 1868). Tischendorf, *Appendix Novi Testamenti Vaticani*, Leipzig, 1869. Weiss, *Apokalyptische Studien* (in *Studien und Kritiken*, 1869, No. 1).*

3. Commentaries: Older writings, Heidegger, *De Babylone magna.* Semler, Corrodi, Hartwig, Donker-Curtius, Rettig, Wünsch, Kleuker, Heinrichs, Laurmann, J. W. Grimm, Kolthoff, Matthäi, Scholz. See, besides, a list of older and more recent dissertations in Reuss, *Einleitung*, p. 152. Holzhauser, *Erkl. der Offb. Joh. von den sieben Zeitaltern der Kathol. Kirche*, 1827. Von Brandt, *Die Offb. erklärt*, Leipzig, 1845. Schlipf, Backnang, 1847. *The Second Epistle of Peter, etc., and Revelation, with Notes*, New York, 1854. Stern, *Komment. über die Offb. des Apost. Joh.*, Schaffhausen, 1854 (Catholic theology). Auberlen (1854–57, see above). Hahn, *Leitfaden zum Verständniss, etc.*, Salon, 1851. Christ. Paulus, *Blicke in die Weissagung der Offb. Joh.*, Stuttgart, 1857. *Blicke in die Apok.*, Basle, 1857. Gräber, *Versuch einer historischen Erkl. der Offb. Joh., mit besonderer Berücksichtigung der Auslegungen von Bengel, Hengstenberg und Ebrard*, Heidelberg, 1857 (a valuable work, apart from its chronologico-historical method. The same person wrote: *Das Jahr* 1866 *und die Offb. Joh.*, Elberfeld, 1867). Düsterdieck, *Kommentar* (Part XVI. of Meyer's *Commentary*, 1859). Benno, Cisterzienser, *Die Offb. Joh.*, München, 1860. Vetter, *Die letzten Dinge der Offb.*, Breslau, 1860 (*Idem, Die Lehre vom tausendjährigen Reich*). A. H. W. Brandt, *Anleitung zum Lesen der Offb. St. Joh.*, Amsterdam, 1860. Sabel, *Die Offb. Joh., aus dem Zusammenhang der messianischen Reichsgeschichte ausgelegt*, Heidelberg, 1861. Ewald, *Die Joh. Schriften*, 2 Vols., 1862 (Volkmar, also 1862). Gärtner, *Erklärung des Propheten Daniel und der Offb. Joh., sowie der Weissagung von Hesekiels Gog* (*Hesekiels von Gog*), Stuttgart, 1863. Kemmler, *Die Offb. Jesu Christi an Joh., etc.*, Tübingen, 1863 (*Chronological*, see Palmer's review of the work in the *Jahrbuch für deutsche Theologie*, 1863, p. 365). Richter, *Kurzgefasste Auslegung der Offb. St. Joh.*, Leipzig and Dresden, 1864. Holtzmann, *Die Offb. des Joh.*, in Bunsen's *Bibelwerk*, 4 Parts, 1864. Jessin, *Die Offb. des Joh.*, 1864. Blech, *Erläuternde Uebersicht*, Dantzig, 1864. *The Apocalypse Popularly Explained*, London, 1852. Lämmert, *Die Offb. Joh. durch die Heilige Schrift für alle Bibelfreunde ausgelegt*, Stuttgart, 1864 (see the *Jahrbb. für deutsche Theologie*, 1865, p. 560, review by Palmer). Pacificus, *Die Weissagungen, etc.*, Leipzig, 1864. Heinrich Böhmer, *Die Offb. Joh. Ein neuer Versuch, ihr Dunkel zu lichten*, Breslau, 1866 (reviewed by Düsterdieck in the *Jahrbb. für deutsche Theol.* 1867, p. 127). Fr. de Rougemont, *La Révél. de St. Jean, expliquée par les écritures et explicant l'histoire, précédée d'une brève interprétation des prophéties de Daniel*, Neuchatel, 1866 (the writings referred to by De Rougemont are by Nicolas, Von Orsbach, Faber, Jurieux, Newton, Digby, Guers, Elliott, Cunningham, Geymonat, Auberlen, Steinheil, N. von B., Vitringa, Lambert, Darby, Kelly, B. W. Newton, Mousseaux, Bossuet, *etc.*). Riemann, *Die Offb. Joh. für das Christl. Volk, mit* 3 *Anhängen*, Halle, 1868. H. W. Rinck, *Die Zeichen der letzten Zeit und der Wiederkunft Christi. Erklärung der Hauptabschnitte der Offb. Joh. für die auf ihren Herrn wartende Gemeinde*, Basle and Ludwigsb., 1868 (by the same, *Die Lehre der Heiligen Schrift vom Antichrist* and *Die Schriftmässigkeit der Lehre vom tausendjährigen Reich*). Older works, particularly by Stilling, *Siegesgeschichten*, 1799. *Nachtrag zur Siegesgeschichte*, 1805. Rühle von Lilienstern, 1824. Weigenmeier, Tübingen, 1827. Sander, 1829. Osiander, 1831. Von Brunn (2 Parts, 1832). *Schlüssel zur Offb. Joh. durch einen Kreuzritter.* Fr. Von Meier, Karlsruhe, 1833.†

4. Monographs: Riemann, *Die Lehre der Heiligen Schrift vom* 1000*jährigen Reich und vom zukünftigen Reiche Israel* (in opposition to Diedrich), Schönebeck, 1858. Flörke, *Die Lehre vom tausendjährigen Reiche*, Marburg, 1859. Nepomuk Schneider, *Die chiliastische Doktrin und ihr Verhältniss zur Christlichen Glaubenslehre*, Schaffhausen, 1859. Huschke, *Das Buch mit 7 Siegeln*, Leipzig, 1860. Kraussold, *Ueber das tausendjährige Reich und die Offb.*

* Writings for and against Bengel's system, see the catalogues of literature. Opitz, *Kurze Uebersicht*, 1816. Tinius, *Der jüngste Tag*, Bautzen, 1836. *Idem, Die Offenb. Joh.*, Leipzig, 1839.

† Swedenborg, *Apocalypsis explicata secundum sensum spiritualem ed.* Tafel, Tübingen, *Verlags-Expedition*, 1862.

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Joh., Erlangen, 1863. *Das tausendjährige Reich gehört nicht der Vergangenheit, sondern der Zukunft an* (in opposition to Hengstenberg), Gütersloh, 1866. *The Symbolical Numbers of Scripture*, by Rev. Malcolm White, Edinburgh, T. & T. Clark. *Christ's Second Coming, Will it be Pre-Millennial?* by D. Brown, Edinburgh. Fairbairn, *The Typology of Scripture*, 2 vols., 4th Ed., Edinburgh. Wemyss, *Clavis Symbolica; or, Key to the Symbolical Language of Scripture*, Edinburgh. Van Eldik, *Commentatio de septem Epist. Apoc.*, Lugd. Bat., 1827. Lämmert, *Babel, das Thier und der falsche Prophet*, Gotha, 1863. Hebart, *Für den Chiliasmus, ein Gutachten*, Nuremberg, 1859. Chantepie de la Saussaye, *De Toekomst. Vier eschatologische Voorlezingen*, Rotterdam, 1868. Christiani, *Bemerkungen zur Auslegung der Apok., mit besonderer Rücksicht auf die chiliastische Frage*, Riga, Bacmeister. Gottlieb, *Ursprung, Ausbildung und Ende der Erde*, Heidelberg, 1869.

5. Chiliastic Works: *Broschüren von* Zimpel (Schaffhausen, 1859, 1860, 1861; Frankfort, 1866). Cumming, *Die grosse Trübsal* ([The Great Tribulation], Studal, 1862). [*Lectures on the Apocalypse, First and Second Series, etc.*]. Clöter, *Eine Heerde unter Einem Hirten im Königreich Jesu auf Erden vor dem jüngsten Tag*, Stuttgart, 1859. Charbonnel, 60 *Jahre noch und die Welt ist nicht mehr*, Stuttgart, 1850. Older works, by Petersen, Leutwein, Tübingen, 1821, 1830.

In reference to chiliastic writings, we would here again remark that it is necessary to distinguish, with a clear perception of Church history, between the Biblical doctrine of the Millennial Kingdom in a symbolical sense and actual Chiliasm. Some commentators—as, for instance, Schleiermacher—have fallen into the error of regarding the doctrine of this subject as set forth in the Apocalypse itself, as Chiliasm.

6. Works of an edifying and homiletical character: Literature on separate portions of the Apocalypse: Schmidt, *Ein Votum über die homiletische Behandlung der Apok.*, Stuttgart, Schober, 1867. Lucius, *Die Offb. Joh. in* 231 *Predigten*, Dresden, 1870. Bengel, 60 *Reden mit Pfeil's Liedern;* 60 *Gebete*, Tübingen, 1831. Roos, *Erbauliche Reden über die Offb. Joh.*, Tübingen, 1781. Idem, *Deutliche und zur Erbauung eingerichtete Erklärung, etc.* Hahn, *Erbauungsstunden über, etc.*, Stuttgart, 1795. Hermes, *Versuch zeitgemässer Betrachtungen, etc.*, Leipzig, 1801. Schulthess, *Homilien über die Offb. Joh.*, Winterthur, 1805. Idem, *Auslegung und christerbauliche Nutzanwendung, etc.*, Zurich, 1805. Frisch, *Apok. Katechism.*, Winterthur, 1804. J. J. Hess, *Briefe über die Offb. Joh.*, 1843. Frantz, *Betrachtungen*, Quedlinb., 1838. Winkler, *Tägliche Betrachtungen*, Stuttgart, 1842. Spurgeon, *Stimmen aus der Offb. Joh.*, Ludwigsburg, 1862.

Poetical Literature on the Apocalypse: Pfeil, 1759; Schreiber; Lavater, *Jesus Messias, oder die Zukunft des Herrn in* 24 *Gesängen*, Zurich, 1780; Münter, Copenhagen, 1784; Venator, *Die Offb. St. Joh.*, Darmstadt, 1846; in verse, Leipzig, 1864. Diedrich, *Die Offb. Joh. kurz erläutert*, Neu-Ruppin, 1865. Harms, *Die Offb. Joh., gepredigt nach einzelnen Abschnitten aus derselben*, Kiel, 1844. Wächtler, *Die Offb. St. Joh., für die christliche Gemeinde ausgelegt in Predigten*, 2 vols., Essen, 1855. W. Hoffmann, *Maranatha;* Part 2d, *Die Weissagungen der Apostel*, Berlin, 1858. Zuschlag, *Die Offb. Joh. in Bibelstunden*, Leipzig, 1860. Vetter, *Die Offb. St. Joh. auf Bibelstunden eingerichtet*, Breslau, 1859. Beckholz, Ludwigsburg, 1860. Guenning, *Blicken in de Openbaring*, 4 *deelen*, Amsterdam, 1867. Deutinger, *Die christliche Ethik nach dem Apostel Johannes; Vorträge über die Briefe und die Offb.*, Regensburg, 1867. Tomlin, *Scriptural and Historical Interpretation of the Revelation*, Macintosh, 1868. Bengel's *Offenbarungsgedanken. Aus den* 60 *Reden*, Stuttgart, 1867. Freybe, *Von unsers Herrn Christi Wiederkunft*, Parchim, 1868.

The Seven Epistles: Meister, *Pastoralbriefe des Sohnes Gottes*. Wichelhaus, *Die* 7 *Sendschreiben des Herrn, Predigten*, published by Sander, Elberfeld, 1827. Heubner, *Predigten über die* 7 *Sendschreiben*, 3d Ed., Berlin, 1850. Zorn, *Die* 7 *Sendschreiben und die* 7 *Siegel*, Bayreuth, 1850. Van Oosterzee, *Christus unter den Leuchtern. Uebersetzt von Petri*, Leipzig, 1854 (the title of the original Dutch work is: *Stemmen van Patmos*, Rotterdam, 1854. A new translation by Merschmann has recently been announced). Vetter, *Die* 7 *Siegel*, Breslau, 1859. Huschke, *Das Buch von* 7 *Siegeln*, Leipzig, Dresden, 1860. Roffhack, *Schöpfung und Erlösung nach Offb.* 4 *und* 5, Barmen, 1866.

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The Seven Trumpets: Vetter, *Die 7 Posaunen*, Breslau, 1860.*

Antichrist (ch. xiii.): Comenius, *Cerberus Triceps*, Stockholm, 1641. J. H. Hess, *Der Antichrist*, Winterthur, 1831. Viedebandt, *Die beiden Hauptparteien, Bibelstudien über Offb. St. Joh., Kap.* 12 *u.* 13.

The Seven Vials of Wrath: Vetter, Breslau.

Chap. xvii.: *Geist der Zeit in seinen Werkzeugen und Folgen*, Stuttgart, 1848. *Blicke in die Vergangenheit, etc.* (chs. xi.–xix.), Elberfeld.

Chap. xx.: Röbbelen, 1861. Seyfferth, *Das tausendjährige Reich*, New York.

Chaps. xxi. and xxii.: Ewald, *Die Herrlichkeit des neuen Jerusalems*, 2 vols., Bremen, 1738–40.

§ 6. SUPPLEMENTAL TO LITERATURE ON THE APOCALYPSE.

Having laid the preceding history of the exposition of the Apocalypse before our readers, there remain but a few points to glance at, and those more especially of a general character.

The literature on the Apocalypse, like that on the Canticles, is of immense extent. The charm of mystery, of the most significant images, of a language expressive of the strongest feeling, as well as the piquancy of a striking singularity and an apparent sensuousness of view, all these traits combine to assemble exegetes and ascetics, devout men and visionary enthusiasts, allegorists, critics, and criticists of all kinds, before the sanctuary of these Books. From the history of general exegetical literature alone, might be gathered an extensive history of the literature on the Apocalypse. We must limit ourselves here to a mention of the most noted catalogues, the best synopses, and a few suggestive supplementary remarks.

According to Heidegger's *Enchiridion*, p. 661, the exegesis of the Apocalypse—apart from Commentaries embracing the entire Scripture, or the whole of the New Testament—seems to have been treated, principally, by Reformed and Catholic Theologians. The *Biblical Archivarius* of Lilienthal, p. 707 sqq., however, shows that Lutheran Theologians have likewise been extensively engaged in the interpretation of this Scripture; with especial reference to the question of Chiliasm. Still, the *Bibliotheca Theologica* of Walch, Part IV., p. 760 sqq., also represents the Reformed literature on the Apocalypse as particularly extensive. Fuhrmann's *Handbuch der Theolog. Literatur*, Vol. II., 1st half, p. 343, presents but a meagre account of the more recent literature on this subject (Vogel, Herder, Münter, Eichhorn, Sam. Gottl. Lange). Two lists of the principal works on the Apocalypse are contained in Wiener's *Handbuch der Theolog. Literatur*, p. 274 (on Daniel, p. 221), and in the first supplement, p. 42 (Daniel, p. 35). There are much more extensive lists in Danz' *Wörterbuch der Theol. Literatur*, pp. 53, 57 (Daniel, pp. 206–208) and in Supplement I. (reaching to the year 1841–42), p. 6 (Daniel, p. 25). The account of Apocalyptic literature is carried down to the present day by the catalogues in Hagenbach's *Encyklopädie*, p. 190 (Daniel, p. 187); in Hertwig, *Tabellarische Uebersicht*, p. 77. Guerike, *Isagogik*, p. 490. Reuss, *Geschichte der Heiligen Schriften Neuen Testaments*, 4th Ed., p. 147 (Gnostic Apocalypses, p. 260. Apocryphal Apocalypses, p. 270. On Apocalyptic exegesis, pp. 576, 603).

On the Book of Daniel, Keil, *Einleitung ins A. T.*, p. 438. Comp. also the articles on the Revelation of John, and Daniel, in Herzog's *Real-Encyklopädie.*

The following Commentaries likewise furnish catalogues of literature: De Wette, p. 22 sqq. Olshausen, Ebrard, p. 15 sqq.

For more general lists, see Lange's Comm. on *Matthew*, p. 19 [Am. Ed.]. *John*, p. 46 sqq.

In Lücke's *Versuch einer vollständigen Einleitung*, there is much literary information in the notes.†

[In Darling's *Cyclopædia Bibliographica*, London, 1859, there are more than 52 columns consisting of the Titles of Special Works on the Apocalypse.—E. R. C.].

* Armbruster, *Die 7 letzten Posaunen* (?) *oder Wehen* (!), Stuttgart, 1830.

† Antiquarian catalogues of Apocalyptic literature: Steinkopf in Stuttgart, Catalogue 18, 22, 29; Heckenhauer in Tübingen, No. 34; Hanke in Zurich, No. 65; J. Moore, at Delft, Maske, Breslau, 91.

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§ 7. GRAND MISCONCEPTION OF THE APOCALYPSE, AND THE REASON OF SUCH MISCONCEPTION.

We are not referring now, primarily, to that misconception which the Apocalypse, as a Biblical Book, must suffer in company with all other Biblical Books, or to that which, as a Prophetic Book particularly, it shares with all Prophetic Books—the misconception of unbelief;—we have reference at present to the misconception which it, specially, experiences at the hands, perchance, of earnest Christian men, or, it may be, of highly gifted minds.

Passing by the misunderstandings of the old Alexandrian school—such as, for instance, were occasioned in the mind of Dionysius of Alexandria by the spiritualism [*Spiritualismus*] of that school—three great instances drawn from the more modern period, subsequent to the Reformation, will suffice fully to illustrate this surprising fact. Three great men, of different tendencies, whose views we have already cited on another occasion, measured their intellectual strength against the Apocalypse, and signally came short in the effort. We have reference to LUTHER, GOETHE, and SCHLEIERMACHER.

LUTHER says, in his *Preface to the Revelation of St. John*, 1522: "I suffer every one to exercise his own judgment in regard to this Book of the Revelation of John. I have no desire to tie any one down to my error or prejudice. I say what I feel. I judge this Book to be neither Apostolic nor Prophetic, for more reasons than one. First and foremost, the Apostles did not deal in visions, but prophesied in words, clear and direct, *etc.* My mind cannot suit itself to the Book, and to me the fact that Christ is neither taught nor recognized in it, is good and sufficient cause for my low estimation of it," *etc.* Luther, in his preface to the edition of 1534, considerably modified this indiscreet deliverance, conserving, nevertheless, the expression of doubt (see Guerike, *Isagogik*, 531).

GOETHE gives utterance to the following sentiments in his *Letters to Lavater* (see foot-note, p. 58): "I am a man of the earth, earthy; to me the parables of the unjust steward, the prodigal son, the sower, the pearl, the lost piece of money, *etc., etc.*, are more Divine (if aught Divine there be about the matter) than the seven messengers, candlesticks, seals, stars and woes." It may be seen from this sketch that Goethe did not plunge very deeply into the study of the Apocalypse.

The opinion of SCHLEIERMACHER is particularly unfavorable (*Einleitung ins Neue Testament.* Vol. VIII. of his *Sämmtliche Werke*, p. 449 sqq.). This commentator perceives, as he thinks, a lack of unitous connection in the Apocalypse; he discovers in it nothing but universal plagues, represented under sensuous images to which he can attach no great religious value. Viewing the Scripture in question thus one-sidedly, it seems to him a matter of indifference whether the visions be understood or not, and his inference is, that "even a thoroughly correct interpretation of this Book would be productive of but little profit."

Schleiermacher delivered lectures on Church History, yet one grand fact seems to have escaped his observation, *viz.*, that, in the darkest times of the Church, the Apocalypse contributed much to the maintenance of Christian hope and steadfastness. The circumstance that he regarded the Book as Chiliastic, in accordance with an exceedingly superficial prejudice, is deserving of nought save a passing mention.

The cause of this misapprehension is far more evident in the case of Schleiermacher than in the case of Luther. In the Apocalypse, as well as in the Epistle of James, Luther seems to have missed the doctrine of justification. Schleiermacher, on the other hand, was unable to accommodate himself to the Hebrew-symbolical style either of the above-mentioned Epistle or of the Apocalypse. He brought his Hellenizing mode of view to bear upon these Scriptures in particular.

The criticism of the school of Baur has recently reached its meridian in the sphere of the Protestant union. Under this head belongs: Schellenberg, *Die Offb. Joh. Ein Vortrag*, Mannheim, 1867 (see the *Theol. Jahresbericht* for 1867, p. 179).

Any attempt to award a full measure of appreciation to the Holy Scriptures, particularly

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those of the Old Testament (Schleiermacher's misconception of that is well known)—the Prophetic Writings more especially, and hence most especially the Apocalypse—is still greeted with general coldness and disfavor; and the principal reason of this is, doubtless, the confounding of the Hebrew revelational style of writing, and the Græco-Roman intellectual style. For a more general treatment of this subject, we refer our readers to the introductory remarks on Apocalyptics.

§ 8. RULES FOR THE INTERPRETATION OF THE APOCALYPSE.

Under the caption: *The True Principles of Exegesis*, Ebrard (p. 27 sqq.) lays down the following canons:

1. The exegete is by no means to turn to those 'lights which Church History affords,' but is independently to interpret the given text, as such, in accordance with the general rules of exegesis.

2. The business of the exegete is not to query whether such and such a prophecy has been fulfilled; it is his simply to question—what is written here? *etc.*

3. Exegesis must be conjoined with a careful consideration of its roots in the Prophecies of the Old Covenant.

4. There must be a careful comparison of similar and dissimilar items.

5. Nothing should be symbolically interpreted which is not proved to be symbolical in the Apocalypse itself or by Old Testament visions. Nothing should be apprehended literally which is demonstrated to be a symbol.

6. In exegesis we are not to proceed from the external and formal sides of prophecies, but, on the contrary, always and everywhere from the subject-matter.

The result of these provisions is couched in the following terms: "That school which, in the Revelation of John, finds the fundamental points of Churchly development prophesied; which discovers in it neither conjectures and ideas, nor passages of Church-historical or eschatological detail, but real, true prophecy, is as yet in its infancy."

Such is, doubtless, the case. So far as exegesis is concerned, however, it can assuredly be productive of no harm, if we make use of such "exegetical illuminations" as Church History may offer, as well as examine into the fulfillment of prophecy, reserving to ourselves full liberty the while.

We need not here repeat the rules of general theological hermeneutics. If, however, we follow the progress of Apocalyptics, a series of definitions will result from the chain of developments—ranging themselves thus: 1. Revelation; 2. Prophecy—Messianic Prophecy, in particular; 3. Eschatological Prophecy, or Apocalyptics.

Parallel with these three material elements we find the following formal elements: 1. Historicalness in ideal significance; 2. Symbolical colors and forms in the service of holy, *i. e.*, objective-subjective, vision; 3. A Hebrew ground-form, which has thoroughly adopted the New Testament idea of universalism; or the perfect synthesis of the Hebrew art-form and Hellenic culture. Let us briefly examine the result.

1 *Revelation.* It is to be decided whether the Apocalypse really pertains to the sphere of Revelation. And, in handling this question, we must admit that a critical discrimination between genuine and non-genuine chronicles of Revelation is not an art of the most recent times only; far less is it the art of indiscriminately rejecting all that ecclesiastical criticism has won by dint of persevering labor through long centuries. It being, then, ascertained that our Apocalypse, regarded both as *a visionary fact, and as a written production*, belongs to the sphere of Revelation, it necessarily results that its character as a Revelation must be defended against the tendencies of deistic and pantheistic exegesis. And this most especially in respect to its fundamental idea—the foretokens of, and preludes to, the coming of the Lord for the perfect revelation of His Kingdom. In antithesis to this fundamental idea, the utter frivolity of fictitious motives, such as, for instance, the wretched Neronic tradition, should be shown up. The mere fact that it is a Revelation, proves that the Apocalypse consists neither of mere histories, for the satisfaction of idle curiosity or a profane thirst

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for knowledge and love of science, nor of bare didactic conceptions, but of ideally significant facts appertaining to the Kingdom of God.

And here be it remarked that the present use of the term *historical* is calculated to mislead. Deism, in its day, bestowed the epithet of *historical* on that method which, for instance, constructed the Personality of Christ from Essenism, or translated the word *pistis* (πίστις) by *fidelity to conviction;* without questioning where, in the old time, the primeval source of all these things, whose novelty was but apparent, might be situate. In reality, the conception of an all-embracing, primitive cell was involved here. This hatred of the truly *new* and original is the property, in a still higher degree, of what are denominated modern times [*Neuzeit*]. Pantheistic rationalism regards Christianity as the product of a compound of Judaism and heathenism. The fact that both these were instrumental in preparing the way for Christianity, rationalism transposes into the assurance that they were the parents of it. Away with originalities!—seems to be the cry. Down, especially, with the highest of them, their peculiar stand-points, and aspects! History begins in the lowlands of humanity.—Then Gehazi must needs be more historical than Elijah, because he is so very human. Judas must be more historical than John. And, finally, the superstitious working up of the Neronic tradition must be more historical than the prophetico-original world-view of a John.

2. *Prophecy.* Prophecy, in the more general sense of the term, is the organ of the *new;* of the heavenly source-points of the Kingdom of God; of new words, new works. Prophecy, in the stricter sense, is the opening of new source-points within a sphere that had become historical—the sphere of individual, legal Judaism; the opening of source-points of theocratico-human universalism, of preludes to, and proclamations of, Christianity. This Prophecy is materially conditioned by contemporary inducements, formally conditioned by contemporary conceptions.

The fact that Prophecy has its points of departure in its own time must not lead us to conclude, however, that it is confined to its own time—least of all, to the errors of its time. What we have to conclude from this fact is that Prophecy, as the conditional disclosure of the eternal, which embraces the three periods—the past, the present, and the future—will be demonstrated to be the exegesis of the past, the pastorate of the present, and the guiding-star of the future, by means of its delineation of the fundamental traits of that future. Whilst it is said that Prophecy contemplates the future on a reduced scale in perspective concentration, it must be admitted that the religious measurement of time is totally distinct from the common chronological measurement. The difference is infinite between an Apostle's declaration: *The Lord cometh quickly,* and the same affirmation in the mouth of a Chiliast. The former does not *reckon;* he speaks forth his strong presentiment of the speedy Coming of Christ, because to him the history of the world is principially fulfilled; because he feels the Christologically winged, ever more rapid pace of its history to be a continual Coming of the Lord. But the Chiliast *reckons;** for to him and his impatience the interval between the first and second Advents of Christ is so much dead space. When, however, the chiliastic impulse begins to assume an authoritative tone with its chronology, the Prophetic and Apostolic spirit brings to light the critical sobriety of its consciousness, effecting this now by the designation of *seventy weeks,* now by a statement of other symbolical measures of time. Surely it is but a starveling branch in the midst of the Theology of the present day—this confounding of the religious dates of Prophets and Apostles with chiliastic determinations of times and seasons.

3. *Eschatological Prophecy.* The distinctive mark of Eschatological Prophecy is this: with the genuine characteristics of true perspectivity, it must reach to the second Parousia. Now a spiritualism [*Spiritualismus*] which regards the idea of the second Parousia as a chiliastic error, cannot fail to be dissatisfied with this claim. To such spiritualism the very idea of Apocalyptic Prophecy is itself a πρῶτον ψεῦδος. Upon these premises a lengthy strife as to details might be carried on; but we have here to do simply with the collision

* [A few may *reckon*, but not all —E. R. C.]

of opposite principles. It is, indeed, not every negation of the eschatological expectation that has a principial consciousness. Manifestly false, however, is every view that leaves the chariot of Ezekiel, near the first Parousia, deep in the sand of the common historical circumstances of his time. As it may be said with truth that the Baurian Theology causes the Christology of the "Jewish Apostles" to fall behind the Christology of an Isaiah, and makes the characters of the Evangelists and Apostles vanish like murky shadows behind the distinct and shining forms of the Prophecies; so, likewise, it is claimed that the New Testament Apocalyptist knew really less of the future than his brethren of the Old Testament, or at least that his writings reveal less than the eschatological discourses of the Lord and the Apostle Paul. If we have become truly acquainted with the mode of Old Testament Prophecy, we shall not look upon those fundamental traits of the eschatological future which are presented in the Apocalypse as a ground-plan of either Church or world-history; much less shall we be able to mistake the parallel points in the character of Apocalyptic Prophecy, or fail to recognize its cyclical progression.

4. *Historicalness in ideal significance, i. e., Hebrew theocratico-religious style.* This caption is expressive, on the one hand, of the reality of the historical basis of the Apocalypse (the personal Christ; the Redemption, the Church, the Kingdom of God, the kingdom of darkness, the Resurrection, *etc.*); on the other hand, of the ideal significance of that basis, which makes it impossible that the Apocalypse should anywhere be purely historical; hence, chs. ii. and iii. may not be restricted to the seven churches of Asia Minor; chs. v. and vi. cannot have reference to periods of the Church's history; nor can ch. vii. and other passages be applied to the Jewish nation, *etc.*

5. *Symbolical colors and forms in the service of holy, i. e., objective-subjective vision.* If the *colors* are symbols, so too are the *forms*. And, consequently, so likewise are the numbers. It is unnatural, in a symbolical writing, to treat the numbers in accordance with either their common value or their literal value. Again, as it is necessary to distinguish betwixt symbols and dogmas, not taking for granted that a symbol—as, for instance, a beast, a lion—always denotes the same idea, but modifying the signification of the symbol by the context, so it is likewise necessary thoroughly to distinguish those visions which are produced by the Spirit of God from morbid subjective hallucinations, with which they now are often frivolously identified.

6. *A Hebrew ground-form which has thoroughly adopted the New Testament idea of Universalism; or, the complete Synthesis of the Hebrew Art-form and Hellenic Culture.* In the first place, we have to reject the common enthusiastic, as well as the common humanistic, notion which maintains the existence of a strife between the perceptions of immediate ecstasy, the mediation of those perceptions through the instrumentality of religious writings, aided by a knowledge of previously existing Holy Scriptures, and the framing of said perceptions in artistic forms. Secondly, we would controvert the notion which represents those moments of inspired conception and the moments when the mind, looking in upon itself, passes in review and commits to writing the treasures which have been entrusted to it, as mutually exclusive the one of the other. An ordinary knowledge of the nature of high poetic productivity should lead the critic beyond this sorry judgment. But the point upon which the greatest stress should be laid is this, viz.: that it is an hypothesis utterly contradictory of ethical psychology to suppose that exalted revelations could, by any possibility, have been poured into the vessel of narrow and impure folk-prejudices, folk-traditions, and fantastic extravagances. The wise man indeed says: Apples of gold in dishes [pictures] of silver, but never: Apples of gold in unclean earthen shards! Again, the identification of Apocalyptic forms with forms of Greek poetry, or the dissection of the Revelation into various irreconcilable parts, or the non-appreciation of its unitous composition, is totally at variance with the idea of the Apocalypse.

According to Reuss (p. 147) the following leading tendencies have been developed in exegesis:

1. The Chiliastic tendency. This he should have divided into: (*a*) the true eschatological tendency; and (*b*) its caricature, the really Chiliastic tendency.

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2. The moral spiritualizing [*spiritualisirend*] tendency—more accurately defined: the religious-practical allegorizing tendency. This, however, may also be chiliastic.

3. The historizing tendency in various modifications: (*a*) Church-historical with polemic reference to the Papacy; (*b*) Political phases, in their relation to the development of the Kingdom of God; (*c*) Having reference only to the immediate period of the Jewish war.

4. Idealizing modernization of eschatological elements.

5. The purely historical tendency which is determined to insure the views of primitive times in full possession of their rights, and seeks to interpret the Book by them alone, without any regard to the views current in our own day. Reuss mentions Ewald, De Wette, Düsterdieck, Bleek, Volkmar, as representatives of this last tendency—a fact in itself sufficiently illustrative of his conception of the "purely historical."

Davidson's arrangement of systems, noted by us under § 5, is of greater value.

Auberlen distinguishes [*Daniel and Revelation*, p. 359 sqq., Eng. Ed.]: 1. *The Church-historical* view: Bengel, the English and French commentators; Elliott, Gaussen. 2. The view which conceives of the Apocalypse as portraying *contemporaneous history:* Ewald, De Wette, Lücke, *etc.* 3. The conception of it as descriptive of *the History of the Kingdom of God:* Von Hofmann, Hengstenberg, Ebrard—to this third class of exegetes Auberlen himself belongs.

This simple and attractive disposition, however, includes important varieties under its several rubrics. And beside the pure forms, there are also mixed forms of interpretation.

In accordance with our view of the style of theocratic revelation, we might lay down the following distinctions:

1. *Abstract historical view:* (*a*) Absolutely Divine Church and world-historical predictions; (*b*) Absolutely human combinations of contemporary history and popular prejudices; (*c*) Theosophic and chiliastic mixed forms, confusing—not reconciling—the two elements of which they are composed.

2. *Abstract idealistic view:* (*a*) Quietistic allegorizings for private edification; (*b*) Modern allegorizings as translations of theocratic concretes into deistic or pantheistic abstracts; (*c*) Chiliastic, mixed forms—Swedenborg and others.

3. *Concrete Christological forms:* (*a*) Cyclical view; (*b*) Rhapsodical view; (*c*) Mixed forms.

§ 9. CONSTRUCTION OF THE APOCALYPSE.

The Apocalypse, in respect to its formal side, constitutes the meridian of Hebrew poetry and art, embracing in its individual forms the most diverse elements. In respect to its constructive side, again, it is, in accordance with the character of all Apocalypses, a finished composition, a unitous work of art, as are the Biblical Apocalypses in general; beyond the circle of these, the same may be affirmed of the Book of Job, and, in a certain sense, of the Biblical Books throughout. If the laws of this construction be but recognized, the obscure Book of Revelation will present itself to our eyes as a radiant constellation, a symmetrical cathedral, built upon a plan of perfect clearness and transparency.*

In the first place, the Apocalypse is a unitous ideal representation, furnished, like the Gospel of John, with a Prologue and an Epilogue.

The Prologue of the Apocalypse relates to the revelation of the second Coming of Christ, imparted to the Apostle John for believers—the seven churches in particular. Similarly, the Prologue of the Gospel relates to the revelation of Christ's first Coming for the Jews, the disciples of John in particular. The Prologue is comprised in ch. i. 1–8.

In the Epilogue of the Apocalypse the Lord enacts certain definite regulations in reference to His Coming, as in the Gospel of John; here, however, He definitely proclaims His speedy approach, and in the stead of the two Apostles, Peter and John, He sets forth, on the one hand, the word of prophecy concerning His Coming, and, on the other hand, the Church's prayer for that Advent. The Epilogue is comprised in ch. xxii 6–21.

* Comp. Lange's *Apost. Zeitalter*, Vol. II., p. 454.

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The fundamental idea or theme of the Apocalypse itself is: The near Advent of Christ, as the end of the world, in order to the perfect revelation of the Kingdom of God, or the transfiguration of the world into the Father's House, the City of God; considered in respect to its presages and signs, for the instruction, warning, strengthening, and elevating of the believing Church.

The mediation of Christ's Coming is developed agreeably to the idea of a great Divine week; this, as the week of the second creation—the creation of an eternal spirit-world—forms both a contrast and a parallel to the Divine week of the first creation, whose Sabbath was the consummation of the natural world in the appearance of the first man. The characteristic of the Apocalypse, therefore, is the number seven. Seven churches; seven seals; seven trumpets; seven thunders; seven heads of Antichrist, or seven mountains; seven vials of wrath; the seventh Day appears as the perfect revelation of the Seven Spirits in the glorified Christ.

As within each individual *seven*, within the *seven* churches, *seven* seals, *etc.*, a *quaternary* is set off against the following *ternary*—the *quaternary* forming the universal foundation; the *fifth* image, in the *ternary*, the special form of the crisis; the *sixth* the actual culmination of the crisis (the ἀκμή); the *seventh* image being the consummation or fruit of the foregoing ones, the bud of a following *septenary*—so it is with the arrangement of the *seven* principal items; here, too, a *quaternary* precedes the *ternary*. The *first four* images—the seven churches, seven seals, seven trumpets, and seven thunders—are descriptive of the course of the world as its approaching end; the *last three* images, on the contrary—the seven heads of Antichrist, the seven vials of wrath, and the seventh day, are descriptive of the end itself in its development from the judgment to the glorification of the world. In accordance with the above, the movement of the Apocalypse may be divided into two parts: the course of the world *to* the end, chs. i.–xi., and the course of the world *in* the end, chs. xii.–xxi*. We have only to remark that the fragmentary and mysterious sketch of the time of the seven thunders forms the transition from the first to the second half.

In accordance with the law of prophetic sight, the *individual items* of the *septenary* do not follow each other chronologically, like different historical periods (as Bengel and many others maintain); on the contrary, the *individual visions* are invariably *pictures of the whole course of the world*, characteristic of this course in its various aspects and dynamical relations, and linked together like rings. Accordingly, the seven churches, the pictures of Church-history, appear as the dynamical forerunners of the history of the world. The history of the world, in its seven seals, is the womb of those facts which pre-eminently preach repentance, *i. e.*, the seven trumpets. In the midst of the seven trumpets, the seven mysterious thunders are heard; these are, doubtless, spring and summer messengers for the rejuvenation of the Church. But over against the ever richer, purer, and riper development of Christianity, and almost outstripping it, the parallel development of Antichristianity is seen, the Beast with its seven heads. These seven heads call forth the final judgments, the judgments of hardening, poured forth from the vials of wrath; these judgments are to be carefully distinguished from the penitential trumpets [trumpets calling to repentance]. The last judgment of wrath signalizes the turning-point which brings with it the Coming of the Lord—the seventh day.

But though the seven principal items do not, as chronological sections, progress from the beginning to the final goal, yet there is an advance toward the end in the point of view which each predominantly exhibits. They gravitate toward the goal of the Coming of Christ. And, in this respect, the seven seals are more eschatological than the seven churches; the trumpets more eschatological than the seals, and so on. Nevertheless, the first item, the series of the seven churches, comes in contact with the end of the world, ch. iii. 20, 21, and even the last items, the vials of wrath, and the seventh day, reach back into the beginning of the Christian course of the world. See ch. xiii., the characteristics of the world-monarchies.

* [See Introduction by the American Editor.—E. R. C.]

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That which exhibits the construction in all its sublimity, however, is the idea of the absolute teleology of the Divine Government; the absolute and yet free sway of Divine Providence above a fluctuating liberty in the history of mankind, and over the demonic powers of hell; these hellish powers, with ever increasing boldness, induced by their apparent triumphs, are making constant advances against the Divine Rule, until, in the end, the complete unveiling and exhaustion of the Satanic kingdom results in the complete revelation of Heaven and the perfect appearing of the Kingdom of God, both Kingdoms grappling together at last in personal concentrations. This idea of the heavenly assurance of victory finds its expression in the fact that a heaven-picture invariably precedes an earth-picture; a heavenly pre-celebration of the victory of Christ is the invariable forerunner of the earthly crisis, of earthly strife and woe, the conflict of the Church Militant.

With the progress of these heavenly festivals of victory, in their eschatological succession, there is a corresponding progression in the forms of their revelation, *i. e.*, the visions of the Apocalyptist. Thus, the one Apocalypse develops into a unity in the organic manifoldness of individual Apocalypses.

In accordance with the preceding remarks, the contents of the Apocalypse may be arranged as follows:

The *Theme* of the Book, which may be found in the conclusion of the Prologue, ch. i. 7, 8, is *the great Advent of Christ.* The Prologue itself characterizes the Book as the Revelation of the Coming of Christ, ch. i. 1–7, 8. The Epilogue proclaims the nearness and grand import of that Coming, ch. xxii. 6–21. The Apocalypse itself, therefore, begins with ch. i. 9, and closes with ch. xxii. 5. It falls into two parts: 1. The course of the world to the end of the world, chs. i. 9–xi. 14. 2. The end of the world to the glorification of the world, chs. xi. 15–xxii.*

THE PROLOGUE, Ch. i. 1–8.

PART I.—Course of the world to the end, or the future generally, as the Coming of Christ. The seven churches; the seven seals; the seven trumpets; the seven thunders, chs. i. 9–xi. 14.

1. The seven churches or lights. First day of creation: Let there be light, chs. i. 9–iii. 22.
   - *a.* Heaven-picture. Heavenly appearance of Christ, and ideal forms of the Church; the stars in His hand; the candlesticks at His feet, ch. i. 9–20.
   - *b.* Earth-picture. Earthly forms of the Church in the series of the seven churches; and the Lord in the spiritual coming of His word to them, chs. ii. 1–iii. 22.
     - *α.* The first four churches in their conflict between light and darkness, pictures of the *developing* Church: The *active* church; the *martyr* church; the *mixed* church; the *enthusiastic* church.
     - *β.* The three fundamental forms or aspects of the matured Church: The church *cold in death;* the church *warm with life;* the *dying and lukewarm* church (the world within; Christ without).

2. The seven seals or enigmas of world-history in its relation to the Church; unsealed by Christ. Or the second day of creation: Heaven and earth, chs. iv. 1–vi. 17.
   - *a.* Heaven-picture. Heavenly aspect of world-history, chs. iv. 2–v. 14.
   - *b.* Earth-picture. The unsealed seven (*i. e.*, the six, which develop into the seventh), ch. vi.
     - *α.* First four seals. Universal fundamental aspects of world-history in its eschatological modification. *War, dearth,* and *mortality* under the *supremacy of Christ,* or the teleology of the Kingdom of God.
     - *β.* The succeeding seals. Martyrdom of the Kingdom of God. Convulsions of the earthly cosmos. Dawn of the day of wrath.

* [See Introduction by the American Editor.—E. R. C.]

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3. The seven trumpets, issuing from the seven seals. Third day of creation. Separation betwixt land and water, and appearance of vegetation, chs. vii. 1–ix. 21.

a. Heaven-picture. Sealing of the people of God in this present world, indicated by the sealing of the elect of the Twelve Tribes of Israel. Consummation of the people of God in the other world. Or the firmament of God (Ps. xciii.) in contradistinction to the billowy sea of world-history, ch. vii. 1–17.

b. Earth-picture. The seven (relatively six) trumpets. Or penal judgments, through the prayers of the saints converted into disciplinary sufferings in order to awakening, chs. viii. 1–ix. 21.

α. First four trumpets: Judgment upon the spiritual (and physical?*) earth. Upon the spiritual world-sea. Upon spiritual fountains and rivers. Upon spiritual celestial lights, in their outward appearance, ch. viii.

β. The two succeeding trumpets: Demonic psychical sufferings originating in the abyss, *as the first woe from the abyss;* and pneumatic world-plagues, ch. ix. The second woe, completed in chs. x. and xi.

4. The seven thunders, or rejuvenizing voices delaying the trumpet of final judgment, the seventh trumpet (ὁ κατέχων; τὸ κατέχον). Fourth day. Appearance of the sun over earth and sea, chs. x. 1–xi. 14.

a. Heaven-picture. Heaven on earth in the sun-like radiance of the manifestation of Christ upon earth. Sealing of the seven thunders, ch. x. 1–7.

b. Earth-picture. Suggestive episodes of the time of the seven thunders. Eating of the little book. Measurement of the Temple, and separation of the outer court. The two olive-trees, or witnesses of Christ. Slaughter of them; their resurrection and ascension. Rise of Antichristianity, chs. x. 8–xi. 14.

PART II.—The end of the world, to the glorification of the world, chs. xi. 15–xxii. 5.

5. The Beast with seven heads, or Antichristianity. Fifth day of creation. Marine animals, chs. xi. 15–xiii. 18.

a. Heaven-picture, chs. xi. 15–xii. 17.

b. Earth-picture. The Beast out of the sea, or Antichristianity as developed out of national life. The Beast out of the earth, or Antichristianity as developed out of the old religious and secular order of things, chs. xii. 17–xiii. 18.

6. The seven vials of wrath, or judgments of hardening. Sixth day of creation, as the day of the appearing of the New Man from heaven, chs. xiv.–xx. 15.

a. Heaven-picture of the incipient judgment (general view), chs. xiv.–xv. 8.

b. Earth-picture of the incipient final judgment (general view). The seven last plagues, ch. xvi. 1–21.

α. First four plagues. Judgment of hardening upon the earth; upon the sea; upon the rivers (spiritual currents); judgment of the transformation of the sunshine of revelation into fiery heat (comp. the first four trumpets).

β. Fifth and sixth vials of wrath. Judgment upon the seat of the Beast. Judgment of the loosing of the kings of the East (see the fifth and sixth trumpets).

γ. The seventh vial of wrath, or the ramification of the one judgment into three judgments, ch. xvi. 19–21.

a. Final judgment on the great Whore, executed by the ten kings, representatives of dechristianized national life, chs xvii. and xviii.

b. Final judgment on the ten kings, completed by the Appearance of Christ, chs. xix.–xx. 6.

c. Final judgment upon Gog and Magog, the last rabble-remnants of Antichristianity, incited to rebellion by Satan; accomplished by fire from Heaven; the fire of the terrestrial metamorphosis, ch. xx. 7–15.

* This is contradicted by ch. ix. 4.

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A. First final judgment, or the judgment on the great Whore; absolute Babylon. A judgment of reprobation, chs. xvii. and xviii.

a. Heaven-picture of the reprobatory judgment on Babylon, ch. xvii.

b. Earth-picture. Fall of Babylon, ch. xviii.

B. Second final judgment, as a damnatory judgment upon the radical dominion of the Beast and the false Prophet, ch. xix. 1–21.

a. Heaven-picture. Pre-celebration of the visible appearing of the Kingdom of God, ch. xix. 1–16.

b. Earth-picture. Victory of Christ, at His appearing, over the Beast; and the result of victory; the Millennial Kingdom, chs. xix. 17–xx. 5.

C. Third judgment, or the fiery judgment on Satan himself, and the last anarchical rebellion instigated by him on earth, ch. xx. 6–15.

a. Heavenly pre-celebration of the consummation, ch. xx. 6–8.

b. Consummate victory over Satan and his kingdom on earth. The general resurrection and the general judgment, vers. 9–15.

7. The seventh day. As the day of the finished new creation, and the eternal new world, chs. xxi.–xxii. 5.

a. Heaven on earth, or the City of God, the new Paradise, ch. xxi.

b. Earth glorified to Heaven, or the Land of God, the Paradisaic world, ch. xxii. 1–5.

THE EPILOGUE, ch. xxii. 6–21.

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APPENDIX.

A. SIGNIFICANT TERNARIES.

1. The last three churches; the last three seals; the last three trumpets; the last three kings; the last three vials of wrath.

2. The three woes.

3. The three frogs. (*a*) Out of the mouth of the Dragon; (*b*) out of the mouth of the Beast; (*c*) out of the mouth of the false Prophet.

4. The three parts of the great city, Sodom and Egypt, devastated by the seventh vial of wrath; and the ensuing three judgments: (*a*) Judgment upon Babylon; (*b*) judgment upon the Beast and the false Prophet; (*c*) judgment upon Satan, together with his last organ, Gog and Magog. The two or three [?] forthgoings of Antichristianity from the Euphrates.

B. PARALLELS OF THE SEVEN PHASES OF THE COURSE OF THE WORLD.*

In submitting, on the following page, parallels of the seven sevens, it is not with the intention of establishing a thorough analogy of the individual numbers in respect to their denotations; several such analogies will, however, appear—especially between the trumpets and the vials of wrath.†

* The visions of the fore-festivals in Heaven might be represented in a similar table.

† There is also a correspondence, by no means indistinct, between the Rider on the white horse and the first penitential judgment [judgment calling to repentance], as also the first judgment of wrath, upon the earth. To the rider on the red horse, the penitential judgment and the judgment of wrath upon the sea of nations correspond. To the black horse, or Dearth and Tribulation, the penitential judgment and the judgment of hardening upon streams and fountains, *i. e.*, intellectual tendencies and original minds, correspond. To the pale horse, or Death and Sheol, the judgment consisting in the obscuration of the Sun of Life, Revelation, corresponds. Under the quinary, the heavenly subtilty of the martyrs corresponds with the psychical and demonic subtilty of the plague of locusts, and the torments of the Beast himself. Under the senary, the eschatological earthquake corresponds with the loosing of the horsemen from Euphrates, and with the drying up of that river. That the seventh seal is productive of the seven trumpets, and that these, with the increased power of the seven thunders, occasion the manifestation of Antichristianity; and, finally, that Antichristianity induces the sending of the vials of wrath, are palpable facts. With the decomposition of the air, *or the separation of spirits*, of the seventh vial of wrath, the Parousia is also indicated.

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PARALLELS OF THE SEVEN SEVENS.

The Seven Churches.	*The Seven Seals.*	*The Seven Trumpets.*	*The Seven Thunders.*	*The Seven Heads of Antichrist.*	*The Seven Vials of Wrath as Judgments of Hardening.*	*The Seven Spirits Revealed in the Perfected Christ.*
EPHESUS..........	**The Rider on the White Horse. Christ.**	**Penitential Judgment on the Earth.**	**(Reformations; Sealed. Significant Episodes.**	**(The Two Beasts.) The Seven Kings.**	**Poured out on the Earth.**	
SMYRNA.............	**The Red Horse. War.**	**Penitential Judgment on the Sea.**	**The Little Book.**	**First King**	**Poured into the Sea.**	
PERGAMUS.........	**The Black Horse. Dearth.**	**On the Rivers and Fountains.**	**Separation betwixt the Temple and the Outer Court.**	**Sec'd King** — Already fallen.	**On the Rivers and Fountains.**	
THYATIRA	**The Pale Horse. Death. Power of Death.**	**Partial Darkening of Sun, Moon and Stars.**	**The Two Witnesses.)**	**Third King**	**Into the Sun.**	
INTERVAL.				**F'rth King**		
SARDIS...............	**The Martyrs.**	**Locusts out of the Opened Pit of the Abyss. Tormentors of Mankind.**		**Fifth King.**	**On the Seat of the Beast.**	
PHILADELPHIA.	**The Earthquake as a Presage of the End of the World.**	**Horsemen loosed from the Euphrates. Slayers of Mankind.**		**Sixth King, who *is*.**	**On the River Euphrates.**	
LAODICEA	**Seventh Seal as the Substance of the Trumpets or Penitential Judgments.**	**Seventh Trumpet: Announcement of the Last Penitential Judgment on Antichristianity.**		**Seventh King, who *is to come*.**	**Into the Air.**	
				The Beast Himself as the Eighth King, ramifying into the Ten Kings.		

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THE

REVELATION OF ST. JOHN

AS THE

BOOK OF THE PROPHECY OF CHRIST'S COMING.

OR

THE REVELATION OF CHRIST TO HIS TRUSTED FRIEND, THE APOSTLE JOHN. THE SECOND, HIGHER GENESIS, CORRESPONDING TO THE FIRST GENESIS, AS THE BOOK OF GOD'S DAYS' WORKS IN THE THROES OF THE END OF THE OLD WORLD, IN ORDER TO THE CREATION OF A NEW AND ETERNAL SPIRIT-WORLD, AMID THE COMING OF CHRIST.

FIRST OR EXEGETICAL DIVISION.

PROLOGUE.

CHAP. I. 1–8.

Comp. the Gospel according to John, Chap. I. 1–18; 1 John I. 1–3.

VER. 1. THE REVELATION.—VER. 2. JOHN.—VER. 3. THE READERS IN GENERAL.—VER. 5. THE IMMEDIATE READERS: THE SEVEN CHURCHES, AS SUCH—ALSO, HOWEVER, AS REPRESENTATIVES OF THE CHURCH IN ITS TOTALITY. (THE GENERAL DEDICATION OF THE REVELATION TO THE SEVEN CHURCHES MUST BE DISTINGUISHED FROM THE SEVEN EPISTLES, WHICH ARE NOT EPISCOPAL, BUT PROPHETIC, ORIGINATING IN THE VISION AND FORMING A PART OF THE APOCALYPSE ITSELF.)—VERS. 4, 5, 6. GREETING AND BENEDICTION (GOD, JEHOVAH. THE SEVEN SPIRITS. CHRIST, THE FAITHFUL WITNESS. HIS DIGNITY AND WORK. DIGNITY OF CHRISTIANS).—VERS. 7, 8. ANNOUNCEMENT OF CHRIST'S COMING; THE THEME OF THE BOOK.

THE REVELATION OF ST. [*om.* ST.] JOHN THE DIVINE [*om.* THE DIVINE[1]].

Superscription.

1 The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which [what things] must shortly [Lange: in swift succession] come to pass; and he sent [sending] and [*om.* and] signified *it* [*om. it*][2] by his angel
2 unto his servant John: Who bare record [testified] of the word [Lange: Logos= Word] of God, and of [*om.* of] the testimony of Jesus Christ, and of [*om.* and of][3]
3 all things that [whatsoever things] he saw. Blessed *is* he that readeth,[4] [aloud] and they that hear[4] the words[5] of this [the] prophecy, and keep those [the] things which are written therein: for the time [Lange: decision-time][6] *is* at hand [near].

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DEDICATION AND GREETING [WITH DOXOLOGY.]

4 John to the seven churches which are [*om.* which are][6] in Asia: Grace *be* [*om. be*] unto you, and peace, from him which [who] is, [*om.* ,] and which [who] was, [*om.* ,] and which [who] is to come [cometh][7]; and from the seven Spirits[8] which [that] 5 are before his throne; And from Jesus Christ, *who is* [*om. who is*] the faithful witness, *and* [*om. and*] the first-begotten [first-born] of[9] the dead, and the prince of the kings of the earth. Unto him that loved [loveth[10]] us, and washed[11] 6 us from[12] our[13] sins in his own [*om.* own] blood, and [*ins.* he] hath made us kings [*om.* kings—*ins.* a kingdom][14] and [*om.* and] priests unto [*ins.* his] God and his [*om.* his] Father; to him *be* glory and dominion forever and ever [into the ages of the ages].[15] Amen.

THE ANNOUNCEMENT. THEME OF THE BOOK.

7 Behold, he cometh with [*ins.* the] clouds; and every eye shall see him, and they *also* [*om. also*] which [who] pierced him: and all kindreds [the tribes] of the earth 8 shall wail because of him. Even so [Yea], Amen. I am [*ins.* the] Alpha and [*ins.* the] Omega, the beginning and the ending [*om.* the beginning and the ending,][16] saith the Lord [*ins.* God],[17] which [who] is, [*om.* ,] and which [who] was, [*om.* ,] and which is to come [who cometh], the Almighty [*or* All-ruler].[18]

TEXTUAL AND GRAMMATICAL.

[1] So the Rec.; Cod. B.* has the Theologian [Divine] and Evangelist. [Lach., Alf., Treg., Tisch., with ℵ. C., give simply Ἀποκάλυψις Ἰωάννου. The title of A. is lost.—E. R. C.]

[2] Ver. 1. ["Whether ἐσήμανεν has its object expressed in ἣν of this verb, or in ὅσα εἶδε of ver. 2, or whether the object is to be supplied by a pronoun for ἀποκάλυψις, or for ἃ δεῖ γενέσθαι, or, lastly, whether the verb is used absolutely, are questions, some of them at least, more difficult than important, into which we need not enter. A translation, especially of the divine oracles, ought not to be more explicit and determinate than the original.—No object is supplied by Wick., Tyn., Cran., Gen., Rheims,—Vulg., Syr.,—Erasm., Vat., Castal., Cocc., Vitr., Ros., Greenf., Lord, Kenr.'—NOTE OF DR. LILLIE IN HIS TRANSLATION FOR THE A. M. BIB. UNION.—E. R. C.]

[3] Ver. 2. The τε after ὅσα of the Rec. disturbs the sense, and is omitted, according to A. B.* C. ℵ. There is also an erroneous exegetical addition in [some] minuscules. Thus Düsterdieck. [Omitted by Crit. Eds. generally.—E. R. C.]

[4] Ver. 3. Ὁ ἀναγινώσκων καὶ οἱ ἀκουοντες. Unimportant variations and additions in minuscules.

[5] Ver. 3. [Lach., Alf., Treg., Tisch. (1859) give τοὺς λόγους with A. C. P., Vulg., *etc.*; Tisch. (8th Ed.), with ℵ. B.,* gives τὸν λόγον.—E. R. C.]

[6] Ver. 4. The words *which are* do not occur in the Edition of 1611.—E. R. C.]

[7] Ver. 4. Variations: before ὁ ὢν a τοῦ (on which see Delitzsch, *Handschriftliche Funde*), also θεοῦ, and instead of ὁ, ὅς. [Rec. gives τοῦ before ὁ ὢν; B.* gives Θεοῦ; Lach., Alf., Treg. Tisch., with ℵ. A. C., *etc.*, give simply ἀπὸ ὁ ὢν. The last mentioned reading is adopted in the text. The translation *is to come*, although not erroneous, is objectionable, as it is liable to have put upon it the erroneous meaning, *is to be*. The Rheims, following the Vulgate, translates *and which* [*who*] *shall come*. (See Trench *On the Epistles to the Seven Churches*). Still better is the translation given above.—E. R. C.]

[8] Ver. 4. Πνευμάτων ἃ; B.* C. The additions are explanatory. [Lach., Alf., and Tisch., read as above; for ἃ given by B*. C., Treg. reads τῶν with ℵ. A.; Rec., in accordance with P., inserts ἐστιν after ἃ, which is omitted by ℵ. A. B*. C., *etc.*—E. R. C.]

[9] Ver. 5. The ἐκ is omitted [by Crit. Eds. generally] in accordance with ℵ. A. B*. C. [(Also by P. Vulg. Cop. Syr., *etc.*) The German Vers. reads "*from* the dead.' Rec. gives ἐκ.—E. R. C.]

[10] Ver. 5. Τῷ ἀγαπῶντι, ℵ. A. B*. C. [So read Lach., Alf., Treg., and Tisch.—E. R. C.]

[11] Ver. 5. Λούσαντι according to B*. Vulg.; more Johannean than λύσαντι. See, however, Düsterdieck. [Lachm., Treg., and Tisch. (8th Ed.) give λύσαντι in accordance with ℵ. A. C.; Alford presents both readings (but brackets the o), λούσαντι, in accordance with B*. P., Vulg. *etc.* Tisch. (1859) gave λούσαντι.—E. R. C.]

[12] Ver. 5. [Lach., Alf., Treg., Tisch. (8th Ed.) give ἐκ with ℵ. A. C., *etc.*; Tisch. (1859) gives ἀπό with P. B*.—E. R. C.]

[13] Ver. 5. Ἡμῶν is better established than the omission of it. [Lach., Treg., and Tisch., give ἡμῶν with ℵ. C. P. B*.; Lach. (Min. Ed.) omits with A.; Alford brackets.—E. R. C.]

[14] Ver. 6. The reading βασιλείαν established by ℵ*. A. C., *etc.*, against βασιλεῖς [by Rec. and P., and βασίλειον by B*. —E. R. C.] Ἡμᾶς established by ℵ. and B*. against ἡμῖν and ἡμῶν. [Alf. and Tisch. read ἡμᾶς with ℵ. B*. P. Vulg. (Cl.), *etc.*; Lach. (Ed. Maj.) gives ἡμῶν in accordance with C., Alford cites in favor of this reading the following MSS. of the Vulgate—*Amiat.*, *Fuld.*, *Harl.*, *Toll.* Lach. (Ed. Min.), and Treg., give ἡμῖν with A. The correct reading of each word is exceedingly uncertain.—E. R. C.]

[15] Ver. 6. [Lach. (Ed. Min.), Tisch. (1859), and Alf., omit τῶν αἰώνων with A. P.; Lach. (Ed. Maj.), Treg., Tisch. (8th Ed.) and Lange retain it with ℵ. B* C., *etc.*, Vulgate.—E. R. C.]

[16] Ver. 8. The unauthorized addition ἀρχὴ καὶ τέλος is explanatory. [These words find no place in any one of the old Codices.—E. R. C.]

[17] Ver. 8. Κύριος ὁ Θεός against the Rec. [They are given by Crit. Eds., with ℵ. A. B*. C. P., *etc.*—E. R. C.]

[18] Ver. 8. [For the translation *All-ruler* see *Add. Com.* on ver. 8, p. 93.—E. R. C.]

EXEGETICAL AND CRITICAL.

a. THE SUPERSCRIPTION.

[In this section the nature, subject, and writer of the Book are declared, and the importance of the subject indicated by a benediction on those who shall hear and read it in the spirit of obedience. (Altered from Alford).—E. R. C.]

See very rigorous revisions of the text by Kelly.—On *John the Theologian*, see Biographies of John.

Ver. 1. **Revelation** of Jesus Christ. Indicative not of the form of the Book, but of its substance. The Book likewise receives its title from its subject-matter. Inadequate conceptions of the essence of the Apocalypse may be found in the works of Bunsen and Holtzmann. ['Αποκά-

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λυψις is employed in the New Testament as indicating—1. The disclosure *by word* or *symbol* of that which *is* hidden or future, Rom. xvi. 25; 1 Cor. xiv. 6, 26; 2 Cor. xii. 1, 7; Gal. i. 12, ii. 2; Eph. ii. 3; 2. The manifestation *in substance* of that which *was* hidden or future, Rom. ii. 5, viii. 19; 1 Cor. i. 7; 2 Thess. i. 7; 1 Pet. i. 1, 13; 3. Illumination (possibly) Luke ii. 32; this meaning, however, may be resolved into the first. It is manifest from the following δεῖξαι that the term is here employed in the first of these senses. The following from the Treatise of Sir Isaac Newton is well worthy of consideration: "The Apocalypse of John is written in the same style and language with the prophecies of Daniel, and hath the same relation to them which they have to one another, so that all of them together make but one complete prophecy. —The prophecy is distinguished into seven successive parts; by the *opening* of the seven seals of the book which Daniel was commanded to *seal up;* and hence it is called the *Apocalypse* or *Revelation* of Jesus Christ." — E. R. C.] —**Of Jesus Christ.**—*Genit. subj.:* Christ the mediatory cause.—God, in the absolute sense, as the Father, being the primal source of all things, is likewise the fountain of Revelation. — [**Which God gave unto Him.**—God, *i. e.* the Father: Christ, the Mediator, knows not the times and seasons (καιρούς, ver. 3) which the Father hath put in His own power, save as they are revealed to Him. Comp. Acts i. 7; Mark xiii. 32.—E. R. C.]

To show unto His servants.—Statement of the purpose: To set before the eyes of the servants of Christ. Hengstenberg: *the prophets.* Ebrard: *believers.* These *servants* we hold to be believers who are in a condition to discuss the mysteries of the Apocalypse with the Church proper.—Such things are to be shown as **must come to pass,** in the sense of Providence, in the Christian apprehension of the term. [*Must,* "by the necessity of the divine decree. See ch. iv. 1; Matt. xxi. 6, xxvi. 54; Dan. xi. 28."—ALFORD.—E. R. C.]

In swift succession [shortly].—Different interpretations of ἐν τάχει. Ebrard correctly interprets it as referring to the rapidity of the course of the events prophesied.* Düsterdieck maintains that this view is inconsistent with ἐγγύς, ver. 3. But the καιρός is ἐγγύς, irrespective of the length of time consumed by what is to come to pass. The whole course of the καιρός has for its final component part a period of a thousand years. The expression: *what shall come to pass,* cannot, however, be paraphrased by: what shall *begin* to come to pass. That exegetical prejudice which is incapable of distinguishing between *religious* and *chronological* dates, comes in play here (see Düsterdieck against Vitringa and others).—'Εσήμανεν is a modification of δεῖξαι, indicative of the signs employed, the symbolical representation.* It relates to Christ. [Christ is the sender; see ch. xxii. 16.—E. R. C.] Hence, there is a change of construction, according to Düsterdieck and others.

Sending,† ἀποστείλας; absolute.—**By His angel** (compare ch. xxii. 6).—In respect to the various hypotheses concerning these words—the angel of the Lord—Gabriel—the angel who accompanied the Apocalyptist, or who did but throw him into his rapt state, *etc.*—we refer to the Comm. on *Genesis,* p. 385 sqq. [Am. Ed.]. From this Angel of Christ, in His universal form, particular angelic appearances are to be distinguished. Düsterdieck regards the term as generic, signifying that particular angel of whom Christ made use in each particular case. If we assume the angelic visible appearance of Christ to be the angel of the Apocalypse (comp. Acts xii. 11, 15), we do indeed encounter a difficulty in the fact that the angel designates Himself in ch. xxii. 9, as σύνδουλος; doubtless, however, it suffices to remark that He appears to the apostle in the quality of an angel.‡

To His servant John.—Is it conceivable that a presbyter John could have applied this emphatic term to himself, so long as the memory of the great Apostle John endured?

Ver. 2. **Who testified.**—According to Düsterdieck and many others (from Andreas of Cæsarea to Bleek, Lücke, Ewald, II.) the whole of verse 2d refers to nothing but the present scripture. This supposition they hold to be in nowise inconsistent with ἐμαρτύρησε. Not only, however, is the Aorist thus rendered of no distinctive value, but the μαρτυρεῖν and μαρτυρία are likewise deprived of their full weight. Neither to a vision nor to the report of a vision could these expressions be applied. We, therefore, with many others—from Ambrosiaster to Eichhorn—refer this passage to what was known as the earlier ministry of John; not simply to his Gospel, but, with Ebrard, to his whole evangelical and apostolic witness, corroborated by his martyrhood, and familiar to his readers.§

* [The contrary opinion as to the meaning of ἐν τάχει, is ably set forth by ALFORD in the following extract: "The context, the repetition below, ὁ γὰρ καιρὸς ἐγγύς, and the parallel, ch. xxii. 6, followed *ib.* 7, by ἰδοὺ ἔρχομαι ταχύ, fix this meaning (*before long*) here, as distinguished from the other of *swiftly,* which indeed would be hardly intelligible with the historic aorist γενέσθαι. This expression, as De Wette well remarks, must not be urged to signify that the events of apocalyptic prophecy were to be close at hand; for we have a key to its meaning in Luke xviii. 7, 8, where long delay is evidently implied."—E. R. C.]

* [This restriction of the meaning of σημαίνω is not in accordance with the other instances of its use in the New Testament (three of the five, it will be observed, being by John), John xii. 33, xviii. 32, xxi. 19, Acts xi. 28, xxv. 27. In all these instances the *signifying* was by *word* and not by *symbol.*—E. R. C.]

† [Lange translates, *in that he sent* (indem er Botschaft sandte), a German idiom equivalent to the *sending,* with which the E. V. in this translation is corrected.—E. R. C.]

‡ [The comparison of Acts xii. 11 with 15, most certainly does not show that by "the angel of the Lord," ver. 11, it was intended to indicate in any sense "a visible appearance of Christ." The disciples, manifestly, did not intend to designate Peter himself by that which they styled *his angel* —at the most, all they could have intended was his *spiritual representative,* a person or thing distinct from himself. On the supposition that by "the Angel of the Lord" it was intended to designate some special representative of Christ, he would be distinct from Christ, and, as a creature, would represent himself as a σύνδουλος. On the supposition that by the Angel was meant Christ Himself, it is impossible satisfactorily to explain the language of ch. xxii. 9. The explanation of Lange does not suffice. However He might have appeared (either subjectively or objectively) to the Apostle, it is impossible to conceive of Him as using the language there attributed to the angel.—E. R. C.]

§ [As supporting this view, see John xxi. 24; 1 John i. 1, 2. On the other hand, ALFORD writes: "The objections to Ebrard's reference are to me insuperable. First, *as to its introduction with the simple relative* ὅς. We may safely say that, had any previous writing or act been intended, we should have had ὅς καί, or even more than this. . . . Next, as to the

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The Word of God (comp. ch. xix. 13).—Why should not the Logos be intended, as Ebrard and others maintain? [See the preceding extract.—E. R. C.]

The testimony [*Zeugnissthat=witness-act*] **of Jesus Christ.**—Not *testimonium de Christo* (Lyra), and still less the angelic message of Christ. [See preceding extract.—E. R. C.] How natural it was for the Apostle, in his martyrhood, to think of Christ as the great Martyr (see ver. 5).—Ὅσα εἶδε. Düsterdieck: The visions here described. Comp. against this view 1 John i. 1; Gosp. of John i. 14, xix. 35.—The expression embraces the whole witness of John concerning his whole view of the glory of Christ, in the grandeur of His deeds and demonstrations.

Ver. 3. **Blessed is** [*or* **be**] **he.** [Comp. Matt. v. 3-11.—E. R. C.]—This conveys an idea of the importance of this book totally different from that which is represented by many moderns—Schleiermacher, for instance, in his Introduction to the New Testament. Düsterdieck affirms that this *μακάριος* has reference only to a participation in the kingdom of glory, and not to conservation in the conflicts which precede its establishment—as if the two ideas were separable.—**That readeth, and they that hear.** Representation of a religious assembly. If the *hearing* be intended to convey the idea of religious earnestness [comp. ch. ii. 6, 11, 17, 29, iii. 6, 13, 22, &c.—E. R. C.] thus being emphatic, why may not the *reading* be expressive of the same idea? [These words imply the duty of striving *to understand*—a duty still further implied by the following direction *to keep*. How can that be *kept* which is not *understood?* There are those who refrain from the study of unfulfilled prophecy, upon the ground that "the prophecies were not designed to make us prophets." This is true; but a prophet is one thing, and an understander of prophecy is another. There is, indeed, a curious prying into things not revealed, an effort to make determinate those times and seasons which our Lord has expressly declared are (for us) left indeterminate (comp. Matt. xxiv. 36; Acts i. 7). Such conduct, however, is entirely different from the reverential, prayerful study of the word as revealed. It should be remembered that our Lord rebuked the Jews and His disciples for not understanding the prophecies relating to His first Advent, (comp. John v. 39, 46; Luke xi. 52; Matt. xvi. 3; Luke xxiv. 25); and that His last great eschatological discourse was delivered that His people might be *fore-warned* (comp. Matt. xxiv. 4, 15, 24, 25, 33)—the implication, of course, being that it should be studied. It is not intended by these remarks to assert that a full and complete understanding of all prophecies will be attained to, by all who faithfully study; their design is to set forth the duty of study. Doubtless, many things will remain dark to the most earnest students, even to the beginning of the end; it may be confidently believed, however, that to such, much important knowledge will be vouchsafed which will be withheld from the negligent; and, furthermore, that all knowledge expedient for them to possess will be granted.—E. R. C.]—**The words of the prophecy.** These eschatological predictions. —**And keep.** An edifying impression on the heart is not the sole thing intended here; reference is had to the faithful holding fast of all things set down in this prophecy, and to a corresponding observation of the signs of the times.

For the decision-time. This is not to be considered as relating to *μακάριος*, as Düsterdieck thinks, for the blessedness cannot refer to the future alone; that time is intended when that which relates to the last things shall begin—hence ὁ *καιρός*. [The classical meaning of *καιρός* is *the right measure, the right proportion.* In the New Testament it is used to indicate *a time, a period;* but it seems to carry with it its classical force of determinate proportion—it is a season fixed as to time of occurrence and duration. Comp. Matt. viii. 29, xiii. 30, xxi. 34, xxvi. 18, John v. 4; Acts i. 7, xvii. 27; Rev. xii. 14, *etc.* But what *καιρός* is here referred to? Is it not, manifestly, the entire period, viewed as a unit, in which the things symbolically seen by the Apocalyptist should come to pass?—a period *near* to the Apostle when he wrote; to us, *present.*—E. R. C.]

b. DEDICATION AND GREETING [WITH DOXOLOGY].

The view of Hengstenberg and Ebrard,* who regard this dedication, from vers. 4-6, as relating only to the seven epistles, in antithesis to the established theory, is opposed to the organic simplicity of the book. The entire prologue belongs to the entire book, as does the entire epilogue. The seven churches, however, as the congregations of the first readers, represent the entire Christian reading-world; just as the Gospel of Luke and the book of Acts composed by him, were not designed for Theophilus alone.

Ver. 4. **John to the seven churches.**—On the relation of the Apostle John to the Church in Asia Minor, comp. Church History. The fact that the seven churches formed an ecclesiastical diocese, extending from the metropolis of Ephesus to Laodicea, is intimated by the address of the Epistle to the Ephesians, taken in connection with Col. iv. 16. [It is difficult to perceive the *intimation.* Most certainly the fact that neighboring Churches are exhorted to exchange epistles directed to them respectively, does not imply that they belong to one diocese.—E. R. C.] On the accounts of John's labors in Ephesus, comp.

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things witnessed. The words ὁ λόγος τοῦ θεοῦ κ. ἡ μαρτυρία Ἰ. Χρ. cannot with any likelihood be taken to mean 'the (personal) Word of God, and the testimony of Jesus Christ;' for why, if the former term refer to Christ personally, should He be introduced in the second member under a different name? Besides, the words occur again below, ver. 9, as indicating the reason why John was in the island of Patmos; and there surely they cannot refer to his written Gospel, but must be understood of his testimony for Christ in life and words: moreover, ἡ μαρτυρία Ἰησοῦ is itself otherwise explained in this very book, ch. xix. 10. But there is yet another objection to the supposed reference to the Gospel arising from the last words, ὅσα εἶδεν. First, the very adjective ὅσα refutes it; for the Evangelist distinctly tells us, John xx. 30, that in writing his Gospel he did not set down ὅσα εἶδεν, but only a portion of the things which Jesus did in the presence of His disciples. . . . But still more does the verb εἶδεν carry this refutation. In no place in the Gospel does St. John use this verb of his eye-witnessing as the foundation of his testimony. . . . But in this book it is the word in regular and constant use, of the seeing of the Apocalyptic visions. . . . . Taken then as representing the present book, τὸν λόγον here will be the aggregate of οἱ λόγοι, ver. 3: ἡ μαρτυρία Ἰ. Χρ. will be the πνεῦμα τῆς προφητείας, embodied in the Church in all ages."—E. R. C.]

* [Alford attributes to Ebrard the exactly opposite view. —E. R. C.]

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Steitz. The reality of the septenary does not preclude its symbolical import.

Asia.—In the narrowest sense — proconsular Asia. See Winer and others. [See an exceedingly valuable and interesting passage in Conybeare and Howson's Life and Epistles of St. Paul, Vol. I. ch. viii. Also Smith and Kitto.—E. R. C.]

Grace be with you and peace.—As in the writings of the Apostle Paul principally. Comp. also 2 John iii.

From the: He is present, *etc.*—Declaration of the name of Jehovah, not an etymological analysis of it, as earlier exegetes imagined (see the citation of Bengel in Düsterdieck). The declaration *He is*, *He was*, *He cometh*, or *He is to come*, does not do full justice to the idea, for the word Jehovah signifies that God is ever present, *at hand*, for His people, as the faithful covenant-keeping God; neither is this idea contained in the expression *who is*, etc. [Alford writes: "A paraphrase of the unspeakable name יְהֹוָה, resembling the paraphrase אֶהְיֶה אֲשֶׁר אֶהְיֶה in Exod. iii. 14, for which the Jerusalem Targum has, as here, *qui fuit*, *est*, *et erit:* as has the Targum of Jonathan in Deut. xxxii. 39; Schemoth R. iii. f. 105, 2: 'Dixit Deus S. B. ad Mosen: Ego fui et adhuc sum, et ero in posterum.' Schöttg., Wetst., De Wette." — E. R. C.] On the [grammatical] imparity of this formula, and the attempts to smooth it down (τοῦ-ἦν-ἐρχόμενος), see Düsterdieck, page 100. [Trench, in his Com. on the Epistles to the Seven Churches, thus treats of "the departure from the ordinary rules of grammar: Doubtless, the immutability of God, 'the same yesterday, and to-day, and forever' (Heb. xiii. 8), is intended to be expressed in this immutability of the name of God, in this absolute resistance to change or even modification which that name here presents. 'I am the Lord; I change not' (Mal. iii. 6), this is what is here declared." — E. R. C.] The name is no direct designation of the Trinity; at most, it contains but an indirect allusion to the three economies.

From the seven Spirits. — See Is. xi. 2; Rev. iii. 1; iv. 5; v. 6. The seven Spirits burn like lamps [Germ. *Fackeln*, torches] before the throne, as Spirits of God, and are at the same time seven eyes of the Lamb. By this we understand seven ground-forms of the revelation of the Logos or heavenly Christ in the world (hence ideals of Christ; lamps of God; eyes of Christ); neither, therefore, seven properties of the Holy Ghost, though the Spirit of God is their unitous life; nor properties of God (Eichhorn); nor the symbolical totality of the angels (Lyra); nor the seven archangels, in accordance with the traditional view (of these archangels six only are grouped together on canonical and apocryphal ground); as in Is. xi. 2, the six spirits are merged in the unity of the septenary [*Siebenzahl*];* nor seven of the ten Sephiroth (Herder). We must likewise distinguish from these seven Spirits the Spirit who speaks to the churches (ch. ii. 7, xi. 29); with reference to Zech. iii. 9, iv. 6, 10.*

Ver. 5. **From Jesus Christ.**—From Him also the blessing of grace and peace comes; hence, to Him divine operations are attributable.

[Who is].—The nominative, making a change in the construction, manifestly gives prominence to the three following designations of Christ as favorite Apocalyptic names. As God Himself, in an Apocalyptic view, is preëminently He Who is *present*, Who was *present*, and Who draweth *nigh* [*present*], so Christ is, first, the Great Martyr in a unique sense; secondly, the Conqueror of death; thirdly, the Prince of the kings of the earth. In accordance with the sense, a τοῦ ὁ would be in place here also. These names, therefore, serve neither as a foundation for that which follows nor for that which precedes them, though it is not without reason that Ebrard parallelizes these three names of Christ with the following three soteriological operations. With the faithful Witness correspond the words: Who loveth us, *etc.* The three offices of Christ are likewise suggested here, though Düsterdieck disputes even this. We must remark that the reading λύσαντι would convert the high-priestly function into a kingly one.

The faithful Witness.—See ch. iii. 14; also ch. xix. 11, xxi. 5, xxii. 6.—Düsterdieck apprehends this as intimating the fact that Christ is the Mediator of all divine revelation, and disputes the very reference in point; viz.: to the fact that Christ, in the extremity of temptation under suffering, sealed the revelation of God with His testimony (Ebrard). The revelation of God is likewise enwrapped in both the following points; *the First-born and the Prince.* Other references [of the faithful Witness—Tr.] either to the fulfillment of threats and promises, or to the truth of the apocalyptic words, pass by the fundamental idea. [The following comment of Richard of St. Victor, quoted by Trench, sets forth the truths involved in this appellation in great fullness: "Testis fidelis, quia, de omnibus quæ per Eum testificanda erant in mundo testimonium fidele perhibuit. Testis fidelis, quia quæcunque audivit a Patre fideliter discipulis suis nota fecit. Testis fidelis, quia viam Dei in veritate docuit, nec Ei cura de aliquo fuit, nec personas hominum respexit. Testis fidelis, quia reprobis damnationem, et electis salvationem

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* [Michael, Gabriel, Raphael, Uriel, Sealthiel, Jeremiel. The doctrine of a true septenary of archangels was advanced in later times, though not so late as 1460. Comp. the note in Düsterdieck.—E. R. C.]

* [That created beings cannot be intended by *the Seven Spirits* is evident from their being mentioned between the Father and Jesus Christ, and also from their being regarded *as sources* of blessing. The view as to their nature advocated by Lange is inconsistent with their being associated with Persons, and their being named *with* and still more *before* Christ. Trench judiciously remarks: "There is no doubt that by 'the seven spirits' we are to understand not indeed the sevenfold operations of the Holy Ghost, but the Holy Ghost sevenfold in His operations. Neither need there be any difficulty in reconciling this interpretation, as Mede urges, with the doctrine of His personality. It is only that He is regarded here not so much in His personal unity, as in His manifold energies; for 'there are diversities of gifts but the same Spirit,' 1 Cor. xii. 4.—The manifold gifts, operations, energies of the Holy Ghost are here represented under the number seven, being as it is the number of completeness in the Church. We have anticipations of this in the Old Testament. When the Prophet Isaiah would describe how the Spirit should be given not by measure to Him whose name is the Branch, the enumeration of the gifts is sevenfold (xi. 2); and the seven eyes which rest upon the stone which the Lord had laid can mean nothing but this (Zech. iii. 9, cf. iv. 10; Rev. v. 6)."—E. R. C.]

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nunciavit. Testis fidelis, quia veritatem quam verbis docuit, miraculis confirmavit. Testis fidelis quia testimonium Sibi a Patre nec in morte negavit. Testis fidelis, quia de operibus malorum et bonorum in die judicii testimonium verum dabit."—E. R. C.]

The First-born of the dead.—See Col. i. 18; 1 Cor. xv. 20.—The idea of the ancient Church, that the day of a man's death is the day of his higher birth, was founded upon fact in the history of Jesus, and upon the word of the apostles. [The reference however, of the title *First-born of the dead* was not to a glorification co-incident with death, but to the resurrection of Christ from the dead. Comp. Col. i. 18; 1 Cor. xv. 20, 23.—E. R. C.] Christ, according to the epistle to the Colossians, is the ἀρχή in a two-fold sense: the ἀρχή of the creation and of the resurrection; the latter is of course implied here, for the heavenly birth of Christ is the efficient cause of the resurrection of the dead (Eph. i. 19 sqq.).*

The PRINCE of the Kings.—In ch. xix. 16, He is called the KING of kings. There He has taken possession of the kingdom; in the beginning of the Apocalypse He has but unfolded the power and right of a king in a princely manner before the eyes of His people, and commenced to give proof thereof in the world; see Matt. xxviii. 18; Acts xiii. 33; Phil. ii. 6 sqq. Comp. Ps. cx.; Is. liii., and other passages. As the kingly principle, even now dynamically ruling over the kings of the earth, and destined in the end to prevail over the Antichristian powers also, He works on and on until His appearance as the King proper.

The three names jointly form the foundation for the truth of the facts of the Apocalypse. The whole of divine revelation, whose goal is a new world, is sealed by *the faithful Witness;* the principial foundation of its work of renewal—a deadly work to the old world—is in *the First-born;* it is continually at work and unfolding its royal power in *the Prince.*

From Him who loveth us.—According to Düsterdieck [the E. V., Lachmann and Alford], the doxological formula begins here. The doxology at the close of ver. 6, however, is independent;† it is founded upon all that has been previously affirmed of Christ. Düsterdieck rightly insists upon the significancy of the present [tense] form ἀγαπῶντι (ch. xxii. 17;‡ Rom. viii. 37). The real motive for the foundation of a new world is the loving glance of God and Christ at the men of God, who are to be the fruits of creation and redemption.

And washed us.—It is an unmistakable fact that one and the same root lies at the foundation of both λούειν and λύειν;* that the one involves the other, and that both are embraced in this concrete expression of Scripture. Nevertheless, the ideas of liberation from the *guilt* [*reatus* = liability to punishment.—E. R. C.] of sin and liberation from the *bondage* of sin are contra-distinguished, not only in doctrinal theology, but also in the Holy Scriptures. Now it is manifest that in ch. vii. 14, a liberation from guilt is meant; so likewise in 1 John i. 7. These analogies, as well as the consideration that an atonement for the guilt of sin lies at the foundation of a redemption from its power, add weight to the remark that the operation of Christ's blood is distinct from His special act of making us kings. We cannot, therefore, with Düsterdieck, find "substantially the same idea in both readings."

Ver. 6. **A kingdom.**—It is true that believers are, in a spiritual sense, kings as well as priests. They are true priests, however, through individual self-sacrifice. It is impossible for them, on the other hand, to exercise an individual government, thus encroaching upon the rights of Christian fellowship;—kings they can be only in the community of the Church. Hence there are material reasons, as well as documentary ones, for preferring the more difficult reading ἡμᾶς to ἡμῖν and ἡμῶν; though the abstract fact that Christians are spiritually possessed of kingly dignity is to be maintained; that fact is also supported by ch. v. 10 (βασιλεύειν). The term, then, denotes neither, on the one hand, *a people of kings*, nor, on the other: the subjects of the kingdom, for the essential element in this kingdom is that the members of it rule by serving and serve by ruling (Matt. xx. 25 sqq.) or the identity of sovereignty and subjection [serving. The ideas of *serving* and *subjection* are widely different.—E. R. C.] Christians, therefore, are a kingdom, because they are priests,—by virtue of a self-abnegation, heavenly in its purity. (On the Old Testament type, see Exodus xix.) [See Excursus at the end of the section.—E. R. C.]

To His God.—Αὐτοῦ "appertains to the whole term τῷ θεῷ καὶ πατρί." (Düsterdieck, against De Wette and Ebrard.) Believers are priests on the basis of the High-Priesthood of Christ, because, with reconciled consciences, they have immediate access to God in prayer for themselves and intercession for others (Rom. v. 2), in the spirit of self-surrender, giving proof of this spirit in their sufferings, and that not only as witnesses (Rom. xii. 1); these sufferings are of course (as Ebrard remarks in reference to Col. i. 24) to be distinguished from the perfect expiatory passion of Christ. "We find a kindred conception in ch. xxi. 22, where the new Jerusalem is represented as destitute of a temple." (Düsterdieck.)

To Him be.—According to De Wette and Düsterdieck, δόξα should be supplemented by

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* On Düsterdieck's controversy with Ebrard in respect to ὠδῖνες, Acts ii. 24, see the note in Düsterdieck, p. 113.

† [This position can be maintained only in defiance of all grammatical propriety. For obvious reasons, the datives ἀγαπῶντι and λούσαντι should be connected, not with the preceding genitives governed by ἀπό, but with the following αὐτῷ. The solecism of ver. 4, can have no place here, as the grounds of its existence are wanting; and, further, a similar solecism, were it in place, would give us ἀγαπῶν and not ἀγαπῶντι.—E. R. C.]

‡ ["The certainty that Christ continually loves His people is as significant, in the connection of the book, as the certainty that He is the Faithful Witness, *etc.* The Bride, rejoicing, comforts herself with the coming of Him who loves her (Rev. xxii. 17; comp. Rom. viii. 37"). DUESTERDIECK, p. 113.—TR.]

* [Liddell and Scott present both ΛΥΩ and ΛΟΥΩ as root words, the latter contracted from the old λοέω. They remark in a note under the latter—"Akin to Lat. *luo*, *diluo*, *eluo*, *lavo*, but hardly to the Greek λύω." (A similar note is appended to the former.)—E. R. C.]

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ἐστί, after the manner of 1 Pet. iv. 11. A more obvious explanation of the ellipsis is in accordance with the sense of Rev. iv. 9, 11, and other passages. [Alford remarks: "The like ambiguity is found in all doxological sentences."—E. R. C.]

c. THE ANNOUNCEMENT. THE THEME.

Ver. 7. **Behold, He cometh.**—In the following words the Apostle announces *the theme* of his book with prophetic vivacity. *Behold*, ἰδού (see ch. xvi. 15). He directs the attention of his readers to a new and grand fact as one who himself beholds and wonders. This form is likewise met with in the Gospels.—*He cometh.* Not: He shall come. The strong Apocalyptic term *He cometh*, for *He cometh quickly*, is partly based upon the idea that He is continually coming—continually on the way.

With the clouds.—Dan. vii. 13; Mark xiv. 62.—"Among the later Jews the Messiah is actually called the Cloud-Man" (Düsterdieck after Ewald). God also is said to have His dwelling among the clouds (Ps. xcvii. 2, xviii. 11). The cloud is, so to speak, a material symbol of the divine presence, or the divine mystery—partly veiling, partly revealing. [We are not to suppose, however, that the *declaration* "He cometh *with clouds*" is figurative. The clouds with which He will come may be symbolic, but they will be real. Of the literal fulfillment of a prophecy solemnly repeated by our Lord in His discourse on the Mount of Olives (Matt. xxiv. 30), and again to the High Priest, before the Sanhedrin, on the occasion of His trial (Matt. xxvi. 64; Mark xiv. 62); and referred to in the account of the ascension (Acts i. 9, 11);—all under circumstances that preclude the idea of figure;—there should be no doubts.—E. R. C.]

Every eye.—All mankind; not believers simply (Matt. xxv. 32).

And they who pierced Him.—According to Düsterdieck, this is significant of the Jews alone. The following sentence he renders: *and all the Gentiles shall wail because of Him.* This, however, does not accord with Zechariah xii. 10. Why should not those who at the first pierced the Lord be the mourners afterwards? And if a mere external historical meaning be attached to the former clause, the saying would apply to a few individual Jews only. The text leaves the question as to whether, and to what degree, repentance is involved, undecided. An element of judgment, startling to all, is enwrapped in the appearance of the Crucified One. Particular interpretations by Ebrard and Düsterdieck, see in the work of the latter, p. 116. The ἐξεκέντησαν appears also in John xix. 37. It was for the Apostle a point of the highest symbolical significance. [Alford makes the following important comment: "As there (John xix. 36) St. John evidently shows what a deep impression the whole circumstance here referred to produced on his own mind, so it is remarkable here that he should again take up the prophecy of Zechariah (xii. 10) which he there cites, and speak of it as fulfilled. That this should be so, and that it should be done with the same word ἐξεκέντησαν, not found in the LXX. of the passage, is a strong presumption that the Gospel and the Apocalypse were written by the same person."—E. R. C.]

Yea (ναί), **amen.**—Double assurance in the Greek and Hebrew.

Ver. 8. **Alpha and Omega**—(ch. xxi. 6).—Indication of the *principle* and the *final goal* of all things, in a symbolism drawn from the Greek alphabet (see Rom. xi. 36). Hence the interpolated gloss by way of exegesis. The corresponding Jewish symbolism says: from א to ת. The deduction of the divine Essence from the revelation of that Essence in the world forms the foundation for the deduction of the divine Rule, in accordance with the divine Essence as revealed; and upon this latter deduction the certainty of *the last things* is based.

The All-ruler.—It is not without reason that this expression παντοκράτωρ is of constant occurrence in the Apocalypse. It is one of the tasks of the last times to hold fast this assurance, notwithstanding all appearance to the contrary. [The Apocalypse is the only portion of the New Testament in which the word occurs, except in 2 Cor. vi. 18. It is, however, of frequent occurrence in the Septuagint, and to that book we must look for the determination of its meaning. In Job it is used to translate שַׁדַּי, the Almighty; elsewhere it is employed as the second member of the compound expression (κύριος παντοκράτωρ) which most frequently represents—not translates—the Hebrew compound יְהֹוָה צְבָאוֹת *Jehovah of hosts.* (Sometimes the second term is translated by τῶν δυνάμεων (Ps. xxiv. 10), τῶν στρατιῶν (Amos vi. 14), and frequently it is reproduced, σαββαώθ, as in Is. i. 9). Now, it is impossible to suppose that the Seventy regarded παντοκράτωρ as the Greek equivalent for צְבָאוֹת; the most natural supposition is that they looked upon the entire Hebrew expression as an ellipsis for יְהֹוָה אֱלֹהֵי צְבָאוֹת, which would give as the meaning of the Greek term one consistent with its etymology, viz.: *God of hosts.* This supposition is confirmed by the fact that, in several instances where the *three* terms occur, as in Jer. v. 14, xv. 16, xliv. 7; Amos iii. 13 (in this instance *four*), παντοκράτωρ is used to render the last *two.* From all these facts it is natural to conclude that it was used as a term expressive of infinite supremacy, including the two correlated ideas of universal dominion (God of hosts) and almighty power. This meaning, which is most in accordance with the classical and sacred usage of the words from which παντοκράτωρ is compounded, and which is consistent with every instance of its use in the New Testament, is, almost certainly, the meaning that should be attached to it.—E. R. C.]

[EXCURSUS ON THE BASILEIA, ver. 6.]

By the American Editor.

[The expression KINGDOM OF GOD (and its manifest synonyms, *Kingdom of Heaven.** *The*

*[The phrase *Kingdom of Heaven* occurs only in the Gospel of Matthew. That it is strictly synonymous with *Kingdom of God* is manifest from the following comparisons—Matt. iv. 17 with Mark i. 14, 15; Matt. v. 3 with Luke vi. 20; Matt. xiii. 11 with Mark iv. 11, Luke viii. 10; Matt. xiii. 31 with Mark iv. 30, 31; Matt xix. 14 with Mark x. 14, Luke xviii. 16; Matt. xix. 23 with Mark x. 23, Luke xviii. 24. Matthew himself uses *Kingdom of God* five times (vi. 33, xii. 28, xix. 24, xxi. 31, 43). It needs but a glance at these passages to perceive that he uses the phrase as synonymous with the one more frequently employed by him.—E. R. C.]

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Kingdom, Kingdom of Christ, etc.) is of most frequent occurrence in the New Testament, and apparently of greatest importance. It is the phrase employed to designate that—(1) which the Baptist heralded (Matt. iii. 2); which our Lord, in the beginning of His ministry, proclaimed as at hand (Matt. iv. 17; Mark i. 14); (3) to the exposition of which His life before His Crucifixion was mainly devoted (Luke iv. 43, and the Gospels *pass.*); (4) concerning which He gave preëminent instruction throughout the forty days that followed His Resurrection (Acts i. 3); (5) which He sent forth His disciples to herald before His Passion (Matt. x. 7; Luke ix. 2; x. 9); (6) concerning which His ministers, after His Ascension, went everywhere giving instruction (Acts viii. 12; xiv. 22; xix. 8; xx. 25; xxviii. 23, 31; and the Eps.

It might naturally be supposed that some *one* objective would be represented by this oft-recurring and apparently important phrase, and yet there is no expression which the great mass of interpreters regard as having been used in so many varied and mutually exclusive senses. In some instances it is represented as designating something established on earth in New Testament times, either before the Crucifixion, or at the Ascension, or on the day of Pentecost; in others (and by the same interpreter), as something to be established in the future. Where it is regarded as indicating something already established — in some instances it is viewed as representing true religion in the heart; in others, the vital Church; and in others still, the apparent Church. Where viewed as designating something future — sometimes it is held to signify the millenial era on earth; and sometimes the Kingdom of glory in Heaven. Dr. Robinson, who may be regarded as a representative of the most numerous school of evangelical interpreters, and who, through his Greek and Hebrew Dictionaries, exerts a most powerful influence upon the theological thought of the ministry of this country, under the title Βασιλεία, thus writes: "We may therefore regard the kingdom of heaven, etc. in the New Testament as designating in its Christian sense, *the Christian dispensation,* or the community of those who receive Jesus as the Messiah, and who, united by His Spirit under Him as their Head, rejoice in the truth, and live a holy life in love and communion with Him. This spiritual kingdom has both an internal and an external form. As internal, it already exists and rules in the hearts of all Christians (it is then a *principle.*—E.R.C.) and is therefore present. As external, it is either embodied in the visible church of Christ, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment and His subsequent spiritual reign in bliss and glory, in which view it is future. But these different aspects are not always distinguished, the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come." In his following digest of passages he gives instances of all these alleged uses. Now it is evident that a *dispensation,* a *principle,* and a *people actuated by that principle,* are distinct, mutually exclusive objectives. To suppose that they were designated by one and the same expression, and that expression manifestly one of the most important in the Book of Life, is to attribute to the inspired writers a looseness in the use of language which, to say the least, would be thought strange in an uninspired teacher, and which, in the case of men writing under the influence of the Spirit for the instruction of the Church in all ages, is scarce conceivable. To such a supposition we should be driven only by most urgent considerations. The question naturally arises—Is there not some one objective which the expression may be regarded as indicating in each instance of its occurrence, and which objective shall satisfy all the demands of the expression—grammatical and contextual—in all its occurrences in the word of God? If such an objective can be set forth, it must, manifestly, be regarded as the one contemplated by the Spirit of the Lord. The writer believes that there is such an one—complex indeed, as is the objective of the term *Church*—but which, in all its fullness, may be regarded as designated by the expression wherever it occurs.—To the exposition of that objective this Excursus is devoted.

As preliminary, however, to this consideration of the *nature* of the Basileia (which, for the sake of precision, that *Kingdom of God* heralded by John and preached by Jesus will, in this article, be styled) it will be necessary to discuss another topic, viz.: *its futurity.* The generally received opinion that the Scriptures teach that it, in some one of its phases, was established in the days of our Lord, or shortly after His Ascension, lies at the basis of the prevalent idea as to its nature; and, consequently, until that opinion is at least shaken, and several of the texts which, almost without question, are assumed so to teach, are shown to have no such force, it cannot be expected that due weight will be given to those expressions which set forth its nature in language inapplicable to aught that now exists, or has ever existed, on earth.

I. THE FUTURITY OF THE BASILEIA.

Before presenting the scriptural argument it is proper to premise that—

(*a*). The fact that the natural Kingdom of God includes the earth as a revolted province, affords no proof that the Basileia prophesied by Daniel as future was established by Jesus. That natural Kingdom existed from the beginning.

(*b*). The mere fact that the existing order of things on earth—an organized Church, grace in the heart—can be spoken of as *a* Kingdom, does not imply that *the* Basileia has been established; a similar state of things existed when Daniel prophesied of the establishment of *the Basileia* as future.

With these remarks we proceed to the argument.

1. Our Lord and His Apostles at every stage of New Testament history referred to its establishment as future:

(1). Indefinitely as to accompanying event (only the leading passages will be cited): Jesus preached that it was *at hand* (i. e., not then established) Matt. iv. 17; Mark i. 14: He taught

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His disciples to pray "Thy Kingdom come," Matt. vi. 10; Luke xi. 2: He sent them forth to preach the coming Kingdom, Matt. x. 7; Luke ix. 2, x. 9: near the close of His ministry He spake a parable for the instruction of those who thought it "should immediately appear" (μέλλει αναφαίνεσθαι), Luke xix. 11: in the institution of the Supper He again and again referred to its futurity, Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 16-18, 24-30: it is declared that, after the Resurrection, "He opened their (the Apostles') understanding, that they might understand the scriptures" (Luke xxiv. 45), and also that "He was seen of them forty days, (and) speaking of the things pertaining to the Kingdom of God," Acts i. 3;—on the last day of His sojourn with them, they, illuminated and instructed, asked a question, "Lord, wilt Thou at this time restore the Kingdom unto Israel," evidently based upon the belief that it had not already been established, and He gave an answer that implied the correctness of that belief; is it conceivable either that they were mistaken, or that, if they had been, He would have so answered as to confirm them in their mistake? The Apostle James speaks of believers as *heirs* of a *promised* Kingdom, ii. 5: Paul, of his being preserved unto God's heavenly Kingdom, 2 Tim. iv. 18; of *inheriting* the Kingdom, 1 Cor. vi. 9, 10, xv. 50; Gal. v. 21; Eph. v. 5; of his fellow-workers unto (εἰς) the Kingdom, Col. iv. 11: Peter exhorts believers so to walk that they might enter into the everlasting Kingdom, 2 Pet. i. 11.

(2). By representing it as synchronous with the second glorious Advent of the Messiah: This intimation was first given by Jesus just before the Transfiguration and after He had begun to show to His disciples that the first Advent was to be one of humiliation, comp. Matt. xvi. 21, 27, 28; Mark viii. 31, 38, ix. 1; Luke ix. 22, 26, 27. It is evident from a comparison of our Lord's last discourse (the Greek text) on the Mount of Olives (Matt. xxiv., xxv.; Mark xiii.; Luke xxi. 5-33), with the LXX. of Daniel (vii. 9-27, ix. 27, xii. 1-13), that He had those prophecies in view throughout; and that He, as did Daniel (vii. 13, 14), connected the establishment of the Basileia with a future glorious Advent of the "Son of Man;" comp. Matt. xxiv. 3, 27, 30, 39, xxv. 1, 31, 34; Mark xiii. 26; Luke xxi. 27, 28 (and note especially) 31: see also 2 Thess. i. 5-10; 2 Tim. iv. 1. (There was probably an allusion to this in the institution of the Supper; comp. Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 16, 18, with 1 Cor. xi. 26).

2. Jesus implied that the offer of immediate establishment was withdrawn from the Jewish Church because of its rejection of Him, and that the establishment itself was postponed; comp. Luke xix. 41-44 (the weeping over Jerusalem and the accompanying remarks) with the subsequent addresses in the temple, Matt. xxi. 23–xxiii. 39, especially xxi. 42, 43, xxiii. 37-39. The preceding scriptures do not in themselves imply more than the withdrawal of the offer from the Jewish Church, in order to an immediate establishment amongst Jewish and Gentile converts; but, in connection with the words of Jesus referred to under the preceding head, the implication of an indefinite postponement becomes manifest. This view finds confirmation in the prediction of the *humiliation* of the Church until the day of Christ's glorious appearing, 1 Pet. iv. 13; (see also Acts xiv. 22; 2 Tim. ii. 12, iii. 12, etc.).

3. There is no critically undisputed passage in the Scriptures which declares, or necessarily implies, even a *partial* establishment in New Testament times (Rev. i. 6, is not contemplated in this argument, as the correct reading is uncertain).

The passages which have been referred to as proving the doctrine of a present establishment may be divided into two classes, viz.: those which it is alleged (1) logically imply it, (2) directly declare it. These will be examined in the order indicated. It should be distinctly noted that it is not denied that many of these passages are *consistent* with the hypothesis of a present establishment. All that is now claimed (save in reference to one or two of them) is that they are also consistent with the hypothesis of an entirely future establishment.

(1). Those passages which, it is alleged, logically imply a present establishment of the Basileia.

a. Those in which our Lord, and others, declare it to *be near* (ἐγγίζειν), as Matt. iii. 2, iv. 17, etc. Admitting that any reference in argument to the distinction between prophetic and historic *nearness* would, in this connection, be out of place, it is enough to say that the offer of an immediate establishment, an offer subsequently withdrawn because of virtual rejection, fully satisfies all the requirements of the language referred to.

b. Those which declare that Jesus was a King, Matt. ii. 2, xxi. 5; John i. 49; xviii. 37, etc. Reference need only be made to the manifest distinction between a King *de jure* and a King *de facto*. He was *born* King of the Jews, and yet confessedly for thirty years He did not establish His Kingdom. A similar explanation may be given to the fact that believers are styled a βασίλειον ἱεράτευμα, 1 Pet. ii. 9. (The fact that He is now exalted to the throne of universal dominion, Eph. i. 20-22, no more proves that the Basileia is now established *on earth*, than did the universal government of God in the days of Daniel prove that *the Kingdom of God* was then established *on earth*. We must distinguish between a Kingdom *on* earth, and a Kingdom *over* earth—which includes earth as a revolted province.)

c. The exhortations of our Lord to "seek the Kingdom of God," Matt. vi. 33; Luke xii. 31. It is manifest that both these exhortations are consistent with the hypothesis of a future Kingdom—as though He had said, So act, that when the Basileia is established you may enter it. Indeed the contexts of both exhortations require that we should put that interpretation upon them: the one in Matt. follows the direction to pray "Thy Kingdom come" (ver. 10), and that in Luke is manifestly parallel with the exhortation to *wait* for an absent Lord (vers. 35-40).

d. The declaration "this *generation* shall not pass," etc., Matt. xxiv. 34; Mark xiii. 30; Luke xxi. 32. The term γενεά is one of the most indefinite in the Greek language. It is used to represent a *race* of men, a *generation* (of which

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three make a century, an *age* (see Liddell and Scott). Immediately after the preceding utterance our Lord declared that the time of His second coming was concealed (Matt. xxiv. 36); is it not probable that, in using this indefinite term, He did so *designedly*, that no note of time might be given?

e. The declaration of Jesus, "There be some standing here," etc., Matt. xvi. 28; Mark ix. 1; Luke ix. 27. This, according to the opinion of Chrysostom and others (see Lange Comm. on Matt. xvi. 28), may find its fulfillment in the immediately following Transfiguration. In this event the Basileia was not merely symbolized, but in all its glory was for a moment set up on earth (comp. 2 Pet. i. 16-18).

(2.) The passages which, it is alleged, declare a present Basileia.

a. Matt. xi. 12; Luke xvi. 16. It is assumed that βιάζεται and ἁρπάζουσιν are taken in a *good sense*, as in the E. V. Against this assumption may be urged—(*a*) the established usage of the words: βιάζειν occurs in the New Testament only in the passages under consideration; in the LXX. it occurs (undisputed) *ten* times, it represents *rape* (Deut. xxii. 25, 28; Esther vii. 8), *the breaking through the barriers around Sinai* (Exodus xix. 24), *simple violence* (Sir. iv. 29; xxxi. 24; 2 Macc. xiv. 41), *urging* (Gen. xxx. 12; Judges xix. 7; 2 Kings v. 23); the leading idea of the word when applied to persons is, *inimical violence;* ἁρπάζειν occurs thirty-three times in the LXX., and (with possibly four exceptions) is always used in a bad sense; it represents the *violence* of the robber, the *ravening* of the lion and the wolf (Gen. xxxvii. 33; Lev. vi. 4, *etc.*); in the New Testament (besides the instance under consideration) it occurs, Matt. xiii. 19; John x. 12, 28, 29; vi. 15; Acts viii. 39; xxiii. 10; 2 Cor. xii. 2, 4; in all these instances the idea is that of *overmastering force*, and in the first four, which (with the one under consideration) are the only instances of its use by our Saviour, it indicates *sinful* force: (*b*) The unfitness of the terms, when used in a good sense, to represent the approach of a penitent sinner to Christ: the disciples were captives—not conquerors; (*c*) Their unfitness in a good sense, and their fitness in a bad sense, to represent the condition of things then existing. It is true that in the beginning of our Lord's ministry the people crowded around Him; but *few*, however, in the modern sense of the phrase, "entered the kingdom;" on the occasion indicated by Matt. xi. 12, the people were deserting Him (vers. 12–25), and their leaders were engaged in that system of opposition and persecution that culminated in His crucifixion. Must we not conclude that by these words our Lord intended to indicate that violent opposition to, and ravening upon, the offered kingdom in the person of Him, its representative, which resulted in the withdrawal of the offer (Matt. xxi. 43) and the fearful denunciations of Matt. xxiii. 13–39?

b. Matt. xii. 28; Luke xi. 20. The original in both cases is ἔφθασαν ἐφ' ὑμᾶς, not ἔρχεται (Luke xvii. 20), nor ἀναφαίνεσθαι (Luke xix. 11). "In the New Testament, with the exception of 1 Thess. iv. 15, (?) φθάνειν occurs only in the later, weakened sense of *reaching to*" (Lange Com. on 1 Thess., p. 43, E. V.). The phrase is similar to the one in 1 Thess. ii. 16, where, manifestly, it was not designed to represent the wrath spoken of as *already poured forth* upon its objects—they were living men, but as *having reached unto, overhanging* them, comp. also Rom. ix. 31; 2 Cor. x. 14; Phil. iii. 16; 1 Thess. iv. 15, in all which, however, the prepositions are different. The passages under consideration aptly accord with the idea of a near approach of the Basileia to the Jews in the person of Christ, implying an offer of establishment which might be withdrawn; they are equivalent to the declaration of Luke x. 9, 11.

c. Luke xvii. 20, 21. This passage, probably, by the advocates of the prevalent theory of the Basileia, is regarded as their most important proof-text, both as to its *nature* and *present establishment.* In this portion of the Excursus, only its bearing on the latter of these points is to be considered. In the E. V. there is a difference in tense between the question of the Pharisees and the answer of Jesus—they asking, when the Basileia *should* come, and He answering, it *cometh* not with observation, it *is* within you—which necessarily implies a declaration of then existing establishment. This difference is altogether unauthorized—both the question and the answer are in the present; the question of the Pharisees should be translated "when cometh (ἔρχεται) the kingdom of God?" The question was asked in the vivid, dramatic present; it manifestly had reference to the future; it would be in defiance of every conceivable law of language to suppose that our Lord, in following the lead of His questioners, intended to indicate a different tense. The question and the answer are but illustrations of that law proper to all languages, but pre-eminently to the Greek, by which a *certain* future may be represented by a verb in the present; illustrations may be found, Matt. xxvi. 2 (after two days *is* the feast of the passover, and the Son of Man *is* betrayed, *etc.*); 1 Cor. xv. 42-44 (it is sown in corruption, it *is* [in the *future* resurrection] raised in incorruption), (see Jelf, Winer, Kühner, and grammarians generally). To the conclusion that the language of our Lord must be understood as having reference to the future, it may also be remarked, we are shut up by the following considerations: The supposition that He indicated an *existing* Basileia (*a*) implies that it was set up in (or among) the Pharisees; (*b*) disconnects His words from the immediately-following address to the disciples, whilst the contrary supposition brings them into manifest and beautiful connection therewith, and with His other utterances.*

* [Fully to appreciate this remark, we must appreciate the force of the terms παρατηρήσις and ἐντός. The former of these occurs nowhere else in the New Testament, and only in one disputed passage in the LXX. Its verbal root, however, occurs several times, and always has the force of *close watching* or *observation* (Mark iii. 2; Luke vi. 7; xiv. 1; xx. 20; Acts ix. 24; Gal. iv. 10). In accordance with the meaning of the verb, the Lange Com. (Van Oosterzee) translates μετα παρατηρήσεως: "with or under observation," remarking "so that it can be recognized and observed by outward tokens, and that one could exclaim with assurance, *Lo here! lo there!*" The translation doubtless is correct, and also, in the main, the accompanying remark. The latter, however, might be so modified as to distinctly set forth the twofold idea of observation—(1) as to *essence* (as that which in itself is visible), and (2) as to *manifestation* or *approach* (as the dawn, whose approach is with or under observation). With this modification: *not under observation*,

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d. In this connection may be considered that class of passages which are regarded as teaching the doctrine of a present Basileia from their use of a *present* verb when mentioning it. (Reference is not now had to those in which there is aught *in the context* that apparently requires the hypothesis of a present kingdom—each of these receives an independent consideration). These passages are: all those parables which thus refer to the Basileia, Matt. xiii. 31, 33, 44, 45, 47, *etc.*; also Matt. xi. 11; Rom. xiv. 17. These, it is admitted, are all consistent with the hypothesis of a present kingdom; but, under the rule set forth under the preceding head, they are all grammatically consistent with that of a *certain* future establishment. That there is nothing in the nature of the Basileia as set forth in the parables to require the hypothesis of a present kingdom, but the contrary, will appear in the second general division of this Excursus.

e. Acts ii. 29–36. It is assumed by many that the *exaltation* of ver. 33 constitutes the *session on the throne of David* of ver. 30. But the assumption is wholly gratuitous. Nowhere in his sermon did the apostle declare the oneness of the two events; and most certainly the exaltation there spoken of does not imply the session as already existing—it may be an exaltation begun, to culminate in a visible occupancy of the throne of David. (The visible establishment by an emperor of the seat of his government in the heart of a once revolted province, does not derogate from his dignity—does not imply an abdication of government in the rest of his empire.) But beyond this, not only is the assumption gratuitous; it is against probabilities that amount to certainty. The apostle, be it remembered, was arguing with *Jews*, to prove that the *absent* Jesus was the Messiah (ver. 36); he was arguing with those, one of whose most cherished beliefs it was that the Messiah should occupy a *visible* throne. To suppose that, under such circumstances, he should advance a doctrine at war with this belief without a word of explanation or proof, and that too in a sentence capable of an interpretation consistent therewith, is inconceivable. The interpretation suggested by the writer is confirmed not only by its consistency with the previous teachings of our Lord, but by the address delivered by the Apostle Peter shortly after, Acts iii. 19, 20. The literal translation of the passage referred to is as follows (see Lange *Com.* and Alford): "Repent ye, therefore, and be converted, that your sins may be blotted out, in order that the times of refreshing may come from the presence of the Lord, and that He may send the Messiah Jesus, who was appointed unto you, whom the heavens must receive until the times of the restitution of all things," *etc.* It is also confirmed by the subsequent teachings of the apostle in his epistles; comp. 1 Peter i. 4–7, 13; 2 Peter i. 11, 16; the *κληρονομία* and *ἀποκάλυψις* of the I Epistle are manifestly synonymous with the *βασιλεία* and *παρουσία* of the II.

1 Thess. ii. 12. The preposition in the Greek is *εἰς*. But since believers on earth are not yet in *glory*, the whole expression is manifestly proleptical, and the E. V. gives the translation, *unto*.

Col. i. 13. At first glance, the passage apparently teaches that believers are already translated *de facto* into the Basileia; it may however legitimately be regarded as teaching a *de jure* translation. Not only does this interpretation bring the passage into harmony with the great mass of Scripture, but it seems to be required by the immediately preceding and succeeding contexts; believers are not yet delivered *de facto* from the *ἐξουσία* of Satan (Eph. v. 12), nor have they yet received *de facto*, certainly not in completeness, the *ἀπολύτρωσιν* (comp. Luke xxi. 28; Rom. viii. 23; Eph. i. 14; iv. 30; see Lange Comm. *in loc.*).

Heb. xii. 28. The reception of the Basileia herein spoken of manifestly may be *de jure*. Believers on earth receive a sure title to their future possession.

II. NATURE OF THE BASILEIA.

When the Baptist and our Lord began to preach "the Kingdom of God is at hand," the subject of their discourse was no novelty. The Jews were then expecting the establishment of a Basileia, which had been foretold by the prophets. The phrases "Kingdom of God," "Kingdom of Heaven," do not indeed occur in exact form in the Old Testament; cognate expressions, however, appear, which may be divided into two classes—(1). Those which refer to the natural Kingdom of God over the universe, Dan. iv. 3, 34, vi. 26; Ps. cxlv. 12, 13; (LXX. iii. 33, iv. 31, vi. 26; Ps. cxliv. 12, 13). (2). Those in which the then future Basileia of the Messiah was predicted, Dan. ii. 44, vii. 14, 27, (LXX. as Heb.); allied to the prophecies from which these citations are made, are Isa. xi., xxxii., lix. 20—lxvi. 24; Ps. ii., lxxii., *etc.* There can be no doubt that *the* Basileia foretold in the latter class was the one contemplated by Jesus, especially in view of the distinct reference to the

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would mean either *without visibility* (as the wind), or *without the signs of gradual approach* (as the lightning). The strict meaning of *ἐντός* is *within, in the midst of*, as in Matt. xxiii. 36; that which is *ἐντός* men *individually*, is that which is internal to them individually; that which is *ἐντός* them *collectively* (viewed as one whole), is that which is internal to them as a whole—in the midst of them—among them individually. This latter use of the term occurs Xenophon *Anab.* i. 10, 3—*ἀλλα καὶ ταύτην ἔσωσαν* (οἱ Ἕλληνες) *καὶ ἄλλα ὁπόσα ἐντὸς αὐτῶν*, *etc.* (see Alford *in loc.*) Now, remembering the close connection in the Jewish mind between the establishment of the Basileia, and the glorious coming of the Son of Man—a connection established by the prophecy of Daniel (vii. 13, 14), and not previously rebuked but approved by Jesus (Luke ix. 26, 27)—let any one hypothesize as the meaning of *μετὰ παρατηρήσεως* *with the signs of a gradual approach*, and of *ἐντὸς* *in the midst of*, and read the entire passage, vers. 20–30. The Pharisees ask our Lord "when cometh the Kingdom of God?" He answers, "It cometh not with the signs of a gradual approach; neither shall they say, Lo here, or lo there, for lo the kingdom of God is in the midst of you." Then turning to His disciples He says: "The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say to you, Lo here, lo there: go not after nor follow. For as the lightning that lighteneth (flashing) from one part under heaven shineth to the other part under heaven (*comes not with the signs of a gradual approach*), so also shall the Son of Man be in his day," *etc.* Does not the very unity perceptible in the entire address—the vividness of the scene it presents—the manifest oneness of the doctrine with that elsewhere taught by our Lord, especially on the Mount of Olives—place the stamp of truth on the hypothesis? Does it not become manifest that this passage, so far from teaching the doctrine of a present establishment of the Basileia, must be numbered amongst those that connect the establishment with the Second Advent?—E. R. C.]

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prophecies of Daniel, and the quotations therefrom, in His great eschatological discourse on the Mount of Olives.

1. The apparent characteristics of the Basileia as deduced from a normal* interpretation of the prophecies referred to, are as follows:

It was a government to be established.—(1) in a glorious, visible advent of "the Son of man," Dan. vii. 13, 14; (2) in the συντέλεια τοῦ καιροῦ, Dan. ix. 27, xii. 4, 13; (3) after a period of great θλῖψις, Dan. xii. 1, xi. 26, 27; (4) whose members should be *governors* (the subject nations were *under*, not *members of* the Basileia), Dan. vii. 18, 22, 27; (5) as œcumenical, Dan. vii. 14, 27, *et pass.* the other prophecies; (6) as political, in the proper sense of the term, as indicating an external government exercised, as are now merely human governments, over the persons and property of men, (*passim* the prophecies; (7) whose members should be the saints (spiritually holy ones) of the covenanted people of the preceding æon or καιρός, Dan. vii. 18, 22, 27 (comp. 27, ix. 27, xii. 4, 13); (8) in which righteousness (spiritual and external) should prevail, (*pass.* the prophecies).

Let it be observed concerning these characteristics—*a.* That no one is exclusive of any other; all may co-exist in one and the same objective. *b.* That if fairly deduced from the normal sense of the Old Testament Scriptures they are to be regarded as the true characteristics, unless it can be shown that the New Testament teachers declared that the prophecies are not to be normally interpreted, at least in reference to the points specified. *c.* That whilst the first six accord with those presented in what is universally recognized as the old Jewish scheme, the 7th and 8th are different—for *the Saints of the covenanted people*, the Jews substituted *the natural seed* of Abraham, and for *spiritual*, mere *ceremonial* righteousness.

2. Jesus and the other inspired New Testament teachers recognized the truth of the foregoing characteristics.

They did so not only by positive affirmation in respect to each one; but also by direct condemnation of the Jews for misinterpreting the Scriptures, where they substituted different doctrines, and by silence at times, as well as occasional affirmation, in respect to all those other points on which the Jewish belief accorded with them. (In the following exhibit, for purposes of compactness and distinctness in argument, the 7th and 8th of the characteristics will be considered first, and in the inverse order—the preceding notation, however, being preserved.)

(8). The Basileia was to be a government in which righteousness (spiritual and external) should prevail.

It is a universally recognized fact that the great mass of the Jews of our Saviour's day regarded all righteousness as consisting in ceremonial observance. Our Lord in rebuking this opinion, and in declaring to the people, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of heaven," (Matt. v. 20), proceeded on the ground, not that the true meaning of the Old Testament had been hidden beneath a mystic veil which He came to remove, but that they had "made the law of God of none effect (i. e. had set aside its normal interpretation) through their (your) traditions" (Matt. xv. 6). Throughout the whole of His ministry, as lies on the surface of the New Testament, He taught the great doctrine previously taught by the prophets, that into the Basileia nothing impure should enter. (As to the *special* force, as bearing on this point, of the parables in Matt. xiii., xxii., xxv., see below.)

(7). Whose members should be the saints (spiritually holy ones) of the covenanted people of the preceding æon.

The Jews believed that the members of the Basileia were to be selected from the members of the covenanted people of the preceding æon, and on this point our Lord uttered no denial. He referred not merely to those then living as entering into the future Kingdom, but to Abraham, Isaac, and Jacob, as having a place therein, Luke xiii. 28. His teachings manifestly accorded with their beliefs. The Apostle Paul declared, "flesh and blood cannot inherit the kingdom of God," and, further, that upon those who remain upon earth until the coming of the Lord a resurrection change should pass (comp. 1 Cor. xv. 50-52 with 1 Thess. iv. 14-17), implying that those who inherit the Kingdom are the *changed* Saints of a former dispensation.

For the *Saints*, however, the Jews substituted *the ceremonially righteous*, and for the *covenanted* people, the *natural seed of Abraham*. Both these substitutions Jesus condemned, and that in accordance with the normal interpretation of the Old Testament. The former condemnation and its ground were virtually considered under the preceding characteristic.

As to the latter, the Baptist declared: "God is able of these stones to raise up children unto Abraham," Matt. iii. 9, and our Lord declared to the Chief Priests and Elders, "The Kingdom of God shall be taken from you, and given to a nation (ἔθνος=gentile people) bringing forth the fruits thereof," Matt. xxi. 43. Now, in making these declarations, Jesus and His forerunner were not uttering *new* revelations—they were

* [*Normal* is used instead of *literal* (the term generally employed in this connection) as more expressive of the correct idea. No terms could have been chosen more unfit to designate the two great schools of prophetical exegetes than *literal* and *spiritual*. These terms are not antithetical, nor are they in any proper sense significant of the peculiarities of the respective systems they are employed to characterize. They are positively misleading and confusing. *Literal* is opposed not to *spiritual* but to *figurative*; *spiritual* is in antithesis on the one hand to *material*, on the other to *carnal* (in a bad sense). The *Literalist* (so called) is not one who denies that *figurative* language, that *symbols*, are used in prophecy, nor does he deny that great *spiritual* truths are set forth therein; his position is, simply, that the prophecies are to be *normally* interpreted (i. e. according to the received laws of language) as any other utterances are interpreted—that which is manifestly literal being regarded as literal, that which is manifestly figurative being so regarded. The position of the Spiritualist (so called) is not that which is properly indicated by the term. He is one who holds that whilst certain portions of the prophecies are to be *normally* interpreted, other portions are to be regarded as having a *mystical* (i. e. involving some secret meaning) sense. Thus, for instance, Spiritualists (so called) do not deny that when the Messiah is spoken of as "a man of sorrow and acquainted with grief," the prophecy is to be *normally* interpreted; they affirm, however, that when He is spoken of as coming "in the clouds of heaven" the language is to be "spiritually" (mystically) interpreted (see the quotation from Robinson in the introduction to the Excursus). The terms properly expressive of the schools are *normal* and *mystical*.—E. R. C.]

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proceeding on the platform of Old Testament Scripture, whose normal sense was ignored by the Jews. It is true that the covenant belonged pre-eminently to the natural seed of Abraham; yet, from the beginning, on the one hand, great branches of that seed had been cast aside; and, on the other, provision had been made for the reception of proselytes, and it had also been prophesied that in process of time Jehovah would call them His people (עָם=λαός) who had not been His people, Hos. ii. 23. In that portion of the epistle to the Romans (ix.–xi.) in which the Apostle establishes the covenant relations of converted Gentiles, their true engrafting into the covenanted people (x. 17-21), he does not speak of it as a strange thing, but *argues* it as the fulfillment of prophecy, quoting the prophecy of Hosea above cited (ix. 24-26). Manifestly the New Testament teachers not merely approve this characteristic, but the Apostle Paul approves it as in accordance with the Old Testament.

(1). It was to be established in a glorious visible advent of "the Son of Man."

This is universally recognized as one of the most prominent doctrines of the Jews. If it had been an error, it is inconceivable that our Lord would not have rebuked it in terms as decided as those employed in reference to other errors. But on the contrary He affirmed it, and affirmed it, manifestly, as the fulfillment of the prophecy of Daniel (see under section 1, (2), of the I. division). The only instances in which it is claimed that He denied it (or spoke of *a* Basileia as coming in any other mode) are Luke xvii. 21, 22, and those few passages in which He referred to the Kingdom in the use of a present verb. The passage in Luke is best explained as being in harmony with His other teachings (see above), and the other passages, as we have seen, are grammatically consistent therewith.

(2). In the συντέλεια τοῦ καιροῦ (Dan. ix. 27, xii. 4, 13). This was directly taught and in manifest reference to the prophecy of Daniel, comp. Matt. xxiv. 3, 6, 13, 34; Mark xiii. 7; Luke xxi. 9, 31; see also Matt. xiii. 39, 40, 49, with context.

(3). After a period of great θλῖψις (Dan. xii. 1, vii. 26, 27). Confirmed in the New Testament, Matt. xxiv. 21, 29; Mark xiii. 19, 24; 1 Pet. iv. 12, 13; 2 Thess. i. 4-7.

(4). The members to be governors (Dan. vii. 18, 22, 27). This was a doctrine never controverted by our Lord; but, on the contrary, He again and again so spake as to manifest that He took its truth for granted. See Matt. xix. 28, xxiv. 47, xxv. 21, 23; Luke xii. 44, xix. 17, 19, xxii. 29, 30. The counsel that He gave His disciples on the occasion of the ambitious request of the Sons of Zebedee, Matt. xx. 25-28, and the rebuke He administered at the Last Supper, Luke xxii. 24-27, cannot be understood as negativing that doctrine. His design on both these occasions was, not to teach that there should be no ruling in the Basileia, but to rebuke the ambitious spirit that seeks after authority for the sake of self, and to teach that the true idea of ruling is that of rendering service. This is evident from the fact that He presented Himself, the acknowledged Master, as their model; and from the further facts that, on the first of the mentioned occasions, He implied that one was to sit on His right hand and another on His left (to share in superior authority), Matt. xx. 23, and that, in the latter, immediately after the rebuke, He declared to His Apostles that they should sit on thrones, Luke xxii. 29, 30. (See also 1 Cor. vi. 2, 3; Jude 14, 15; Rev. iii. 21, v. 10, xx. 6, xxii. 5.)

(5). As *œcumenical.* No one affirms that this characteristic was ever denied by our Lord. It was not, indeed, directly declared by Him that the saints should be associated with Him in the rule of *all the earth;* it was manifestly implied, however, in His evident reference to the prophecies of Daniel as of normal interpretation without any qualification, and in His association of His disciples with Himself in government, in connection with the known belief of the Jews. It seems to be directly affirmed, 1 Cor. vi. 2, 3; Jude 14, 15; Rev. xx. 6.

(6). As *political,* (*i. e.*, an external government exercised over the persons and property of men).

There can be no question as to the *apparent* teaching of the Old Testament on this point; all the prophecies bearing on the Basileia present the idea of an external, political government. And it is also universally admitted that the Jews were expecting such a kingdom of the Messiah, an expectation which was shared by the Apostles. It is utterly inconceivable that if they had been mistaken on this point, especially as their mistake was confirmed by the apparent teaching of the prophecies, the Great Teacher would not have distinctly undeceived them. And yet throughout His whole ministry He continually so spake as to leave them in error if they were in error. On the occasion of the Last Supper, He employed language which must have confirmed them in their belief on this point, Luke xxii. 29, 30,—a belief not shaken by His forty days teaching on the subject of the Basileia after His resurrection, as is evident from their last question, and in which He must have still further confirmed them by His answer, Acts i. 3-7. The alleged instances of His teaching a contrary doctrine will be considered in the following division.

III. Our Lord and His disciples taught no doctrine of *the* (or *a*) Basileia (either complete or inchoate) as lacking any one of the preceding characteristics.

It is alleged that this was done in those utterances in which the Basileia is spoken of in the use of a *present* verb, and also in Luke xii. 14; xvii. 20, 21; Matt. xiii. 31-52; John xviii. 36; Rom. xiv. 17. All these passages, it is contended, set forth a Basileia having a merely internal character. As to those texts whose force in this direction is derived merely from their grammatical form, we have seen that they are consistent with the idea of a future Basileia. We have also seen that Luke xvii. 20, 21, is consistent with the theory maintained in this excursus. The other passages will be considered in their order.

Luke xii. 14. "Who made Me a judge or a divider over you?" The kingdom had not then been established; our Lord at that time occupied simply the position of a teacher.

Matt. xiii. 31-52. It is contended that in the parables of the mustard seed and the leaven es-

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pecially, Jesus taught concerning the Basileia, that it begins silently and imperceptibly in the heart and in the community, and gradually increases. The force of the argument is derived from the assumption that in these parables *the thing next to the verb of comparison* is that to which the Basileia is compared—that in one case it is compared to the mustard *seed*, and in the other to the *little* leaven which the woman hid. But if this rule hold good in one case, it must in all others; and under its operation we have the kingdom likened (ver. 24) to the *sower*, (ver. 45) to the *merchant-man*, (xx. 1) to the *householder*. (xxii. 2) to the king, *etc.* Manifestly, in all these instances, we must pass over the *next thing* to the verb of comparison, to seek for the object of comparison. Doubtless the true explanation of the phrase "the kingdom is likened, *etc.*," is the one given by Alford on Matt. xiii. 24, "*is like the whole circumstances about to be detailed*," *i. e.*, the entire parable presents a truth concerning the kingdom. With this explanation, unity as to the nature of the Basileia (which on the current interpretation is lacking) is brought into this whole series of parables, and these and all the other parables are brought into beautiful consistency with all the other teachings of our Lord. The series in Matt. may be regarded as setting forth that nothing impure, imperfect, or immature, can have place in the Basileia—in such case the good grain, the mighty tree, the thoroughly leavened lump, the treasure separated from the field, the pearl, the good fish, will represent it.

John xviii. 36. In this utterance, it is contended that our Lord intended to declare to Pilate that the kingdom He came to establish was not after the manner of the kingdoms of this world, *i. e.*, not external, political. It is admitted that the utterance considered in itself will bear this interpretation; but it will also bear one consistent with the theory herein advocated, especially in view of the introduction of *νῦν* in the last clause of the verse, which may be regarded as a particle of time—My kingdom is not *now* established. Which of these interpretations are we to adopt? The one supposes that our Lord whispered into the ear of a heathen (neither the disciples nor the Jews were in the Pretorium, ver. 28), the great truth concerning His kingdom, which he had not only *concealed* from His disciples (hid from them in a bewildering enigma) but a few hours before on the solemn occasion of the institution of the Supper, Luke xxii. 29, 30; but which, also, He continued to *conceal* throughout the forty days of His subsequent continuance with them, during which time He is represented as "speaking of the things pertaining to the kingdom of God," Acts i. 3, and as opening "their understanding, that they might understand the Scriptures," Luke xxiv. 45! The other interpretation supposes that He spake in consistency with His previous and subsequent teaching.

Rom. xiv. 17. This passage is perfectly consistent with the hypothesis of a merely internal Basileia, but manifestly it is also consistent with the hypothesis of a perfectly holy external government. "Meat and drink" do not *necessarily* infer externality, they *may* refer to *mere fleshly enjoyment* which has no place in the Basileia as set forth in this excursus.

In conclusion of the whole subject it may be remarked:

(1). If it has been fairly shown that the great mass of Scriptures in which the term Basileia occurs, require as the objective thereof the one set forth in this excursus, then is it utterly illogical, from the possible force of a few scattered passages, which *may*, without straining, be interpreted in consistency with the others; either, on the one hand, to deny the validity of the objective established, or, on the other hand, to hypothesize a second and variant objective—to conclude that the term was used ambiguously.

(2). The theory herein defended is not liable to the objection that it presents a "carnal" or "material" doctrine concerning the nature of the Basileia. Most certainly the doctrine is not "carnal" in the bad sense of that term, nor as teaching that gross flesh and blood shall inherit the kingdom; nor is it "material" save so far as the doctrine of the resurrection of the body is so. It agrees with this latter doctrine in implying that the redemption of Christ respects the *body* as well as the *soul*, and also with the doctrine set forth in Rom. viii. 18-23.

(3). Much important matter bearing on this subject, connected with the scriptural use of the terms *συντέλεια, παρουσία, ἐπιφάνεια, ἀνάστασις, παλιγγενεσία, ἀποκατάστασις, κληρονομία, ζωὴ αἰώνιος*, has necessarily been passed over. Fully to discuss the subject in connection with all these terms would require a volume.

(4). If the foregoing reasoning be valid, increased doubt is thrown upon the reading *ἡμᾶς βασιλείαν*, ver. 6, of this chapter. Should, however, the now generally accepted reading be sustained, the passage may be rendered consistent with the theory herein supported by attributing to *ἐποίησεν* a proleptical, or rather *de jure*, force.

And, lastly, this excursus has been written in a spirit of deep conviction, but not, it is trusted, in one of dogmatism. The writer feels that any man should study so vast and important a subject with the deepest humility and self-distrust, and express his conclusions with the utmost modesty; and he more keenly feels, as he finishes his work, than in the beginning, how unfit he is to grapple with it. If aught of dogmatism should have appeared in the expression of his views, he trusts that it will be attributed to the necessity of his situation, where brevity in expression is of prime importance.—E. R. C.]

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PART FIRST.

THE COURSE OF THE WORLD TO THE END OF THE WORLD.

CHAP. I. 9—XI. 14.

SECTION FIRST.

The seven churches. Heaven-picture and earth-picture.

CHAP. I. 9—III. 22.

A.—THE IDEAL HEAVENLY LIFE-PICTURE OF THE CHURCH. HEAVEN-PICTURE OF THE SEVEN CHURCHES. STAND-POINT OF THE SEER.

THE GREAT VISION; FIRST, AS A BASIS FOR THE SEVEN EPISTLES TO THE SEVEN CHURCHES. HENCE ALSO AS THE BASIS OF THE FOLLOWING VISIONS (BECAUSE ALL THE VISIONS RELATE TO THE PERFECTION OF THE CHURCH AS REPRESENTED IN THE SEVEN CHURCHES).

CHAP. I. 9–20.

John in the spirit.

9 I, John, who also am [*om.* who also am][1] your brother, and companion [fellow-partaker] in [*ins.* the] tribulation, and in the [*om.* in the][2] kingdom and patience [endurance] of [in] Jesus Christ [*om.* Christ] [Lange: (in Christ)],[3] was in the isle that is called Patmos, for the word of God, and for[4] the testimony of Jesus Christ 10 [*om.* Christ].[5] I was [Lange: transported] in the Spirit [spirit] on the Lord's 11 day, and [*ins.* I] heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, [*om.* I am Alpha and Omega, the first and the last: and,][6] What thou seest, write in [into] a book, and send *it* [*om. it*] unto the seven churches which are in Asia [*om.* which are in Asia];[7] unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Appearance of Christ in His glory.

12 And I turned [*ins.* about] to see the voice that spake [was speaking][8] with me. 13 And being turned [having turned about], I saw seven golden candlesticks; And in the midst of the seven[9] candlesticks *one* like unto the [*the*][10] Son[11] of man, clothed with a garment down [reaching] to the foot [Lange: festal or priestly robe], and girt about [round at] the paps [breasts] [Lange: not as a working dress about 14 the loins] with a golden girdle.[12] [And] His head and *his* hairs *were* white like [*ins.* white] wool, as white [*om.* as white] as snow; and his eyes were as a flame 15 of fire; And his feet like unto fine brass [Alford: chalcolibanus],[13] as if they burned [as if they had been burned, *or* as when burned] in a furnace [Lange: And his feet like unto a stream of molten metal, as it had become glowing[14] in a furnace]; 16 and his voice as the sound [voice] of many waters. And [: and] he [*om.* he] had [having] in his right hand seven stars: and out of his mouth went [going forth] a sharp two-edged [two-edged sharp] sword: and his countenance *was* [*om. was*] as the sun shineth in his [its] strength.

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Convulsing and exalting effect.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me [*om.* unto me],[15] Fear not; I am the first and the last: [*om.* :]
18 *I am* he that [*om. I am* he that] liveth, [and the living One;] and [*ins.* I] was dead; [*om.* ;] and, behold, I am alive [living] for evermore, [into the ages of the ages;] Amen; [*om.* Amen;][16] and [*ins.* I] have the keys of hell and of [*om.* hell and of] death [*ins.* and of hades].

John's prophetic calling and commission.

19 Write [*ins.* therefore][17] the things which thou hast seen, [;] and [both] the things which are, and the things which shall be hereafter [are about to happen after
20 these];[18] The mystery of the seven stars which[19] thou sawest in [upon][20] my right hand, and the seven golden [*om.* golden] candlesticks [*ins.* of gold]. The seven stars are the [*om.* the] angels of the seven churches: and the seven candlesticks which thou sawest [*om.* which thou sawest][21] are the [*om.* the] seven churches.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 9. [Rec. inserts καί after ὁ; it is omitted in all critical editions, in accordance with all the leading Codices.—E. R. C.]

[2] Ver. 9. [Rec. has ἐν τῇ with P. and a few minuscules; it is generally omitted in critical editions with ℵ. A. B*. C., *etc.* Vulg., *etc.*—E. R. C.]

[3] Ver. 9. Codd. ℵ. C. [P.], Vulg., *etc.*, read ἐν Ἰησοῦ; A., ἐν Χριστῷ.

[4] Ver. 9. [Lachmann omits διά with A. C., Vulg., *etc.;* Alford brackets it; it is found in ℵ. B*. P., *etc.*—E. R. C.]

[5] Ver. 9. [Lachmann and Alford omit Χριστοῦ with ℵ.[1] A. C. P., Vulg., *etc.;* it is found in ℵ.[3a] B.*, *etc.*—E. R. C.]

[6] Ver. 11. The addition ἐγώ εἰμι, *etc.* is not well founded. [It is found only in P. (which omits εἰμι) and a few minuscules; it is omitted in ℵ. A. B*. C., Vulg., *etc.*—E. R. C.]

[7] Ver. 11. [Rec. gives ταῖς ἐν Ἀσίᾳ, with Vulgate (Clementine); all the Codd. omit, together with the Amiatinus and other MSS. of the Vulgate.—E. R. C.]

[8] Ver. 12. [Critical Editors generally adopt ἐλάλει with ℵ. B*. C., Vulg., *etc.;* Rec. with P. gives ἐλάλησε; A. gives λαλεῖ.—E. R. C.]

[9] Ver. 13. [Lachmann omits ἑπτά with A. C. P., *etc.;* Alford brackets it; ℵ. B., *etc.*, agree with Rec. in giving it.—E. R. C.]

[10] Ver. 14. [There is no article in the original. In justification of the retention of "*the*" (italicised) the following is quoted from ALFORD: "In New Testament Greek we should be no more justified in rendering υἱὸς ἀνθρώπου in such a connection as this "a son of man," than πνεῦμα θεοῦ, a spirit of God. That meaning would, doubtless, have been here expressed by τοῖς υἱοῖς τῶν ἀνθρώπων."—E. R. C.]

[11] Ver. 13. The reading υἱόν Cod. B., *etc.*, probably arose from the fear lest the apparition should not be taken for an appearance of Christ.

[12] Ver. 13. Different forms: μαστοῖς Cod. C. [P.] Rec. and μαζοῖς Cod. A. [μασθοῖς, ℵ.—E. R. C.].

[13] Ver. 15. [Alford transfers the Greek word χαλκολίβανον, its meaning not being known. See Exegetical Notes.—E. R. C.]

[14] Ver. 15. The reading πεπυρωμένης corrected to πεπυρωμένῃ. Tischendorf [and Alford] in accordance with Codd. B. A. and P., πεπυρωμένοι, relating to the feet, which gives no sense. Feet cannot be made to *glow* in a furnace, but the lustre of gold ore is doubled when it appears glowing white in a glowing furnace. [Lachmann gives πεπυρωμένης, citing as authorities A. and C., which Alford confirms, although he himself gives -οι; ℵ. gives πεπυρωμένῳ (confirmed by Vulgate) which, as a masculine or neuter dative, better agrees with Lange's idea. See Exeg. Notes.—E. R. C.]

[15] Ver. 17. [The μοι is utterly without authority.—E. R. C.]

[16] Ver. 18. [ℵ[3a]. and B*. give ἀμήν; ℵ.[1] A. C. P. omit.—E. R. C.]

[17] Ver. 19. [ℵ. A. B*. C. P., Vulg., and all recent critical editors, give οὖν.—E. R. C.]

[18] Ver. 19. [Alford (in accordance with Bleek and De Wette and others) translates this verse: "Write therefore the things which thou sawest and what things they signify, and the things which are about to happen after these." See Ex. Notes.—E. R. C.]

[19] Ver. 20. The Rec. and Tischendorf ὧν [also B*.]; A. C. [P.] give οὕς.

[20] Ver. 20. Ἐπί as against ἐν. [A. gives ἐν τῇ δεξιᾷ.—E. R. C.]

[21] Ver. 20. [The Rec. reading ἃς εἶδες is supported only by P. and a few minuscules. Critical Editors, in accordance with ℵ. A. B*. C. omit it.—E. R. C.]

EXEGETICAL AND CRITICAL.

[Vers. 9-20. ALFORD: "Introduction to the Epistles, Appearance of our Lord to St. John, and command to write what he saw, and to send it to the seven churches."—E. R. C.]

The entire section has a two-fold significance. In the first place, as a heavenly action [an action taking place in heaven], it lays the foundation for the critical review of the seven churches in the seven epistles. Secondly, it forms the basis of the whole Apocalypse. We must observe, however, that it is contrary to the text and to all internal probability to suppose that the entire series of visions, and even the recording of them, took place in one day (Bengel, Hengstenberg and others). In accordance with prophetic form, John begins his book with the announcement of his calling and commission; comp. Jer. i.; Ezek. i.

Ver. 9. **I, John.**—We find the same expression in ch. xxii. 8; comp. ch. i. 4. **Düsterdieck**: "The conjunction of ἐγώ with the name is Danielic" (Dan. vii. 15, viii. 1, ix. 2, x. 2, xii. 5). [TRENCH: "The only other writer, either in the Old Testament or the New, who uses this style is Daniel—'I, Daniel' (vii. 28, ix. 2, x. 2)."—E. R. C.] It is, therefore, an apocalyptic form, and it has been imitated by apocryphal apocalyptists. The conjunction of the name with what follows signalizes the Apocalyptist as the living mediator between God and the Church.

Your brother and companion.—This

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companionship has its foundation **in Jesus**, in fellowship with Jesus. It is a companionship at first in tribulation; then in the glory of the kingdom; the great contrast being harmonized by endurance (Rom. viii.; 2 Tim. ii. 10, 12; 1 Pet.). To the suffering of affliction at the hands of the hostile world, as a suffering with Christ, for His name's sake, the principial possession of the glory of the kingdom corresponds, on which principial possession the hope of the perfect appearing of that glory is based. The goal is not attained, however, without endurance in Christ; see ch. xiii. 10, xiv. 12. ["As yet, however, while the tribulation is present, the kingdom is only in hope; therefore he adds to these, as that which is the link between them '*and patience* (endurance) *of Jesus Christ;* cf. Acts xiv. 22, where exactly these same three, the tribulation, the patience, and the kingdom, occur. Ὑπομονή, which we have rendered 'patience,' is not so much the 'patientia' as the 'perseverentia' of the Latin; which last word Cicero (*De Invent.* ii. 54) thus defines: 'In ratione bene considerată stabilis et perpetua mansio;' and Augustine (*Quæst.* lxxxiii. qu. 31): 'Honestatis aut utilitatis causa rerum arduarum ac difficilium voluntaria ac diuturna perpessio.' It is indeed a beautiful word, expressing the *brave* patience of the Christian—*βασιλὶς τῶν ἀρετῶν*, Chrysostom does not fear to call it." TRENCH.—E. R. C.]

Was in the isle.—The Apocalyptist introduces himself to his readers under the aspect of his martyrdom [*Martyrium*], wherein they also participate, in that blessed fellowship of love and suffering, to which the Apostle Paul delighted to refer (see 2 Cor.). Düsterdieck thinks that this reference of "companion" to a suffering of affliction as a martyr is not admissible. The simple and obvious traditional reference of the following words: "for the word of God, *etc.*" —to John's banishment to the Isle of Patmos, a fact attested by Church history, is disputed by De Wette, Lücke, Bleek, Düsterdieck. Διά, as they take it, indicates that John was on the island of Patmos in order that he might receive the testimony of Jesus. A marvellous idea, this, that John should have been obliged to travel from Ephesus to Patmos for the sake of receiving a revelation from Jesus! These commentators affirm that, according to the usage of the Apocalypse, the *μαρτυρία* Ἰησοῦ cannot mean witness *concerning* Jesus, as Ebrard and others suppose. "On the contrary, the genitive accompanying *μαρτυρία* is invariably a subjective genitive." In support of this view they cite: ch. i, 2, xii. 17, xix. 10, xx. 4, in connection with the passages ch. i. 5, xii. 11.* The Apocalyptist, however, manifestly regards the *μαρτυρία* of Jesus as a grand unitous fact, as that world-historical witnessing unto, and suffering for, the truth (John xviii. 37), in which Jesus stands in the midst of His people as *the faithful Witness*, but which all faithful believers participate in, by virtue of the very fact that they testify *of Jesus*. For *testimony of* or *concerning Jesus* has a heavenly significance only through its being a testimony *with* Jesus of the whole revelation of God; as, on the other hand, a testimony *with Jesus* can not exist without a testimony *of* or *concerning Him*. [Believers, in filling up that which is behind of the afflictions of Christ (Col. i. 24), continue His witness—they witness both *with* and *concerning* Him.—E. R. C.] Moreover, it cannot be denied that this strained interpretation, which identifies the ideas of revelation and testimony, is in the interest of that criticism which seeks to set aside the authorship of the Apostle John. The expression, *was on the island*, permits a distinct discrimination between the time of the revelation itself, or the grand series of visions, and the time of the inditing of the scripture. Whether it follows, however, that, at the time of writing, the Apocalyptist was no longer on the island, is extremely doubtful. Various attempts to explain ἐγενόμην, see in Düsterdieck, p. 120. [ALFORD remarks: "When an *event* is notified with ἐγένετο, we express the meaning by 'came to pass:' when a *person*, we have no word which will do it;" and he continues on the same word, ver. 10: "Not merely '*I was*,' but '*I became*.'"—E. R. C.]

That is called Patmos.—The first readers of the Apocalypse were of course aware of this; doubtless, therefore, τῇ καλουμένῃ is not intended as an indication of the smallness of the island, but as a historical item for the more extended circle of readers. On the situation and character of the island (Patino or Palmosa), comp. the lexicons and works of travel.

Ver. 10. **I was in the spirit**, *i. e.*, transported out of the ordinary every-day consciousness, and placed in the condition of prophetic ecstasy [trance], Acts [x. 10;] xi. 5, xxii. 17, 1 Cor. xiv. 2. The contrast is: to be in one's right mind [the *ordinary* right condition of mind; or rather to be ἐν ἑαυτῷ.—E. R. C.] (Acts xii. 11), or to be and to speak in the *understanding* (νοῦς) [1 Cor. xiv. 14]. It is the contrast of reflecting consciousness, holding intercourse with the world through the medium of the senses, and of a higher, or rather, polarily opposed form of consciousness, in which direct spiritual contemplation predominates. By the spirit, therefore, we undoubtedly are to understand, not the Spirit of God (as Grotius and others maintain), but that spiritual life of man which stands contrasted with his relation to the world; which, as a prophetic state, is inconceivable without the operation of the Holy Spirit, and hence presupposes the more general life in the Spirit (Rom. viii. 9) as its basis.* [The expression is simply ἐν πνεύματι, the article does not appear. "That which is born of the Spirit, is spirit" (ἐκ τοῦ Πνεύματος πνεῦμά ἐστι), John iii. 6. The *ordinary* condition of the Christian, and the *extraordinary* condition of the prophet, are *spiritual* conditions produced by the Holy Spirit.—E. R. C.]

On the Lord's day.—Not transported by the Spirit of the Lord to the Last Day (Wetstein

* ["The usage of our writer himself in the passages where he speaks of death by persecution (vi. 9, xx. 4), show that with him διά in this connection is *because of, in consequence of*. De Wette naively says that had it not been for these parallel places such a meaning would never have been thought of here. We may as simply reply, that owing to those parallel passages it must be accepted here." ALFORD.—E. R. C.]

* Comp. my treatise on the two-fold consciousness in the *Zeitschrift für christliche Wissenschaft*, 1851, p. 242.

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and others), for the *being in the spirit* is an independent idea, but on Sunday (Acts xx. 7; 1 Cor. xi. 20, xvi. 2). On the reference of this to Easter-day, and the ideas connected with this view, see Düsterdieck, p. 121. [Alford discusses the entire subject at considerable length.—E. R. C.]

And I heard behind me.—This represents, as Düsterdieck correctly remarks, the utter unexpectedness and surprisingness of the divine voice. Consequently, its pure and certain objectivity likewise. Various interpretations—as indicative of the *invisibleness* of God—of the position of the prophet, as on earth, *etc.*, see in Düsterdieck. That commentator, however, fails to recognize the reference to the fact that, in the region of prophecy, the auricular wonder generally precedes the ocular wonder; and after the latter has faded away, the tones of the former are still heard—a fact in perfect accordance with psychological relations. The Jewish popular notion that no man can see God without dying, can of course have no application here; it is itself, however, but a dark reflection of the actual fact that every first or greatest view of the glory of the Lord has so astounding an effect upon the prophet as to cast him to the earth (Is. vi.; Jer. i. 6; Ezek. i. 28; Dan. viii. 17); thus it was here. Ebrard rightly gives prominence to the gradualness of the development of the visionary state.

As of a trumpet.—Düsterdieck remarks that this is a mere comparison without any particular significance. The trumpet, however, significantly opens the Apocalypse, as a signal of the last time; see 1 Thess. iv. 16 [Matt. xxiv. 31]. In Exodus xix. 19, it is the signal of the revelation of the law. According to Numbers x. 6, 7, the mere blowing of the trumpet was the signal for the gathering together of the congregation; the sounding of an alarm, on the other hand, being the signal for the breaking up of the camp—a distinction such as exists between the symbolical import of the peal of bells and the cannonade. This voice, according to Hengstenberg, proceeds from Christ Himself. Düsterdieck regards ch. iv. 1 as militating against this view. It is, manifestly, the visional trumpet of the visional form of the Angel of Christ, i. e. Christ Himself in His symbolical appearance.

Ver. 11. **Saying: What thou seest.**—Prophetic present.—**In a book** (βιβλίον).—Hengstenberg: Everything, to the end of ch. iii., is intended. Düsterdieck: The whole revelation is meant. Since this first, leading vision forms the foundation not only of the seven epistles, but also of the entire scripture, the latter view is established beyond a doubt. The commission to send the book to the seven churches devolved upon John immediately at the opening of the revelation in Patmos. This alone does not prove that the book was written on Patmos; nor, still less, that its author wrote it while in the ecstatic condition (as Hengstenberg affirms). But since it is not supposable that John made any unnecessary delay in writing down such great things, it is highly probable that the book was written during his stay on Patmos. It would seem as if the first ἐγενόμην were modified by the second, particularly when we consider the great contrast between being in the spirit (πνεῦμα) and being in the understanding (νοῦς).

Send unto the seven churches.—Though the seven-foldness of the churches constitutes, as a sacred number, a symbolical type of the whole Church, this type is also founded upon a unitous organization of the diocese of Ephesus, to be inferred from the exchange of Paul's Ephesian cyclical epistle from [*i. e.*, received by the Colossians *from*.—E. R. C.]. Laodicea and the epistle to the Colossians (Col. iv. 16).*—The order of the seven churches accords with their geographical position in respect to Patmos and Ephesus. Comp. the maps, ancient geography, and the travels of Schubert, Strauss, and others.

Ver. 12. **And I turned about.**—Effect of the voice. *To see the voice.*—The prophetic voice pre-supposes a speaker in the background, and to visional *seeing* a more general sense attaches. —**Seven golden candlesticks.**—These are the first things that he sees, for the whole Apocalypse treats of the future of the kingdom of God as represented by the Church. Seven candlesticks; "not one candlestick with seven arms" (Düsterdieck, in opposition to Grotius).

Ver. 13. **And in the midst** (ἐμμέσω).—The fact that Christ is always in His Church (Matt. xxviii. 20) and, indeed, *in the midst* of the seven candlesticks, is here symbolically displayed to prophetic contemplation. Herder has observed that every one of the seven epistles commences with a feature of this vision. On the candlesticks comp. Matt. v. 14-16. The appearance is directly signalized as an appearance of Christ by the apocalyptic sign, Dan. vii. 13, x. 16-18. Why is the word ὅμοιος used? Hengstenberg; To indicate that the Person seen is no mere man. Lyra: To indicate that it is the Angel of Christ. Ebrard: The Danielic כ (ch. vii. 13). The state of the case is simply this: Christ is called *the* Son of man, but is like *a* son of man (Rom. viii. 3; Phil. ii. 7). The Seer adopts the latter form as the original apocalyptic term, and the one corresponding to the mysteriousness of the phenomenon. Doubtless he was in part led to the use of this expression—Son of man—by the fact that it was Christ's own name for Himself; [It was one of the prophetic names of the Messiah—a name highly significant (see note*, p. 24), and the name adopted by Christ Himself.—E. R. C.]; and ὅμοιος is also in part expressive of the apostolic view that the *human* personality of Christ, in its glorification, is clothed with the splendor of *divine* majesty. The garment of Christ, the long talar (ποδήρης, reaching to the feet), denotes the High-priest; the golden girdle, the King. Christ is both these in the highest power, since He even makes His people kings and priests (ver. 6). He wears the girdle about His breast, not about His hips. Why is this? Ebrard's explanation is justly rejected by Düsterdieck (p. 124). It is well known that the girdle, when worn about the loins, denotes a preparedness for travel and, consequently, for labor; surrounding the breast, it is an ornament, expressive of rest and festivity. The priests also wore their girdles thus, according to Josephus (see the citation in Düsterdieck).

* [See remarks on ver. 4, p. 90.—E. R. C.]

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Ver. 14. **His head and His hairs.**—The head (pursuant to the irregular conjunction of terms) first appears under the aspect of the hair; since that, according to Oriental ideas, was the especial representative of its dignity. The whiteness of the hair is doubly characterized, the second image surpassing the first (Is. i. 18; Mark ix. 3). What does this whiteness denote? Cocceius: Purity from sin. Hengstenberg: Holiness and glory. De Wette: A celestial light [lucid] nature. Düsterdieck, with others: Eternity, in accordance with the appearance of the Ancient of Days, Dan. vii. 9;—with reference to Rev. i. 17, 18. In the history of the transfiguration and elsewhere, the white lustre certainly denotes the lucid or light-nature, in which eternity is conditioned by *purity* and *maturity* [together with the dignity and authority that (especially among the Orientals) belong to age—the Ancient of days.—E. R. C.], *perfection*. [Augustine (Exp. ad Gal. iv. 21): "Dominus non nisi ob antiquitatem veritatis in Apocalypsi albo capite apparuit."—E. R. C.]

As a flame (chap. xix. 12; Dan. x. 6).—Interpretations: Vitringa and others: Omniscience. Hengstenberg and others: Avenging justice. Ebrard: Holiness, consuming all that is unclean. Düsterdieck: Omniscience, directed, with holy wrath, against all that is unholy. De Wette: The translumining, consuming glance of heavenly light-essences (analogy: classical descriptions of the gods). It is significant that the eyes of flame re-appear in the epistle to Thyatira. The all-piercing glance of the Judge is specially directed to the distinguishing of mock-holy fanaticism, such as Jezebel's, from genuine spiritual life. The Greek term for pureness, sincerity, εἰλικρίνεια, is derived from the sun-ray [and the English *pure*, from πῦρ, fire. —Tr.]

Ver. 15. **His feet like unto fine brass** [or **molten gold**].—In the epistle to Thyatira this specification is conjoined with the eyes of flame. On the obscure χαλκολίβανον, comp. the lexicons, Ebrard, p. 138, and Düsterdieck, p. 126. The interpretations furthest from the point are: olibanum [*Erzweihrauch*, frankincense of deep hue] (Ewald); furnace ore [*Ofenerz*] (Hitzig); but neither is white ore [*Weisserz*, "a mixture of sulphuret of silver, sulphuret of copper, sulphuret of lead, and sulphuret of antimony."—Sanders' *Wörterbuch*.—Tr.] (Hengstenberg), or Lebanon ore (iron) [Ebrard], satisfactory. For what idea could readers living in Asia Minor connect with either of these? Züllig supposes χαλκολίβανον to be a provincial term peculiar to Asia Minor. Perhaps we should go back to λείβω, λιβάζω, λιβάς, λιβάδιον, and translate: fused copper [*Kupferguss*—a gush or flow of molten copper], glowing copper, heated in the furnace to a white glow, a golden stream, so that λίβανον may be a word unknown, indeed, to the lexicons, and yet a perfectly correct term for molten, white-glowing metal;* see ch. x. 1. According to De Wette, these feet, radiant with a fiery glow, are significant only of brightness and splendor; according to Düsterdieck, they denote the down-treading of unholy foes, with reference to Ps. lx. 12; Is. lxiii. 6; Dan. x. 6. But as feet in themselves are instruments of motion, and as the golden-yellow hue denotes pure motion, so, especially, this metal, purified in the furnace, fluent and glowing with white heat, denotes the holiest motion. And hence, also, this characteristic of Christ is properly opposed to the unholy and mischievous motion of a fanatical Jezebel of Thyatira.

And His voice as the voice of many waters.—The *surging waters* represent the life of the nations. As the voice of Christ is, on the one hand, like a trumpet of God, it may, on the other, be heard in the sea-like roar of the voices of Christian nations. Whether the *many waters* admit of so simple a translation as "the majesty of ocean, calmly roaring" [*die Majestät des ruhig rauschenden Meeres*"] is doubtful.*

Ver. 16. **And having** (ἔχων) **in His right hand.**—The stars have, with exceedingly bad taste, been turned into jewels or rings (Eichhorn). ["Not *on* His right hand, as a number of jewelled rings, but *in* his right hand, as a wreath or garland held in it." Alford.—E. R. C.] The fact of His being able to lay the same hand on the head of John is contrary to the sensuous apperception, but not to the symbolical representation. That the stars are in His hand is expressive not simply of the fact that the churches are His property (Düsterdieck), but also that they are surrounded by His providence. We cannot, with Hengstenberg, regard this trait as pre-eminently expressive of His punitive power, though neither is that to be excluded. Nor is the element of comfort (Herder) pre-eminent. What is primarily taught is simply Christ's [property in, and] rule over His Church, a doctrine branching into consolation, admonition, and warning.

And out of His mouth.—This unpicturesque but symbolically pregnant combination is expressive of the fact that Christ overcomes the world with His word, as with a two-edged sword, Is. xi. 4; xlix. 2; Wisd. xviii. 15; 2 Thess. ii. 8. Christ's simple word is intended here; hence there is also a reference to the power of that word in so far as it is contained in the preaching of His servants (a point which Düsterdieck denies); even the testimony of each individual Christian is included, Eph. vi. 17. [The word of the Lord is almighty; by His word He acts—He creates, He overcomes, and He destroys. The last, or the last two, seem to be the fact, or facts, set forth by this figure.—E. R. C.]

And His countenance.—Düsterdieck translates: His appearance, declaring that in ch. x. 1, the word is πρόσωπον [instead of ὄψις]. But is it probable that different portions of the body would be described and the face, of all

* [Alford correctly remarks: "This word has defeated all the ingenuity of commentators hitherto. . . . If conjecture were admissible (which it is not), I should in despair of any way out of the difficulty, suggest whether the word might not have been χαλκολιβαδίῳ, a stream of melted brass: ΔΙ having been read ΑΙ or Ν."—E. R. C.]

* [It is to be regretted that Lange does not give us the name of the author whom he quotes. If the above sentence was written in ridicule, it is singularly inappropriate. There is an internal calm, a "hiding of power," in that which is truly mighty when producing effects within its scope, that makes the expression "calmly roaring," when applied to the ocean, beautifully appropriate. As there is no sound on earth so majestic as the roar of ocean, and at the same time so suggestive of a hidden power, what figure so appropriate to represent the voice of the Almighty?—E. R. C.]

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things, left out? And are we to suppose that the whole form shone as the sun, and yet that the white hair, the stars in the hand, and the white glow of the molten metal were perceptible in this dazzling radiance, whilst the face itself was invisible? Dan. x. 6, would then offer a diversity.—**In its might.**—The noon-tide blaze of the sun, unobscured by clouds or mist.*

Ver. 17. **And when I saw Him.**—Exodus xxxiii. 20; Is. vi. 5; Ezek. i. 28; Dan. viii. 17, x. 7. "The impression made by the appearance of the Lord is that of deadly terror, for because death is the wages of sin; no sinful man can stand before God and live" (Düsterdieck). In the first place, we must distinguish the pure meaning of Ex. xxxiii. 20 from the popular Jewish notion set forth in Judg. xiii. 22; the astounding and, possibly, well-nigh fatal effect which the appearance of the Heavenly and Holy One produces on sinful man does indeed remain; yet, as Ebrard justly remarks, it would be a very one-sided proceeding to regard this element of fear in view of death as the only one at work in the breast of the aged John. Was an element of rapture combined, an emotion of pleasurable fear, as the same commentator claims? At all events, the tremendous operation of the physiological and cosmical contrast is to be taken into account. Perfect spiritual sight is in itself a sort of death to this world (second consciousness), a state into which the seer is transported by a death-like convulsion, and a transportation from the earthly to the heavenly condition of existence is not conceivable without a metamorphosis. Comp. the history of the transfiguration and the resurrection. On the inconsistency which De Wette pretends to discover in this description, see Düsterdieck. Be it remarked only that this event signalizes the commencement of the visionary state and not its entire course.

He laid His right hand upon me.—See the miracles of Christ. According to Düsterdieck, the laying of the right hand upon John was but a friendly sign accompanying the aid actually given by the word of Christ. Unseasonable separation of the two sides of one act!

* [Trench: "The description of the glorified Lord, which has now been brought to a conclusion, sublime as a purely mental conception, but intolerable if we were to give it an outward form and expression, and picture Him with this sword proceeding from His mouth, these feet as burning brass, this hair white as wool, and the rest, may suggest a few reflections on the apocalyptic, and generally the Hebrew symbolism; and the very significant relations of difference and opposition in which it stands to the Greek. Religion and art for the Greek ran into one another with no very great preponderance of the claims of the former over the latter. Even in his religious symbolism the sense of beauty, of form, of proportion, overrules every other and must, at all costs, find its satisfaction. . . . But with the Hebrew symbolism it is altogether different. The first necessity there is that the symbol should set forth truly and fully the religious idea of which it is intended to be the vehicle. How it would appear when it clothed itself in an outward form and shape, whether it would find favor and allowance at the bar of taste, this was quite a secondary consideration; may be confidently affirmed not to have been a consideration at all; for, indeed, with the one exception of the cherubim, there was no intention that it should embody itself there, but rather that it should remain ever and only a purely mental conception, the unembodied sign of an idea. I may observe, by the way, that no skill of delineation can make the cherubim other than unsightly objects to the eye. Thus, in this present description of Christ, sublime and majestic as it is, it is only such so long as we keep it wholly apart from any external embodiment."—E. R. C.]

Fear not.—The same words that ring through the Gospels.

I am the First, and the Last [ver. 18]. **And the Living One.**—The First: this, Christ is in a mediate sense, as the Father is the same in an absolute sense: He, Christ, is the principle of the world (Epistle to the Colossians) and the final goal of the world (Epistle to the Ephesians), especially of the Kingdom of God; and both these He is in the unity of the simple Living One, whose life and demonstrations of life go on from Alpha to Omega (ch. xxii. 13). The Living One does not directly signify *ζωοποιῶν* (Grotius) [it includes it, however.—E. R. C.]; but neither does it simply mean one who is alive; in power and effect it denotes Him who is the fountain of life, and who now restores life and animation to the paralyzed John.

And I was dead.—As Man, also, He is the Living One, Who, by His resurrection, has got death behind Him and under Him (Rom. vi. 9; Acts xiii. 34).

And behold, I am living.—He lives from æon to æon. This expression is significant of eternity—not, however, as a rigid unit, void of distinction and diversity, but as a series of peculiar and original conformations of the æon or the æons of the æons. The latter conception is one of infinite grandeur. As there is a heaven of heavens, i. e., as the uranic units unite into one more general unity, so there is an æon, composed, not of years, but of æons, and this æon, again, unfolds into a plurality. And Christ does not live passively into these æons, but as He who has the keys of death and Hades. Hell is not spoken of in this passage.

The keys denote authority—*exclusive* authority. Christ can redeem men from death and Hades, and can cast men into them; and *He alone* is possessed of this power, ch. iii. 7, ix. 1, xx. 1. And have these keys, through Peter's hands, been transmitted to the popes? The distinction between death and the realm of death occasions difficulty. We cannot think of death as a *place* to which keys give access. This place is Hades; see the articles on Sheol and Hades.* Thus both terms seem to express one and the same idea (De Wette); yet the Seer further distinguishes between death and Hades, ch. vi. 8; xx. 14. In the first passage, Death manifestly appears as the former lord of Hades, the previous possessor of its keys—Death is personified, therefore, as in Ps. ix. 13; Job xxxviii. 17. And it is personified because it had become an independent power, inasmuch as the natural spirit-life of humanity was powerless in its presence. Christ, in communicating to John a new and exalted consciousness of this His glory, not only raises him up again, but also endues him with that elevation of mind without which he would be unable to view the terrors of the last times.

Ver. 19. **Write now [therefore]**—Because thou art now freed from thy dread, and hast but to write of life's triumph over death. This verse, based upon verses 17 and 18, is in part a repetition of ver. 11 (Hengstenberg). What thou hast seen, is not limited to the vision intro-

* [See the Excursus on Hades under ch. xx. 14.—E. R. C.]

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duced in ver. 12 (Düsterdieck), but includes what thou shalt have seen, i. e., the whole series of visions. The visions, however, relate first to what is, what now is (thus most commmentators, whilst Bleek, De Wette and others interpret ἅ εἰσὶν in the sense of: *what it signifies*), and, secondly, to that which is to come. ["Two meanings of ἅ εἰσὶν are possible. 1. *The things which are*, viz., which exist at the present time . . . 2. *What things they* (the ἅ εἶδες) *signify* . . . In deciding between these we have the following considerations: *a.* the use of the plural εἰσίν, as marking off this clause in meaning from the next, which has ἅ μέλλει γενέσθαι. If this latter is singular, why not this? Is it not because the μέλλει γενέσθαι merely signifies the future time, in which this latter class, *en masse*, were to happen, whereas this ἅ εἰσίν imports what these things, each of them severally, mean? And, *b.* this seems to be borne out by the double repetition of εἰσίν in the next verse, both times unquestionably in this (the second) meaning." ALFORD.—E. R. C.]

Ver. 20. **The mystery of the seven stars.**—This adjunct is of the highest moment in a two-fold aspect. In the first place, it gives us to understand that the whole apocalyptic prophecy *will really be a history of the seven stars and the seven candlesticks;* secondly, that the entire series of visions will consist of symbolical mysteries, not to be understood literally, requiring interpretation; yet susceptible of interpretation through biblical means. The interpretation which Christ here gives by way of example, reminds us of the interpretation of the first two parables in Matt. xiii., also designed as a guide to the interpretation of the rest. Hence an angel of exegesis appears once more in the darker portion of the Apocalypse, ch. xvii. 7 sqq.; and at the close of ch. xiii., there is a fresh reference to the fact that we have to do with riddles. The mystery of the seven stars is that which is symbolized by them. *Sacrum secretum, per ipsas significatum* (Lyra). "A μυστήριον is everything that man is unable to understand by means of his own unassisted reason, and which can be apprehended only through divine showing and interpretation, such as immediately follow here" (Düsterdieck). But this definition is undoubtedly too narrow; or do commentaries on the Apocalypse pretend to be the direct result of divine notifications? A mystery is a deep-lying and concealed truth or fact, to be disclosed not by direct revelation, but by the Spirit of enlightenment in His own time, which time, however, God has always reserved to Himself, 1 Tim. iii. 16. Düsterdieck justly declares that the command to write this mystery is fulfilled throughout the book, "for the prophetic unfolding of the hope in the triumphant consummation of Christ's Church through His own return, rests upon the mystery of the seven stars in Christ's hand and the seven candlesticks amidst which He walks—*i. e.*, upon the fact that Christ is the all-powerful protector of His Church, the vanquisher of all its foes." [Lange seems to misapprehend Düsterdieck. The "divine showing and interpretation" spoken of by the latter is not necessarily an immediate divine influence upon the mind of each apprehender—as Lange evidently supposes him to mean. A μυστήριον, revealed immediately to one for the instruction of others, is revealed for all, and to all, who, under the ordinary enlightening operations of the Spirit, apprehend His instructions. It is generally supposed that the essential idea of a "mystery" is that of something *hidden*—that it ceases to be a "mystery" when it is apprehended. This is indeed the meaning of the term in ordinary language, and seems to be the one contemplated by Lange; it is not however the import of the term as employed in Scripture. There the essential idea is simply that of *something undiscoverable by mere human reason*—it is necessarily *hidden* until it is revealed, but the fact of being *hidden* does not enter into its essential character; it continues to be a "mystery" after it has been revealed, and after the revelation has been apprehended. Specifically, there are *hidden* mysteries, *revealed* mysteries, and (so far as individuals are concerned) *apprehended* mysteries. The symbolic relation of marriage to the union between Christ and His Church is as much a *mystery* now, as it was before the inspired Apostle announced it in the Epistle to the Ephesians (v. 32). And so with the mysteries of which the Apostles were stewards, comp. 1 Cor. iv. 1, with Matt. xiii. 11, 1 Cor. i. 26; the mystery of the *gospel*, Eph. vi. 19, of the *faith*, 1 Tim. iii. 9, *etc.* (See all the passages in which the term occurs; the Greek term is invariably translated *mystery*, and the English word never occurs save as the translation of μυστήριον.)—E. R. C.]

The seven stars are angels.—This interpretation seems at first sight but to exchange one mystery for another; we must consider, however, that in apostolic times the idea of angels was more intelligible than at the present day. Interpretations: 1. Heads, teachers, (Mal. ii. 7); either as bishops (ancient view) or as the whole ecclesiastical government of the church—the presbytery eventually, with the bishop at its head (Hengstenberg; Rothe: the bishop in idea). 2. The church itself (Andreas and others), or the personified church-spirit (De Wette; he identifies this church-spirit with the ἄγγελος ἔφορος). 3. The messenger of the church, *i. e.*, the delegate, who went to and fro between the church and the Apostle (Ebrard). John, however, could not write to this delegate, since it was he who took charge of all manuscripts; neither is it probable that there was more than one delegate between John and the Church in Asia Minor.

If we consider the distance betwixt a star and a candlestick, we shall put both bishops and presbyteries out of the question, and above all, Irvingite wandering stars. We must consider, in the first place, that the epistles are addressed to the angels just as though they were addressed to the churches themselves. The angel receives praise and censure as the representative of the church. Again, he seems to be significant of the conscience of the church; the church's reformation and awakening were to proceed from him. Now both these points coincide in the idea of the personified character or life-picture of the church (to be distinguished from the church-spirit; comp. Acts xii. 15). It may indeed be objected that a symbol cannot be replaced by a symbol (Rothe). And cer-

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tainly a symbol cannot be written to. But the ideal (in the sense of existing in idea, not in the sense of conforming to God's perfect idea) fundamental type of a Church is a reality in heaven and in the sight of God, as well as in the church's own disposition, and every amendment of a church must start from a laying hold on this fundamental type. It also results from this address that the letters are not episcopal, but apocalyptic. Episcopal letters Christ would, we believe, have left to John. It further results that the epistles form a constituent part of the Apocalypse, and not a mere introduction to it (Bleek); and, furthermore, that the churches are cited not simply as empirical congregations, but as seven universal types of the Church in all places and ages. That there is an empirical foundation for the epistles, is an unquestionable fact.

[NOTE ON THE ANGELS OF THE CHURCHES.—The subject of the Angels of the Churches is one of great interest, apart from the fact that it has an important bearing on the question of the government of the primitive Church. Beside the interpretations given by Lange, there are two others which it is most strange that he failed to mention—since the former was advocated by Origen, Greg. Nys., and Jerome, and in modern days by Alford; and the latter by Vitringa, Lightfoot, Bengel, and Winer. They will now be presented, and will be numbered in continuance of the interpretations given above. 4. Celestial angels, in some way representing the churches. 5. Officers in the primitive churches similar to the שליח צבור (*nuncius ecclesiæ*) of the synagogue. The objection urged by Lange to the 3d view is insuperable; and to this may be added the fact that there is no evidence that any delegate from the churches waited upon John. The 5th view is supported only by a similarity in name—the title of the synagogue officer referred to may be translated: ἄγγελος ἐκκλησίας. It seems to be a fatal objection, however, that the Hebrew minister was one of the inferior officers of the synagogue (see Kitto's Cyclopædia, Tit. SYNAGOGUE), and the Angel of the Apocalypse, if a single person, must have been the chief ruler of the church. SCHAFF (*Hist. of the Ap. Ch.*) thus writes: "We must at the outset discard the view, that the angels here correspond to the deputies of the Jewish synagogues. . . . For these had an entirely subordinate place, being mere clerks, or readers of the standing forms of prayers, and messengers of the synagogue; whereas the angels in question are compared to stars, and represented as presiding over the churches; nor have we elsewhere any trace of the transfer of that Jewish office to the Christian Church." The 2d view, the one advocated by Lange, viz.: that by angel was meant the church, or the personified character thereof—is liable not only to the objection mentioned by himself, but to the far stronger one, that the angel is clearly distinguished from the church (vers. 13, 16, 20). The arguments in favor of the 4th view may be abridged from Alford as follows: (1) The constant usage of this book, in which the word ἄγγελος occurs only in this sense; (2) the further usage of this book, in which we have, ch xvi. 5, the ἄγγελος τῶν ὑδάτων introduced without any explanation, who can be none other than the angel presiding over the waters; (3) the expression of our Lord Himself, Matt. xviii. 10, together with Acts xii. 15, both asserting the doctrine of guardian or representative angels; (4) the extension of this from individuals to nations, Dan. x. 21; xii. 1; (5) the fact that throughout these Epistles nothing is ever addressed individually, as to a teacher, but as to some one person reflecting the complexion and fortunes of the church, as no mere human teacher or ruler could; (6) as against the objection that sin is charged upon the angel, "that there evidently is revealed to us a mysterious connection between ministering angels and those to whom they minister, by which the former in some way are tinged by the fates and fortunes of the latter. *E. g.*, in our Lord's saying cited above (Matt. xviii. 10), the place of dignity there asserted of the angels of the little children, is unquestionably connected with the character of those whose angels they are," *etc.* As against this view it may be urged—*a.* that the preceding answer is not satisfactory—the citation does not support the assertion; and even if it did, it would afford no basis for the charging the sin of the churches upon the holy ministering spirits of God; and *b.* it is well nigh inconceivable that our Lord should have selected a human Apostle yet in the flesh, as His medium of communication with the blessed spirits who minister before His face. The first view is not only the most natural, but it is liable to the fewest objections.

The epistles are such as might properly have been addressed to the chief ruler or rulers of the respective churches, and would naturally have been addressed to them as representing their congregations. The sole difficulty arises from the use of the term angel. This, however, in view of the peculiar nature of the Apocalypse, should occasion no serious difficulty, and most certainly the difficulty is less in supposing an unusual application of the term, than is connected with any hypothesis that gives to the term a precedented meaning. No opinion is expressed as to whether by the angel was meant a single prelate, a bench of presbyters, or the moderator of a presbytery—a *primus inter pares*. These are questions which are not determinable from the passage before us, and which can be determined only from a discussion of the entire scriptural teaching on the subject of Church order—a discussion which cannot in this place be entered upon. (For valuable discussions of the subject of the Angels, see Neander, Kitto's *Bib. Cyc.*, title BISHOP; Alford, Trench (: *The Epistles to the Seven Churches*), Onderdonk's *Episcopacy tested by Scripture*, Alexander's *Primitive Church Offices*, Killen's *Anc. Ch.*, Schaff's *Hist. of the Ap. Ch.* and *Hist. of the Chr. Ch.*, Vol. I.)—E. R. C.]

The seven candlesticks.—The churches as light-bearers. Their sevenfoldness is the ramification of the one seven-armed candlestick in the temple, symbolical of all revelation. "For this very reason the churches must represent the Church universal, or the kingdom of God" (?). DE WETTE.

Seven churches.—Are merely the seven churches in the empirical sense intended (Wolf; a singular variation by Harenberg, see in Düsterdieck), or have they a more general import? De Wette and many others are in favor

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of the latter view. In adopting the latter view, we must distinguish between the Church and the Kingdom of God, however. The question next suggests itself as to whether these types are to be chronologically apprehended and applied strictly to the different periods of the Church (Vitringa); or whether they are types of different conditions of the Church (Düsterdieck); or, finally, whether a combination of these two views is admissible (Ebrard); or, again, whether these types shall be realized in the last times exclusively (Hofmann). On these points, see the Introduction and the Notes on the Seven Epistles. We will but remark in passing, that the typical grouping of the ecclesiastical ground-forms of ecclesiastical life in a totality, composed of the sacred number seven, is evident; the chronological arrangement unmistakably offers striking analogies—a circumstance which, however, must doubtless be referred to the fact that the outward consecution of these forms is based upon a considerable degree of inner ethical construction, nearly in accordance with the psychological law of oscillation. To that decrease of the first love, accompanying an honest zeal and activity, in Ephesus, succeeds a re-inflammation of the Church under her martyrdom in Smyrna; the mixture with the world which gained ground in Pergamus, amid all the faithful confession of the Church there, is followed by the reaction of a more active spiritual life in Thyatira, where even worldliness is induced to assume the garb of religious enthusiasm, which agitations, however, relapse into deep exhaustion, into a death-slumber, such as appears at Sardis; then, again, follows the reaction of faithfulness in the Church of Philadelphia, with its little strength; this reaction, however, cannot hinder the condition of final lukewarmness in the Church—a condition elsewhere described in the eschatological discourses and parables of the Lord.

[These variations, it may further be observed, occur in individual Christian experience, in the life of individual churches, and in the history of the Universal Church. And not only so, but they all find their illustrations in different portions of the Catholic Church of any one period. Though in each period the Church as a whole may predominantly present one of the seven types, yet illustrations of all the others may be found in different sections. (See add. note, p.139.—E.R.C.]

B.—EARTH-PICTURE OF THE CHURCH; OR THE REAL, EARTHLY WORLD-PICTURE OF THE SEVEN CHURCHES. THE SEVEN EPISTLES TO THE SEVEN CHURCHES.

CHAP. II. 1–29.

1. *The Metropolis.** [*Ephesus.*]

1 Unto the angel of the church of [in[1]] Ephesus write; These things saith he that holdeth [*ins.* fast] the seven stars in his right hand, who [he that] walketh in the
2 midst of the seven golden candlesticks; I know thy works, and thy[2] labor, and thy patience [endurance], and how [that] thou canst not bear them which [that] are evil: and thou hast tried [didst try[3]] them which [who] say[4] they are apostles,
3 and [*ins.* they] are not, and hast found [didst find] them liars: and hast borne [endurance], and hast patience [didst bear], and [*om.* , and] for my name's sake hast
4 labored [*om.* hast labored], and hast not fainted [become weary].[5] Nevertheless [But] I have *somewhat* [*om. somewhat*] against thee, because [that] thou hast left
5 thy first love. Remember therefore from [*om.* from] whence [Lange: from what height] thou art fallen,[6] and repent, and do the first works; or else [but if not] I will [*om.* will] come unto [Lange: upon] thee quickly [*om.* quickly[7]], and will

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. Read thus in accordance with A. B*. C. [ἐν Ἐφέσῳ]; instead of the Rec. Ἐφεσίνης (which arose from too great haste [in transcribing]. See Delitzsch, *Funde*, p. 23). On the difference between τῆς and τῷ see Düsterdieck.

[2] Ver. 2. The σου after κόπον, founded upon B*. [ℵ.], *etc.*, is wanting in A. C. [P.], *etc.* Omitted by Tischendorf and Düsterdieck [also by Lachmann and Alford]. Analysis [and analogy] seems to be in favor of its retention.

[3] Ver. 2. Instead of the Rec. ἐπειράσω (see Delitzsch, p. 24), according to the best Codd. [ℵ. A. C. P. B*.] ἐπείρασας.

[4] Ver. 2. Read λέγοντας ἑαυτοὺς ἀποστόλους [with ℵ. A. B.* C. P.; instead of the Rec. φάσκοντας εἶναι ἀποστόλους.—E.R.C.]

[5] Ver. 3. Otherwise the Rec. See Düsterdieck. [The Rec. reads, Καὶ ἐβάστασας καὶ ὑπομονὴν ἔχεις, καὶ δια τὸ ὄνομά μου κεκοπίακας καὶ οὐ κέκμηκας. Alford gives a number of readings, and well remarks, "There is a seeming inconsistency in οἶδα τὸν κόπον σου .... καὶ οὐ κεκοπίακας, which caused those who were not aware of St. John's use of the last word (John iv. 6), to alter the sentence as in var. readd."—E. R. C.]

[6] Ver. 5. The reading πέπτωκας [with A. B*. C., Lach., Treg., and Alf., instead of Rec. ἐκπέπτωκας with P. Tisch. gives πέπτωκες with ℵ.—E. R. C.]

[7] Ver. 5. Ταχύ not firmly established. See Delitzsch, p. 24 [supported by B*; om. by ℵ. A. C. P., *etc.*—E. R. C.].

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* Brandt: 1. "The Mother Church."

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6 remove thy candlestick out of his [its] place, except thou repent. But this thou hast [Lange: retainest], that thou hatest the deeds [works] of the Nicolaitans,
7 which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches;[8] To him that overcometh [conquereth] will I give to eat of the tree of life, which is in the midst of [*om.* the midst of[9]] the paradise of [Lange: my[10]] God.

2.* *The Martyr-Church persecuted by Judaism. Smyrna.*

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was [who became—ἐγένετο] dead [Lange: the First of the martyrs],
9 and is alive [revived]; I know thy works[11] and [*ins.* thy] tribulation, and [*ins.* thy] poverty, (but thou art rich) and *I know* [*om. I know*] the blasphemy of them which [thy calumny from those who[12]] say they are Jews [Lange: and the calumny of those who say they are (true) Jews], and are not, but *are* [*om. are*] the
10 [a] synagogue of Satan. Fear none of [*or* not] those things [Lange: nothing of that[13]] which thou shalt [art about to] suffer: behold,[14] the devil shall [is about to] cast *some* of you into prison, that ye may be tried; and ye shall have tribulation [Lange: a tribulation of] ten days: be thou faithful unto death, and I will give
11 thee a [the] crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh [conquereth] shall not be hurt of [injured by] the second death.

3.* *The Martyr-Church persecuted by Heathenism. Pergamus.*

12 And to the angel of the church in Pergamus write; These things saith he which
13 hath the sharp [*ins.* two-edged] sword with two edges [*om.* with two edges]; I know thy works, and [*om.* thy works and[15]] where thou dwellest, *even* [*om. even*] where Satan's seat [throne] *is:* and thou holdest fast my name, and hast not denied [didst not deny] my faith, even in those [the] days wherein [in which][16] Antipas *was* my faithful[17] martyr, who was slain among you, where Satan dwelleth.
14 But I have a few things against thee, because [that[18]] thou hast there them that hold [*ins.* fast] the doctrine of Balaam, who taught Balak[19] to cast a stumbling-block [Lange: a means of infatuation] before the children [sons] of Israel, to eat things
15 sacrificed unto idols [Lange: idol sacrifices], and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans [*ins.* in like manner],[20]
16 which thing I hate [*om.* which thing I hate]. Repent [*ins.* therefore[21]]; or else [but if not] I will come unto thee quickly, and will fight [war] against them with
17 the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh [conquereth] will I give [*ins.* to him[22]] to eat [*om.* to eat][23] of the hidden manna, and will give [*ins.* to] him a white stone, and in [on] the stone a new name written, which no man knoweth saving [except] he that receiveth *it*.

[8] Ver. 7. The ἑπτά in Lachmann not tenable; [supported by A. C.; om. by ℵ. B*. P., Alford.—E. R. C.]

[9] Ver. 7. Not: in the midst of the Paradise. [Rec. gives ἐν τῷ μέσῳ τοῦ παραδείσου; ℵ.[2a]. P. ἐν τῷ μέσῳ τῷ παραδείσῳ; ℵ. A. B*. C., with Lachmann and Alford, give τῷ παραδείσῳ.—E. R. C.]

[10] Ver. 7. The μου after θεοῦ has A. C. ℵ. [P.,] against it, but all versions, Church fathers and theological considerations in its favor: [B*. Vulg. *etc.*, give it; Lach., Treg., and Tisch, omit; Alford brackets.—E. R. C.]

[11] Ver. 9. A. C., *etc.*, omit τὰ ἔργα καὶ [also P., Lach., Treg., Tisch., and Alford; ℵ. and B*. give it.—E. R. C.]

[12] Ver. 9. [Rec. omits ἐκ with P.; it is given by ℵ. A. C. B*., Lachmann, and Alford.—E. R. C.]

[13] Ver. 10. The other reading μή is strongly attested by A. B. C., Lachmann [and Alford]. μηδέν in Tischendorf is supported by versions, fathers, and minuscules. The subsequent text is in favor of it. [μηδέν appears in ℵ. and P.—E. R. C.]

[14] Ver. 10. δή is omitted [by ℵ. A. C. P., Lachmann; it is given by B*; Alford brackets it.—E. R. C.]

[15] Ver. 13. [Rec. gives τὰ ἔργα σου καὶ with B*.; omitted by ℵ. A. C. P., Vulg., Æth., *etc.*, Lachmann and Alford.—E. R. C.]

[16] Ver. 13. Of this passage there are three readings: viz. ἐν αἷς [Rec. ℵ. P.] αἷς [B*., Alford brackets]—and both omitted [A. C., Lachmann]. The omission may be due to the fact of the seeming inconsistency with the foregoing *hast not denied, etc.* [Treg., and Tisch. (8th ed.) omit.—E. R. C.]

[17] Ver. 13. [A. and C. give a second μου after πιστός, also Lachmann. Alford brackets, which would give as the translation—*my martyr, my faithful one*. Treg., and Tisch. give the μου.—E. R. C.]

[18] Ver. 14. The ὅτι before ἔχεις seems to be sufficiently corroborated by A. B*. and many others.

[19] Ver. 14. Τῷ. Unimportant variations.

[20] Ver. 15. Instead of ὃ μισῶ read: ὁμοίως [with ℵ. A. B*. C., Vulg., Lachmann, Alford, Treg., and Tisch.—E. R. C.]

[21] Ver. 16. The οὖν which is wanting in the Rec. has strong authorities in its favor. [ℵ. P., Vulg. omit; it is given by A. B*. C., Lach., Treg., and Alf. Tisch. (8th ed.) omits.—E. R. C.]

[22] Ver. 17. [This αὐτῷ omitted by ℵ.—E. R. C.]

[23] Ver. 17. Φαγεῖν is a late addition. [P. gives it; it is omitted by ℵ. A. B*. C., Vulg., *etc.*—E. R. C.]

* Brandt: 2. "The churches of the beginning, martyr churches." [Smyrna and Pergamus.]

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4.* *The Church stained by Idolatry. Thyatira.*

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his[24] eyes like unto [as] a flame of fire, and his feet *are* like 19 fine brass [to chalcolibanus—(Lange: as white-glowing molten copper)]. I know thy works, and [*ins.* the] charity [love], and service, and faith [the faith, and the service], and thy [the] patience, [endurance of thee;] and thy works; [*om.* and thy works;] and the [thy] last [*ins.* works] *to be* [*are*] more than the first. [Lange: thy love and thy faith, thy zeal in service and thy endurance in suffering 20 (and how[25]); thy last works are more than the first]. Notwithstanding [But] I have a few things[26] [*om.* a few things] against thee, because [that] thou sufferest [ἀφεῖς] that woman [thy wife *or* Lange: the woman[27]] Jezebel, which [who] calleth herself a prophetess, to teach and to seduce [and she teacheth and seduceth —Lange: and teacheth (applies herself to teaching) and seduceth][28] my servants to commit 21 fornication, and to eat things sacrificed unto idols [Lange: idol-sacrifices]. And I gave her space to [time that she might] repent of her fornication [*om.* of her fornication]; and [Lange: but] she repented not [*om.* repented not—*ins.* willeth 22 not to repent of her fornication[29]]. Behold I will [*om.* will[30]] cast her into a bed,[31] and them that [those who] commit adultery with her into great tribulation, except 23 they repent of their [her (αὐτῆς)] deeds [works]. And I will kill [slay] her children with death; and all the churches shall know that I am he which [who] searcheth the [*om.* the] reins and hearts: and [Lange: , and that] I will give unto 24 every one of you [to you, to each,] according to your works. But unto you I say, and unto [*om.* and unto] the rest in Thyatira, as many as have not this doctrine [teaching] [Lange: these doctrines] and [*om.* and] which [such as[32]] have not known the depths of Satan, as they speak [say]; I will [*or om.* will[33]] put upon 25 you none [cast not upon you any] other burden. But that which ye have *already* [*om. already*], hold fast till [until] I [*ins.* shall] come [Lange: until I 26 come[34]]. And he that overcometh [conquereth], and [*ins.* he that] keepeth 27 my works unto the end, to him will I give power over the nations: And he shall rule [shepherdize] them with a rod of iron [an iron rod]; as the vessels of a potter shall [*om.* shall][35] they be broken to shivers [are shattered *or* he shattereth]: 28 even [*om.* even] as I [*ins.* also have[35]] received of my Father. And I will give 29 [*ins.* to] him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. III. 1-22.

5.* *The Church for the most part Spiritually Dead. Sardis.*

1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast 2 a[36] name that thou livest, and [*ins.* thou] art dead. Be watchful [Become thou watching], and strengthen the things which remain, that are ready [which were about][37]

[24] Ver. 18. Αὐτοῦ rests upon B. C. [P.], *etc.* It is omitted by Lachmann and Düsterdieck.
[25] Ver. 19. Καὶ is omitted according to A. B. C., *etc.* [Lange is here mistaken; the καὶ omitted by the authorities cited, and also by ℵ. B*. P., Lachmann, Düsterdieck, Alford, is the one before τὰ ἔσχατα —which requires the translation given in the text.—E. R. C.]
[26] Ver. 20. The addition ὀλίγα is omitted. See Delitzsch, *Funde*, p. 22, No. 20. [ℵ. gives πολύ; both are om. by A. B.* C. P., *etc.*, and Crit. Eds. generally.—E. R. C.]
[27] Ver. 20. Γυναῖκα without σου or σου τὴν, in accordance with C. ℵ. Vulg. [σου is given by A. B*. Lachmann; Alford brackets.—E. R. C.] *Thy wife* is probably a conjecture founded upon the supposition that the angel was the bishop.
[28] Ver. 20. Καὶ διδάσκει καὶ πλανᾷ. A. C. ℵ. See Delitzsch, No. 20, [also B*. P. and critical editors generally.—E. R. C.]
[29] Ver. 21. Καὶ οὐ θέλει μετανοῆσαι. [The reading of which the above is the translation is supported by ℵ. A. B*. C. P., Lachmann, Alford, Treg., and Tisch.—E. R. C.]
[30] Ver. 22. [A. C. Lach., Alford, Treg., and Tisch. give βάλλω; ℵ.[3a] P., Vulg. βάλω.—E. R. C.]
[31] Ver. 22. Cod. A. φυλακήν—a gloss.
[32] Ver. 24. Οἵτινες without καὶ. [Rec. gives καὶ with Vulg.; it is om. by ℵ. A. B*. C. P., *etc.*—E. R. C.]
[33] Ver. 24. [Rec. with ℵ. B. Vulg. gives βάλω; A. C. P., Lach., Treg., Tisch., and Alf. give βάλλω. The former reading is probably correct. An alternative translation is given.—E. R. C.]
[34] Ver. 25. [ℵ. A. C. P., with Lach., Treg., Tisch., and Alf. give ἂν ἥξω; B*. reads ἀνοίξω.—E. R. C.]
[35] Ver. 27. Συντρίβεται instead of the Future [with ℵ. A. C.; B*. P. give συντριβήσεται.—E. R. C.]
[36] Ch. III. 1. The article τό before ὄνομα is omitted.
[37] Ver. 2. Instead of μέλλει, read ἔμελλον, according to A. C. *etc.* [ℵ. P., Treg., Tisch., and Alf.—E. R. C.]

* Brandt: 3. "The intermediate churches," externally unimpeachable, but inwardly fallen. *a.* Lapsed into idolatry; *b.* lapsed into spiritual death. (Both too strong). [Thyatira and Sardis.]

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to die: for I have not found thy works [*or* any works of thine][38] perfect [completed]
3 before [*ins.* my[39]] God. Remember therefore[40] how thou hast received and heard [heardest] and hold fast [keep[41]], and repent. If therefore thou shalt [dost] not watch, I will come on [upon] thee[42] as a thief, and thou shalt not know what hour
4 I will come upon thee. [*ins.* But][43] Thou hast a few names even [*om.* even] in Sardis which have not defiled their garments; and they shall walk with me in white: for
5 [because] they are worthy. He that overcometh [conquereth], the same shall [*or om.* the same, *and ins.* thus (*after* shall)][44] be clothed in white raiment [garments]; and I will not blot [wipe] out his name out of the book of life, but I will confess
6 his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

6.* *The Tried Church. Philadelphia.*

7 And to the angel of the church in Philadelphia write; These things saith he that is holy [the holy One], he that is true [the true One], he that hath the key of David, he that openeth, and no man shutteth [shall shut[45]]; and [*ins.* he] shutteth
8 and no man openeth [shall open[46]]; I know thy works: behold, I have set [given] before thee an open door [a door opened], and [which] no man can [is able to] shut it [*om.* it]: for [Lange: . For] thou hast a little strength, and [Lange: *ins.* yet] hast kept [didst keep] my word, and hast not denied [didst not deny] my name.
9 Behold, I will make them of the synagogue of Satan, which [who] say they are Jews, and are not, but do lie; behold, I will make them [Lange: *om.* them] to come [that they shall come] and [*ins.* shall] worship [Lange: fall down[47]] before thy
10 feet, and to [*om.* to—*ins.* shall] know that I have loved thee. Because thou hast kept [didst keep] the word of my patience [endurance], I also will keep thee from [Lange: through] the hour of temptation, which shall [is about to] come upon all [*om.* all] the [*ins.* whole] world, to try them that dwell upon the earth.
11 Behold, [*om.* Behold,[48]] I come quickly: hold that fast which thou hast, that no
12 man take thy crown. Him that overcometh [conquereth] will I make a pillar in the temple of my God, and [*ins.* out of it] he shall [*ins.* nevermore] go no more [*om.* no more] out: and I will write upon him the name of my God, and the name of the city of my God, *which is* [*om. which is—ins.* the] new Jerusalem, which cometh down out of [from[49]] heaven from my God: [,] and *I will write upon him* [*om. I*
13 *will write upon him*] my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

7.* *The Lukewarm Church nigh unto Reprobation. Laodicea.*

14 And unto the angel of the church of the Laodiceans [in Laodicea[50]] write; These things saith the Amen, the faithful and true witness, the beginning [Lange: prin-
15 ciple] of the creation of God; I know thy works, that thou art neither cold nor hot [Lange: warm]: I [*om.* I] would [*ins.* that] thou wert cold or hot [Lange:
16 warm]. So then [Lange: However] because thou art lukewarm, and neither cold
17 nor hot [Lange: warm], I will [am about to] spew thee out of my mouth. Because thou sayest,[51] I am rich, and increased with goods [Lange: yea, I have become exceedingly rich], and have need of nothing; and knowest not that thou

[38] Ver. 2. [A. C. and Lachmann give ἔργα, without the article; ℵ. B*. P. give τά; Alford brackets.—E. R. C.]

[39] Ver. 2. Μου is omitted by some manuscripts here as well as in ch. ii. 7, but has still stronger authorities in its favor here than in the other passage. [The great authorities all support it; ℵ. A. B*. C. P., Vulg.—E. R. C.]

[40] Ver. 3. [ℵ. omits οὖν; Alford brackets; Treg., and Tisch. give it.—E. R. C.]

[41] Ver. 3. Καὶ ἤκουσας καὶ τήρει is groundlessly objected to by Matth.

[42] Ver. 3. Επὶ σέ an addition of the Rec. [ℵ. B*., Vulg. (Clem. and Am.) give it; A. C. P. omit with Lachmann and Alford. Treg., and Tisch. retain. The weight of ancient authority, as it seems to me, is in favor of retaining.—E. R. C.]

[43] Ver. 4. [ℵ. A. B*. C. P. give ἀλλά.—E. R. C.]

[44] Ver. 5. Instead of οὗτος, read οὕτως, in accordance with A. C. *etc.* [also ℵ.[1] Lach., Treg., and Tisch.; ℵ.[3a] B.* P. and Alf. read οὗτος.—E. R. C.]

[45] Ver. 7. [Rec. gives κλείει with Vulg.; Crit. Eds., with ℵ. A. B*. C. P., give κλείσει.—E. R. C.]

[46] Ver. 7. [Ἀνοίξει, supported by ℵ. B*. Alford, Treg., and Tisch.; ἀνοίγει, by A. C. P., Lach.—E. R. C.]

[47] Ver. 9. A. C. ℵ., ἥξουσι καὶ προσκυνήσουσι.

[48] Ver. 11. [Ἰδού is omitted by Crit. Eds., with ℵ. A. B*. C. P., *etc.*—E. R. C.]

[49] Ver. 12. Καταβαίνουσα., A. C., *etc.*

[50] Ver. 14. [Crit. Eds., with ℵ. A. C. P., give ἐν Λαοδικείᾳ.—E. R. C.]

[51] Ver. 17. [Lach., Treg., Tisch., with A. C., Vulg., give a second ὅτι after λέγεις; ℵ. B*. P. omit; Alf. brackets.—E. R. C.]

* Brandt superscribes Nos. 6 and 7: The churches of the end; *a.* the beloved; *b.* the condemnable. Almost right!

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art wretched, and miserable [the wretched and pitiable one[52]], and poor, and
18 blind, and naked: I counsel thee to buy of me gold tried in [burnt from (Lange: purified by)] the fire, that thou mayest be [become] rich; and white raiment [garments], that thou mayest be clothed [cover thyself], and *that* the shame of thy nakedness do not appear [may not become manifest]; and [*ins.* eyesalve to] anoint thine eyes with eyesalve [*om.* with eyesalve] that thou mayest see.
19 [*ins.* I, (Lange: (do thus).] As [as] many as I love, I rebuke and chasten: be zealous[53]
20 therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he
21 with me. To him [*om.* To him—*ins.* He] that overcometh [conquereth] will I grant [I will give (*ins.*) to him] to sit with me in [on] my throne, even as I also overcame [conquered], and am [*om.* am] set [sat] down with my Father in [on] his
22 throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

[52] Ver. 17. The article before ἐλεεινός is not established. [It is given by Lachmann with A. B*.; omitted by ℵ. C. P.; Alford brackets; Treg., and Tisch. omit.—E. R. C.]
[53] Ver. 19. Ζήλευε in accordance with A. C., *etc.* [So Crit. Eds. generally.—E. R. C.]
[54] Ver. 20. B*. and ℵ. read καὶ before εἰσελεύσομαι, against A. [P.], Lach. [Tisch. gives it; Treg. omits; Alf. brackets.—E. R. C.]

EXEGETICAL AND CRITICAL.

GENERAL REMARKS ON THE SEVEN EPISTLES.*

In the use of the sacred number *seven* throughout the Apocalypse, we must note the indications of a distinction between *four* and *three*. Düsterdieck remarks (p. 21) that in the case of the seals and trumpets, the quaternary takes the precedence (this is additionally marked in the case of the four riders by the parenthesis of the four beasts; and in the vision of the trumpets, by the fact that the last three are designated as the three woes), and the trinary follows; in the seven churches and the vials, on the other hand, a *three* precedes the *four*. In the case of the vials, Düsterdieck, not groundlessly, regards the thought that we have presented as indicated by the interlocution of ch. xvi. 5-7; though the vials, in respect of their effects, may also be perfectly well divided into *four* and *three*. The first three epistles, according to this commentator (and Bengel, Ewald, De Wette and others, p. 141), are distinguished from the last by the form of the conclusion. In the first three epistles, the admonition: he that hath an ear, *etc.*, is followed by the final promise (ch. ii. 7, 11, 17), whilst in the last four, such a promise precedes the admonition (ch. ii. 29, iii. 6, 13, 22). This variation is, we admit, well worthy of notice; yet the inner marks of the churches favor the distinction of four (mixed forms) and three (perfectly distinct forms). The fundamental forms of the individual epistles have been presented by Bengel, as follows (Hengstenb. I. p. 157): The plan of the seven epistles is the same in all. For in each we find: 1. An order to write to an angel of a church. 2 A glorious title of Jesus Christ [" taken for the most part from the imagery of the preceding vision." ALFORD.—E. R. C.]. 3. An address to the angel of the church: wherein is contained *a.* a testimonial to the mixed, the bad or the good condition of the angel; an admonition to repentance or perseverance; *b.* an announcement of what is to come to pass, referring chiefly to the coming of the Lord. 4. A promise to him that conquereth, together with the word of awakening: he that hath an ear, *etc.*

* See Lange's *Apostol. Zeitalter*, II. 470.

"The *titles* put forth by the Lord at the beginning of each letter are most illustrious, as is also indicated by the words: these things saith:—the Supreme Majesty,—like the Old Testament: *thus saith the Lord.*"

"The *address* in each epistle consists principally of plain and perspicuous expressions. In the *promise*, on the other hand, the Spirit deals more in figurative expressions. In the *address*, the Lord Jesus speaks principally and primarily to the churches then existing in Asia Minor, especially and particularly to their angels. The *promise* speaks in the third person *of* those who conquer—both in those first times and also in the ages after them."

"Amongst the seven angels of the seven churches there were two, the one at Ephesus and the one at Pergamus, in a mixed state; and two, those at Sardis and Laodicea, were extremely corrupt. Not only the latter two, whose whole condition was bad, ch. iii. 3, 19, but also the former, who were defective in some particular respect, ch. ii. 5, 16, are recommended to repent. And so at Thyatira the adherents of Jezebel are admonished to repentance—the woman herself willing not to repent, and the angel of the church having no need of repentance so far as he himself is concerned, ch. ii. 21, 22. The condition of two of the angels, those at Smyrna and Philadelphia, was good; hence they needed no admonition to repentance, and are only encouraged to persevere. There is no mixed or good or bad state whose pattern might not be found here, as well as apt and salutary doctrine therefor. Though a man were as dead as the angel of the church at Sardis, or as flourishing as the one at Philadelphia and the aged Apostle John himself, this book suiteth his case, and the Lord Jesus hath somewhat to say to him therein."

"In the seven epistles there are twelve *promises*. In the third, fourth, and sixth, there is a two-fold promise, and in the fifth a three-fold promise; each one of the promises being distinguished by a particular expression: I will give, I will not blot out, I will confess, I will write.—The promise to him that overcometh [conquereth] is declaratory, sometimes of the enjoyment of the most precious boons, sometimes of immunity from the extremest misery. The

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one is included in the other, and when a part of the blessedness and glory of the victor is expressed, the whole should be understood, ch. xxi. 7. That part is particularly expressed which relates to the virtues and deeds referred to in the address.—Some things contained in these promises are not again expressly mentioned in the Revelation; as, for instance, the manna, the confession of the victor's name, the name of the New Jerusalem written upon the victor, the sitting upon Christ's throne. Some things bear a resemblance to what is afterwards declared concerning Christ Himself; viz. the secret name, ch. xix. 12; the shepherdizing of the nations, ch. xix. 15; the Morning Star, ch. xxii. 16. Some things are expressly mentioned again in their proper place; as the tree of life, ch. xxii. 2; immunity from the second death, ch. xx. 6; the name in the book of life, ch. xx. 12, xxi. 27; the abiding in the temple of God, ch. vii. 15; the name of God and of the Lamb on the righteous, ch. xiv. 1, xxii. 4." BENGEL.

The *fundamental idea* of all the seven epistles is the fundamental idea of the Apocalypse itself—the Coming of the Lord. The arrangement is the epistolary form in apocalyptic sublimity: superscription, substance, conclusion. The superscriptions have the common form of Christ's self-designation, with the prophetic announcement: τάδε λέγει (Amos i. 3, *etc.*); they present the various attributes of His majestic appearance as described in ch. i. The distribution of the attributes harmonizes with the churches. For Ephesus, the metropolis: the seven stars and seven candlesticks. For Smyrna, the martyr church, He that was dead and is alive again. For Pergamus, where Satan's seat is: the sharp, two-edged sword. For Thyatira, where the spirit of fanaticism is rampant: the eyes as flames of fire, and the feet like a glowing stream of molten metal. For dead Sardis: the Possessor of the Seven Spirits (of life) and the seven stars. For faithful Philadelphia: the Possessor of the keys of David, the Opener of a door to the church. For Laodicea, as for Ephesus, a more general designation of Christ, yet under the name of the Amen, Who certainly fulfills His threats. The attributes also correspond with the commendations, admonitions, and threats, *i. e.*, with the criticisms and the promises. In the criticisms, praise and blame are sometimes united; and where praise predominates (as in the case of the first four churches), the first place is given to it; where censure predominates, it has the first place (Sardis). So in one case we find praise exclusively (Philadelphia), and, in another, only censure (Laodicea). The promises are always promises of entire blessedness in concrete terms, such as are appropriate to the condition, conduct, and conflict of the church. Ebrard remarks that the first four promises are taken from consecutive items of Old Testament history (Paradise, death, manna, David); the last three relate to the final establishment of the Kingdom (p. 157). The epistle proper is grounded upon the Lord's complete knowledge of the state of the church (οἶδα, *etc.*). This is followed by a portraiture of the church and the award of praise and blame; next follows the prognosis, the prediction of good or danger; finally, the application: admonition, threat, consolation. The conclusion is a specific conditional promise, accompanied by the exhortation to hear the words of the Spirit; amid constant reference to the Coming of the Lord.

[See an exceedingly able and interesting article on "The Seven Churches of the Apocalypse," in Schaff's *History of the Apostolic Church*, p. 427 sqq.—E. R. C.]

FIRST EPISTLE. EPHESUS.

Chap. ii. 1-7.

Ver. 1. **Ephesus** was the metropolis of proconsular Asia; not merely in a political, but also in an ecclesiastical sense. It is placed at the head of the seven churches as the actual see of John, Hengstenberg remarks; a proposition which is groundlessly denied by Düsterdieck. On Ephesus, see Winer, *Das Wörterbuch für das Christliche Volk*, and Books of Travel.* [Conybeare and Howson's *Life and Epistles of St. Paul*, Schaff's *History of the Apostolic Church*, Kitto's *Bib. Cyc.*, *etc.*—E. R. C.] At the present day, the only remains of this once pleasant city are some ruins and the village of Ajosoluck. The church was founded by Paul (Acts xviii. 19, xix. 1). On its Pauline period, see the Commentaries on Ephesians and 1 Timothy. Because Timothy was the head of this church for a time, Alcasar, Cornelius à Lapide, and others, have regarded him as the angel of the church. This opinion was held even in opposition to the traditional notion, according to which John was the successor of Timothy.

That holdeth [fast] —Κρατῶν, stronger than ἔχων, ch. i. 16. Düsterdieck thinks it involves the idea of Christ's ability to cast the stars out of His hand. [The idea is that of holding with power, comp. John x. 28.—E. R. C.] We must distinguish, however, between stars and candlesticks (ver. 5, ch. iii. 1). The stars, perhaps, are "graven in His hand."

Who walketh.—"The περιπατῶν resembles the passage ch. i. 13." It is a stronger expression, however. [The idea presented seems to be that of one who walks about to trim the lamps. According to the opinion of Sir Isaac Newton. E. R. C.] Ebrard justly refers this more general designation of Christ, in respect of His relation to the churches, to the metropolitan character of Ephesus. Düsterdieck does not recognize this reference.

Ver. 2. [**I know**=οἶδα.—Knowledge concerning, not approval, is indicated by this term; the same word is used in reference to the church of Laodicea, ch. iii. 15. The commendation spoken of below is to be gathered from the context and not from this term.—E. R. C.]—**Thy works.**—With reference to ver. 4, it may seem a strange thing that He should begin with a commendation of the works of the church. Yet they are commendable, though not exactly heroic deeds against false teachers, as Hengstenberg maintains. The active zeal of the church may have formed a contrast to the heathen mysticalness and moonstruck character of the city. The form of the works branches first into labor or toil, and perseverance or endurance. It is thus [as perse-

* Also Lange's *Apostol. Zeitalter*.

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verance or endurance] that we translate ὑπομονή in this place, since the word cannot be a mere repetition in ver. 3. ["This word κόπος, signifying, as it does, not merely labor, but labor *unto weariness*, may suggest some solemn reflection to every one who at all affects to be working for his Lord, and as under his great Task-Master's eye. This is what Christ looks for, this is what Christ praises in His servants." TRENCH. — "Κόπος and ὑπομονή form the active and passive sides of the energizing Christian life. The omission of the σου after τὸν κόπον, serves to bind the two together in one. They are epexegetic, in fact, of ἔργα; cf. 1 Cor. xv. 58," *etc.* ALFORD.—E. R. C.] — With this zeal in the life of the Church, a healthy polemical system corresponds, which may also be divided into two forms. In the first place, the church cannot bear bad men —this means, of course, in the domain and mask of religion — and, secondly, it even dares, by means of a Christian proving of spirits, to unmask men giving themselves out as apostles, and to show them to be liars. False teachers, manifestly, are meant [see Acts xx. 29, 30]; men assuming to possess apostolic authority, whether they appeared in the guise of inspired persons, or as Judaizing traditionalists. According to Düsterdieck, this saying would be meaningless after the destruction of Jerusalem. It is well known, however, that in all ages of the Church persons have appeared who have laid claim to apostolical authority. Düsterdieck thinks that these men were tried by their works pre-eminently; but false apostles should be pre-eminently, though not exclusively, tried by their doctrine. [Comp. 1 John iv. 1-3.—E. R. C.]

Ver. 3. **And that thou hast patience [endurance].** — Here follows the third commendation of the church, for its good conduct under suffering; this also is exhibited under two aspects—suffering in general, for Christ's name's sake, and steadfast endurance under these sufferings. [There can be little doubt that the alteration of the text in this passage is due to an apparent inconsistency between οἶδα τὸν κόπον σου, and οὐ κεκοπίακας (see *Textual and Grammatical*). There is a world-wide distinction between being weary in the *flesh* (a mark of faithfulness in working) and being wearied in *spirit* (a mark of faithlessness), which, doubtless, the Apostle designed to indicate, and which the alterers failed to grasp.—E. R. C.]

Ver. 4. [**I have against thee.** — The unauthorized introduction of *somewhat* into the E. V. weakens the force of the rebuke — which, as it came from the mouth of Jesus, was unqualified. Trench well remarks: "It is indeed not a '*somewhat*,' which the Lord has against the Ephesian Church; it threatens to grow to be an 'every thing;' for, see the verse following, and comp 1 Cor. xiii. 1-3."—E. R. C.]—**That thou hast left thy first love.**—This reproach is a contrast and counterpoise to all previous praise, almost outweighing it, in fact. Some of the different interpretations of this first love are characteristic. The two following are antithetic in their nature: Calovius understands the words as signifying a watchful zeal for the purity of the word of God (*i. e.*, doctrine), while Eichhorn, on the other hand, thinks that the church is charged with a want of clemency in the judgment of the false teachers. Grotius understands the passage as referring to a defective care for the poor. Ebrard thinks it indicates a diminution, not of love to Christ, but of Christian brotherly love. Düsterdieck will not allow that the words bear a comparative meaning, but maintains that the first love was actually lost. If it were completely lost, as love, the church's Christianity were at an end. What Düsterdieck means, however, is the maiden form of love, with reference to Züllig, Hengstenberg, and Jer. ii. 2. But the Spirit of Revelation cannot have intended to say that the first bridal or blossom-like form of development of Christian life must be permanent. Neither can brotherly love be called the first love, in comparison with love to Christ; nor can we suppose it possible for the former to vanish whilst the latter remained. Least of all is it assumable, after the commendations bestowed, that the church was lacking in its care for the poor. According to the presentation of the contrast in the epistle, there was, manifestly, in proportion to a flourishing outside show of churchly life, an incipient lack of inwardness and fervor—i. e., a lack of true divine knowledge, of habitual prayerfulness, warmth, contemplativeness; in a word, just those traits began to be lacking whose deficiency became more and more perceptible, not before the destruction of Jerusalem, but toward the end of the first century. Such a deficiency may be connected with a morbid prosecution of Christian works; as, for instance, is the case in our own time, even in evangelical circles. In a time when three important Lutheran ecclesiastical schools no longer sound the depths of the Lutheran doctrine of justification, and the religious expectation of the speedy coming of the Lord is almost universally exchanged for a chronological error, we have a practical illustration of what it is to have left the first love. [The words seem scarce to require a comment. The obvious reference is to the loss of that glowing, all-absorbing love to Jesus, as a personal Saviour, which at the first constrained them to devoted service (comp. Eph. iii. 16-19, iv. 15, 16). This view is borne out by the following verse, where the decay of love is followed by the decay of works of righteousness. See also Jer. ii. 2 sqq.—E. R. C.]

Ver. 5. **Whence thou art fallen.**—From what a height of ideal Christian life (comp. the writings of the Apostles and the works of the apostolic fathers).

And repent.—In reference to this fall, inward reflection is needed—a new internalization of Christian character. And thus, **do the first works** does not mean, do yet more outward works, but, do the living inward works on which all sound Christianity rests. [The reference doubtless was to both inward and outward works —to the internal works of love and faith, and to the bringing forth of fruits meet for repentance in the outward life. The "first works" do not mean *more* ritual observances, yet they do include such *outward works* as are described, Eph. iv. 17, to the end of the Epistle.—E. R. C.]

But if not.—The magnitude of the threatened punishment shows that the internal condition of the church is exceedingly bad. The grand

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trouble is that it is travelling a downward road. If the inward life be once neglected, and replaced or covered up by an external zeal for works, the false movement, if not corrected by repentance, goes on to spiritual death. This fact is demonstrated by the history of the mediæval Church, and by that of the modern evangelical awakening. [Not only was the internal condition of the church bad, but also the external. It is to be feared that many Protestants confound externality with *mere* externality, and so lose sight of vital truth. True religion has an outside as well as Pharisaism—an outside which differs from the latter not only in that it is more scriptural, but also in that it is broader, more complete. It may be indeed narrower in a merely ritual direction, but, in all other respects, it is more extensive. It should ever be remembered that our Lord exhorted, "Let your light so shine before men that they may *see* your good works," Matt. v. 16, and that the Apostle Paul presented it as one of the characteristics of true Christians that they are "*zealous* of good works," Tit. ii. 14. The Pharisees, in losing internal piety, *narrowed* the field of external religion; they placed it altogether in ceremonial observances; in tithing mint, anise, and cummin (which was a duty) and in other *uncommanded* rites, and ignored the weightier matters of the law, Matt. xxiii. 23. They omitted not merely the internal graces of judgment, mercy, and faith, but the actions proceeding from these graces. The mark of a decaying church is not an external zeal for works, but a zeal for works in a contracted, often an uncommanded field, whilst the broad surrounding territory of Christian duty is left uncultivated. This, doubtless, was the condition of the Ephesian church.—E. R. C.]

I come upon thee.—Properly, **unto** thee (σοί). (The ἐπὶ σὲ of ch. ii. 8 is similar. Both forms are expressive of the unexpectedness of the coming.)

Will remove thy candlestick.—Since the church is also itself called the candlestick (ch. i. 20), the following explanation readily suggests itself: *efficiam, ut ecclesia esse desinas* (Aret.); or, if the angel be regarded as the bishop: I will take from thee thy church, thy position (Zeger)—the ordinary expression for which, however, would be: I will remove *thee*. The interpretations of Grotius and Ewald are also inadequate. But since the candlestick is here distinguished from the church, it doubtless denotes the Christian quality of the church, consisting, according to the Christian saying, of light and life. History teaches us what becomes of the dead body in the case of such a removal of the soul. This passage suggests a reference to the perfect desolation of Ephesus, as compared with Smyrna and Philadelphia.

Ver. 6. **But this thou hast.**—Properly, doubtless: thou still retainest. The sign of hope presented in ver. 8 is again and more distinctly set forth. **Hate** cannot be resolved into *disapprove* (as De Wette interprets); it is, however, to be referred to the works of the Nicolaitans—not to them personally (Lyra). The *dogmata* lying at the foundation of the works, are doubtless also intended, though not exclusively, as Calovius supposes.

Nicolaitans.—A sectarian tendency in the Apostolic Church, on which comp. Church history and the Encyclopædias.* It is obvious from the epistles themselves—1. That they form a contrast to "*the Jews*" in Smyrna and at Philadelphia [ch. ii. 9], ch. iii. 9; and, on the other hand, 2. That they are akin to, and, in practice, even identical with, the Balaamites at Pergamus, ch. ii. 14, and the school of Jezebel at Thyatira, ver. 20.† We distinguish three opinions in regard to the Nicolaitans: 1. The Catholic tradition representing the deacon Nicolas, Acts vi. 5, as the founder of the sect; 2. The correction proceeding from Clement of Alexandria, stating that from a misunderstanding of an utterance of Nicolas, the doctrine that the lusts of the flesh must be indulged had been derived; 3. The assumption, since Heumann, that the term Nicolaitans is a symbolical expression; in support of this hypothesis it is alleged that the Greek word *Nicolas* means *conqueror of the people;* the Hebrew *Balaam*, *devourer of the people;* the two, in symbolical unity, signifying religious seducers of the people (analogous is the Antichrist Armillus, ἐρημόλαος [desolator, ravager of the people]). From the Epistle of Jude, ver. 11 (comp. 2 Pet. ii. 15), we see that the name of Balaam had previously been symbolically employed in reference to antinomistic corrupters of the people. The apocalyptic symbolism might take advantage of this fact, freely translating the name. In this case, however, the Apocalyptist would most probably have made one name suffice him; and so the tradition of the misuse of the name of Nicolas does not seem to be altogether unfounded. It is possible that one and the same antinomianism branched into three forms: 1. A *doctrinal* form (Nicolaitans); 2. A *worldly-wise* form (Balaamites); 3. A *spiritualistic* form (Jezebel).

"The Nicolaitans are, undoubtedly, not identical (Hengstenberg) with the κακόι mentioned in ver. 2; yet they certainly do belong to those bad people." (Düsterdieck.) On the confusion of opinions, see the last-named commentator. The reference of the false apostles [ver. 2] to "the Apostle of the Gentiles and his adherents," is presumptuous and even audacious.

Ver. 7. **He that hath an ear,** i. e., the organ of hearing; here in a spiritual sense. The singular is more significant, our plural [Luther's version has *Ohren*, ears] more popular and emphatic. [**Let him hear.**—Hear in the sense of *heed*, as in Matt. xviii. 15–17, xiii. 18 (comp. with 15).—E. R. C.]

The Spirit.—The Holy Spirit, as the Spirit of Christ and the inspiration of the Prophet.

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* See Lange's *Apostol. Zeitalter*, II. 625. [Also, Schaff's Hist. of the Apost. Church, p. 671, sq.—Alford *in loc.*—E. R. C.]

† [The sole reason that can be drawn from the epistles for distinguishing them from "the Jews" is that they are separately mentioned—when, had they been the same, or allied, we should expect the fact to be declared. A similar and still stronger reason exists for distinguishing them from the Balaamites, arising from the fact that they are separately mentioned *in the same epistle*, and that without a word that could lead us to suppose that they were not distinct sects. No conceivable reason arises from the Scripture for connecting them with the followers of Jezebel. Those, indeed, who hold that the Nicolaitans were allied to the Balaamites, must also hold that they were allied to the school of Jezebel, since it is manifest that the last two were similar, comp. ii. 14 with 20.—E. R. C.]

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Düsterdieck justly gives prominence to the fact that John's personality is in no way abrogated, but glorified, by his ascription of what is said, to the Spirit.

To him that overcometh [conquereth].—The same exhortation at the close of all the seven epistles denotes the victory of a steadfast life of faith over the temptations and trials indicated, and over all adverse things in general. [It also implies that the Christian life, throughout the entire period covered by the seven epistles, is to be one of conflict. It pre-supposes the warfare and the preparation of Eph. vi. 10-20.—E. R. C.]

Will I give.—The *give* is emphatic, meaning—not *bestow a portion*—but *grant power, authorize.*

Of the tree of life.—A reference to the new Paradise (see chaps. xxi., xxii.). To eat of the trees of life, the heavenly-earthly antitypes of the tree of life in the first Paradise. An emphatic promise of eternal life, of the enjoyment of eternal nourishment to eternal rejuvenation. Since the lack of the first love is a lack of life, the promise of heavenly life is a fitting one.

In the paradise of [My] God.—(John xx. 17). The word *My* has been objected to (see the TEXTUAL NOTES) probably because it was thought to militate against the Divinity of Christ. But even in glory, Christ can call the God Who, as the Faithful One, will so transcendently abide by His faithfulness, *His God*, in order to denote the infinite certainty of infinite promise. [Similar expressions occur, John xx. 17; Eph. i. 17; Rev. iii. 12. As the *Fons Deitatis*, the Begetter, the First Person of the Trinity is at once the God and the Father of the Divine Son.—E. R. C.]

SECOND EPISTLE. SMYRNA.

Vers. 8–11.

Ver. 8. **Of the church in Smyrna.**—This city is situated on a harbor of the Ægean sea, and is flourishing even to this day. See the Real-Encyclopædias and Books of Travel. Letters of Ignatius, Polycarp, Church Histories.

"Many, particularly Catholic exegetes, *etc.*, also Calovius and Hengstenberg, have regarded Polycarp as the angel of Smyrna." [Altered from Düsterdieck.—TR.] This assumption is based upon the false theory in regard to the angel.

[**These things saith the first and the last**, *etc.*—"Being addressed, as this epistle is, to the Church exposed, and hereafter to be still more exposed, to the fiercest blasts of persecution, it is graciously ordered that all the attributes which Christ here claims for Himself should be such as would encourage and support His servants in their trial and distress." TRENCH.—E. R. C.]

Who became dead.—This self-designation of Christ harmonizes with the martyr-state of the church. [**And revived.**—"The words (both clauses of this designation) seem to point to the promises in vers. 10, 11." ALFORD.—E. R. C.]

Ver. 9. **Thy tribulation.**—This has reference to sufferings from persecution—shame and distress—extending even to imprisonment and death (ver. 10 sqq.)

And poverty.—It is more probable that this has reference to the spoiling of the church's goods (Heb. x. 34, Primas. and others), than to the helplessness of originally poor persons, in contrast to rich Jews, able to bribe the government (Hengstenberg).

But thou art rich.—In heavenly goods (ch. iii. 18; Eph. i. 8; Matt. vi. 20, [v. 11, 12], *etc.*) Soul-elevating contrast. (Πολύκαρπος, Hengstenberg!)

And (I know) thy calumny.—This calumny,* as addressed to heathen, might be an accusation of riotousness and sedition (Acts xvii. 6); as addressed to Jews or Jewish Christians, it might be an accusation of apostasy from the Law or from Ebionite Christianity. It is a query whether real Jews are intended here (most commentators), or Judaizing Christians (Vitringa and others). The two readily made common cause, however, in taking offence at the free development of Christianity, and the Prophet might reproach them both with not being genuine Jews, *i. e.*, believers on the Messiah (comp. the Epistle of James). Hence, even if the Apocalyptist were speaking of real Jews, he would take the word in a higher, symbolical sense; we would remark in this connection, that, in the Gospel of John, on the other hand, the word Jews denotes, in the historical sense, Judaizers. Ch. iii. 9, however, seems to be more in favor of the supposition that Jewish Christians are intended. Though it cannot be denied that, in many cases, the Jews incited the heathen to the persecution of Christians, we cannot suppose (with Düsterdieck) that, at the beginning of the Jewish war, the Jews, who were almost all insurrectionists, could have accused the Christians, who were peaceable citizens, of anything like insurrection or sedition.†

A synagogue of Satan.—Cutting oxymoron. Not a synagogue of the Lord (Num. xvi. 3 and elsewhere), but the extreme opposite of that. As Antichristian adversaries of the church's Christianity (see James ii. 2). Düsterdieck recalls Hosea iv. 15: Bethel a Bethaven. [ALFORD referring to TRENCH: *New Testament Synonyms*, § 1, thus writes: "He (Trench) brings out there how ἐκκλησία, the nobler word, was chosen by our Lord and His Apostles for the assembly of the called in Christ, while συναγωγή, which is only once found (James ii. 2) of a Christian assembly (and there, as Düsterd. notes, not with τοῦ Θεοῦ, but with ὑμῶν) was gradually abandoned entirely to the Jews, so that in this, the last book of the Canon, such an expression as this can be used. See also his Comm. on the Epistles to the Seven Churches." It is to be observed that συναγωγή was not *gradually abandoned*, but was at once relinquished. As a term relinquished by the true Israel, it might be applied to an assembly either of those clinging to Judaism, or of an heretical Christian sect.—E. R. C.]

Ver. 10. **Fear none of those things which**

* [The translation given in the text—*thy calumny from those, etc.*—is more nearly in accordance with the Greek than the E. V.—E. R. C.]

† [May it not be that our Lord used the term "Jews" in its highest sense, as indicating the true Israel (see note on p.27.)? This explanation gives obvious and special force to the entire expression, "who profess themselves to be Jews, but they are not, but a synagogue of Satan."—E. R. C.]

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thou shalt suffer.—The **prison** is indicative of persecutions on the part of the magistracy, which, however, in persecuting, is unwittingly the devil's servant (see ch. xii.). Düsterdieck: "The meaning of the name (διάβολος, slanderer) should not be emphasized here (contrary to Züllig and Hengstenberg); otherwise we should expect to find ὁ διάβ. in ver. 9, and ὁ σαταν. in ver. 10." Still, the idea of the adversary (Satan) takes precedence of the idea of the slanderer (devil), and the incarceration of the pious is a practical slander.

[**Behold, the devil is about to cast some of you into prison,** *i. e.*, through his influence upon the minds of magistrates, as he influenced the Sabeans and Chaldeans against Job (i. 15, 17). This passage agrees with other Scriptures, in teaching not merely the personality of the devil (Satan), but also that his permitted power over the world and members of the Church, though weakened, is still continued. Comp. Luke xxii. 31; 1 Thess. ii. 18, 2 Thess. ii. 9; Eph. vi. 11, 12; 1 Pet. v. 8, *etc.*—E. R. C.]

That ye may be tried.—Though *temptation* on the part of the devil is at the same time a *testing* or *proving* on the part of God, here the devil's tempting to apostasy is intended. Three terms for the devil are presented here, therefore: *enemy, accuser, tempter.*

Tribulation ten days. — The numeral is not to be taken literally (Grot.), and denotes neither a *long* time (à Lapide and others), nor a *short* time (De Wette and others, [Alford, Trench]), but a divinely meted, periodical world-time, according, however, with the minor measure of the worldly life of Smyrna — numbered days; *i. e.*, the period of the expiration of the old world-time in Smyrna; which period, if we regard it as thus meted and modified by days, may undoubtedly appear a short time. Interpretations: 1. Ten days are equivalent to ten years. The persecutions under Domitian or Decius. 2. The ten persecutions of the Christians (Ebrard). This time of persecution must be distinguished from the universal time of tribulation of the Church, ch. xiii. 5 (42 months=1260 days, ch. xi. 3, xii. 6=3½ times, ch. xii. 14).

Be thou faithful.—Γίνου is significant—pointing to a long and perilous way.

Unto death. — The faithfulness must be the faithfulness of the martyr, who is ready even for death; a faithfulness exceeding the persecutions. This exhortation may be beautifully generalized thus: be faithful *until* death. [The two ideas of *unto* and *until* death are conjoined. Be faithful, though faithfulness lead to death; be faithful until you die.—E. R. C.]

The crown of life.—1 Pet. v.4. Τὸν στέφ. τ. ζωῆς. Düsterdieck: *Genit. apposit.* See, in opposition to this, the Lange *Comm. on James* i. 12, p. 47 [Am. Ed.]. "The *summum* of life as life's prize of honor." Genitive of appertinency, therefore. Various interpretations: Züllig: The royal crown of the faithful. Hengstenberg, figuratively: The most precious thing. Düsterdieck, correctly: The figure of the victor's crown, taken from the competitive games. [The question here is as to whether the στέφανος spoken of is the *diadem* of the king, or the *wreath* of the victor. In favor of the latter interpretation may be urged that the term is στέφανος, and the further fact, that the promise is to the *victor.* This, at first glance, may seem to settle the question. It will not be denied that, according to strict classical usage, διάδημα represents the crown of the king, and στέφανος that of the conqueror in the Grecian games. It should be remembered, however, that at this very time the crown of the Roman Emperors was the στέφανος —(See Elliot, *Hor. Apoc.*, Vol. I., p. 136 sq.), the symbol at once of victory and dominion. The question is as to the force of the term in the New Testament. Διάδημα occurs but three times, Rev. xii. 3, xiii. 1, xix. 2; the word everywhere else translated *crown* is στέφανος. In 1 Cor. ix. 25 and 2 Tim. ii. 5, there is, manifestly, reference to the wreath of the victor; but, on the other hand, the crown placed on the head of Jesus in mockery of His claim to be a King, was styled στέφανος, Matt. xxvii. 29, *etc.*; (see also Rev. iv. 4, 10, vi. 2, xiv. 14, where the crown of the ruler is referred to). A consideration of these Scriptures establishes the conclusion that, in the New Testament, this term, like the English *crown*, is used to designate both the *diadem* and the *wreath.* This conclusion is confirmed by the well-known fact concerning the Roman Emperors above alluded to. From this point of view there can be little doubt that the στέφανοι of the glorified saints are the symbols at once of their *victory* in the contest of earth, and of their *authority* as kings in the Kingdom of Heaven.—E. R. C.]

Ver. 11. **He that overcometh [conquereth].**—The promise corresponds with the address and charge. *Overcoming* is here the concrete victory over temptation in the persecutions announced; a victory founded, as it necessarily must be, upon a general victory over evil.—To such a victor, invulnerableness against the second death is assured.

The second death.—A designation of damnation (ch. xx. 6, 14, xxi. 8), with reference to Jewish Theology (see Düsterdieck, De Wette, Wetstein, Buxtorf). This, therefore, is indirectly the surest promise of eternal life. The more certain the first death seems to be, the more surely will the one assailed by it receive an entrance into that free realm, where all is imperishable and unfading, where death is a thing of the past. [See the Excursus on Hades, p. 364.—E. R. C.]

THIRD EPISTLE. PERGAMUS.

Vers. 12–17.

Ver. 12. **Pergamus** or Pergamum in Mysia; formerly a royal residence; later, a principal city of Roman Asia. This was the city of Æsculapius, as Ephesus was that of Diana. It is now called Bergamo. There are many ruinous remains of the old city. See the Lexicons and Books of Travel.

The sharp, two-edged sword. — Here, too, the attribute of Christ corresponds with the situation of Pergamus; see ver. 16. The sharp sword is, however, not an instrument of external penal judgments, but the organ of the Spirit's judgments (see Eph. vi. 17; John xvi. 8).* It was an hypothesis of Lyra, that the epistle was addressed to a bishop named Carpus.

* [The term in Eph. vi. 17 is, not as here, ῥομφαία, but μάχαιρα; and surely that single passage (neither term occurs

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Ver. 13. **Satan's throne.**—The same idea is made prominent at the end of the verse: *where Satan dwelleth.*—Double recognition is made of the church's faithfulness, on account of the perils of the place in which it is tested. Interpretations of the term *throne of Satan:* 1. Worship of Æsculapius, whose symbol was the serpent (= devil, Grotius, and others). 2. Acme of idolatry (Andreas and others). 3. Dwelling-place of heathen and Nicolaitans (Calovius and others). 4. Extreme of persecutions (Ewald and others). 5. Museum of Pergamus (Zornius). Pergamus being the seat of the supreme court, it was natural that it should be the central point of persecution (Ebrard). Düsterdieck also mentions this supposition, without giving it its due weight. It has reference, indeed, to a later period of the first century, when persecutions began to be judicial. [TRENCH judiciously remarks: "All which we can securely conclude from this language is, that from one cause or another, these causes being now unknown, Pergamum enjoyed the bad pre-eminence of being the headquarters in these parts of the opposition to Christ and His Gospel. Why it should have thus deserved the name of '*Satan's throne,*' so emphatically repeated a second time at the end of this verse, '*where Satan dwelleth,*' must remain one of the unsolved riddles of these Epistles."—E. R. C.]

And thou holdest fast My name.—Revelation and knowledge of the essence and governance of Christ. Düsterdieck, on the other hand, in accordance with a widely diffused and inevident interpretation: The true objective Person of Christ, together with its riches and glory. The same expositor denies that confession is intended, as De Wette maintains. The church has already given proof of this, its holding fast of the name of Jesus, in a time of tribulation and martyrdom, when it was tempted to deny and would not.*

My faith; *i. e.*, belief in Christ, resting upon His faithfulness. Objective genitive; ch. xiv. 12, and other passages. Comp. Rom. iii. 25, 26. [This interpretation is not required by the construction. Πίστις may be regarded as having been used concretely, as in Jude 3, *etc.*, and the genitive as that of the source.—E. R. C.]

In which Antipas.—We follow the reading αἷς, supported by Cod. B. and adopted by Griesbach.* This reading has been objected to, probably on the ground that the church generally was faithful. Accordingly, αἷς has been omitted—a proceeding which gave rise to still greater difficulties, on which comp. Düsterdieck (p. 158). Again, an explanatory ἐν has been prefixed to αἷς. On the plays upon the word Antipas, comp. Düsterdieck (Ἀντί-πας, against all; Anti-papa, or ἰσόπατρον = Athanasianism; Pergamus = Alexandria). De Wette: "A certain Antipas (Antipater) must have suffered martyrdom in Pergamus some time previously." The later martyrologies announce that in the time of Domitian, Antipas, bishop of Pergamus, was killed by being placed in an iron image of a bull, heated red-hot. Tertullian mentions the martyr Antipas, taking the name, most probably, from our passage. Eusebius (*Hist. eccles.* iv. 15) cites three other martyrs of Pergamus. Hengstenberg conjectures that the symbolical name, *against all* (Saskerides†), denotes Timothy. Ebrard ironically expatiates upon this view (p.174). Consistent symbolical interpretation may lead to attempts at the interpretation of names; but consistent symbolical interpretation does not demand that the names of the seven cities should also be interpreted.

Ver. 14. **A few things against thee.**—We must not regard this as a *litote* and understand the opposite to what is said (Heinrich).

Thou hast there them.—Members of the church are intended, but not the whole church. It has not completely purified itself from these people; has been negligent in church discipline.

Who hold the doctrine of Balaam.—Persistently hold it fast, κρατοῦντας. The combination of the history of Balaam, Num. xxii. 25 sqq., and the story of the avenging war of Israel against Midian, ch. xxxi., served for a foundation to a Jewish tradition to the effect that Balaam taught Balak how, by the institution of idolatrous sacrificial feasts, he might entice the Israelites to fornication and thus corrupt them.‡ It was a doctrine, not in the sense of a system, but as a maxim. And whilst Balaam hoped for outward gain, and the Nicolaitans, on the other hand, were following an Antinomian principle, we find, together with the coincidence of the two names, a certain difference which we have previously pointed out.

[**To cast a stumbling-block before the children of Israel, to eat idol offerings.**—"There are two words which claim here special consideration, σκάνδαλον and εἰδωλόθυτον. Σκάνδαλον, a later form of σκανδάληθρον. . . . and σκανδαλίζω . . . occur only, I believe, in the Sacred Scriptures, the Septuagint and the New

in John xvi. 8) affords too narrow a basis upon which to build any hypothesis as to the general use of even the latter word—most certainly nothing can be gathered from it as to the symbolic force of ῥομφαία. The most natural interpretation of ῥομφαία (comp. ver. 16, i. 16, vi. 8, xix. 15, 21) is that it is symbolic of the destroying power of Christ's word—it implies external penal judgment; (see also Isa. xi. 4; 2 Thess. ii. 8). A comparison of the declaration of the following verse, "where Satan's throne is," with 2 Thess. ii. 8, where it is declared that "the Lord shall consume with the Spirit (*i. e.*, sword) of His mouth. . . . him, whose coming is after the working of Satan," may shed light upon the use of this designation in this connection.—E. R. C.]

* [The Am. Ed. would suggest that, by the expression *My name* in this place, and in ch. iii. 8, is meant *Christ Himself* in all His offices. Two meanings of the term ὄνομα seem to prevail in the New Testament. 1. The verbal expression (title) which designates any person or thing, as in Matt. i. 21, x. 2, *etc.* 2. The personality itself, as in Matt. xii. 21; John i. 12, ii. 23; Acts iii. 16 (*bis.*), iv. 12; Rom. x. 13, *etc.* To this class belongs the term when it occurs in such phrases as (1) *for My name's* sake (Matt. x. 22, etc.) *i. e.*, for *My* sake; (2) in *My* (or *Thy*) name (Matt. xxiv. 5; John xvii. 12, *etc.*, as the representative of *My* (or *Thy*) personality. A third sense is probably found, ch. iii. 1, where it seems to indicate *reputation*; this sense, however, may be resolved into the first. The meaning assigned by Lange is unsupported by argument and is altogether unprecedented. The meaning suggested above is in accordance with a prevalent use of the term, and is consistent with the context.—E. R. C.]

* ["As the shorter text runs (omitting αἷς), and probably also if we read the τοῖς of the Cod. Sin., Ἀντιπας is regarded as indeclinable, which circumstance has apparently led to all the perplexing varieties of reading." ALFORD.—E. R. C.]

† Why not: *offering resistance—the whole man?*

‡ ["Certainly it is not expressly asserted in Num. xxxi. 16, that it was *Balak* whom Balaam advised to use this agency against Israel; but the narrative almost implies it. Balak was in power, and was the most likely person to authorize and put in force the scheme." ALFORD.—E. R. C.]

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Testament, and in such writings as are immediately dependent upon these (see Suicer, S. V.); being almost always in them employed in a tropical sense; Judith v. 1, Lev. xxix. 14, are exceptions. Σκάνδαλον is properly a trap (joined often with παγίς, Josh. xxiii. 13; Ps. cxl. 9; Rom. xi. 9), or more precisely that part of the trap on which the bait was laid, and the touching of which caused the trap to close upon its prey; then generally any loop or noose set in the path, which should entangle the foot of the unwary walker and cause him to stumble and fall; σκάνδαλον = πρόσκομμα (Rom. xiv. 13) and σκανδαλίζειν = προσκόπτειν (Matt. iv. 6; Rom. ix. 32); and next, any stone or hindrance of any kind (Hesychius explains it by ἐμποδισμός), which should have the same effect (1 Pet. ii. 7). Satan, then, as *the* Tempter, is the great placer of 'scandals,' 'stumbling-blocks,' or 'offences,' in the path of men; his sworn servants, a Balaam, or a Jeroboam (1 Kin. xiv. 16), are the same consciously. All of us unconsciously, by careless walking, by seeking what shall please ourselves rather than edify others (1 Cor. viii. 10), are in danger of being the same; all are deeply concerned in the warning of Matt. xviii. 7. Εἰδωλόθυτον is a New Testament word to express what the heathen sacrifices were, as they presented themselves to the eye of a Christian or a Jew, namely things offered unto idols. The Gentiles themselves expressed the same by ἱερόθυτον (which word occurs 1 Cor. x. 28, according to the better reading, St. Paul there assuming a Gentile to be speaking, and using, if not an honorable, yet at any rate, a neutral word), or by θεόθυτον, which the Greek purists preferred." TRENCH.—E. R. C.]

Ver. 15. **So hast thou also.**—De Wette explains καὶ σύ as indicative of a comparison with Ephesus. Düsterdieck remarks: "It either refers to Balak, or, which is more probable, to the ancient congregation of the children of Israel. Yet this too would be a reference to Balak." This fact, at all events, is indicated; *viz.:* that in Pergamus, as well as elsewhere, two kindred forms of Antinomianism occur. It is also intimated that the sect of the Nicolaitans had its own independent origin in a misinterpretation of the doctrine of Christian liberty. This lax tendency, on the ground of a misunderstood liberty, was springing up in Rome and Corinth at the time of the Pauline Epistles to the Christians of those cities; it had attained further development at the time of the pastoral Epistles, and subsequently received, *among the methodical Anomians*, the sect-name of Nicolaitanism. At the time of the Epistle of Jude and the Apocalypse it was illustrated by the Old Testament history of Balaam, an etymological kinship of names aiding this comparison. This is more probable than the supposition that the Greek name is a mere translation of the Hebrew Balaam. The practice of the different factions of Antinomianism (Balaamites, Nicolaitans, the fanatical school of Jezebel) amounted to the same thing, *viz.:* disorderly conduct under the cloak of liberty; the first specific mark of this disorderliness being a participation in heathen sacrificial banquets; the second, connected with the first, a sexual laxity amounting to actual unchastity.

Ver. 16. **Repent, therefore.**—This repentance, as the painful self-prostration and stirring of the church, must result in its cleansing from Nicolaitanism. ["This command is addressed not only to the Nicolaitans, but to the Church, which did not, like that of Ephesus, hate them, but apparently tolerated them." ALFORD.—E. R. C.]

But if not.—The threat appears much milder than that addressed to Ephesus.

I will come unto thee, *i. e.*, upon thee. How?

And will war against them.—This act will be a humiliation for the church, inasmuch as it accomplishes directly, without the church's instrumentality, what the church itself should effect—thus suspending, to a degree, the church's authority, and making it appear in the light of a dependent church, taking away its independence. But how shall this be done? Grotius: Prophets are to accomplish what the bishop has neglected to do. Calovius; The Lord will act through another bishop. The fact is, the Lord comes to the slothful individual church with the spirit of the metropolitan church; and, when it becomes utterly sluggish, He comes to it with theocratico-hierarchical authority, or by means of separatist contrasts.

With the sword of My mouth.—This is indicative of a spiritual conflict and victory through the word and the Spirit of God. It has no reference, therefore, to the avenging sword which came upon the misguided Israelites (Ewald, De Wette, and others); particularly, in view of the contrast between the Old and the New Covenant. The sword of the angel that stood in the way of Balaam can scarcely come into consideration, for this reason, if for none other—because that passage in the life of Balaam preceded his actual sin.*

Ver. 17. **Of the hidden manna.**—The victor in Pergamus is the recipient of two promises which, however, constitute a substantial unity. The hidden manna stands contrasted with the impure communion of idolatrous sacrifices, and hence, as well as in accordance with the Johannean idea (John vi.), characterizes the enjoyment of the highest, heavenly communion with Christ and the holy and blessed, as the partaking of a manna which is hidden as yet—perhaps like that which was kept for the Jewish Sabbath—or as the mystery of the inner life of blessedness. With this manna, **the white stone with the new name** corresponds. The white stone is that acquittal in the judgment which shall be based upon a recognition of the verification and righteousness of the new life; and the new name is the distinct individual personality of the new life; every beatified spirit has a particular and unique consciousness of this personality—a consciousness known, in this uniqueness, to none but the recipient himself (ch. xix. 12).

Different interpretations of the manna: The Lord's Supper; Spiritual refreshments; Justifica-

* [See note on ver. 12. The interpretation of Lange, in this and the preceding paragraph, requires us both to regard that which was manifestly spoken of as a threat against the persistently unrepentant, as a promise of highest blessing; and to take πολεμεῖν in the altogether unnatural and unprecedented sense of indicating the convincing influence of the Spirit. Comp. comment on ver. 12.—E. R. C.]

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tion; The manna in the Ark of the Covenant, which has been hidden since the destruction of the Temple; Christ; Heavenly bread. ["There can, I think, be no doubt that allusion is here made to the manna which, at God's express command, Moses caused to be laid up before the Lord in the sanctuary (Ex. xvi. 32–34; cf. Heb. ix. 4). This manna, as being thus laid up, obtained the name of 'hidden' . . This 'hidden manna' . . . represents a benefit pertaining to the future Kingdom of glory. . . . I would not indeed affirm that this promise has not prelibations which will be tasted in the present time. . . . The words imply that, however hidden now, it shall not remain hidden evermore; and the best commentary on them is to be found at 1 Cor. ii. 9; 1 John iii. 2." TRENCH.—E. R. C.]

Interpretations of the *white stone:* The glorified body; Analogue of the names on the breastplate of the High Priest—priestly dignity, therefore; A reference to the heavenly reward; *Tessera hospitalis;* The stone used in casting lots for succession in the priestly function; The glory of victory.

The two meanings which attached to the white stone among the Greeks, *viz.:* acquittal in judgment and the award of some rank or dignity—are, manifestly, most intimately connected. Justification in the final judgment must, however, be distinguished from the justification of faith, though the two are connected and agree in the possession of a negative and a positive element (*absolutio; adoptio* in the principial sense; in the sense of consummation).

Interpretations of the *name:* The name of God; Consecrated to God; Son of God, or elect person. Most commentators: The victor's own name. This is *new* as the pure expression of the new, heavenly life, in antithesis to the old conventional name, meaningless in many cases, and often a name of shame.

[The remarks of Trench (*Ep. to the Seven Churches*, pp. 170–181) on *the white stone* and *the new name* are worthy of the highest consideration. He repudiates the idea that these symbols "are borrowed from *heathen* antiquity," declaring that "this Book moves exclusively within the circle of sacred, that is of Jewish, imagery and symbols; nor is the explanation of its symbols in any case to be sought beyond this circle." Following Züllig (*Offenb. Johannis*, Vol. I., pp. 408-454), he suggests that the ψῆφος λευκή may be, not a white pebble, but the Urim and Thummim—probably a diamond, a precious stone shining white. The "*new name written, which no man knoweth saving he that receiveth it* (*the stone*)," he identifies with the *new name* of Christ ch. iii. 12, and suggests that it was symbolized by what was written on the Urim (probably the holy Tetragrammaton) which no one knew except the High Priest to whose charge it was committed.—E. R. C.]

FOURTH EPISTLE. THYATIRA.

Ch. ii. 18–29.

Ver. 18. **Thyatira.**—In Lydia, between Pergamus and Sardis, a provincial city; now called Akhissar. See the Encyclopædias and Books of Travel. Lydia was a woman of Thyatira, Acts xvi. 14. This Lydia may be referred neither to the loving zeal of the church nor to Jezebel (Düsterdieck). For a mention of wavering views in regard to the elements of the church and worthless views concerning the bishop, see Düsterdieck.

[**The Son of God.**—"Our Lord thus names Himself here, in accordance with the spirit of that which is to follow; ver. 27 being from Ps. ii., in which it is written, 'The Lord hath said unto me, *thou art my Son*,'" (ALFORD); comp. vers. 26, 27, with Ps. ii. 8, 9. The reason of the reference to Ps. ii. may possibly be found in a comparison of ver. 20 with Ps. ii. 1–3, and the history of Jezebel, 1 Kings xvi. 31; 2 Kings ix. 37. The Jezebel of the Old Testament was a heathen, a king's daughter, and a queen; she took counsel against the Lord, and seduced the people of God to iniquity. This interpretation requires us to suppose that the Jezebel of ver. 20 occupied a position analogous to that of her Old Testament type. Symbolically (on the hypothesis that the churches represent different ages of the Universal Church) she may represent a world-power, professedly converted and assuming the position of a teacher, introducing idolatry and impurity into the Church.—E. R. C.]

His eyes like as a flame of fire.—With reference to the fanaticism in Thyatira. His eyes pierce through the sphere of spirit, and perceive the impure motives of all fanaticism, be it hierarchic or sectarian, ascetic or libertine; and this with a view to making it manifest and judging it.*

And His feet.—He, "Who, with His feet like unto brass, tramples on all that is unclean and inimical." (Düsterdieck.) This, however, is not the way in which fanaticism is judged. It is made manifest in its nothingness by the feet of Christ, in their holy, glowing motion, passing over its imbecility and worthlessness and resolving them into themselves. To the extent that this nuisance is the originator of moral scandals, it is broken in pieces with the iron sceptre as heathenish (ver. 27).

Ver. 19. **I know thy works.**—These are subdivided into four fundamental traits: *love and faithfulness*—the one showing itself in a loving *service* to those requiring help; the other manifested in *steadfastness* under persecutions and temptations. To these is superadded the fact of the church's growth—that its last works are more than the first. The opposite of Ephesus (Düsterdieck).

Ver. 20. **But I have against thee.**—There is a connection between the very vitality of the church of Thyatira and the fact that it suffers itself to be dazzled by the fiery semblance of life in the fanaticism of Jezebel and her followers: that it is unwatched on that side.

The woman Jezebel.—As the Anomians were formerly traced back to Balaam, so here they are traced to Jezebel, the wife of Ahab, 1 Kings xvi. sqq.

* [The sins of Jezebel and her followers can hardly be styled "fanaticism;" they were lapses into idolatry and impurity (see note on ver. 20). The eyes of flame are not only indicative of spirit-searching power (ver. 23) but also of the wrath of the Son of God, the Husband of the Church, flaming against those guilty of spiritual, as well as physical, adultery.—E. R. C.]

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The individual traits of the description call for the conclusion that Jezebel was a religious fanatic, who claimed to be a prophetess and had founded a school of Antinomianism, in which an impure intercourse of the sexes was reduced to a religious system, and clothed in the garb of pious enthusiasm. The name is symbolical, but scarcely the sex of the person. It should be observed that the seduction to fornication occupies the foremost place in this instance, and that much more stress is laid upon it than upon the eating of idolatrous sacrifices.* Here, therefore, we have the primitive type of a story that has been often repeated by isolated Gnostic sects even down to the present day.

Other interpretations: 1. Jezebel was the wife of the bishop (Grotius and others); hence the reading τὴν γυναῖκά σου. 2. Heresy personified, or the Nicolaitan false teachers (Vitringa, Hengstenberg, and others). 3. A woman really called Jezebel (Wolf, Bengel). 4. The Jewish synagogue (Züllig).

The fornication to which the Old Testament Jezebel was the seducer, was connected with the service of Baal and Astarte; Jezebel had brought the worship of these gods with her from Sidon and propagated it in Israel (see 2 Kings ix. 22, and other passages). Hengstenberg conjectures that the ancient Jezebel was a demonically inspired prophetess of Baal.

Ver. 21. **And I gave her time.**—Ebrard groundlessly takes this in a present sense; rendering it thus—from this time she shall have yet another respite for repentance.—She has not made use of her respite; **she willeth not to repent.**—The disorder, therefore, has already lasted some time, and though the church, as a church, has suffered its continuance, admonitions to repent have not been wanting. We need not conclude from this, however, that John has previously issued a written reprimand (Ewald. Nor does John here speak as a bishop).

Ver. 22. **Behold, I cast her into a bed.**—The punishment, whose prefacing with *behold* indicates its severity and speediness, is, in its ironical expression, conformable to the sin; just as the cup of intoxication is poured out for the intoxicated. A bed of torment corresponds with the bed of fornication.

According to Lyra and others, κλίνη denotes the punishment of Hell; while most commentators regard it as indicative of the bed of sickness, with reference to Ps. xli. 3. [A bed of sickness, physical and symbolical, the result of her own impurity, may be intended.—E. R. C.] But whether such a menace of sickness is intended to be conveyed here is exceedingly doubtful. By the bed we understand an insulated sectarianism, in which Jezebel and her followers will be the instruments of their own destruction; the threatened casting into this bed, therefore, we apprehend as a threat of excommunication, to be executed by the Spirit of the Lord in and along with the church (1 Cor. v. 3 sqq.), if she do not thoroughly repent.* We emphasize as follows: Behold, I cast *her* into a bed, and *those* that commit adultery with her—**into great tribulation.**—"For the destruction of the flesh," St. Paul says. After its excision from the church, the school, as a sect, must necessarily be given over to eccentricity, discord, the pangs of remorse, and despair, to say nothing of the disgrace which would attach to it, and the censure of the world.

Those who commit adultery with her.—The fornication is now characterized as adultery, for together with the actual occurrences of this sort, religious apostasy, previously present in germ, is thus symbolically designated; in this case, it is apostasy from Christ and from the Spirit of His Church. *With her.* In fellowship with her; as her companions and followers.

Except they repent.—An ultimatum preceding excommunication, such as was addressed to the false teachers in the Galatian Church, Gal. i.

Of her [αὐτῆς=] **works.**

Ver. 23. **And I will slay her children.**—According to Grotius and others, these are actual children of fornication—as such, however, they could not be the objects of so severe a threat. According to Düsterdieck and many others, they are the previously mentioned companions of Jezebel, the μοιχεύοντες. Ebrard: "The Jezebel brood, in which iniquity threatens to propagate itself in time to come." These children are plainly distinguished from the immediate companions of Jezebel, both by name and by the form of the threatened punishment. They are the second generation of disorderly sectarianism, in which the whole power of spiritual and physical death becomes manifest; and there is an unlimited perspective into futurity in the threat—hence it is declared that **all the churches** shall know this Divine judgment.

With [Lange: **By the power of**] **death.**—Sin, when it is finished, bringeth forth death (Jas. i. 15). Explications of ἐν θανάτῳ: 1. Death is Hell: 2. Pestilence (Septuag. Ezek. xxxiii. 27); 3. The Hebrew formula: מוֹת־יוּמָת, as the penalty of adultery, Lev. xx. 10. Düsterdieck urges cogent reasons against the supposition, entertained by Hengstenberg, that the passage in Leviticus is alluded to. Ἐν signalizes θάνατος as the instrument of killing—hence, as deadly power. ["A strong Hebraistic expression, meaning that he would certainly destroy them." Barnes.—"Others find a reference to the two sweeping catastrophes which overtook the Baal priests and votaries at exactly that period of Jewish history to which the mention of Jezebel here points (1 Kings xviii. 40; 2 Kings x. 25). To me it seems no more than a threat that their doom should be a signal one, that they should

*[It is true that "the seduction to fornication occupies the foremost place," but it is intimately conjoined with the eating of things sacrificed to idols. This conjunction, together with the distinct reference to the Old Testament Jezebel, implies that the fornication itself was connected with idolatry. Now, whilst it is conceivable that Christian fanaticism (*i. e.*, fanaticism starting from Christianity) may have assumed the form of an improper intercourse of the sexes, it is utterly inconceivable that it could have assumed that of idolatry. Far better is it to regard Jezebel as a heathen at heart, and those seduced by her, as errorists led astray by her heathen teaching, than as fanatics. She may indeed have been a *heathen*, but not a *Christian*, fanatic.—E. R. C.]

*[The *Church* excommunicates; the woe here threatened is one that Christ Himself threatens and inflicts. Excision from the visible Church is not necessarily implied, but rather that spiritual corruption and death which follow a withdrawal of the influences of the Spirit.—E. R. C.]

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not die the common death of all men, nor be visited after the visitation of all (Num. xvi. 29), but leaving the precise manner of that doom undefined." TRENCH.—E. R. C.]

And all the churches shall know.—Düsterdieck: "Every Divine judgment upon the world is a manifestation of the Lord's glory, resulting, in accordance with the Divine intention, in the advancement and strengthening of believers in knowledge."—They *shall know*, especially, that God is the Holy One, that He is pure Light, and that He knows and judges all impurity, even when arrayed in the closest semblance of holiness.

All the churches—congregations—in the whole Church. We can say, with Grotius, "The Asiatic churches, if we only do not apprehend them externally, but as types of the whole Church."

That I am He.—The absoluteness of God is here indicated, from the special point of view that it is He who tries and searches the **reins** and **hearts**, the whole inner life, and the innermost disposition of man. ["This is clearly a claim to Omniscience, and as it is the Lord Jesus who speaks in all these epistles, it is a full proof that He claims this for Himself." BARNES.—E. R. C.] Grotius and Bengel make a distinction in the concrete unity of the expression, interpreting *loins* as the lusts or passions, *hearts* as the thoughts; this is in opposition to the unitous sense of the passage, in which, at the utmost, a harmonious contrast is indicated.

To you, to each.—Address to the guilty ones. Within the more general chastisement, the judgment upon each individual shall be proportioned to his works. [**According to your works.**—"This promise, or this threat, for it may be either (is it not both?—E. R. C.) is one which we commonly keep at this time too much in the background; but it is one which we should press on ourselves and others with the same emphasis wherewith Christ and His Word presses it upon us all (Ps. lxii. 18; Matt. xvi. 27; Rom. ii. 6; Job xxxiv. 11; Prov. xxiv. 12; Jer. xxii. 19). It is indeed one of the gravest mischiefs which Rome has bequeathed to us, that in a reaction and protest, itself absolutely necessary, against the false emphasis which she puts on works, unduly trusting therein to share with Christ's merits in our justification, we often fear to place upon them the true; being, as they are, to speak with St. Bernard, the '*via regni*,' however little the '*causa regnandi*;' though here too it must of course never be forgotten that it is only the good tree which brings forth good fruit; and that no tree is good until Christ has made it so." TRENCH.—E. R. C.]

Ver. 24. **But unto you I say, [the rest in Thyatira,** *etc.*—The *and* of the E. V. is omitted; see TEXT. AND GRAM. NOTES.—E. R. C.]. Address to individuals who, as such (not as members of the church as a body), are guiltless. They are characterized by two marks. First, they have not this erroneous doctrine; and, secondly, they have hitherto not known the pretended depths in it *as depths of Satan*, as they express themselves now that their eyes are opened. The objectionableness of the doctrine in question was clear to them, but not its Satanic depth, its nature, and operation—ruinous to souls, poisoning the words of truth, fatal to spiritual life.

Interpretations: These false teachers boasted that they knew the depths of Satan (Neander, Hengstenberg). These false teachers, like the Gnostics, boasted that they knew the depths of life and, especially, of the Godhead; but the Apocalyptist sarcastically reverses this boast by intimating that their pretended depths are depths of Satan (Grotius and many others).

"As they say," according to Vitringa, refers purely to *the depths;* this restriction, however, seems somewhat violent, and it is more probable that the innocent individual members of the church have themselves now recognized the greatness of the evil, and sarcastically handle the claim of the false teachers.

["It was the characteristic of the falsely called γνῶσις to boast of its βάθεα, or depths, of Divine things. . . . We may safely therefore refer the expression οὐκ ἔγνωσαν τὰ βάθεα to the heretics spoken of. But it is not so clear to whom, as their subject, the words ὡς λέγουσιν are to be appropriated; and, again, *whose* word τοῦ σατανᾶ is, whether that (1) of our Lord, (2) of the heretics, or (3) of the Christians addressed. If ὡς λέγουσιν belongs to the *Christians*, then the sense will be, that they, the Christians, called the βάθεα of the heretics, the βάθεα τοῦ σατανᾶ, and were content to profess their ignorance of them. So Andr., Areth., Heinr., Züllig, Ebrard: and so far would be true enough; but the sentence would be left very flat and pointless, and altogether inconsistent in its tone with the solemn and pregnant words of the rest of the message. If ὡς λέγουσιν belongs to the *heretics*, we have our choice between two views of τοῦ σατανᾶ: either (1) that the heretics themselves called their own mysteries τὰ β. τοῦ σατανᾶ. But this, though held by Hengst., and even by Neander . . . as a possible alternative, and recently by Trench, can hardly be so, seeing that the words surely would not bear the sense thus assigned to them, viz.: that they could go deeper than and outwit Satan in his own kingdom: and seeing, moreover, that no such formula, or any resembling it, is found as used by the ancient Gnostic heretics: or (2) that the ὡς λέγουσιν applies only to the word βάθεα, and that, when according to *their* way of speaking, τοῦ θεοῦ should have followed (cf. 1 Cor ii. 10), the Lord in indignation substitutes τοῦ σατανᾶ. This has been the view taken by most commentators, e. g., Corn.-à-Lapide, Ribera, Grot., Calov., Wetst., Vitr., Bengel, Wolf, Eichhorn, Ewald, De W., Stern, Düsterd. And, it appears to me, that this alone comes in any measure up to the requirements of the passage, in intensity of meaning and solemnity, as well as in veri-similitude." ALFORD. See, as representing other views, Trench and Barnes *in loc.*—E. R. C.]

I cast not upon you any other burden.—Our first effort must be to gather the meaning of the *other burden* from the epistle itself. The sinful toleration of Jezebel must now be exchanged for the opposite course, *i. e.*, the excommunication of the false teachers, unless they repent. And this, indubitably, is a painful and heavy task, a *burden;* the Apostle will, however, lay none other on the church.

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Explanations: 1. No other suffering than that which ye already bear (Bengel and others); including the threats (Ewald). 2. No other obligation than the one indicated—to prohibit the eating of idolatrous sacrifices, *etc.*, Acts xv. 28. Not the entire Mosaic law, therefore. The former of these interpretations is too indefinite, the latter too far-fetched.* Equally valueless is the interpretation of Grotius: *Jactant illi se rerum multarum cognitione, eam a vobis non exigo* (gnosis, then, is the ἄλλο βάρος!); Bengel: As Jezebel was burden enough to them; Eichhorn gives a still different explanation, see De Wette.

By the following promise, we see what they are to do. They are to combat the new heathenism arising in that sectarian school; and to wield the iron sceptre of the Messiah, in accordance with the promise, yet in a spiritual sense.

Ver. 25. **But that which ye have.**—The ἔχειν is to be converted into a κρατεῖν in the manner indicated.

Hold fast (have more than ever). Seek to hold it fast in its whole consistency. They need not, therefore, work themselves up to another stand-point, but must consistently work out their actual spiritual life (ver. 19). ["The aorist is more vivid and imperative than would be the present; it sets forth not so much the continuing habit, as the renewed and determined grasp of every intervening moment of the space prescribed." ALFORD.—E. R. C.]

[**Until I shall come.**—"The ἄν gives an uncertainty when the time shall be, which we cannot convey in our language." ALFORD.—E. R. C.]

Ver. 26. **And he that conquereth.**—The promise, in this case also, is in perfect harmony with the tenor of the epistle. The overcoming is modified here by the keeping of Christ's works to the end, or to the goal of the works themselves in their perfect consistency. In τηρεῖν, we find, on the one hand, the acknowledgment that they occupy the right stand-point, and, on the other, the demand that they should keep it pure, after the example of Christ, and as His instruments. Together with the eschatological goal, therefore, reference is had to the ideal goal of perfect Christian development. The works of Christ, which are particularly meant, however, are here those of purifying severity, ver. 27. The works of His people must in their purity be *His* works, and this in antithesis, also, to the works of Jezebel.

Power over the nations [heathen].—This, according to Düsterdieck, is to be fulfilled, "when the βασιλεία is set in operation at the Coming of the Lord." A one-sided adjournment of the promises to the day of the Parousia, in accordance with Meyer's method. It is apostolic doctrine that the Parousia does not bring the beginning of the blessedness and glory of the new life, but their final consummation. It is so with the preceding promises and so with this. The power of Christianity over the heathen world, which power is to be perfected at the end of the world, begins with the victorious power of the Christian spirit over heathen works and ways.*

Ver. 27. **And he shall rule** [shepherdize] **them with an iron rod.**—Neither can the wielding of an iron sceptre be adjourned to the end of the world. This sceptre unmistakably denotes the element of severe discipline in the shepherdizing of the flock; a preponderance of spiritual power over the carnal mind (see the parable of the leaven) is also expressed by the antithesis of the iron sceptre and the earthen vessels dashed in pieces by it. Of course, the dashing in pieces is a spiritual act, and one that is performed only in proportion to the resistance offered.

Düsterdieck, in consequence of his peculiar views, fails to recognize the element of truth in Grotius' explanation: *Evolvam illum in gradum Presbyteri, ut judicet de iis, qui non Christiane, sed* ἐθνικῶς *vivunt;* and ῥάβδ. σιδ. =*verbum dei, cujus pars est excommunicatio.* Düsterdieck likewise denies that there is any reference to the conversion of the heathen, either separately or in connection with the idea of the future royal rule.

Shepherdize [ποιμαίνειν] is the Septuagint rendering of תְּרֹעֵם, Ps. ii. 9. Alcasar regarded the iron rod as significant of the bishop's staff or crosier. "Brightman thought it denoted the power which Protestant princes have exercised over popish cloisters," *etc.*, (De Wette).

As I also.—The personal Christ as the entire Christ in His Church.

Ver. 28. **And I will give him.—The morning-star** is to be a recompense of that *purity* which is the fundamental requirement of the whole epistle. According to 2 Pet. i. 19, the *morning-star* symbolizes the full dawn of the New-Testament day. According to Rev. xxii. 16, Christ, on the way of His speedy Advent, is the bright Morning-star. The promise, therefore, is that the pure and unadulterated Christian, as a victor over fanaticisms, shall, in advance of others, behold the morning-star of the new time, the last time, the Coming of the Lord, as if that morning-star were his own; nay, he shall even point to the morning-star as the object of his prophecy. He shall stand "in the morning radiance of eternity," in the full enjoyment of Christian hope, Christian progress, the true ante-celebration of the Coming of Christ.

Interpretations: 1. The glorified body of Christ; 2. The devil, with reference to Is. xiv. 12; 3. The king of Babylon; 4. Christ; 5. The *gloria illustris*, the heavenly δόξα; starry radiance.

["It is observable that it is not said that He

* [The view thus characterized is supported by a comparison of the sins of the Jezebelites with Acts xv. 28, 29. In that passage abstinence from these very sins is enjoined, *viz.:* ἀπέχεσθαι εἰδωλοθύτων ... καὶ πορνείας, and is characterized as a βάρος in almost the same language here employed. In support of the view advocated by Lange, it must be admitted, are the words of our Lord, ver. 20, "thou *sufferest* that woman," *etc.*, implying the duty of casting her out of the church. The reason assigned for this interpretation in the following paragraph is futile: The "iron sceptre" was not promised to the Church Militant, as an organism, but to individuals: and not to individuals in the present state of conflict, but to those who, at "the end," should appear as conquerors (vers. 25-27).—E. R. C.]

* [That Christianity possesses a power over the heathen world is not denied; the power, however, is not that of "the iron sceptre" (ver. 2)—the power of government. The adjournment of these promises to the day of the Parousia is in accordance with the express language of Christ Himself. See the preceding note, and the Excursus on the Basileia, ii.; (comp. Luke xix. 17).—E. R. C.]

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would *make* him *like* the morning-star, as in Dan. xii. 3, nor that he would be compared with the morning-star, like the king of Babylon, Isa. xiv. 12; nor that he would resemble a star which Balaam says he saw in the far distant future, Num. xxiv. 17. The idea seems to be, that the Saviour would give him something that would resemble that morning planet in beauty and splendor—perhaps meaning that it would be placed as a gem in his diadem and would sparkle on his brow—bearing some such relation to Him Who is called 'the Sun of Righteousness,' as the morning-star does to the glorious sun on his rising. If so, the meaning would be, that he would receive a beautiful ornament, bearing a near relation to the Redeemer Himself as a bright Sun—a pledge that the darkness was past—but one whose beams would melt away into the superior light of the Redeemer Himself, as the beams of the morning-star are lost in the superior glory of the Sun." BARNES.—E. R. C.]

FIFTH EPISTLE. SARDIS.

Ch. iii. 1-6.

Ver. 1. **Sardis**, once the wealthy capital of Lydia, and the city of Crœsus, is now a poor village, bearing the name of Sart. An earthquake took place here during the reign of Tiberius. Melito was bishop of Sardis about the middle of the second century. For particulars, see Commentaries and Books of Travel.

From the description given of the church, it appears that its members, with the exception of a small remnant, were almost entirely secularized. Though occupying a correct position in respect of creed and worship—having the name of life, therefore—the faith of the church was a dead faith, and its life of that worldly form which is always accompanied by the most manifold moral defilements. Yet the reproach of death is not absolute; otherwise, there could be no question of a part that was in danger of dying or, still less, of a vital strength that should reanimate this part, the elements of which strength the angel must find in the church itself.

"Ewald's conjecture, that the Christians of Sardis had, on account of their heathenish life, not been molested by the heathen, and that this is the reason why the epistle does not speak of θλῖψις and ὑπομονή, is scarcely in accordance with the text." (DUESTERDIECK). Even if [as Düsterdieck avers] "the church had enough of the semblance of Christianity to preclude the friendship of the heathen," there is no foundation for the assertion that Ewald's conjecture is not in accordance with the text, save the bare fact that it is not expressly laid down in the text.

That hath the seven Spirits of God.—The seven fundamental forms of the revelation of Christ, in the seven fundamental forms of the working of God's Spirit, with Whom He (Christ) is anointed without measure; corresponding to the seven stars or fundamental forms of the Church. Why is Christ thus described here? Explanations: Because of His omniscience, penetrating the innermost recesses (De W. and others). But this would be a repetition of the idea set forth by the eyes like a flame of fire (see Thyatira). Unlimited power to punish and reward (Hengstenberg). But the Seven Spirits are not Seven Spirits of judgment. They denote the *holy all-sidedness* of Christ and Christianity, here as opposed to the *false all-sidedness* of a sham Christianity, which is conformed to the world. Inasmuch as they are indicative of the *fullness of the Spirit of Christ*, they are proclaimed to a church which, from its lack of spiritual life, is at the point of death. Bengel: The Seven Spirits have reference to the vital forces which Christ proposes to communicate to the church.

[By the Seven Spirits, as was set forth in the note on ch. i. 5, we must understand the Holy Ghost, "seven-fold in His operations." Christ is spoken of as having the Spirit, not because in the days of the flesh, as the Son of man, He was anointed with the Spirit without measure (John iii. 34), but because, as the Son of God, the Spirit of God is His Spirit (Rom. viii. 9), and because He sends the Spirit (John xv. 26, xx. 22; Acts ii. 33), Who acts as His representative (John xv. 18, 26). In reference to the fitness of the assumption of this designation in the address to the Angel of the Church of Sardis, Trench well remarks: "To him and his people, sunken in spiritual deadness and torpor, the lamp of faith waning and almost extinguished in their heart, the Lord presents Himself as One having the fullness of all spiritual gifts; able therefore to revive, able to recover, able to bring back, from the very gates of spiritual death, those who would employ the little last remaining strength which they still retained, in calling, even when thus *in extremis*, upon Him."—E. R. C.]

And the seven stars.—The Spirits and stars are contrasted here. The seven stars must receive their vital light from the Seven Spirits; these latter are also the source whence Sardis must draw its light.* ["Since *the 'stars are the angels of the seven Churches'* (i. 20), we must see in this combination a hint of the relation between Christ, as the giver of the Holy Spirit, and as the author of a ministry of living men in His Church (Eph. iv. 7-12; John xx. 22, 23; Acts i. 8, xx. 28)." TRENCH.—E. R. C.]

Thy works, that thou hast a name.—We are not to read: *and* that thou, *etc.* Düsterdieck interprets: From thy imperfect works I know that thou, *etc.* The meaning of the passage, however, is, doubtless—the sum of thy works is sham Christianity.

A name.—Several have interpreted this as referring to the fortuitous name of the bishop (Zosimus, *etc.*), or to his office. Others have better interpreted it by referring it to the outward semblance of the church. ["*In name*" (BARNES); "*Nominally*" (ALFORD); *thou hast the reputation.*—E. R. C.]

Thou livest.—In accordance with the conception of life in Christ. ["The word *life* is a word that is commonly employed in the New Testament to denote religion, in contradistinction from the natural state of man, which is described as *death* in sin." BARNES.—E. R. C.]

And thou art dead.—Spiritual deadness, as spiritual sleep, indulged in to the furthest

* Comp. Ebrard's polemical suggestion, p. 572. See Düsterdieck, p. 178.

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extremity which admits of a waking; hence the admonition of ver. 2. Our passage, particularly, proves that the state of the angel represents the state of the church.

Ver. 2. **Become thou watching.**—This is a stronger term than the simple *awake*. Watchfulness or wakefulness must become as much an attribute of the angel's life as sleep—carelessness, indifferentism—is now.

And strengthen the things which remain.—Here also we must take the angel in his connection with the church. It does not mean, therefore, the remaining good in thy soul (Bengel); nor, the rest of those in the church; but the dying, though not yet dead, life which constitutes the vitality hitherto possessed by the church. Novatianism could only have written: *the ones who remain* [τοὺς λοιποὺς], and it is true that, from another point of view, there would necessarily be a reference to *persons* as constituting the remainder (Ezek. xxxiv. 4). The present passage, however, treats of the general edification of the church, not directly of the special cure of souls. The "official conception" of the angel regards τὰ λοιπά as representative of the laity (Hengst.).

[ALFORD thus writes: "The latter view (that τὰ λοιπά refers to persons), is taken by (Andr., Areth., as reported in Düsterd., but not in Catena) Calov., Vitr., Eichh., De Wette, Stern, Ebrard, Düsterd., Trench, *et al.* And there is nothing in the construction to preclude the view. But if I mistake not, there is in the context. For to assume that the λοιποί could be thus described, would surely be to leave no room for those mentioned with so much praise below, in ver. 4."—E. R. C.]

For I have not found thy works perfect [completed].—*Good* works are not the only ones intended here—at the best, they are still *imperfect*, as a matter of course; nor is the external conduct in general referred to; but the actual collective works as phenomena of the spiritual condition: they are not *complete* before Christ's God; in His light and judgment they lack the impress of the New Testament spirit, the stamp of principial perfection in the purity and sincerity of love. *Pure, ripe, rich* are the predicates of Christ's works and of Christian works in Him.

["The word here employed is not that which we commonly render 'perfect;' not τέλεια, but πεπληρωμένα; so that the Lord contemplates the works prepared and appointed in the providence of God for the faithful man to do as a definite sphere (Eph. ii. 10), which it was his duty and his calling to have *fulfilled* or *filled to the full*, the same image habitually underlying the uses of πληροῦν and πληροῦσθαι (Matt. iii. 15; Rom. xiii. 8). This sphere of appointed duties the Sardian Angel had not fulfilled; not, at least, '*before God;*' for on these last words the emphasis must be laid. Before himself and other men his works may very likely have been '*perfect*,' indeed we are expressly told that he had '*a name to live*,' ver. 1, *etc.*" TRENCH.—E. R. C.]

Ver. 3. **Remember, therefore.**—Not only the reception of the Gospel on the part of the church (how *received*), but also its character as Gospel (how *heard*), is specified by πῶς. In each connection there is a reference to the qualitative nature of living Christianity. The degeneration of the subjective keeping of God's word is accompanied by a degeneration of the objective form of truth; orthodoxy itself, when dead, becomes heterodoxy; Thus, not only the receiving, but also the thing received, must be traced back to original (principial) vitality. Dead orthodoxy sinks the doctrine in doctrines, the primary articulation in derived articles. The result of right remembrance, which always constitutes the essence of true repentance, will be a compliance with the following commands.

["This may refer either to some peculiarity in the manner in which the Gospel was conveyed to them—as by the labors of the Apostles, and by the remarkable effusions of the Holy Spirit; or to the ardor and love with which they embraced it; or to the greatness of the favors and privileges conferred on them; or to their own understanding of what the Gospel required, when they were converted. It is not possible to determine in which sense the language is used, but the general idea is plain, that there was something marked and unusual in the way in which they had been led to embrace the Gospel, and that it was highly proper in these circumstances to look back to the days when they gave themselves to Christ." BARNES. "The charge against Sardis is not a perverse holding of untruth, but a heartless holding of the truth; and therefore I cannot but think that the Lord is graciously reminding her of the heartiness, the zeal, the love with which she received the truth at the first." TRENCH.—E. R. C.]

And hold fast and repent.—The distinctions of Bengel are not applicable to this passage (see Düsterdieck).—True holding and keeping is a constant seizing and holding fast; here, a renewed seizing and holding fast that lead to repentance. The significance of the perfect εἴληφας, as contrasted with the aorist ἤκουσας, indicated by Ewald, would have greater weight if λαμβάνειν did not denote the manner of the subjective appropriation.

[**Hold fast.**—"1. The truth which thou didst then receive; 2. What remains of true religion among you. Repent in regard to all that in which you have departed from your views and feelings when you embraced the Gospel." BARNES.—E. R. C.]

If, therefore, thou dost not watch.—Stress is again laid upon the main matter, and a threat connected with its non-observance. The threat itself corresponds with the command. To spiritual sleepers the Lord, as Judge, always comes as a thief in the night (Matt. xxiv. 42). *Spiritual sleepers have lost all perception, by their spiritual senses, of the threatening signs of the development of judgment unto its catastrophe.* As this applies to the judgment at the end of the world, so it also holds good in regard to all preliminary judgments upon whole congregations as well as upon individual souls. Even though there may be an obscure presentiment of judgment, the proximity and actual hour of it take its objects by surprise; the hour is hidden from the sleepers, and the judgment comes upon them in as strange a form as a thief.

Ver. 4. **But thou hast a few names in Sardis.**—The Lord's righteous verdict always distinguishes between the guilt of communities

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and the guilt or innocence of individuals; here also the distinction is made. The contrast which the persons indicated in the text present to the dead mass of the church, makes them appear as living members, known to the eye of the Lord by name [comp. John x. 3]; after being made to prostrate themselves under the general verdict, they are relatively excepted from that verdict as individuals.

["In most cases, where error and sin prevail, there may be found a few who are worthy of the Divine commendation; comp. Rom. xi. 4." BARNES.—E. R. C.]

Which have not defiled their garments.—This sentence is not *absolute* praise, inasmuch as it is simply negative; still it is *great* praise, inasmuch as the individuals referred to have withstood the general infection. On the various one-sided explanations of *the garments* (the body, as the garment of the soul; the conscience; the righteousness of faith, the baptismal robe), also Ebrard's interpretation, see Düsterdieck [this commentator regards all such special interpretations as an unwarrantable straining of the text.—TR.]. But neither must we stop at the general conception, *maculari per peccatum* (Lyra), against which Aretius and Vitringa have insisted upon the ideas of life and its actions, or confession and morals. The divine sharp-sightedness of the Lord is proved by the fact that among the Sardians who have the semblance of life, He perceives their defilement or non-defilement by the mere appearance of their life, by their actions. If the works of the majority, in their negative aspect, were formerly characterized as not complete, not perfect, here they are indirectly characterized as polluted, defiled by the filth of worldliness, of earthly-mindedness, of heathenishness; thus Christ passed sentence upon the pious-mouthed Pharisees, judging them from their very words. And so the spotted garments do really refer to the polluted consciences, and, symbolically, to the defiled baptismal robe.

["That '*white raiment*' there [ver. 5] is the garment of glory—this the garment of grace. That incapable of receiving a stain, being part of an inheritance which, in all its parts, is ἀμίαντος (1 Peter i. 4); this, something to which σπίλοι (Eph. v. 27; James iii. 6), μιάσματα (2 Peter ii. 20), μολυσμοί (2 Cor. vii. 1), can only too easily adhere. . . . This, itself a wedding garment (Matt. xxii. 11, 12), but not *necessarily* identical with the fine linen, clean and white, the righteousness of saints (Rev. xix. 8), is put on at our entrance by baptism into the Kingdom of grace; that at our entrance by the resurrection into the Kingdom of glory." TRENCH. "There can be little doubt that the simpler and more general explanation is the right one; viz.: who have not sullied the purity of their Christian life by falling into sin." ALFORD. So also BARNES.—E. R. C.]

And they shall walk with Me in white.—The reward of these is appropriate to their conduct, yet far superior to it. "The white robes, with their 'bright hue of victory' (Bengel), are peculiar to the inhabitants of Heaven (ver. 5; ch. vi. 11; vii. 9; xix. 8). Those who keep their garments undefiled in this earthly life, shall walk with Christ (μετ' ἐμοῦ, compare Luke xxiii. 43; John xvii 24) in white robes, living, thus adorned, *in statu gloriæ immortalitatis* (N. de Lyra), before the throne of God and of the Lamb, in the full and blessed enjoyment of fellowship with Him" (DUESTERDIECK). On a reference of the promise to the Israelitish sacerdotal dress, see Düsterdieck.

Because they are worthy.—Here also we learn, in accordance with Scripture, to distinguish between the righteousness of faith in the court of the Spirit and the repentant conscience, and righteousness of life in the tribunal of the Judge of the world (ch. xvi. 5); recognizing the fact, however, that the latter is always conditioned upon the former.

["They have shown themselves worthy to be regarded as followers of the Lamb; or they have a character that is fitted for Heaven. The declaration is not that they have any *claim* to Heaven, on the ground of their own merit, or that it will be in virtue of their own works that they will be received there; but that there is a *fitness* or propriety that they should thus appear in Heaven." BARNES. "God's word does not refuse to ascribe a worthiness to men (Matt. x. 10, 11; xxii. 8; Luke xx. 35; xxi. 36; 2 Thess. i. 5, 11); although this worthiness must ever be contemplated as relative and not absolute. . . . There are those who '*are worthy*,' according to the rules which free grace *has*, although there are none according to those which strict justice *might have* laid down." TRENCH.—E. R. C.]

Ver. 5. **He that conquereth shall thus be clothed in white garments.**—The ever-recurring term ὁ νικῶν has here the special meaning of victory over temptation emanating from the subtle worldly-mindedness and slumbrous spirit of the church. The faithful in Ephesus had to overcome the temptation of excess in external works, amid which the first love grew cold. Believers in Smyrna had to overcome the trial of persecutions unto death. Believers in Pergamus were to overcome anomianism. Believers in Thyatira must be victorious over fanaticism. The Philadelphians were tried with Judaism, and the Laodiceans, finally, had the temptation to self-righteousness to surmount. The richer expression, *he shall thus be clothed, etc.*, gives prominence to the free act of grace in the righteous recompense; as does also the clause:

And I will not [Lange, **never** (οὐ μή)] **wipe out his name.**—His name was entered in the Book of Life simultaneously with his calling and conversion. Such names may, however, be wiped out—a destiny awaiting many in Sardis.* But the names of the conquerors shall never be wiped out.

The figurative expression, **book of Life,** borrowed from the registers of the living citizens of a community (see Düsterd.), like the idea of calling, is not always used in exactly the same sense; sometimes it predominantly denotes the actualized ethical relation of man to God (Ps. lxix. 28; Is. iv. 3; Dan. xii. 1; Rev. xx. 12; xxi. 27); sometimes it is pre-eminently significant of the relation and conduct of Divine grace to man (Ex. xxxii. 32; Ps. cxxxix. 16;

* [It is not *asserted* in this passage that the names of any who shall finally perish were ever entered in the Book of Life, nor is it *necessarily* implied.—E. R. C.]

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Rev. xvii. 8); and sometimes the predominant idea is that of the concrete unity of the two elements which we have mentioned, the reciprocal relation of which is always implied (Phil. iv. 8; Rev. xiii. 8).*

But I will confess his name.—Third promise. The recurrence of the *name* is significant. It is the mark of a dead church-life that only a collective Christianity remains, that Christian *names*, pronounced personalities, are lacking. In Sardis, however, there are still a few such names; and these the Lord will confess by name as His own, before God His Father, and before the angels of God—in the most glorious circle of life, therefore. Highest glorification of the highest definiteness of their personal life! [Comp. Matt. x. 32; Luke xii. 8.—E. R. C.]

["It is a very instructive fact, that everywhere else in the epistles to all the churches, save only to this and to Laodicea, there is mention of some burden to be borne, of a conflict either with foes within the church or without, or with both. Only in these two nothing of the kind occurs. The exceptions are very significant. There is no need to assume that the church at Sardis had openly coalesced and joined hands with the heathen world; this would in those days have been impossible; nor yet that it had renounced the *appearance* of opposition to the world. But the two tacitly understood one another. This church had nothing of the spirit of the Two Witnesses, of whom we read that they '*tormented* them that dwelt on the earth' (Rev. xi. 10), tormented them, that is, by their witness for a God of truth and holiness and love, Whom the dwellers on the earth were determined not to know. . . . The world could endure it because it too was a world." TRENCH.—E. R. C.]

SIXTH EPISTLE. PHILADELPHIA.

Ch. iii. 7–13.

Philadelphia, like Sardis, was situated in Lydia, about thirteen hours' journey southeast from that capital. It derived its name from its builder, the Pergamese king, Attalus Philadelphus. Though frequently visited by earthquakes, the city still exists under the Turkish name of Alah Shehr, a living monument of the faithfulness of Divine promises in the midst of ruins. Comp. the Encyclopædias and Books of Travel. On its church-historical reminiscences see Düsterdieck. In Philadelphia, as in Smyrna, there was a "synagogue of Satan," *i. e.*, an association of Judaistic enemies of Christianity, in opposition to which the epistle, whose images are theocratic throughout (see Düsterdieck), signalizes the church as the true people of God.

Ver. 7. **These things saith the Holy [One], the True [One].**—The Lord's self-designation is here in perfect accordance with the theocratic idea of God, and that in reference to the question as to which is the true people of God. The description is connected as a whole with the import of the Son of Man, ch. i. 13, in accordance with Dan. vii.

The Holy One.—The specific predicate of the God of Israel, the Sanctifier to Himself of a peculiar people—or a people of possession (see 1 Peter i. 15, 16). "Christ, rejected and blasphemed by the synagogue of Satan, is nevertheless, simply and plainly the Holy One, the true Messiah and Lord of the Church" (Düsterdieck). The personal manifestation of the God of Israel, the Founder of the Theocracy. Düsterdieck (p. 186) cites a number of instances of the misapprehension or ignoring of this obvious reference.

[Comp. Luke i. 35; Acts iii. 14. "Christ claims here to be ὁ Ἅγιος, the Holy One; cf. Acts ii. 27; xiii. 35; Heb. vii. 26. In all these passages, however, ὅσιος, not ἅγιος, stands in the original; nor are these words perfectly identical, though we have but the one word, 'holy,' by which to render them both. The ὅσιος, if a man, is one who diligently observes all the sanctities of religion; anterior, many of them, to all law, the '*jus et fas*,' with a stress on the latter word. If applied to God, as at Rev. xv. 4; xvi. 5, and here, He is One in whom these eternal sanctities reside; who is Himself the root and ground of them. The ἅγιος is the separate from evil, with the perfect hatred of the evil. But holiness, in this absolute sense, belongs only to God; not to angels, for He chargeth His angels with folly (Job iv. 18), and certainly not to men (Jam. iii. 2; Gen. vi. 5; viii. 21). He then that claims to be '*the Holy One*'—a name which Jehovah in the Old Testament continually claims for Himself—implicitly claims to be God," *etc.* TRENCH. "As opposed to the συναγωγὴ τοῦ σατανᾶ below." ALFORD.—E. R. C.]

The True One.—In the New Testament, the term, "the true" [*der Wahrhaftige*, ἀληθινός, veritable, see *Comm. on John*, p. 460, Am. Ed.—E. R. C.] denotes not only the fulfillment of Old Testament prophecy (2 Cor. i. 20), but also the substance of the Old Testament shadowy sketches (John i. 17). Accordingly, the attribute ἀληθινός is related to ἀληθής, and founded thereupon; the two epithets are contra-distinguished, however, by the pre-eminence of the idea of substantiality, of true spiritual life, in ἀληθινός. Comp. the series of interpretations cited by Düsterd. The blasphemies of the Jews who refused to see in the Lord aught but the hanged one"—hence, a false Messiah—are correctly pointed out by Hengstenberg as the antithesis to ὁ ἀληθινός. As Christ is personal holiness as the realized fundamental idea of the Old Covenant, so He is also the True in the sense of the fulfillment and essential consummation of the Old Testament, the perfect essential form of the Messiah.

["We must not confound ἀληθινός (=*verus*) with ἀληθής (=*verax*). God is ἀληθής (=ἀψευδής, Tit. i. 2), as He cannot lie, the truth-speaking and truth-loving God; with whom every word is Yea and Amen; but He is ἀληθινός, as fulfilling all that is involved in the name God, in contrast with those which are called gods . . . That is ἀληθινός, which fulfills its own idea to the highest possible point. . . . Nor is ἀληθινός only, as in

* [The phrase: βίβλος (τῆς) ζωῆς, occurs Phil. iv. 3; Rev. iii. 5; xx. 15, and βιβλίον τῆς ζωῆς, xiii. 8; xvii. 8; xx. 12; xxi. 27. (Ex. xxxii. 2; Dan. xii. 1, probably refer to the same, although the word ζωῆς does not appear; and possibly Ps. lxix. 28, and Is. iv. 3, may have a similar reference.) In all these passages it is manifest that the simple hypothesis of a register (figurative, of course), of those who are to inherit eternal life, satisfies every contextual requirement.—E. R. C.]

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this case of God, the true as contrasted with the absolutely false; but as contrasted with the subordinately true, with all imperfect and partial realizations of the idea; thus Christ is *φῶς ἀληθινόν* (John i. 9; 1 John ii. 8), *ἄρτος ἀληθινός* (John vi. 32), *ἄμπελος ἀληθινή* (John xv. 1); there is a *σκηνὴ ἀληθινή* in Heaven (Heb. viii. 2). In each of these cases, the antithesis is not between the true and the false, but between the perfect and the imperfect, the idea fully and the idea only partially realized; for John the Baptist also was a *light* (John v. 35), and Moses gave *bread* from Heaven (Ps. cv. 40), and Israel was a *vine* of God's planting (Ps. lxxx. 8), and the *tabernacle* pitched in the wilderness, if only a figure of the true, was yet pitched at God's express command (Ex. xxv.)." TRENCH.—E. R. C.]

That hath the key of David.—The key of the house of David was kept by the steward of his house; it was the province of this official to grant or deny access to the king, and to decide all questions of presentability at court. According to Is. xxii. 22, the key was given to Eliakim, after being taken from Shebna.* This key to the perfected theocratic Royal House, the House of the Messiah, the Messianic Kingdom, is now held by Christ the Messiah Himself (not by a steward); He and He alone decides, first, by His word and Spirit in the Church, and, again, by His authoritative rule in the world, the question as to who belongs to the people of God. And thus He forms in His Church the contrast to the synagogue of Satan. That which the Judaists would exclude, He includes; what they would include, He excludes. The difference, however, is that their communion, like their excommunication, is a mere delusion, whilst His acts have absolute reality. When He opens, none can shut: the world cannot take away His peace—no, not even from the martyr. When He shuts, none can open: the sentence of judgment which He by His Spirit executes in the spirits of men, can be invalidated by no fanatical self-delusion, or deception on the part of others.

["Christ teaches us here that He has not so committed the keys of the Kingdom of Heaven, with the power of binding and loosing, to any other, His servants, here, but that He still retains the highest administration of them in His own hands." TRENCH. Is not "emphasis" to be laid on "the *ὁ ἔχων*"—the "steward" may *hold* the key, subject to the authority of the Master, the latter alone can be said to *possess* it? This view supports the interpretation of Düsterdieck given below.—E. R. C.]

Various interpretations. Christ alone opens the Holy Scriptures; Lyra.† The cross of Christ *instrumentum omnipotentiæ;* Alcasar. That supreme power which is the property of the Lord, Matt. xxviii. 18; Düsterd. and others. Christ, as Lord and King of the Kingdom, admits into it and excludes from it (Düsterd., Hengst., and others).

Ver. 8. **I know thy works.**—We do not, with Bengel and others, pass over the next word *ἰδού*, *etc.*, and find a specification of the works in the subsequent *ὅτι, etc.;* but neither are they "destitute of further qualification" [Düsterd.]; on the contrary, they contain the motive of the following: **Behold I have given** [*δέδωκα, etc.*]; they are consequently an expression of full recognition.

Before thee a door opened.—Does this mean: The door into the Kingdom of God is opened for the church, though the Judaists would fain shut it, or is it a door to successful activity?* The former apprehension, with various modifications, is supported by Bengel, Hengstenberg and others (see Düsterd.), whilst most commentators favor the latter conception, interpreting the passage as referring to the church's opportunity for missionary labors. Düsterdieck declares in favor of the latter view, with reference to ver. 9. The connection may also be thus construed, however: So far from thine adversaries being able to shut the door upon thee, they shall be constrained to turn to thine open door themselves. If we translate thus: Behold, I have determined that the door shall stand open before thee, we include both particulars, and it generally proves that that church which itself enters into the Kingdom of God draws in others with it.†

For thou hast little strength.—This must not be understood as indicative of spiritual weakness (a lack of miraculous gifts, Lyra), but of the external smallness or insignificance of the church (Düsterd., *et al.* ["The words 'little strength' may refer either to the smallness of the *number;* . . . . or it may refer to the spiritual life and energy of the church—meaning that, though feeble, their vital energy was not wholly gone. The more natural interpretation seems to be to refer it to the latter." BARNES. It may refer to either of these, or both; conjoined with their lack of temporal wealth.—E. R. C.]). Though thou hast little strength ["not as E. V., 'a little strength,' thereby virtually reversing the sense of the words: *μικρὰν ἔχεις δύν.* importing '*thy strength is but small,*' and the E. V. importing '*thou hast some strength,*' the fact of its smallness vanishing under the indefinite term '*a little,*' . . . **and** (using that little well)." ALFORD.—E. R. C].—The sense is, though thou hast little strength, Thou didst keep, *etc.* [This idea of the German, weakened by the parenthesis, must be preserved.]

Thou didst keep My word, *etc.*—The church has already proved its faithfulness by confessing Christ in tribulation; therefore the Lord will grant it spiritual success exceeding the measure of its external power.

Ver. 9. **Behold, I will make them** [Lange: **I give** (*δίδωμι*) **that some**] **of the synagogue of Satan.**—Here also that community

* [Is. xxii. 22. (LXX.) *Δώσω αὐτῷ τὴν κλεῖδα οἴκου Δαυὶδ ἐπὶ τῷ ὤμῳ αὐτοῦ, καὶ ἀνοίξει καὶ οὐκ ἔσται ὁ ἀποκλείων, καὶ κλείσει καὶ οὐκ ἔσται ὁ ἀνοίγων.*—E. R. C.]

† [There is no connection between this key and "the key of knowledge," spoken of Luke xi. 52.—E. R. C.]

* [Prof. Stuart advocates a third interpretation, viz.: (as presented by Barnes) "that they had before them an open way of egress from danger and persecution."—E. R. C.]

† [The view of Düsterd. (Alford, Trench) and others requires more than this—it demands that the door opened should be between the church and the unconverted; comp. (as referred to by Trench) 1 Cor. xvi. 9; 2 Cor. xi. 12; Acts xiv. 27; Col. iv. 3. It is true that Christ does open this door; but is not the door which He unlocks with the key of David that which leads into the Kingdom of Heaven? As King, He bursts open the gates of His enemies. Ver. 9 can hardly be regarded as supporting the view of the text; being "made of the Synagogue of Satan," and "falling down before the church" (not worshipping before God), are not the results of *the open door* to the unconverted, referred to in 1 Cor. xvi. 9, *etc.*—E. R. C.]

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of Judaism which assumes to be the true Israel,* is denominated a synagogue of Satan, with the same energy with which the Johannean Gospel opposes Judaism. Even from this community of demonic adversaries, the church shall win some souls. Here, too, the διδῶμι has more the appearance of an enactment than of a gift. He makes a disposition of these few already; subsequently He causes them to come.

And fall down before thy feet.—As it was prophesied in the Old Testament that the Gentiles should be converted and come unto Zion to the Jews, so here it is predicted that the Judaizing Jews shall in their conversion come to the Church of Christ as the true Zion. Even the προσκυνεῖν, as an expression of homage, and, at the same time, humiliation before the Church of Salvation and of the presence of the Lord, is heard in the following prophecies: Ps. lxxii. 9; Is. ii. 3; xlix. 23; lx. 14; Zech. viii. 20. On the misinterpretation of this passage in favor of the Catholic Hierarchy, see Düsterd., p. 192.†

And to know that I have loved thee.—'Ηγάπησα denotes a continuous love, begun in the past. Düsterd. refers this demonstration of love to the death of Christ, in which case Philadelphia would only represent the Church total. Others interpret the word as indicative of the superiority or excellence of the Philadelphian church. De Wette: That I have known thee to be a faithful church. Both considerations must, however, be recognized in their unity: That My love to thee has become manifest in thy life of faith. The recognition of Christ is implied with the recognition of the church, and as the real motive of the latter. Düsterdieck gives prominence to the thought that the Jews shall know the love of Christ as manifested in His death upon the cross, whilst now they still blaspheme Him as a crucified malefactor.

Ver. 10. **Because thou didst keep the word of My patience [endurance].**—Düsterdieck makes the pronoun μου relate, not to τῆς ὑπομ. alone (like Ewald, De Wette, Hengstenberg and others), but to the whole conception τὸν λόγ., *etc.* (with Grot., Eichhorn and others). But the reading: *My word of patience*, gives rise to obscurity, suggesting the thought that the words of other teachers have glorified patience. There are also different explanations of this apprehension of the sentence. The word which, among other things, prescribes patience (Heinrich); The word which bestows and demands patience (Düsterd.). Isolated utterances of Christ, recommending patience—Christian patience (Hengstenberg. This interpretation approximates the other).

[BARNES: "My word commanding or enjoining patience, that is, thou hast manifested the patience which I require." TRENCH: "Better, however, to take the whole Gospel as '*the word of Christ's patience*,' everywhere teaching, as it does, the need of a patient waiting for Christ, till He, the waited-for so long, shall at length appear." The translation, *constancy* or *endurance*, or *steadfastness*, is altogether to be preferred; the idea of *patience* is rather that of *uncomplaining submission under trial*—in this sense it is a misnomer to speak of the ὑπομονή of Job, Jam. v. 11.—E. R. C.]

The word of the patience of Christ is also variously interpreted as the word of My passion, My constancy (Calov.). The word which, as the word concerning the cross, demands, in respect of its purport and in respect of the obligation which it imposes, steadfastness such as is peculiar to Christ and His people (Vitringa). We read: The word ripened in persecution into a word of perseverance, to the martyrs' testimony [*martyrium*], to confession. Hence: Thou hast kept my word in the fiery trial of temptation and opposition, when the word *concerning* the cross became a word *of* the cross;—the word in the beauty and power of the cross. The Holy Scriptures contain multiplied references to ὑπομονή; particularly Rev. ii. 2, 3, 19; xiii. 10; xiv. 12 [Luke viii. 15; xxi. 19; Rom. ii. 7; v. 3, 4; viii. 25; xv. 4, 5; 1 Thess. i. 3; 2 Thess. iii. 5; Heb. x. 36; xii. 1; James i. 3, 4, *etc.*—E. R. C.]

I also will keep thee.—Three-fold interpretation: [1] Thou shalt be excepted from the hour of temptation. [2] Thou, with all the faithful, shalt be preserved from the plagues of unbelievers. [3] Thou shalt be kept through exterior temptation; it shall not become to thee an internal temptation to apostasy (Vitringa, Hengstenb., and others). Düsterdieck: "The expression τηρ. ἐκ must be distinguished from τηρ. ἀπό."

From the hour of temptation.—The *hour of temptation* is the culminating point in the time of temptation (Luke xxii. 53), the moment of the crisis. In general, doubtless, the severe conflicts of faith which the Church must undergo previous to the Coming of the Lord (see ver. 11) are here intended, as bringing with them the danger of apostasy.

More particular definitions: The preservation represented ch. vii. 3 sqq. (Ewald, De Wette); the tribulations of Antichrist (Primasius); in addition to these, the plagues of the sixth angel (Bede).—Needless limitations.

False modifications: The persecutions under Nero (Grotius), Domitian (Lyra), Trajan (Alcasar and others).

[A πειρασμός is aught that tends to cause to swerve from the right (either in feeling or action), whether it be a promise, an allurement, a

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* [See foot-note to chapter ii. 9.—E. R. C.]

† [There can be no doubt that there is special reference here to the prophecies of Is. xlix. 23, lx. 14; and there can be as little doubt that a *conversion* is implied in these prophecies. The conversion, however, is not that of the present missionary era of the Church—that which follows the preaching of the Gospel to the unconverted through the "open door" alluded to in 1 Cor. xvi. 9, *etc.*;—during which time the converts are at once admitted into the Church. It is a conversion which is consequent upon the subjection of the nations to the established Basileia.—On Is. xlix. 23, J. A. ALEXANDER thus comments: "The addition of these words, 'face toward the earth,' determines the meaning of the preceding verb (LXX. προσκυνήσουσι) as denoting actual prostration, which is also clear from the next clause, where the licking of the dust cannot be naturally understood as a strong expression for the kissing of the feet or of the earth, in token of homage, but is rather like the biting of the dust in Homer, a poetical description of complete and compulsory prostration, not merely that of subjects to their sovereign, but of vanquished enemies before their conquerors (comp. Micah vii. 17; Ps. lxxii. 9)." A *conversion* is implied in this passage under consideration, it is true; but that which was directly contemplated in this *threat* of the Lord is *subjugation*. See also preceding note, and the Excursus on the Basileia, pp. 93 sqq.—E. R. C.]

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prophecy of evil, a threat, a persecution, or an affliction (see Luke iv. 13; viii. 13; xxii. 28, 40, 46; Acts xx. 19; 1 Cor. x. 13; Gal. iv. 14; 1 Tim. vi. 9; 1 Peter i. 6; iv. 12, *etc.*). It is so styled because it is a *trial*, a *test*, of faith or the spirit of obedience. The *hour of temptation* (*testing*) is doubtless that special period referred to, 1 Pet. iv. 12 (τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ), and by our Lord, Matt. xxiv. 21, 22; (a period both of *testing* and of *punishment*—primarily, however, of the former). This *special* period, be it observed, is distinguished from the period of ordinary πειρασμοί referred to 1 Peter i. 6, and Matt. xxiv. 4–13. It is also to be observed that the promise is not of preservation *in* trial, as was the promise to Peter, Luke xxii. 32; but of preservation *from* (ἐκ) the hour or period of trial (comp. 2 Peter ii. 9). The idea of this promise seems to be, that as the Philadelphians had continued steadfast throughout the period of ordinary testing, they were to be exempted from those extraordinary πειρασμοί which were to come upon the world.—E. R. C.]

Which is about to come upon all the world [οἰκουμένη].—Though it is relatively true that the Roman empire was the οἰκουμένη [Grot., Vitr., Stern, *et al.*].* it must here symbolize the whole of the inhabited world. This is indicated by the next clause.

To try them that dwell upon the earth.—According to Düsterdieck, "the mass of mankind in antithesis to believers, redeemed out of all peoples." The following passages are cited in illustration of this view: ch. vi. 10; xi. 10; xiii. 8, 14. It results from ch. xiii. 8, however, that the inhabitants of the earth are more or less identified with unbelievers only on account of the great majority of the latter over believers. It is true that the temptation comes, as a judicial infliction, only upon the unbelieving; yet the tempting fact comes, as a rigorous trial, upon believers also, in order to their confirmation. This result they owe to Divine preservation.

Ver. 11. **I come quickly**.—Constantly recurring announcement, designed for the awakenkening and terrifying of foes and the consolation and elevation of the pious. We would again insist upon the fact, that it is no definition of time in the common chronological sense; it is to be apprehended in an exalted religious sense. The term ταχύ always involves the surprisingness of the coming, as unexpected, sudden, terribly early and terribly great.

Hold that fast which thou hast.—See ch. i. 3; ii. 25; xxii. 7. Cherish the charism peculiar to thee. The ever new reproduction and more thorough acquisition of the thing possessed is expressed, together with the holding of it fast (Matt. xxiv. 13). Here the charism of steadfastness in the faith is denoted. ["Whatever of truth and piety you now possess" BARNES.—E. R. C.]

That no man take thy crown.—That no man despoil thee of the victor's wreath,† that awaiteth thee at the goal; *i. e.* that none cause thee to lose it. Not, therefore, in the sense of another's coming before and winning it in the church's stead (Grot.). Μηδείς, however, represents the power of temptation, finally concentrated in Antichrist, with reference to the competitive contests of antiquity.

Ver. 12. **A pillar in the temple.**—The distinct promise corresponds again to the distinct conduct of the church: 1. A pillar in the spiritual Temple of God; 2. An eternally consecrate inmate of the Temple; 3. Adorned with the three-fold inscription: *a.* With the name of God; the complete expression of perfect religiousness. *b.* With the name of the City of God; the complete expression of perfect ideal churchliness. *c.* With the name of Christ; the complete expression of perfect Christliness, which embraces in one both the foregoing considerations. This promise will, of course, not be perfectly fulfilled until the Coming of the Lord; yet we cannot, with Düsterdieck, regard its fulfillment as exclusively subsequent to the second Advent. Düsterdieck not only denies the reference of the promise to the Church Militant *alone* (Lyra, Grot., and others), but he even disputes its application to it *and* the Church Triumphant (Vitringa and others). ["The promised reward of faithfulness here is, that he who is victorious would be honored as if he were a pillar or column in the Temple of God. Such a pillar or column was partly for ornament, and partly for support, and the idea here is, that in that Temple he would contribute to its beauty and the justness of its proportions, and would at the same time be honored as if he were a pillar which was necessary for the support of the Temple."—BARNES. ALFORD judiciously observes: "It is no objection to this view (substantially the one set forth above) that in the heavenly Jerusalem there is no Temple, ch. xxi. 22; but rather a corroboration of it. That glorious City is all Temple, and Christ's victorious ones are its living stones and pillars. Thus, as Düsterdieck well remarks, the imagery of the Church Militant 1 Cor xiii. 16 sqq.; Eph. ii. 19 sqq.; 1 Peter ii. 5 sqq., is transferred to the Church Triumphant, but with this difference, that the saints are no longer the stones merely, but now the pillars themselves, standing on their immovable firmness." This passage is but one of many which set forth the pre-eminence of the victorious saints of the present dispensation, in the future æon of blessedness and glory. They are the ἀπαρχή, the *first fruits*, Jas. i. 18; Rev. xiv. 4; the *bride*, Rev. xxi. 9; *kings* in the Kingdom then to be established, Rev. ii. 26; iii. 22; *priests* in the holy congregation, Rev. i. 6; v. 10; xx. 6; *pillars* in the heavenly Temple. (See also note on ch. ii. 26.)—E. R. C.]

And he shall nevermore go out. (Καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι.)—The *pillar* shall not be put out, according to Ewald and others. But there is doubtless a change of figure. The *victor* can no more fall away or be separated from the blessed fellowship of God. His secure position in the eternal Temple as a pillar, for firmness and beauty, is only equalled by his sure establishment therein as an inmate. [Continued purity, and exemption from association with anything impure, seem to be emphasized by the use of ἔξω; comp. ch. xxii. 15.—E. R. C.]

* [There is no authority for this limitation of the prime reference of οἰκουμένη (comp. Matt. xxiv. 14; Luke iv. 5; Acts xvii. 31; Rom. x. 18; Heb. i. 6; Rev. xii. 19; xvi. 14).—E. R. C.]

† [Στέφανος—that which is at once the *wreath of the victor* and the *crown of the king*. See note on ch ii. 10.—E R. C.]

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Hengstenberg justly says, that this applies to every Christian, for to be a Christian is to be a victor. The inscription also refers to the victor, not to the pillar, see ch. xiv. 1. On the reference of the name of Jesus to Jesuani, Jesuitæ, see Düsterdieck's note, p. 197.

An analogue of the three names in Jewish Theology, see in Düsterdieck, p. 198.

Which cometh down out of heaven.—See ch. xxi. As the Church in this world is ever growing more spiritual, so the Church in the other world is constantly becoming more real, more corporeal, until its perfect worldly appearance is consummated in the resurrection. [See under ch. xxi. 1–3.—E. R. C.]

As the three names, in close connection with the Trinity, are expressive of a three-fold manifestation of the Divine image in the beatified one, so they also denote a three-fold appertinency or consecrateness on his part.

[**And I will write upon him the name of my God.**—"Christ will write this name of His God upon *him* that overcometh—not upon *it*, the pillar. It is true, indeed, that there were sometimes inscriptions on pillars, which yet would be στῆλαι, rather than στῦλοι; but the image of the pillar is now dismissed, and only the conqueror remains. In confirmation of this, that it is the person, and not the pillar, whom the Lord contemplates now, we find, further on, the redeemed having the name of God, or the seal of God on their foreheads (vii. 3; ix. 4; xiv. 1; xxii. 4), with probable allusion to the golden plate inscribed with the name of Jehovah which the High Priest wore upon his (Exod. xxviii. 36–38). In the 'Kingdom of priests' this dignity shall not be any more the singular prerogative of one, but the common dignity of all." Trench.—**And the name of the City of my God.**—"What the name of this City is, we are told Ezek. xlviii. 35: 'The Lord is there.' Any other name would but faintly express the glory of it; 'having the glory *of God*' (Rev. xxi. 11, 23). He that has the name of this City written upon him is hereby declared free of it. Even while on earth he had his true πολίτευμα ἐν οὐρανοῖς (Phil. iii. 20; see Ellicott thereon), the state, city or country to which he belonged was a heavenly one; but still his citizenship was latent; he was one of God's hidden ones; but now he is openly avouched, and has a right to enter in by the gates to the City (xxii. 14)." Trench.—**And . . . . My new name.**—"This '*new name*' is not 'The Word of God' (xix. 13), nor yet 'King of kings and Lord of lords' (xix. 16). It is true that both of these appear in this Book as names of Christ; but at the same time neither of them could be called His *new* name; the faithful having been familiar with them from the beginning; but the '*new name*' is that mysterious and, in the necessity of things, uncommunicated and, for the present time, incommunicable name, which, in that same sublimest of all visions, is referred to: 'He had a name written, that no man knew, but He Himself' (xix. 12); for none but God can search out the deep things of God (1 Cor. ii. 12; cf. Matt. xi. 27; Judg. xiii. 18). But the mystery of this new name, which no man by searching could find out, which in this present condition no man is so much as capable of receiving, shall be imparted to the saints and citizens of the New Jerusalem. They shall know even as they are known (1 Cor. xiii. 12)." Trench.—E. R. C.]

[The following extract from Gibbon's *Decline and Fall* (ch. lxiv.) will be read with interest in this connection: "Two Turkish chieftains, Sarukhan and Aidin, left their names to their conquests, and their conquests to their posterity. The captivity or ruin of the *seven* churches of Asia was consummated; and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick, of the Revelation; the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The circus and three stately theatres of Laodicea are now peopled with wolves and foxes; Sardis is reduced to a miserable village; the God of Mahomet, without a rival or a son, is invoked in the mosques of Thyatira and Pergamus; and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy, or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above four-score years; and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect, a column in a scene of ruins; a pleasing example that the paths of honor and safety may sometimes be the same." —E. R. C.]

SEVENTH EPISTLE. LAODICEA.

Ch. iii. 14-22.

Our Laodicea was situated on the river Lycus in Phrygia Major, in the neighborhood of Colosse and Hierapolis; it was a large and rich commercial city. Bearing earlier the name of Diospolis, and then of Rhoas, it received its subsequent appellation in honor of Laodice, the Queen of King Antiochus II. In the year 62 this city, like Colosse and Hierapolis, was destroyed by an earthquake, but was speedily rebuilt. An insignificant town called Eskihissar, surrounded by ruins, now forms the last trace of its existence. Laodicea was the last of the seven churches; hence, a circular letter to these (the Epistle to the Ephesians) had, on reaching this city, arrived at its final destination, and from there an exchange could readily be effected between it and the Epistle to the Colossians (Col. iv. 16). Notwithstanding this, Winer still talks of a lost letter from Paul to the Laodiceans.* The bearer of the seven epistles, having gone northward from Ephesus through Smyrna

* [There are three opinions concerning the destination of the Epistle to the Ephesians: 1. That it was addressed specifically to the church in Ephesus; 2. That it is the Epistle *to* (from=ἐκ) Laodicea mentioned Col. iv. 16: 3. That it was a circular letter for all the churches of Asia Minor. For full discussions of the entire subject see Conybeare and Howson's *Life and Epistles of St. Paul*, Alford, Eadie, Hodge, the Lange *Comm. on Ephesians* (Am. Ed.), *etc.* The evidence in favor of the last two opinions is of the most meagre character.—E. R. C.]

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to Pergamus, turned southward to Thyatira, Sardis, Philadelphia and Laodicea; thus traversing a trivium and a quadrivium.*

For further particulars, see Encyclopedias, Books of Travel and Geographical works.

"A bishop and martyr of Laodicea, called Sagaris (A. D. 170), is mentioned by Eusebius, H. E. iv. 26; v. 24; even Archippus (Col. iv. 17) is named as bishop (*Const. Apost.* viii. 46). Each has been regarded as the angel of the church; and in the expression ἡ ἀρχὴ τ. κτ., ver. 14, Hengstenberg has even discovered an allusion to the name of Arch-ippus as the most influential leader of the church at Laodicea." (DUESTERDIECK.) A curious discovery, certainly!

Colossians ii. does not distinctly prove, as Düsterdieck assumes, that in Paul's time the Laodicean church, as well as that at Colosse, was in danger from erroneous theosophic doctrines, though Vitringa, with astonishing acuteness, maintained that there were traces of such things in the very epistle that we are examining (Düsterdieck, p. 199). The spiritual condition of the church may be clearly gathered from the epistle addressed to it, but cannot be explained from the external circumstances of the church itself.

Ver. 14.† **These things saith the Amen.**—Here also a harmony of all parts may be taken for granted at the very outset. The central point of all the terms contained in the epistle lies, manifestly, in the false self-gratulation of the Church as expressed in ver. 17. In the first place, such a morbid assurance of completeness, involving a cessation from striving, and even from aspiration—such a conviction of having arrived at a state in which all need is done away with (πεπλούτηκα)‡—does not arise in a healthy condition of faith, for even on the firm ground of the peace of reconciliation, such a condition implies—nay, is itself—a longing and striving after perfection (the true righteousness of faith, an agonizing after righteousness of life).

But, again, this assurance of completeness and consequent stoppage of all exertion does not spring into existence where there is a mere legal holiness of works; the goad of the law is constantly rousing those under its bondage—or, at least, the worthier portion of them—from the false repose to which they, for a moment, may have yielded, and urging them on. Spiritualism [*Spiritualismus*],§ however, is always and everywhere thoroughly satisfied, whether it appear in a mystical form, declaring, I too am a son of God, or in a rationalistic guise, affirming that there is no such thing as a son of God, no such thing as the Atonement. Spiritualism [*Spiritualismus*] has the property of not being warm, because it has no spiritual [*geistlich*] blood, no social, historical or personal life; but neither is it cold, for it has its religious views and opinions, its party even, for which it can, for a time, be enthusiastically or fanatically hot. It does not, however, grow warm for the living fellowship of God and the Church of God. Now this spiritualism [*Spiritualismus*] may, in Laodicea, as well as elsewhere, have been based upon the antecedents of theoretical, theosophic heresies; at the writing of the epistle, however, these heresies were a vanishing point in the background; the enthusiastic soarings in the clouds had been succeeded by the reactionary fall of satiety and lukewarmness. Hence the word of revelation does not directly attack theoretical errors of the church, but its practical appearance, so specifically modified, however, that we perceive the epistle to be also aimed at the germs of the church's corruption latent in the background.

The self-designation of Christ is the first instrument for the accomplishment of the design we have just stated. The Amen, the faithful and true [genuine] Witness, the Originator (ἀρχή, see Col. i. 18) of the creation and redemption.* He is the *Amen* as the perfect and complete personal conclusion of the revelations of God, beyond Whom there can be no angelic or philosophic or spiritualistic [*spiritualistisch*] revelations,†—the focus of the Divine sun of revelation, through Whom alone true vital heat is to be got. He is the faithful and essential, perfectly historical and real *Witness* of the truth, in face of Whom the inflated illusions, images and systems of spiritualism [*Spiritualismus*] must vanish away. He is the living, personal *Principle* of the whole creation; hence there is no principial life of spirits or spirit outside of that cosmical order of the Kingdom which is comprehended in Him.

With this description of Christ, the description of the church corresponds. Its works are specifically merged in its character, and this character is lukewarmness—not lukewarmness as positivism, however, but as a double negation: neither cold nor warm. If the church were cold, if it were a stranger to Christ, like the heathen, or even if it cherished a positive antipathy against Him, He would not approach it in the character of a Judge; it might yet become warm. It has just enough Christianity to come under condemnation, but not sufficient to attain to blessedness, for the reason that it is not warm.

* [Of all this there is not one particle of evidence.—E. R. C.]

† [On this and several following pages, Lange presents a general view of the epistle. Special exegetical comments and additions may be found pp. 135 sqq.—E. R. C.]

‡ [The marvellous compendiousness of the German language is forcibly illustrated here. Six words present all that our translation has given in the space comprised within the last period and πεπλούτηκα, with the exception of "in the first place," which in the German occurs further on. We cite the pregnant six: *Ein solches krankhaftes Fertigsein und Bedürfnisslosgewordensein.* Perhaps it is but fair to remark that the final octosyllable is composed of a substantive, an adjective, a participle, and an infinitive.—TR.]

§ [Lange seems to have employed this word, coined from the Latin as a generic term representative of the doctrine of those who deny the necessity of an external atonement, revelation and ordinances—affirming that the spirit of a man is sufficient unto itself. In this sense it includes the wildest mystics and the baldest rationalism. The only English word by which it can be rendered is *spiritualism.* The use of this term, however, is objectionable, as it is already employed in English in two or three different senses. As far as possible to avoid confusion, whenever it and the allied words *spiritual*, *spiritualist*, occur, the originals will be printed in brackets as above.—E. R. C.]

* [See comments and additions on pp. 135 sqq.—E. R. C.]

† [This comment seems to be based on a *modern* use of the term *Amen.* As it forms the *conclusion* of our prayers, it has come to be employed, both in German and English, as a word expressive of *conclusion.* No such meaning, however, properly belongs to it. Nor is there any reason to suppose that, in the days of the Apostles, it was ever employed in this special conventional sense.—E. R. C.]

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This condition, in its approximation to eternal hopelessness, wrings from the Judge Himself, in His blessed majesty, a sigh that seems laden with a human grief: O that thou wert cold or warm!—Again, the condition of the church is illustrated by the figure of lukewarm water, which, when drunk, causes nausea: *I am about to* (not yet: I will) *spew thee out of my mouth; i. e.* reject with lively indignation and repulsion.

Not cold, not warm, but lukewarm. This attitude toward the Lord, His word and His Church, is based upon the church's conduct toward itself, upon its spiritual [*geistlich*] pride. This pride is likewise expressed three-foldly: I am rich—I have become rich to excess or satiety—I have need of nothing (or, as it may also be rendered, *no person*, no Saviour, no fellowship). The first declaration is expressive of the church's self-deception in imagining that it can be rich independently. In the second declaration, the church intimates, that in some way or other (by an arcanum or a would-be new idea) it has become rich, and that its wealth is forever an accomplished fact. In the third declaration, the fearful consequence is announced: it has need of nothing more; it is subjectively free from all heavenly and earthly props; its satiety is the complete caricature of the blessedness of true faith, having an imaginary exaltation in an imaginary omniscience.

Its false self-appraisement is met by the annihilating sentence of the Lord:

Thou knowest not.—Ignorance, and that in relation to the most immediate and necessary knowledge—ignorance of its own condition; ignorance in its most aggravated form—self-blinding, constitutes the basis of its wants. The church (represented by her character, her masculine life-picture) knows not that she is, on the one hand, *the* wretched one, the specific bearer of the burdens of a salvationless state; and, on the other, the one pitiable above all others, on whom, also, the Lord wills yet to have pity in consideration of her ignorance (see Luke xxiii. 34). The three fundamental traits of this woful picture are: *poor* and *blind* and *naked; poor* in reference to the true riches of life; *blind* in reference to truth and knowledge; *naked* in reference to the utter want of a truly spiritual [*geistlich*] appearance in genuine good works or signs and evidences of the inner life.

The counsel of the Lord is in harmony with the situation. The church is admonished to buy all that she lacks of Him. For of Him alone can the beggar buy—buy for nought (Is. lv. 1), and yet *buy*, inasmuch as it is only under moral forms and conditions that the free gift is received; its reception implies the surrender of a whole world of counterfeit value, and thus there is a difference between its bestowal and the actual giving of alms to a beggar. The first proffer is that of *gold*—gold purified by fire; the heavenly riches of righteousness, in the sterling quality of the fidelity of faith; purified by the fire of tribulation, and thus proven to be genuine gold. The spiritualist [*Spiritualist*] dares not expose his gilded fancies to the fire of tribulation. The church's nakedness is the second thing provided for—in advance of her blindness; and this is, doubtless, because a modicum of sight is pre-supposed in the first and second acts, and because it is high time that the manifestation of *the shame of her nakedness*, appearing, as it necessarily will, in moral scandals, should be averted by demonstrations of Christian life, in *white garments*, which are connected with the gold of faith. Then comes the *eye-salve* of truth, in order to the gaining of true and perfect sight in Christian knowledge, from which the spiritualist [*Spiritualist*], in his false conceit of knowledge, is most remote.

The severe utterance of the Lord is next exempted from all suspicion of partyism, party-strife or school-wrangling. The truth of Christ, under whatever aspect it is viewed, always turns to rebuke when it encounters falsehood; and the very fact of its rebuking and chastening is designed to teach the person thus exercised, that the love of Christ has not yet given him up, and that, on the contrary, it would fain win him by these means of rebuke and chastening—that it is thereby calling him to repentance.

Ver. 20. **Behold, I stand at the door.**—With the peculiar species of sinfulness in the condition of the church, the peculiar form of repentance corresponds. An obliteration of the consciousness of man's liberty of election is partly the cause, partly the effect of spiritualism [*Spiritualismus*]; the nerve of moral freedom is paralyzed, and the sense of moral greatness, as exemplified in the history of the world, is obscured. Therefore Christ—Who has not for a long time been *in* this high-flying spiritualism [*Spiritualismus*]—stands at the door of the soul and knocks. He finds the door shut; still He does not burst it in; He knocks and begs for admittance. In face of this conduct of the royally Free, the unfree should rouse him from his palsy. *If any man.*—This, indeed, is not to be *expected* of the mass of blinded ones, yet it may be *hoped* of individuals.

If any man hear My voice.—There is help for any one who still has an ear for this—for the affectionate tone, the loving call of Jesus' voice. Amid his spiritual [*geistig*] waverings betwixt light and darkness, his heart, constantly declining, as it is, into an indifference to personal love, is not yet quite dead. This is proved by the fact of his opening the door to the Lord, by his reception of the personal Christ as his Friend and Saviour. And what then? With the peculiar modification of repentance, the peculiar modification of grace corresponds. The subsequent word of promise is, assuredly, meant for all who are converted, but especially is it intended for the returning spiritualist [*Spiritualist*].

I will come in to him and will sup with him.—In the case of the spiritualist [*Spiritualist*], above all, the new life must take the form of the most intimate communion, of personal fellowship with the Lord. This communion is primarily Christ's supping with him; his heart, his property, his bread henceforth belong to the Christian fellowship. But the higher form of this new life is that *he*, on his part, sups with Christ, that he becomes a participant in His blessed, heavenly life. And though the general reference here is to the meal of vital communion, the

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restoration of the spiritualist [*Spiritualist*] will also be particularly evidenced in a proper appreciation of the Lord's Supper, the social Christ, a Sacrament which he has before despised in his imagined self-sufficiency.

In this epistle, as in all the others, the concluding promise to the victor is in perfect harmony with all that has gone before.

Ver. 21. **To him that conquereth will I grant to sit with Me on My throne.**—The *throne* of Christ is the glory of His Kingdom—the *sitting on His throne*, the personal vital possession of this glory; the sitting *with Him* on this throne is, therefore, the co-enjoyment of this highest definiteness of perfected personal life. This future forms the extremest contrast to the expectation of the spiritualistic [*spiritualistisch*] indifferentist who holds that he is to be swallowed up in the waves of the general, impersonal world-essence.

But the promise unfolds still greater glories: **And sat down with My Father.**—We can imagine nothing concerning a fellowship in God's personal exaltation above the world, above the transitoriness, unfreeness, and imperfection of the world. The words at the head of this paragraph, however, unmistakably form the culminating point of the contrast to the nihilistic views of the indifferentistically lukewarm mind, the positive counterpart of the negative Buddhistic Nirvana.

The solemn conclusion appeals for the last time to the organization, the capacity, the destination of man; for the last time to man's freedom and to the first stirrings of freedom in hearing and obeying; for the last time to the high calling of the Christian—to *hear what the Spirit saith to the churches*. The words this time have a seven-fold weight, for they form the conclusion not only of the last letter, but of all the foregoing epistles likewise.

The more general import of Christ's declaration, Behold, I stand at the door, is this, *viz.*, that the last epistle sketches the last form of the church, and touches upon the Parousia.

After this general consideration of the final epistle, we present, briefly, the following exegesis of particular points:

Ver. 14. **The Amen.** 2 Cor. i. 20.—["Referring, as is the case in every epistle, to some attribute of the speaker adapted to impress their minds, or to give peculiar force to what He was about to say to that particular church. . . . The word *amen* means *true, certain, faithful;* and, as used here, it means that He to whom it is applied is eminently true and faithful. What He affirms is true; what He promises or threatens is certain. Himself characterized by sincerity and truth (2 Cor. i. 20), He can look with approbation only on the same in others; and hence He looks with displeasure on the lukewarmness which, from its very nature, always approximates insincerity." BARNES. It may also be observed that a state of lukewarmness is a state of indifferentism, of partial unbelievingness. The lukewarm hear as though the promises and threats of their teachers were as vain as the wind. It was most appropriate that the Great Teacher should endeavor to arouse the Laodiceans to heed His words, by an epithet declarative of His sincerity, and the truth and certainty of His declarations.—E. R. C.] The Hebrew expression is, doubtless, thoroughly akin to the subsequent Greek terms (Bengel and others); yet there is a distinction between absolute certainty and absolute faithfulness and actuality, and we have here no mere climax (Düsterdieck).—See Düsterd. on unsupported interpretations.

[**The faithful and true Witness**—"He is '*the Witness, the faithful and the true*,' in that He speaks what He knows, and testifies what He has seen. The thought is a favorite and ever-recurring one in the Gospel of St. John (iii. 11, 32, 33); but does not appear in any other. . . . Of the two epithets, the first, πιστός, expresses His entire trustworthiness. The word is employed in the New Testament, as elsewhere—now as trusting or believing (John xx. 27; Acts xiv. 1), now as trustworthy or to be believed (2 Tim. ii. 22; 1 Thess. v. 27; 1 John i. 9). Men may be πιστοί in both senses, the active and the passive, as exercising faith, and as being worthy to have faith exercised upon them. God can be only πιστός in the latter. . . . It will be seen that the *truthfulness* of Christ as a Witness is asserted in the πιστός, not, as might at first sight be assumed, in the ἀληθινός that follows, or at least in it only as one quality among many. Christ is a μάρτυς ἀληθινός (not ἀληθής), in that He realized and fulfilled in the highest sense all that belonged to a witness. Three things are necessary thereto. He must have been αὐτόπτης; having seen with his own eyes that which he professes to attest. He must be competent to relate and reproduce this for others. He must be willing faithfully and truthfully to do this. These three things meeting in Christ, and not the presence of the last only, constitute Him a '*true* Witness*,' or one in whom all the highest conditions of a witness met." TRENCH.—E. R. C.]

[**The beginning** (ἀρχή) **of the creation of God.**]—[1] The *principle* of the creation; see Col. i. 15.—False interpretations: [2] The Prince [*Fürst*, first] of the creation; [3] The Founder of the new creation, the Church; [4] The first and most glorious Creature of the creation, See John i. 1 sqq. [The first of the preceding views, the one adopted by Lange, is the one advocated by Alford and Trench. Their arguments as against the 4th, or Arian, view, are embodied in the following extract from Barnes. Both these distinguished commentators cite, as supporting their opinions as to the use of the term ἀρχή, many passages from Apocryphal and early Christian authors. TRENCH writes as follows: "For the use of ἀρχή in the sense and with the force which we here demand for it as '*principium*,' not '*initium*' (though these Latin words do not adequately reproduce the distinction), comp. the *Gosp. of Nicod.* c. 25, in which Hades addresses Satan as ἡ τοῦ θανάτου ἀρχὴ καὶ ῥίζη τῆς ἁμαρτίας; and further, Dionysius, the Areopagite (c. 15): ὁ Θεὸς ἐστὶν πάντων αἰτία καὶ ἀρχή; and again, Clement of Alex. (*Strom.* iv. 25): ὁ Θεὸς δὲ ἄναρχος, ἀρχὴ τῶν ὅλων παντελής. These, and innumerable other passages, abundantly vindicate for ἀρχή that active sense which

* [The word *competent* is a better translation. The idea of the original seems to be best brought out in the phrase: *the Witness, the faithful and the competent.*—E. R. C.]

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we must needs claim for it here." BARNES, who adopts the 2d of the above views, presents the entire subject in the following powerful language: "The phrase here used is susceptible, properly, of only one of the following significations, viz.: either (*a*) that He was the beginning of the creation in the sense that He caused the universe to begin to exist, that is, that He was the author of all things; or (*b*) that He was the first created being; or (*c*) that He holds the primacy over all, and is at the head of the universe. It is not necessary to examine any other proposed interpretations, for the only other senses supposed to be conveyed by the words, that He is the beginning of the creation in the sense that He rose from the dead as the first-fruits of them that sleep, or that He is the head of the *spiritual* creation of God, are so foreign to the natural meaning of the words as to need no special refutation. As to the three significations suggested above, it may be observed, that the *first* one—that He is the *author* of the creation, and in that sense the *beginning*, though expressing a Scriptural doctrine (John i. 3; Eph. iii. 9; Col. i. 16), is not in accordance with the proper meaning of the word here used—ἀρχή. The word properly refers to the *commencement* of a thing, not its *authorship*, and denotes properly primacy in time, and primacy in rank, but not primacy in the sense of causing anything to exist. The two ideas which run through the word, as it is used in the New Testament, are those just suggested. For the former—primacy in regard to time—that is properly the commencement of a thing, see the following passages where the word occurs: Matt. xix. 4, 8; xxiv. 8, 21; Mark i. 1; x. 6; xiii. 8, 19; Luke i. 2; John i. 1, 2; ii. 11; vi. 64; viii. 25, 44; xv. 17; xvi. 4; Acts xi. 15; 1 John i. 1; ii. 7, 13, 14, 24; iii. 8, 11; 2 John 5, 6. For the latter signification—primacy of rank or authority—see the following places: Luke xii. 11; xx. 20; Rom. viii. 38; 1 Cor. xv. 24; Eph. i. 21; iii. 10; vi. 12; Col. i. 16, 18; ii. 10, 15; Tit. iii. 1. The word is not, therefore, found in the sense of *authorship*, as denoting that one is the *beginning* of anything in the sense that he caused it to have an existence. As to the *second* of the significations suggested, that it means that He was the *first created being*, it may be observed (*a*) that this is not a *necessary* signification of the phrase, since no one can show that this is the *only* proper meaning which could be given to the words, and therefore the phrase cannot be adduced to prove that He is Himself a created being. If it *were* demonstrated from other sources that Christ was, in fact, a created being, and the first that God had made, it cannot be denied that this language would appropriately *express* that fact. But it cannot be made out from the mere use of the language here; and as the language is susceptible of other interpretations, it cannot be employed to prove that Christ is a created being. (*b*) Such an interpretation would be at variance with all those passages which speak of Him as uncreated and eternal; which ascribe Divine attributes to Him; which speak of Him as Himself the Creator of all things. Compare John i. 1–3; Col. i. 16; Heb. i. 2, 6, 8, 10–12. The *third* signification, therefore, remains, that He is 'the beginning of the creation of God,' in the sense that He is the Head or Prince of the creation; that is, that He presides over it so far as the purposes of redemption are to be accomplished, and so far as it is necessary for those purposes. This is (*a*) in accordance with the meaning of the word, Luke xii. 11; xx. 20, *et al.*, *ut supra*, and (*b*) in accordance with the uniform statements respecting the Redeemer, that 'all power is given unto Him in Heaven and in earth' (Matt. xxviii. 18); that God has 'given Him power over all flesh' (John xvii. 2); that all things are 'put under His feet' (Heb. ii. 8; 1 Cor. xv. 27); that He is exalted over all things, Eph. i. 20–22. Having this rank, it was proper that He should speak with authority to the church at Laodicea."—E. R. C.]

Ver. 15. **Thy works.**—Works are of value only as indications of the character of the persons performing them. Lukewarm hearts, lukewarm works, and *vice versâ*. [See comments on ch. ii. 2.—E. R. C.]—[**That thou art neither cold nor hot** (Lange: **warm**)].—The application to this passage of the distinction between the perfectly righteous, the perfectly unrighteous, and those occupying a middle position, is misleading; far more applicable is Dante's description of the sinners peopling that portion of Hell which lies immediately beyond the direful portal—wretches too bad for Heaven, and even for Hell; *i. e.*, the present passage of Scripture speaks of qualitative not of quantitative things. Most certainly *the warm one* is he who hangs upon the Lord, for only a personal relationship of love to Jesus, and conduct actuated by that love, make warm life. Whilst De Wette and others regard ψυχρός as the antithesis to ζεστός, Düsterdieck, with Hengsten. and others, justly insist that the antithesis is a vacillating middle conduct. Düsterdieck's positive definition of *coldness* as enmity and resistance to the Lord, such as were manifested by Saul of Tarsus, is, however, as incorrect as Hengstenberg's theory concerning a cold person who is painfully sensible of his coldness. The antitheses are: the believer—the non-believer—and in the midst, the half-believer, who in his inmost soul is already an unbeliever. [**I would,** *etc.*—"Ὄφελον, properly the second aorist of ὀφείλω, but now grown into an adverbial use (= *utinam*), has so far forgotten what at the first it was, as to be employed promiscuously in all numbers and persons; cf. 1 Cor. v. 8; 2 Cor. xi. 1. It governs an indicative, not an optative, here (ἦς, not εἴης, is the right reading), inasmuch as the Lord is not desiring that something even now *might be*, but only that something *might have been*. In form a wish, it is in reality a regret." TRENCH. But in what respect is a *lukewarm* worse than a *cold* condition? The author just quoted answers the question thus: "Best, I think, . . by regarding the '*cold*' as one hitherto untouched by the power of grace. There is always hope of such an one, that, when he does come under those powers, he may become a zealous and earnest Christian. He is not one on whom the grand experiment of the Gospel has been tried, and has failed. But the '*lukewarm*' is one who has tasted of the good gift, and of the powers of the world to come, who has been a subject of Divine grace, but in whom that grace has failed to kindle more than the feeblest spark. The pub-

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licans and harlots were '*cold*,' the Apostles '*hot*.' The Scribes and Pharisees, such among them as that Simon in whose house the Lord sat and spake the parable of the fifty and the five hundred pence (Luke vii. 36-47), they were '*lukewarm*.' It was from among the '*cold*' and not the '*lukewarm*,' that He drew recruits."—E. R. C.]

Ver. 16. The figure is unmistakably derived from the nauseating effect of lukewarm water when taken into the mouth. [The figure is indicative of most fearful woe, namely, utter rejection by Christ as loathsome.—E. R. C.] The μέλλειν must be distinguished from a positive θέλειν.

Ver. 17. **I am rich.***—This is not, as a number of commentators suppose, to be referred to the earthly wealth of the flourishing emporium of Laodicea, though the connection between external riches and the danger of an inward conceit of riches cannot be ignored. Comp. the Old and New Testaments. The fancied wealth of spiritual goods is, therefore, the thing intended, in accordance with most commentators. ["So far as the *language* here is concerned, this may refer either to riches literally, or to spiritual riches. . . . It is not easy to determine *which* is the true sense, but may it not have been that there was an allusion to *both*, and that, *in every respect*, they boasted that they had enough?" BARNES. —E. R. C.] Note the climax: *πλόυσιός εἰμι, etc.*, [see p. 134.]

And knowest not.—This is no mere simple self-delusion; it is marked in its character, being an aggravated ignorance, over against a supposed multiplied knowledge.—That **thou**, even **thou**.—*ὁ ταλαίπωρος*—the wretched one, *par excellence*.

Ver. 18. **I counsel thee.**—The "dash of irony" which Ebrard discovers in this expression, may consist in the fact that Christ does not here approach the spiritualistic [*spiritualistisch*] indifferent in His historical authority, because such an one has loosed the bond of historical obedience. He meets him on the ground of his false liberty. If he will not obey the voice of the Lord, he must still hear the language of truth.† Perfectly analogous to this form is the further declaration: **Behold, I stand at the door**—a hint to the Church in her dealing with [self-] emancipated spirits [*emanzipirte Geister*].‡

To buy.—There can be no question of an actual purchase by a *meritum de congruo;* for Laodicea is poor and naked, and the thing to be procured is gold. Yet the usual Protestant idea —the church must simply surrender her self-conceit; *that* is the purchase-price (Vitringa, Bengel, and others)—conceals in some measure the true relation of things. Such a surrender invariably presupposes an advance toward the Saviour in penitence and self-denial.* According to Ebrard, the Lord's counsel should be followed invertedly; first, eye-salve, then raiment, then gold. There are substantial grounds, however, for the order given. The gold purified in the fire, the fidelity of faith, tested in temptation and trial (Hengstenberg, *fides;* à Lapide, *caritas;* Düsterd., spiritual good things; Ebrard, good fruits). [Is it not the righteousness of Christ, imputed to him who believes, by virtue of which the possessor becomes rich (comp. Rom. v. 15-18; 2 Cor. viii. 9)?—E. R. C.]

White garments.—Throughout the Apocalypse, these represent the victorious adornment of that righteousness of life which is based upon the righteousness of faith. Hence they are not of like meaning with the gold (Düsterd.), nor do they denote the subjective purification of the heart (Ebrard), which cannot be seen as can white garments. [May not the reference be to the entire righteousness of sanctification (holiness of heart and life) produced by the Spirit? The garments of the Saints are white *within* as well as *without*.— It may here be remarked, that it is utterly vain to expect that any one material figure should set forth a spiritual truth in all its phases.— E. R. C.]

The eye-salve, κολλούριον (the classic form is κολλύριον), is likewise differently explained (as the word of God, the gift of the Holy Spirit Who enlightens).

Ver. 19. Ἐγώ.—After the Lord's apparent self-coördination with the church, His high and sovereign personality emerges once more to view. This is the case here, however, especially in order to the expression of the fact, that *His* rebuke and chastening are pure love, and that His love *can* chasten and punish; and all this in contrast to the loose and anti-personal nature of indifferentism, which perverts love into laxity, accounts punishment as harshness, and utterly sunders the two. [Comp. Heb. xii. 5-13; Prov. iii. 12.—E. R. C.]

As many as I love.—Düsterdieck justly insists, in opposition to Vitringa, that this does not apply merely to the better portion of the church.

[I rebuke and chasten.]—The relation of ἐλέγχειν and παιδεύειν is in harmony with Christian liberty. The sinner must first suffer himself to be convicted, intellectually corrected; then grace begins to exercise an affectionate discipline over conscience and life.

* [Trench would connect this verse with the preceding; "placing a colon at the end of ver. 16, and a full stop at that of ver. 17."—E. R. C.]

† ["There is a certain irony, but the irony of Divine love, in these words. He who might have commanded, prefers rather to counsel; He who might have spoken as from Heaven, conforms Himself, so far as the outward form of His words reaches, to the language of earth. To the merchants and factors of this wealthy mercantile city, He addresses Himself in their own dialect." TRENCH. "There is a deep irony in this word. One who *has need of nothing*, yet needs counsel on the vital points of self-preservation." ALFORD. Is it not better, as more consistent with the character of the compassionate and long-suffering Saviour, to suppose that there is no irony here? The language, couched indeed in the commercial dialect of those addressed, is such as a loving Father, yearning over indifferent and ungrateful children, might use to win them to better things.—E. R. C.]

‡ [By this expression, Lange doubtless would indicate those who, in his own language, might better be styled (self-) emancipated *spiritualists*. The adjective *emanzipirt* has, when employed in certain connections, obtained the meaning of *self-emancipation*—thus an *emanzipirte Frau*, is a woman who has freed herself from conventionalisms—as we say in English, *a strong-minded woman*.—E. R. C.]

* [And so it might be said, that any advance presupposes a previous advance. There must be a beginning of spiritual activity somewhere. This surrender, this giving up the tinsel and rags of one's own righteousness, is essentially involved in that living faith which rests upon Christ *alone* for salvation, and which is the *beginning* of spiritual activity.— E. R. C.]

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[For a full discussion of the force of ἐλέγχειν, see *Lange on John* xvi. 8 (Am. Ed., pp. 472 sqq.). Trench writes that it is "more than ἐπιτιμᾶν, with which it is often joined; see my (his) *Syn. of the N. T.*, § 4. It is so to rebuke, that the person rebuked is brought to the acknowledgment of his fault, is convinced, as David was when rebuked by Nathan (2 Sam. xii. 13)." This definition will scarce bear the test of thorough exegesis. It is manifest that in the use of the term Matt. xviii. 5; Luke iii. 19, an *acknowledgment* of sin is not contemplated, but the contrary. The word is one which expresses the act of an agent, and not the effect of that act upon its object; it is such a presentation of the truth as leaves the object without excuse for not believing (comp. John viii. 46; xvi. 8; 1 Cor. xiv. 24; Eph. v. 11, 13; 1 Tim. v. 20; 2 Tim. iv. 2; Titus i. 9, 13; ii. 15; Heb. xii. 5; Jas. ii. 9). The necessary consequence of *rebuke* thus defined may, indeed, be a dim, inchoate perception of the right, but not necessarily that completed *judgment*, that *conviction*, which involves an *acknowledgment* even to self; and even this perception is not necessarily contemplated in the use of the term. (In John iii. 20; viii. 9; the only other passages in which the term occurs, its use is peculiar. In the latter the man was his own rebuker—*conviction* preceded *rebuke;* in the former, the idea is somewhat similar—here a dim perception of the fact of sin leads the transgressor, *instinctively*, to avoid the light which will clearly manifest his unworthiness.) The term παιδεύειν is also too much restricted by Trench, and apparently by our author. The former writes: "Παιδεύειν, being in classical Greek to instruct, to educate, is in sacred Greek to instruct or educate *by means of correction*, through the severe discipline of love," *etc.* This is the meaning of the English word *chasten*, which was used by our translators to render the word whenever, in their judgment, the παιδεία was castigatory (1 Cor. xii. 32; 2 Cor. vi. 9; Heb. xii. 6, 7, 10; see also παιδεία in Heb. xii. 5, 7, 8, 11; and παιδευτής, Heb. xii. 9); but it is by no means the established sacred usage of the original term. That *fatherly* correction was not always contemplated, see Luke xxiii. 16, 22 (and *perhaps* 1 Tim. i. 20); that *castigation* was not always implied, see Acts vii. 22; xxii. 3; 2 Tim. ii. 25; Titus ii. 12; also παιδεία, Eph. vi. 4; 2 Tim. iii. 16; and παιδευτής Rom. ii. 20. An *apparent* force is given to the remark of Trench from the frequent recurrence of the word (and its allies) in Heb. xii., where it appears *eight* times out of the *twenty-one* instances of its New Testament use. These, however, in an exegetical point of view, constitute but one appearance. It appears in only *thirteen* independent passages; in *three* of these only do the contexts require us to limit its specific meaning to the training of *castigation* (Heb. xii. 5–10; 1 Cor. xi. 32; 2 Cor. vi. 9—possibly *four*, if we include 1 Tim. i. 20); and in *seven* this specific meaning is excluded by the context (see above). The classical force of the word is retained in the Scriptures. Its proper meaning is to *discipline*, to *educate;* and into this education enter all the elements of spiritual training. Παιδεύειν includes ἐλέγχειν. A context may, indeed, limit the education spoken of to one specific kind. In such case only have we a right to regard it as limited. In the passage under consideration, in which sin is referred to, doubtless, chastisement was contemplated; but we should not suppose that chastisement *alone* was in the view of the Divine speaker. This very epistle entered into the παιδεία.—E. R. C.]

[**Be zealous, therefore, and repent.**—"This word (ζήλευε), through ζῆλος connected with ζέω and thus with ζεστός (ver. 15), is chosen as the special word of exhortation, with special reference to the lukewarmness," *etc.* TRENCH. "Be earnest, strenuous, ardent, in your purpose to exercise true repentance, and to turn from the error of your ways." BARNES.—E. R. C.]

Ver. 20.—This verse also makes part of the special word to Laodicea; it is not, therefore, an epilogue to the whole (Vitringa). Yet the entire proceeding here described forms a picture which closes the preceding epistles and touches upon the approaching Parousia.

The door.—Generally interpreted, the door of the heart, the knocking being referred to the word of God, the Holy Ghost, special visitations. [Compare Song of Sol. v. 2–6.—He *knocks* in every incident of providence—in every act of παιδεία—that produces the thought of Himself in the mind.—E. R. C.] The door of the heart however, is *the personal liberty*. The standing before this door is expressive of three things: 1. Christ is not in the heart of the lukewarm; 2. He recognizes the liberty of shutting Him out which the lukewarm person possesses; 3. He makes a positive assault upon that unfreeness which lies in the abuse of liberty. The Lord's knocking in the last time is a synthesis of the threatening presages of judgment and His word. According to Bengel, the promise, *I will sup with him*, must be understood of the earthly life: *he with Me*, of the heavenly. The promise, however, distinguishes in a general manner a lower and higher grade of spiritual life (Martha, Mary). Our passage has nothing to do with the figure of the Marriage; it treats of the establishment of a personal intimate relationship between Christ and the individual church, or, better, the individual soul. [Compare John xiv. 21–23.—E. R. C.]

Ver. 21. The promise, in its special greatness, certainly corresponds to the special greatness of the victory to be gained by the Laodicean (Ebrard); in its peculiar nature, however, it also forms a contrast to the destruction whence he must tear himself. According to Düsterdieck, this promise is merely the greatest and last. But as the final promise it points, with peculiar expression, to the all-embracing, consummate victorious form of the heavenly glory. Düsterdieck justly discards the distinction of different thrones of the Father and the Son (Calov.), referring to the oneness of the throne in ch. xxii. 1. [Is it not a promise of *kingship* in the Basileia (comp. Dan. vii. 27; Matt. xxv. 21; Luke xxii. 30; and the Excursus on the Basileia, p. 93 sqq.)?—E. R. C.]

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SUPPLEMENTARY REMARKS ON THE HISTORICAL REALIZATION OF THE PROPHETIC CHURCH-PICTURES.

We wish, first of all, to establish the following points:

1. The seven epistles are by no means *episcopal* letters designed as an introduction to the Apocalypse: they are *prophetic* letters, constituting the first part of the Apocalypse itself, and forming a foundation for the whole.*

2. Hence, the life-pictures of the seven churches are not merely historical portraits of the Apostolic Church (issued through an episcopal medium, but of prophetic depth and form); they are also prophetic types of churchly conditions, which shall hold good until the end of the world.

3. Still, we should bind ourselves to the general chronological Church-historical conception of the Apocalypse if, in the succession of these pictures, we were to pretend to discover distinct periods of Church-history.†

4. Notwithstanding this, the Prophetic Spirit has, out of the synchronistic coördination of the seven Asiatic churches, indubitably made an ideal succession which, in its beginning and end, is at the same time unmistakably historical. For Ephesus is manifestly a picture of the Church toward the end of the apostolic time, whilst Laodicea pictures it as it shall be in the last time, according to the fundamental traits of that time, as predicted Matt. xxiv. 37 sqq. And thus individual attempts at exposition, conceiving of the seven churches as historical periods, may be worthy of notice; in any case, the ideal foundation, the prophetic view of a spiritual world-historical process of development, such as we have sketched above, must be retained. The attempts themselves, however, are by their disagreement characterized as mere attempts.

The construction of the Catholic Theologian Holzhauser is incorporated by Haneberg in his *History of Biblical Revelation*, p. 690:

1. EPHESUS: End of the apostolic age. 2. SMYRNA: Time of the martyrs. 3. PERGAMUS—Confession of faith: Time of the great Church fathers, from the fourth to the sixth century. 4. THYATIRA—Laudable condition: Time of the Church's domination, from Justinian to Charlemagne; warning (?) against worldliness—Jezebel. 5. SARDIS: Semblance of Christianity; the prevailing condition of the Church at the present time. 6. PHILADELPHIA—Destitute of exterior power, yet witnessing a faithful confession: Perhaps our immediate future. 7. LAODICEA, *i. e.*, people's judgment: The end.

Sander furnishes a Protestant pendant to this: 1. EPHESUS: Like Holzhauser. 2. SMYRNA: As above. 3. PERGAMUS: Period from Constantine the Great to the middle of the eighth century. 4. THYATIRA: From the middle of the eighth century to the Reformation. 5. SARDIS: Time of dead orthodoxy, from the end of the sixteenth century to about the latter half of the eighteenth. 6. PHILADELPHIA: Church of Brotherly Love, signalized by the phenomena of Pietism, Herrnhutism, Methodism. 7. LAODICEA: Picture of the final period.

We can affirm with certainty that the seven life-pictures are continued side by side through all ages of the Church; now one, and now another, predominating; one prevailing at this place and another at that. There have been illustrations of the figure of Jezebel in all ages. And were there no Philadelphia in the very last time, where would the Lord find His Bride?

[ADDITIONAL NOTE ON THE HISTORICO-PROPHETIC CHARACTER OF THE SEVEN CHURCHES.—As to the nature of the Seven Churches, there are three (logically) possible hypotheses. I. The Historic—that they were *merely* seven churches in Asia Minor; II. The Prophetic—that (having no proper historic character, as existing when the Apocalypse was written), they represent *merely* seven ages of the Church; III. The Historico-prophetic—that they were seven churches then existing, but also typical of seven periods of Church history. The generic Historico-prophetic hypothesis is divisible into two species: 1. The *simple* Historico-prophetic—that merely seven prophetic periods were indicated; 2. The *complex* Historico-prophetic—that seven periods were indicated in which all the types should be exemplified, one exemplification however being predominant in each period, in the order indicated. There have been few, if any, supporters of the II. hypothesis; nearly all commentators who have advocated the prophetic character of the churches, have admitted that the types were realized in the churches mentioned. It is probable, also, that there are no advocates of the I., or Historic, hypothesis, who do not also admit that the seven historic churches were, in some sort, representative of churchly conditions that should be exemplified throughout all periods of the present dispensation. Thus Trench (who, in an exceedingly able Excursus at the end of his work on *The Epistles to the Seven Churches*, opposes the III., or what he styles the "Periodist," hypothesis, admits that 1. "These seven epistles, however, primarily addressed to these seven churches of Asia, were also written for the edification of the Universal Church;" 2. "These seven churches of Asia are not an accidental aggregation, which might just as conveniently have been eight, or six, or any other number; that, on the contrary, there is a fitness in this number, and that these seven do in some sort represent the Universal Church; that we have a right to contemplate the seven as offering to us the great and leading aspects, moral and spiritual, which churches gathered in the name of Christ out of the world will assume. . . . (But) though not exhaustive, . . . they give us on a smaller scale ὡς ἐν τύπῳ, the grander and more recurring features of that life (the new life which Christ brought into the

* [Are they not, on Lange's own hypothesis, both episcopal and prophetic? Episcopal, as coming from the great Shepherd and *Bishop* of souls (1 Pet. ii. 25) to the individual churches in Asia Minor primarily addressed; and also to those portions of the Church throughout the ages respectively prophesied concerning, through the medium of these individual churches as types.—E. R. C.]

† [We should so bind ourselves, if we pretended (or endeavored), to discover *only* such distinct periods. If it be recognized that all the types may be exemplified at any one time, although only one predominantly, there is no such binding. Manifestly when these epistles were written, all the types existed as realities; but, almost certainly, the existing Ephesus represented the predominant character of the then extant Church. See ADDITIONAL NOTE, beginning in the following column, and paragraph 4 above.—E. R. C.]

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world); are not fragmentary, fortuitously strung together; but have a completeness, a many-sidedness, being selected probably for this very cause; here, perhaps, being the reason why Philadelphia is included and Miletus past by; Thyatira, outwardly so insignificant, chosen, when one might have expected Magnesia or Tralles. . . . That these churches are more or less *representative* churches, and were selected because they are so; that they form a complex within and among themselves, mutually fulfilling and completing one another; that the great Head of the Church contemplates them for the time being as symbolic of the Universal Church, implying as much in that mystic *seven*, and giving many other indications of the same." It is also probable that there are few, if any, who adopt the first species of the Historico-prophetic view, all the advocates of this generic hypothesis adopting more or less completely the second—the one designated in this note as *complex*. This latter specific view, is the one that will be advocated in this paper; as there is no danger of confusion it will be styled simply, *Historico-prophetic*.

In order to the complete establishment of this hypothesis, three points must be proved: 1. That the Seven Churches are representative of the Universal Church. 2. That they are representative of different forms of Church-life, each of which is always existent, to a greater or less degree, in every period of Church-history. 3. That they are, in their order, representative of the predominant characteristics of the Church in seven periods of her history between the writing of the Apocalypse and the second Advent of Christ.

1. The proof of the first of these points is ably set forth in the language of Trench, quoted above. The following, however, is presented as a more complete *exposé* of the facts upon the view of which the truth of this proposition may be concluded, *viz.:* The nature of the Apocalypse as a Book for the Universal Church (chs. i. 1-3; xxii. 6-20 [16]); the mention of the *seven churches* in *immediate connection* with an Introduction contemplating the Universal Church (comp. i. 1-3 with 4); the choice of the number *seven* (the sacred, mystic number, symbolic of completeness), when there were other, and in some instances, more prominent, churches in the geographical district; the manifest parallelism of the *seven* candlesticks and the *seven* stars, with the *seven* Spirits of God, ch. i. 4; iii. 1 ("the Holy Ghost sevenfold in His operations" in the Church), and with the *sevenfold* description of the person of Christ, ch. i. 14-16; their being symbolized by the seven-branched candelabrum of the Tabernacle (itself, doubtless a symbol of the one light-giving Church, manifold in its branches) tended by the Great High Priest, ch. i. 13; ii. 1 (see Notes); the characteristics of the respective churches which set forth every conceivable form of Church-life, each being the complement of all the others, as is each beam of the seven colored rainbow; the constant call throughout the epistles for *all* to hear (and *heed*) the things said unto the churches, a call manifestly contemplated, and in essence resumed, in the conclusion of the Book, where the address is unquestionably to the Universal Church (ch. xxii. 6-20); all these things are inconsistent with the idea that ch. i. 4-iii. 22, is an unnoted episode, in which *merely* seven churches (and these not, all of them, the most prominent even in their own geographical district) should have been addressed; but, on the other hand, require the hypothesis that, whilst the seven churches specified were specifically addressed, they were selected and addressed as types of Church-life then existent, and that should continue to exist until Christ should come again.

2. An *à priori* probability as to the truth of the second point—*viz.*, that each of these forms typified a form existent in every period of Church history—arises from all that has been said under the preceding head. Manifestly, they were all existent, in the apostolic age, in the churches specified; and the most cursory view of history is sufficient to show that these churches have always had their analogues—in every age, there has been *somewhere*, a Philadelphia, a Sardis, a Laodicea.

3. The proof of the third point—*viz.*, that the Seven Churches are, in their order, representative of the predominant characteristics of the Church in the seven periods of her history—is based entirely on observation of history. On this point TRENCH, after stating objections to the hypothesis, remarks: "But all such objections, with all those others which it would only be too easy to make, might indeed be set aside or overborne, if any marvellous coincidence between these epistles and the after-course of the Church's development could be made out; if history set its seal to these, and attested that they were prophecy indeed; for when a key fits perfectly well the wards of a complicated lock, and opens it without an effort, it is difficult not to believe that they were made for one another. But there is nothing here of the kind." He admits that "there are two or three fortunate coincidences here between the assumed prophecy and the fact. . . . Smyrna, for instance, represents excellently well the *ecclesia pressa* in its two last and most terrible struggles with heathen Rome; so too for such Protestant expositors as see the papacy in the scarlet woman of Babylon, the Jezebel of Thyatira appears exactly at the right time," *etc.* His principal objection—*viz.*, that resemblance fails between the church of Philadelphia and the churches of the Reformation, in that the latter suffered the "*open door*" set before them "to so great an extent to be closed again"—is based altogether upon his own interpretation of the *open door*—that it was to *the heathen*. If by this be understood an *open door* to the Kingdom of Heaven (see Note on ch. iii. 8), which had been previously closed by those who made void the law of God by their traditions (comp. Matt. xxiii. 13; Luke xi. 52), the coincidence becomes no less striking than in the case of Smyrna. And if by Jezebel is understood, not the scarlet woman of the Papacy, but a world-element brought into a position of power in the Church by the unholy marriage of Church and State—in time assuming the position of a teacher and introducing heathen abominations (see Note on ch. ii. 20), the coincidence between Thyatira and the period following the union becomes more striking than as presented above.

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The scheme set forth in the following paragraph, which, as to the great periods indicated, is substantially that of Vitringa, is suggested for consideration. It may here be remarked that, upon the supposition of the truth of the hypothesis, it does not necessarily follow that the different periods should have distinctly defined termini; it is rather to be expected that, like the colors of the rainbow, the characteristics of adjacent periods, manifestly distinct in their central portions, should blend into one another at each beginning and end.

EPHESUS: The Church of first love, but declining—the primitive era extending to a time between the date of the Apocalypse and the Decian persecution, A. D. 250. SMYRNA: the Church faithful in trial—the period of persecution extending from near the beginning of the third century to about A. D. 312. PERGAMUS: The Church beginning in persecution (martyrdom of Antipas), subsequently brought under the protection of the world-power (*dwelling* [κατοικεῖν= *secure habitation*] where Satan's throne is), earnest in working and faithful in the confession of essential truth, yet having those who, like Balaam, taught the world-power to seduce to heathen customs—the period beginning at the close of persecution, A. D. 312, and extending through the era of Constantine to about A. D. 700. (This was the period of Athanasius, Basil, Ambrose, Jerome, Augustine, Chrysostom; of the protests against Arianism and Pelagianism; of the first five Œcumenical Councils; and also of the introduction of pompous ceremonies and image worship, after the manner of the heathen). THYATIRA: The Church of earnest working, yet of unholy union with the world-power, in which the State itself, as an authority and a permitted teacher, established heathen rites—a period intimately connected with the former, yet in its culmination different; having its roots, indeed, in the era of Constantine, but, as a distinct period, really beginning with the transformation of *alliance* into *marriage* with the State, culminating in the era of Charlemagne, and running on until lost in the period typified by Sardis, at some time before A. D. 1200. (This was a period of great charities and extensive missionary operations in Britain and throughout northern, central and eastern Europe, and yet of unholy union with, and subjection to, the civil power. In the West, *the right of patronage* was developed, the right of kings to *confirm and invest bishops* was established, and that of the emperor to confirm the election of the Pope; in the East the subservience of the Church was still more complete. Heathenish customs, which at the first seemed to have been adopted out of compliance with the world, now became, especially in the East, a matter of state control. On the subject of *image worship*, Gieseler well remarks that "orthodoxy changed according to court caprice;" it was abolished by Leo Isauricus, A. D. 726-780, but restored by the infamous Irene, who, A. D. 787, summoned a Synod at Nice, which, under her authority and influence, decreed in its favor; again, under imperial authority, it was abolished, and again restored by the Empress Theodora, who, A. D. 842, instituted a yearly festival [ἡ κυριακὴ τῆς ὀρθοδοξίας] in commemoration of its establishment [see Gieseler's *Church History*, Period III. Div. 1; and Historians generally on Century VIII]. This was an extended period in which ample space was given for repentance.) SARDIS: The Church of *uncompleted* works, of *mere* ritual observances, of spiritual death; in which, however, a few living souls were found—the period blending with the spiritual declensions of the preceding, and extending through the dark ages to the Reformation. This was a period in which true religion was confined almost entirely to small and oppressed bodies, as the Paulicians, Albigenses and Waldenses. PHILADELPHIA: The *faithful* Church, to be preserved, before whose members was set an open door to the Kingdom—a period beginning with the "morning star of the Reformation," near A. D. 1400, and extending in appreciable degree to the present time. LAODICEA: The *outwardly prosperous*, but *lukewarm* Church. Has not this period already begun? That this is a day of unequaled outward prosperity for the Church is acknowledged by all. Is it not also a period of lukewarmness even in Protestant lands? It is true that this is a time in which, as compared with the absolute works of former days, *great* schemes of Christian beneficence are in operation. Spiritual warmth, however, is to be estimated, not by the absolute amount of work performed, but by the proportion which that amount bears to ability. The existing schemes of beneficence are sustained and operated by only a portion of the nominal Church; and still further, they bear a scarce appreciable proportion to the ability even of the portion nominally engaged in them. In point of fact, are not these schemes the work of the Philadelphia which, still preserved, is embosomed within the increasing Laodicea?*—E. R. C.]

* [SIR ISAAC NEWTON presented a peculiar prophetic scheme. He referred the seven churches to the times of the *fifth* and *sixth* seals, which he placed between the periods of the division of the Empire under Dioclesian, A. D. 285, and A. D. 378. All these churches, he held, were destroyed, with the exception of Smyrna and Philadelphia, which were continued as the two Witnesses of ch. xi. 3.—E. R. C.]

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SECTION SECOND.

The Seven Seals.

CHAP. IV. 1—VI. 17.

A.—IDEAL HEAVENLY WORLD-PICTURE CONCERNING THE SEVEN SEALS. STANDPOINT OF THE SEER IN HEAVEN. THE HEAVENLY WORLD AS THE ARCHETYPE AND FINAL GOAL OF THE EARTHLY WORLD.

CHAP. IV. 1—V. 14.

a. Translation of the Seer to Heaven.

1 After this [these things] I looked [saw[1]], and, behold, a door *was* [*om. was*] opened [set open] in heaven: and the [that] first voice which I heard *was* [*om. was*] as it were of [*om.* it were of] a trumpet talking [speaking] with me; [,] which said [saying[2]], Come up hither, and I will show thee things which must be hereafter [after these things]. 2 And [*om.* And[3]] Immediately I was in the Spirit [spirit]:

b. The Throne, the Sitter thereon, and His Government.

And, behold, a throne was set [stood[4]] in heaven, and *one* sat on the throne [upon the throne[5] *one* sitting].[6] 3 And he that sat [the one sitting] was [*om.* was[7]] to look upon [in appearance] like a jasper and a [*om.* a] sardine stone: and *there was* [*om. there was*] a rainbow round about the throne, in sight [appearance] like unto [*om.* unto] an emerald. 4 And round about the throne *were* [*om. were*] four and twenty [twenty-four[8]] seats [thrones]: and upon the seats [thrones] I saw [*I saw*][9] four and twenty [twenty-four[8]] elders sitting, clothed in white raiment [garments]; and they had [*om.* they had[10]] on their heads crowns of gold [golden crowns]. 5 And out of the throne proceeded [go forth] lightnings and thunderings and voices [voices and thunders]:[11] and *there were* [*om. there were*] seven lamps of fire burning

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. [B*. gives *εἶδον*.—E. R. C.]

[2] Ver. 1. Instead of *λέγουσα* [Rec., P. ℵ^a.], read *λέγων*, [with ℵ.[1] A. B*., Lach., Words., Alf., Treg., and Tisch.—E. R. C.]

[3] Ver. 2. The *καὶ* before *εὐθέως* is not firmly established, according to ℵ. A. [B*., *etc.;* P. gives it. Lach., Words., Alf., Treg., and Tisch., omit.—E. R. C.]

[4] Ver. 2. [The original is *ἔκειτο*, the literal translation of which would be *lay;* the English idiom requires *stood.*—E. R. C.]

[5] Ver. 2. *Ἐπὶ τὸν θρόνον*, comp. Düsterdieck, p. 209. [Rec., with P., gives *τοῦ θρόνου*; ℵ. A. B*., Lach., Words., Alf., Treg., and Tisch., *τὸν θρόνον*.—E. R. C.]

[6] Ver. 2. ["This order is retained by the Latin and German Verss., Syr., It., Fr., S., —Daub., Woodh., Sharp., Treg., Kenr." (Alford). DR. LILLIE.—E. R. C.]

[7] Ver. 3. Against the *ἦν*, before *ὅμοιος* [given by Rec., P. and Vulg.], Codd. ℵ. A. B*.

[8] Ver. 4. Each time *εἴκοσι τέσσαρες* without *καί*. It is a perplexing question whether the second *twenty-four* is connected with the *thrones* or with the *elders*. The *thrones*, however, have their number from the *elders*—not *vice versâ*. The *τοὺς* before the *twenty-four elders* [with B*.] would certainly be premature here. [The correct reading of this entire passage is exceedingly doubtful. The Rec. gives *καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους*. All the authorities omit *καί* before *τέσσαρες* in both instances, and also *εἶδον*. In the first sentence Lach. and Tisch., with ℵ. and A., give *θρόνους*, Words., Alf., Treg., with B*., give *θρόνοι*. Words., Tisch., and Treg., with B.*, give the second clause as the Rec., with the omission of *εἶδον* and *καὶ* (Treg. and Tisch., also with P., omit the second *τοὺς*); Lach. and Alford, with A., read *ἐπὶ τοὺς εἰκ. τέσσ. θρόνους πρεσ. καθ.* Cod. ℵ. omits all the words between *ἐπὶ* and *τέσσαρες* inclusive. In the judgment of the Am. Ed. the reading of ℵ. is to be preferred; in the face of the great critical authorities on the other side, however, he cannot venture to remove this clause from the text. The reading of Tregelles (which Lange supports) is adopted in the translation.—E. R. C.]

[9] Ver. 4. ["All the recent editors reject *εἶδον* on the authority of A. B., . . . I recommend that this reading be followed, but, in order to mark the change of construction, would leave *I saw* in italics, as a supplement, extracted from the *ἰδοὺ* of ver. 2. See Win. § 64, 3. 1." DR. LILLIE'S *Notes, etc.*—E. R C.]

[10] Ver. 4. The *ἔσχον* before *ἐπὶ τ. κ.* unfounded. [It is omitted by ℵ. A. B*. P., and critical authors generally.—E. R. C.]

[11] Ver. 5. [The order *φωναὶ καὶ βρονταί* is given by Lach., Words., Alf., Treg., Tisch., in accordance with ℵ. A. B*. P.—E. R. C.]

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6 before the throne,[12] which are the[13] seven Spirits of God. [;] And [and] before the throne *there was* [*om. there was*—*ins.* as it were] a sea of glass [glassy sea][14] like unto crystal: and in the midst of the throne, and round about the throne, *were*
7 [*om. were*] four beasts [living-beings[15]] full of eyes before and behind. And the first beast [living-being] *was* [*om. was*] like a lion, and the second beast [living-being] like a calf [bullock[16]]; and the third beast [living-being] had [having] a [the] face as[17] [*ins.* of] a man, and the fourth beast [living-being] *was* [*om. was*] like a
8 flying eagle. And the[18] four beasts [living-beings] had each of them [each one of them having][19] six wings [*ins.* apiece[20]] about *him* [*om.* about *him*][21]; and *they were* [*om. they were*—*ins.* round about and within were][22] full of eyes within [*om.* within]: and they [*om.* they] rest [*ins.* they have] not [*ins.* by] day and [*ins.* by] night, saying, Holy, holy, holy,[23] Lord God [*ins.* the] Almighty [*or* All-ruler[24]], which [who]
9 was, and [*ins.* who] is, and [*ins.* who] is to come [cometh]. And when [whensoever] those [the] beasts [living beings] [*ins.* shall] give glory and honor and thanks to him that sat [sitteth] on [upon] the throne, who [to him that] liveth for ever
10 and ever [into the ages of the ages], the four and twenty elders [*ins.* shall] fall down before him that sat [sitteth] on [upon] the throne, and [*ins.* shall] worship him that liveth for ever and ever [into the ages of the ages], and [*ins.* shall[25]] cast
11 their crowns before the throne, saying, Thou art worthy, O Lord [our Lord and God],[26] to receive [take] [*ins.* the] glory and [*ins.* the] honor and [*ins.* the] power: for thou hast created [didst create] all things, and for thy pleasure [on account of thy will] they are [were[27]] and were created.

CHAP. V. 1—14.

c. The Sealed Book of the World's Course. Lamentation and Comfort touching the Sealed Book with the Dark Enigmas of the World's History.

1 And I saw in [upon] the right hand of him that sat [sitteth] on [upon] the throne a book [scroll] written within and on the back [*or*, without[28]] side [*om.*

[12] Ver. 5. [Alford brackets αὐτοῦ after θρόνου, in accordance with B*. Lach., Treg., and Tisch., omit with ℵ[3a]. A. P.—E. R. C.]

[13] Ver. 5. [Alford brackets τὰ in respect of its omission by B*.; Lach., Words., Treg., Tisch. give it with ℵ[3a]. A. P. and Rec.—E. R. C.]

[14] Ver. 6. ["The adjective is retained here by Latin and German Verss., Dt.; Wakef., Woodh., *etc.* (Comp. Horace, *Carm.* IV. 2, '*Vitreo . . Ponto;*' and Milton, *P. L.* VII. 619: 'The clear *hyaline*, the *glassy* sea')." DR. LILLIE's *Notes, etc.*—E. R. C.]

[15] Ver. 6. ["The E. V. '*beasts*' is the most unfortunate word that could be imagined. A far better one is that now generally adopted, '*living-creatures;*' the only objection to it being that when we come to vers. 9, 11, we give the idea, in conjoining 'living-creatures' and *created* (ἔκτισας), of a close relation which is not found in the Greek." ALFORD.—E. R. C.]

[16] Ver. 7. ["Μόσχος is not necessarily to be pressed to its proper primary meaning, as indicating the young calf in distinction from the grown bullock; the LXX. use it for an ox generally, in Exod. xxii. 1; Lev. xxii. 23; also Exod. xxix. 10, and Gen. xii. 16." ALFORD.—E. R. C.]

[17] Ver. 7. The reading ὡς ἀνθρώπου, in accordance with A., *etc.* Cod. ℵ. reads otherwise still. [Cod. ℵ. reads: ὡς ὅμοιον ἀνθρώπου; Wordsworth, with B.*, omits ὡς; Alford brackets; Lach., Tisch., and Treg. read with A.—E. R. C.]

[18] Ver. 8 [B*. and Rec. omit τὰ. —E. R. C.]

[19] Ver. 8. The reading: ἓν καθ' ἓν αὐτῶν ἔχον. [Lachmann, as Lange, Alford, and Tisch., give ἓν καθ' ἓν αὐτῶν, with A. P.; (B*. also gives ἓν καθ' ἕν, but omits αὐτῶν); Wordsworth follows the Rec., ἓν καθ' ἑαυτὸ; Tregelles, with ℵ. and Vulg., gives ἓν ἕκαστον αὐτῶν. Alf., Treg., and Tisch., with A., give ἔχων; Lach. and Words., with B*., ἔχον; ℵ. Rec. Vulg., εἶχον. The readings of Treg. are adopted in the translation.—E. R. C.]

[20] Ver. 8. [For the force of ἀνά, see Winer, § 49. b.—E. R. C.]

[21] Ver. 8. [There is great difference amongst critical editors as to the connection of κυκλόθεν. Treg. agrees with Rec. in connecting it with the preceding πτέρυγας ἕξ; Lach., Words., Alford, Lillie, Tisch., with Vulg. and Lange, connect with καὶ ἔσωθεν. LILLIE thus supports the latter arrangement (*Notes, etc.*): "(1) Assuming ἔχον or ἔχων and γέμουσιν to be the true readings, the structure of the whole verse is simplified; (2), the other arrangement does not harmonize with the cherubic appearances before referred to, ver. 7; (3), and might have precluded the Seer's minute observation of the other features (vers. 6, 7), which first caught his eye; while, (4), the construction proposed is apparently required by the ἔμπροσθεν and ὄπισθεν of ver. 6: and, (5), is that adopted by Vulg., Fr., S.; Grot., Hamm., Beng., Sch., Wordsworth." Cod. B*. has, after κύκλοθεν, καὶ ἔξωθεν.—E. R. C.]

[22] Ver. 8. [For the unauthorized γέμοντα of the Rec., all the modern critical editors, with ℵ. A. B*. P., Vulg., *etc.*, read γέμουσιν.—E. R. C.]

[23] Ver. 8. [The ἅγιος occurs *nine* times in B*., and *eight* times in ℵ[1].—E. R. C.]

[24] Ver. 8. [See *Additional comment* on ch. i. 8, p. 93.—E. R. C.]

[25] Ver. 10. [Lach., Words., Alf., Treg., Tisch. give βαλοῦσι (ν) with ℵ**. A., Am., Fuld.; βαλλοῦσι is given by ℵ*. B*.; Vulg. (Cl.) reads *mittebant*.—E. R. C.]

[26] Ver. 11. According to A. B*., *etc.* [Lach., Words., Alf., Treg., Tisch., with ℵ. A. B*., read ὁ κύριος καὶ ὁ θεὸς ἡμῶν (ℵ. prefixes κύριε, and B*. subjoins ὁ ἅγιος): P. gives κύριε ὁ θεὸς ἡμῶν. Lange translates: *our Lord and our God*.—E. R. C.]

[27] Ver. 11. [The Rec. εἰσι agrees with P. Lach., Words., Alf., Treg., Tisch., with ℵ. A. B*., give ἦσαν. B*. gives οὐκ ἦσαν; on this ALFORD remarks: "The remarkable reading οὐκ ἦσαν is worth notice, 'by reason of Thy will they were not, and were created,' *i. e.*, 'they were created out of nothing.' But besides the preponderance of authority the other way, there is the double chance that οὐκ may have arisen from the preceding ου (σου), and that it may have been an escape from the difficulty of ἦσαν."—E. R. C.]

[28] Ch. v. 1. The reading: ὄπισθεν, so far as the sense is concerned, the same as ἔξωθεν. [Lach., Words., Alf., Tregelles, Tisch., with ℵ. A., give ὄπισθεν; ἔξωθεν is given by B*. P., Vulg., *etc.;* the reading: ἔμπροσθεν καὶ ὄπισθεν in ℵ., Origen, *etc.*—E. R. C.]

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2 side], sealed [*ins.* up] with seven seals. And I saw a strong angel proclaiming with [in[29]] a loud [great] voice, Who is [*is*[30]] worthy to open the book [scroll], and
3 to loose the seals thereof [of it]? And no man [one] in heaven, nor in [upon] earth, neither [nor] under the earth, was able to open the book [scroll], neither [nor even][31]
4 to look thereon [upon it]. And I wept much,[32] because no man [one] was found worthy to open and to read [*om.* and to read][33] the book [scroll], neither [nor even]
5 to look thereon [upon it]. And one of the elders saith unto me, Weep not: behold, the Lion [*ins.* that is][34] of the tribe of Juda, the Root of David, hath [*om.* hath] prevailed [conquered] to open[35] the book [scroll], and to loose [*om.* to loose][36] the seven seals thereof [of it].

d. The Lion as the Lamb.

6 And I beheld [saw], and, lo, [*om.*, and, lo,][37] in the midst[38] of the throne and of the four beasts [living-beings], and in the midst of the elders, stood [*om.* stood] a Lamb [*ins.* standing], as [*ins.* if[39]] it had been [*om.* it had been] slain, having seven horns and seven eyes, which[40] are the seven Spirits of God sent forth[41] into
7 all the earth. And he came and took the book [*om.* the book[42]] out of the right hand of him that sat [sitteth] upon the throne.

e. Worship of the Lamb.

8 And when he had taken the book [scroll], the four beasts [living-beings] and [*ins.* the] four *and* twenty [twenty-four] elders fell down before the Lamb, having every one [each] of them [*of them*] harps[43] [a harp], and golden vials full of odours [in-
9 cense], which are the prayers of [*ins.* the] saints. And they sung [sing] a new song, saying, Thou art worthy to take the book [scroll], and to open the seals thereof [of it]: for thou wast slain, and hast redeemed [didst buy] us [*or om.* us[44]] to God by [with] thy blood out of every kindred [tribe], and tongue, and people, and na-
10 tion; And hast made [didst make] us [them[45]] unto our God[46] kings [a kingdom[47]] and priests:[48] and we [they] shall[49] [*or om.* shall] reign on [upon *or* over][50] the
11 earth. And I beheld, and I heard [*or ins.* as[51]] the [*or* a] voice of many angels

[29] Ver. 2. In accordance with A. B*. [ℵ.], *etc.*, ἐν(φωνῇ). [So also Lach., Words., Alford, Treg., and Tisch.; Rec. with P., Vulg., *etc.*, omits ἐν.—E. R. C.]

[30] Ver. 2. The ἐστιν after τίς is omitted, which throws a stronger emphasis on ἄξιος. [It is omitted by critical editors generally, in accordance with ℵ. A. P., *etc.*; Rec., with Vulg., inserts it *before* ἄξιος, and B*. *after* that word.—E. R. C.]

[31] Ver. 3. [Wordsworth and Alford give οὐδέ three times; Lachmann and Tregelles give οὐδέ οὐδέ, οὔτε, with A.; Tisch., with B*., gives οὔτε thrice; and ℵ., οὔτε twice, omitting the intermediate. See also Winer, § 55 b. (d.)—E. R. C.]

[32] Ver. 4. Πολύ instead of πολλά, in accordance with B*. [πολυν], ℵ. [P.], *etc.*

[33] Ver. 4. Καὶ ἀναγνῶναι is omitted. [So Lach., Words., Alford, Treg., Tisch., with ℵ. B*. P., *etc.*—E. R. C.]

[34] Ver. 5. The ὤν is omitted. [So all the recent critical editors, with ℵ. A. B*. P., *etc.*—E. R. C.]

[35] Ver. 5. The reading ἀνοῖξαι, in accordance with A. [ℵ.] and many others, against ἀνοίγων [B*.].

[36] Ver. 5. [Lach., Words., Alf., Treg., Tisch., with A. B*. P., Amiat., *etc.*, omit λῦσαι, which is given by Rec., ℵ., Vulg. (*Cl.*).—E. R. C.]

[37] Ver. 6. The clause καὶ ἰδού, supported by B. [?], *etc.*, is also supported by the context. The Seer wishes to prepare his readers for an unexpected, great and new vision. It seems most hazardous to erase the two words. [B*. does not support the clause. It is omitted by Lachmann, Wordsworth, Alford, Tregelles, Tisch., with ℵ. B*. P., *etc.* A. and Vulg. give it.—E. R. C.]

[38] Ver. 6. [Lange translates: "the middle point." Alford translates: "the midst," commenting: "the words seem to indicate the middle point before the throne."—E. R. C.]

[39] Ver. 6. [For the translation *as if*, see Robinson under ὡς, B. a; Kühner, § 312, 6.—E. R. C.]

[40] Ver. 6. Unimportant variations, see in Düsterd. [ℵ. A. and Vulgate give οἱ; Tischendorf, with B*., gives ἅ.—E. R. C.]

[41] Ver. 6. The reading ἀποστελλόμενα has B., and the sense, in its favor. [So Wordsworth; Alford and Tischendorf read ἀπεσταλμένα, with ℵ.; Lach. and Treg., ἀπεσταλμένοι, with A.—E. R. C.]

[42] Ver. 7. Without βιβλίον. [Lach., Alford, Tregelles, and Tisch., with ℵ. A., omit τὸ βιβλίον; Wordsworth gives it; B*. gives τήν.—E. R. C.]

[43] Ver. 8. [Modern editors, with ℵ. A. B*. P., give κιθάραν.—E. R. C.]

[44] Ver. 9. Against the insertion of ἡμᾶς are Cod. B. [?], *etc.* Still more opposed to it is the context, for ἡμᾶς would refer to the living-beings as well as to the elders. Hence we should read αὐτούς in ver. 10 also, in accordance with Codd. A. B., *etc.* [Lachmann, Wordsworth, Alford, and Tisch., with A., omit ἡμᾶς; Tregelles, with ℵ. B*. P., Vulgate, *etc.*, gives it. It is marked above as doubtful.—E. R. C.]

[45] Ver. 10. [Critical editors, with ℵ. A. B*., give αὐτούς.—E. R. C.]

[46] Ver. 10. Τῷ Θεῷ ἡμῶν, omitted by A., is probably connected with the foregoing variations. [Lachmann and Alford, with A., omit; Wordsworth, Tregelles, Tischendorf, with ℵ. B*. P., Vulg., *etc.*, give the expression.—E. R. C.]

[47] Ver. 10. Βασιλείαν. [Lachmann, Alford, Tregelles, and Tisch., with ℵ. A., give βασιλείαν; Words., with B*., *etc.*, reads βασιλεῖς.—E. R. C.]

[48] Ver. 10. [Cod. ℵ. reads ἱερατείαν.—E. R. C.]

[49] Ver. 10. Βασιλεύουσιν. [Lachmann, Wordsworth, Alford, Tregelles, with A. B*., read as Lange. Tischendorf, with Cod. ℵ., *Amiat.*, *Fuld.*, *Tol.*, *Harl.*, gives βασιλεύσουσιν; the Vulgate (*Clem.*) requires βασιλεύσομεν. The weight of ancient authority seems to me to be about equally divided between the *present* and the *future* forms; the condition of those who utter the song (*in heaven*), together with the promise to the saints of *future* authority upon and over the earth, in my judgment, require the *future*.—E. R. C.]

[50] Ver. 10. [For the force of ἐπί with the gen., see Winer, § 47, a.—E. R. C.]

[51] Ver. 11. [Tregelles and Tischendorf, with ℵ., give ὡς before φωνήν; Lachmann and Wordsworth, with A. B*. (corr.), P., Vulgate, *etc.*, omit; Alford brackets.—E. R. C.]

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round about [around[52]] the throne, and the beasts [living-beings], and the elders: and the number of them was ten thousand times ten thousand [myriads of myriads], and
12 thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was [hath been] slain to receive [take] [*ins.* the] power, and riches, and wisdom, and
13 strength, and honor, and glory, and blessing. And every creature which [that] is[53] in heaven, and on [upon] the earth,[54] and under the earth,[55] and such as are in [upon[56]] the sea, and all [things[57]] that are in them, heard I saying, [*ins.* To him that sitteth upon the throne and to the Lamb, *be*] Blessing [the blessing], and [*ins.* the] honor, and [*ins.* the] glory, and [*ins.* the] power [might], *be* unto him that sitteth upon the throne, and unto the Lamb [*om. be* unto him that sitteth upon the throne, and
14 unto the Lamb] for ever and ever [into the ages of the ages]. And the four beasts [living-beings] said, Amen. And the four *and* twenty [*om.* four *and* twenty][58] elders fell down and worshipped him that liveth for ever and ever [*om.* him that liveth for ever and ever][59].

[52] Ver. 11. [Recent editors, א. A. B*. P., Vulgate, *etc.*, give κύκλῳ.—E. R. C.]
[53] Ver. 13. Without ἐστιν. [Lachmann, Wordsworth, Alford, Tregelles, Tischendorf, with א. A. B*., omit ἐστιν after ὅ (א. τό); Tregelles and Tischendorf omit it also after θαλάσσης with א.; Lachmann and Alford give it in the latter place with A. B*. P.; Wordsworth, with B*. P., reads ἅ ἐστι.—E. R. C.]
[54] Ver. 13. [Recent editors, with א. A. B*. P., *etc.*, give ἐπὶ τῆς γῆς.—E. R. C.]
[55] Ver. 13. [א. omits ὑποκάτω τῆς γῆς, which is given by A. B*., Vulgate, *etc.*—E. R. C.]
[56] Ver. 13. [Recent editors give ἐπὶ τῆς θαλάσσης, with A. B*. P.; א. and Vulg. give ἐν τῇ θαλάσσῃ.—E. R. C.]
[57] Ver. 13. [Lachmann, Alford, Tregelles, Tischendorf, with א. P., read πάντα; Wordsworth and Lange read πάντας, with Vulgate; (Tregelles claims A. for πάντα, Alford cites it as reading πάντας); B*. reads πάντα καὶ πάντας.—E. R. C.]
[58] Ver. 14. [Εἰκοσι τέσσαρες, which is supported by the Vulgate (*Clem.*), *etc.*, is omitted by critical editors, with א. A. B*. P., *Amiat.*, *Fuld.*, *etc.*—E. R. C.]
[59] Ver. 14. This addition is not based even upon minuscules.

EXEGETICAL AND CRITICAL.

[PRELIMINARY NOTE ON THE SYMBOLISM OF THE VISION.]

By the American Editor.

[The question—What did the Apocalyptist behold?—is one of great interest and importance. It is almost universally admitted, that he did not look upon the *real* Heaven and *real* angels. The scene he beheld was *symbolic*. But what is a symbol? What are the classes of symbols? What relation do they bear to the objects symbolized?

It is not designed in this note to discuss the whole subject of Symbolism. For this, the writer does not feel himself to be, at present, prepared; neither has he time or space for so great a work. He would, however, present certain views which may prove helpful to a more thorough appreciation and understanding of the Apocalypse than at present obtains, and which also may be of use as preparatory to that complete discussion of the entire subject, which, in the not distant future, must be made.

A *Symbol* may be defined to be *a substantial* (*real* or *apparently real*) *sense image of some other object.* Ordinarily, in the enumeration or classification of symbols, not only are *substantial objects* given, but also *attributives* (such as acts, effects, relations, *etc.*), and *chronological periods* and *numbers*. These latter, for scientific purposes, are better classed as symbolic *attributives*, *periods* and *numbers*, contemplating under the term *Symbol* only *substantial* (*real* or *apparent*) objects.

Symbols are of two essentially distinct classes, viz.: *material* and *visional*. The former are *material* things, such as the Tabernacle, the Mercy-Seat, the Candlestick, and the Cherubim of the Tabernacle, the Water of Baptism, and the Bread and Wine of the Lord's Supper. *Visional Symbols* are those images, having the appearance of substantiality (*simulacra*), beheld in ecstatic vision. The latter were the objects beheld by the Apocalyptists (Daniel, Ezekiel, John), and concerning these alone is it designed, in the present note, particularly to treat. It is here proper to remark, however, that whilst scientific arrangements of these two classes of symbols based on their nature will be somewhat different, those based on a consideration of their relations to the ultimate objects represented will be precisely similar, as will appear.

As has just been hinted, Symbols may be classed on two essentially distinct principles: *first*, in respect of their *nature;* and, *secondly*, in respect of their *relations to the ultimate objects symbolized.*

The former, which, so far as the writer is aware, is the only classification that has been attempted, is exceedingly important; it is absolutely essential to a complete presentation of the subject of Symbolism. The following, adapted to meet the special views of the present writer, from Winthrop's *Essay on Prophetic Symbols*, pp. 16 sqq. (and therein credited to Lord's *Theological and Literary Journal*, Vol. III., pp. 688 sqq.), is presented for consideration.*

I. LIVING CONSCIOUS AGENTS.
   1. Intelligent, (1) the Ζῶα, Rev. iv. 6, 8, 9; (2) Angels; (3) Men, *etc.*
   2. Unintelligent, (1) Brutes; (2) Monster Animals.

II. DEAD BODIES, such as the *slain witnesses*, Rev. xi. 8–11.

III. NATURAL UNCONSCIOUS AGENTS OR OBJECTS; as the earth, the sun, the moon, stars, mountains, *etc.*

IV. ARTIFICIAL OBJECTS IN ORDINARY USE: as candlesticks, crowns, swords, harps, *etc.*

* [This table was prepared with special reference to Visional symbolization. It should be noted, however, that *in form* it presents a classification, not of Visional Symbols themselves, but of the apparent elements thereof; by the *Visional Symbol* must be understood the *simulacrum of*

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A still more important classification, however, is to be made in respect of the relations existing between the symbol and the *ultimate object* symbolized. The following, which does not profess to be more than tentative, is presented for consideration.

The symbols (*simulacra*) beheld by John and the other Apocalyptists are at once divisible into two classes: *Immediate* and *Mediate*. The former *immediately* represent the *ultimate* object contemplated, as the *simulacra* of Heaven, the Elders, the Angels; the latter represent the ultimate through the *medium* of some other object, as *Christ* is represented by the *Simulacrum* of a *Lamb*, and a *church* by that of a *candlestick*. This distinction is clearly implied in the narrative of John. Sometimes he wrote as though he directly beheld the ultimate objects; he saw Heaven, the Throne, and Him who sat thereon, and the Angels: and again he wrote, not as beholding the ultimate, but some object that represented it; he saw, not Jesus, not the Holy Spirit, but a Lamb representing the former, and Seven Lamps the latter. In the descriptive language of the Apocalyptist, the *simulacra*, which formed the common elements of the entire vision, were, so to speak, eliminated, and he wrote as though he directly beheld the things which the *simulacra* represented,—sometimes the ultimate object, sometimes the intermediate object that denoted the ultimate. In the former case, the *eliminated simulacra* were *immediate;* in the latter, *mediate*. In reference to the latter class, we occasionally find the Seer interpreting the symbol as in Rev. i. 20, "The *seven stars* are (*i. e.* represent) the Angels," *etc.* This was not always done, because, generally, it was *unnecessary*, as in the case of the *Lamb slain* representing *Christ*. It was done, however, with sufficient frequency to indicate the law.

Immediate symbols are divisible into *two* orders, *viz.*: (1) *Similar*, where the *form* of the *simulacrum* corresponds with that of the ultimate, as where the *simulacrum of a man* symbolizes *a man;* (2) *ideal*, where the *form* is not an image of the *form of the ultimate*, but is an *ideal image* (not, however, a likeness of some other known object) expressive of the *qualities of the ultimate*, as the (probably) ideal *simulacra* of the angels.

Mediate symbols may be divided into *three* orders, *viz.*: (1) *individual*, where the *simulacrum* indicates an individual ultimate, as where the Lamb indicates Christ; (2) *classical*, where it indicates a class of individuals, substantial entities regarded as one whole, as where the *simulacrum* of *a candlestick* symbolized a *church*, and that of *a woman*, the *universal Church;* (3) *aberrant*, where the simulacrum (always *apparently* substantial) indicates as its ultimate, not a *substantial*, but an *ideal* entity, as where the *simulacrum* of a sword indicates justice; and that of a horseman, war or pestilence.

From the preceding classification we deduce five orders of symbols, which may be designated with sufficient clearness as follows: I. Immediate-similar; II. Immediate-ideal; III. Mediate-individual; IV. Classical; V. Aberrant.*

All the *attributives of symbols* (qualities, actions, relations to other symbols, *etc.*) are themselves symbolic, *i. e.* they represent some *attributive* of the ultimate object. They are of two kinds: *Similar* and *Ideal*. *Similar*, when some similar attributive is denoted, as where the walking, standing, speaking, of the symbol denotes that the individual symbolized walks, stands or speaks; *Ideal*, when something dissimilar is indicated. Thus *the opening of the Seven Seals by the Lamb* is *Ideal;* it denotes, not an actual opening of seals by Christ, but a disclosure of the previously concealed purposes of God. It may be observed that this division is analogous to the general divisions of the symbols themselves, given in the preceding foot-note. It may also be remarked that in the case of Classical and Aberrant Symbols, all the attributives are necessarily *Ideal*.

Numbers as applied to symbols, whilst they cannot properly be classed as attributives, have a like division. They are either *Similar*, denoting a like number as applied to the ultimate, or *Ideal*. *Chronological periods* may be in like manner divided.

One important fact in reference to Visional Symbolization should here be distinctly noted, as its non-recognition has resulted in much confusion. A *simulacrum* may *immediately* represent a *Material symbol*. Thus, for instance, in the real world, a *throne* is a *real thing*, even though it be at the same time a *Material Symbol* of established sovereignty. Now in the *Visional* symbolization of a palace and its furniture, the simulacrum of *the throne* would be an *Immediate* Symbol: it would designate a really existent substance. *The throne in the palace* would be a *Material Aberrant* symbol indicating sovereignty. The *simulacrum of that throne* would be a *Visional Immediate* symbol representing, primarily, a real throne. Such a *Visional* symbol, it should be remarked, would legitimately suggest that which the Material Symbol represented, and, under certain circumstances, might be designed to suggest it. From these observations it follows that a *Visional* Symbol may perform the double office (1) of *immediately* symbolizing a *Material* Symbol as a substance, and (2) of *aberrantly* representing that which the Material symbol was designed to set forth.

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the thing specified therein. With certain modifications the table may be regarded as presenting a classification of *Material Symbols*. These are of two distinct, though parallel, orders: the *first*, embracing those *real* existencies that are themselves employed as Symbols—as the *lamb* of sacrifice, the *bread* of the Lord's Supper; the *second*, consisting of *material images* (of real or ideal existencies) that are thus employed—as the *image* of the flying fiery serpent, the *Cherubim of the Tabernacle*. The above table presents a complete classification of the *first* of these orders, in so far as it is a classification of real existencies that have been employed as Symbols; it bears to the *second* order a relation precisely similar to that which it bears to Visional Symbols.—E. R. C.]

* [These orders may be more scientifically deduced as follows: There are four general respects in which every symbol is related to its ultimate object, *viz.*: as to (1) manner of representation, (2) correspondence of nature, (3) form, (4) number; and in each of these respects it must be related in one of two alternative modes. Its relation must be in view of (1) *manner of representation*, either *Immediate* or *Mediate;* (2) *correspondence of nature*, either *Correspondent* or *Aberrant;* (3) *form*, either *Similar* or *Ideal;* (4) *number*, either *Individual* or *Classical*. From a combination of these general divisions there would result, theoretically, *sixteen* distinct orders of symbols. Several of these, however, would

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The effort will be made to apply the principles set forth in this Note in additional notes and comments throughout the remainder of the Commentary.—E. R. C.]

SYNOPTICAL VIEW.*

Chs. iv. and v.

THE SEVEN SEALS.

The Vision of the Seven Seals embraces the history of the world,† reposing upon the foundation of the Divine counsel and government. This history is represented in its constant gravitation toward the end. It is, on the one hand, in its fearful form, the riddle of all riddles, a book sealed seven-fold; but, on the other hand, unsealed by the Lamb of God, by Christ and the spirit of His cross, it appears as the foundation of the Church's history, as the history of the Kingdom of God [Church]. Its Sovereign Ruler is the Rider on the white horse,‡ behind Whom the other terrible horsemen must ride as esquires. It is thus dynamically governed by the Christian idea or, rather, the personal Christ; its object being the renewal of mankind by the connection of all human suffering with the redemptive crucial suffering of the Lamb. The Lamb, as It had been slain, is the central Personality, in the infinite life-giving operation of Its central suffering. As is the relation of the Logos to the world, of Christ to the human and spiritual world, so is the relation of Christ's suffering to all the sufferings of humanity, down to the very depths of Sheol [Hades]. Accordingly, the vision, in respect of the celestial foundation which it constitutes, is the archetype of the world's history—not its precursive counterpart, in accordance with Jewish ideas. See Düsterdieck, p. 211. The picture of the world's history, again,—especially its history in New Testament times—ch. vi., is the foundation of external Church history, in respect of its eschatological bearings; whilst the Church, in respect of its inner relations as exhibited in the seven Churches, is the ideal *prius*§ of world-history. On the *seven seals* rest the *seven trumpets;* on these, the *seven thunders*, and against these last, the opposition of the *seven-headed dragon* rears itself, calling forth, in its turn, with its two *seven-headed* [?] Antichristian organs, the *seven anger-vials of judgment;* the vials of anger being, as the end of the old world, the preliminary condition of the new.

The effort to decide whether John beheld the whole series of visions in an unbroken succession, or whether prophetic sight ceased between the individual visions, and he set down by parcels that which he had seen only in part (Bengel and others), is the result of a rather literal conception of the Apocalypse. The latter view overlooks the grand unity of the vision in its totality, a unity which is even distinctly expressed in chap. i., and without which the lively connection of the whole could be comprehended only through the assumption of *immediate* inspiration. On the other hand, the opposite theory ignores the freedom of the symbolic expression; in accordance with which the conception, given in its fundamental outlines on one Sunday, might be further developed in, with and amid its setting forth in writing, being continually accompanied by prophetic evidence.*

The sublime Heaven-scene of chs. iv. and v., introduced by the words, μετὰ ταῦτα εἶδον, is the type of all subsequent Heaven-scenes. And like the rest, it is, as a Heaven-picture, the preliminary condition of the earth-picture; in the sense, that is, of an absolute Providence of the Personal God—a Providence overruling the progress and development of freedom in the world, in their human and demonic aspects, in the might of *light and right* (Urim and Thummim), in order to the carrying out of judgment to the victory of salvation.

Single Features of the Heaven-Scene.

The *Open Door in Heaven* is the full unfolding of the Apocalyptic revelation even unto its deepest heavenly foundation. In the first stage of vision, Christ came to the Seer on earth, clarifying the condition of the Seven Churches, already historically familiar to John, into a type of all future fundamental forms of the Church. In this new stage of vision, Christ transports John to Heaven itself: this higher power of vision is signalized by the words: *Immediately I was in the spirit.*

The *Throne of God* needs no explanation: it denotes the absolute firmness of His government.† He *sits* upon the Throne—an ex-

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be impossible of realization. Thus a symbol at once *Aberrant* (*i. e.* differing in *nature* from its object) and *Natural* (*i. e.* similar in *form*) is inconceivable. And of those that are *possible* of realization, several have no exemplification in the Scriptures. The five orders given above (all of which are exemplified in the Apocalypse) are here reproduced, an enumeration of the general divisions to which each belongs being given in the parenthesis.

I. Immediate-similar (Immediate, Similar, Correspondent, Individual).

II. Immediate-ideal (Immediate, Ideal, Correspondent, Individual.

III. Mediate-individual (Mediate, Ideal, Correspondent, Individual).

IV. Classical (Mediate, Ideal, Correspondent, Classical).

V. Aberrant (Mediate, Ideal, Aberrant, Individual).

—E. R. C.]

* [Additional comments, save in a few special instances, are reserved for EXPLANATIONS IN DETAIL, on pp. 150 sqq.—E. R. C.]

† [If by *world* is meant the present *æon* or *dispensation*, extending to the Second Advent and the complete establishment of the Basileia, this statement is manifestly true, since the *seventh seal* includes the *trumpets* and the *vials*. If, however, by *world* is contemplated the *earth*, as the scene of life and activity, the statement cannot be accepted. See Introduction by the American Ed. also Lange on ch. i. 1, p. 156.—E. R. C.]

‡ [For other interpretations of the Rider on the white horse, see *Comm.* on ch. vi. 2, p. 171.—E. R. C.]

§ [Lange reproduces this term from the Latin. As there was no German word that could express his idea, it is hardly possible that an English term can be found.—E. R. C.]

* [It is somewhat difficult to determine from this passage what view Lange adopts. The most natural hypothesis seems to be that John beheld the visions like the unfoldings of a panorama (see the frequent recurrence of the phrase μετὰ ταῦτα εἶδον, ch. iv. 1; vii. i. 9; xv. 5; xviii. 1; xix. 1, and similar expressions through the Book); and that he wrote as he beheld, or in the possible intervals of vision (see ch. x. 4, where it is recorded that after hearing the thunders, he was about to write, but was forbidden). The latter part of this hypothesis is not inconsistent with the idea that, after the completion of the entire vision, he wrote at leisure a full account of what he had seen and heard, on the basis of the notes he had previously taken.—E. R. C.]

† [See PRELIMINARY NOTE on p. 145 sqq., especially the concluding paragraph on p. 145.

[Is not this symbol, primarily, significant of a *Throne in Heaven*—some glorious seat in the Heaven of Heavens where Jehovah specially manifests His glory? Secondarily, it is indicative not merely of the "firmness" of the Government of God, but of the fact thereof. The *Throne*—the visible seat

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pression of His glorious assurance of victory. He sits upon the Throne as the Unique One, the Mystery of mysteries; and yet recognizable as the exalted Personality. He is also more particularly characterized by His symbolic appearance. The *jewels*, as such, denote the most noble life, light and imperishability in one. If we suppose the *sardius*, as the *carnelian*, the *flesh-colored* stone, to be expressive, not of the divine penal righteousness—indicated by the hue of fire—but of God's eternal relation to humanity through Christ, it is probable, that the *jasper* is significant of the Divine Essence in the abstract, in its symbolical appearance everywhere manifest as essential light; and according to this, the *diamond*,* and not the ordinary *jasper*, is undoubtedly intended.

The *Rainbow*, whose arch surrounds the Throne, is indicative of the fundamental tone of God's government; judgment issuing in salvation—covenant faithfulness, an attribute previously expressed by the rainbow of Noah. Amongst the colors of this rainbow, *emerald* [green] is pre-eminent; and it is to this that it is likened [ch. iv. 3]; Divine promise demands human hope.

The *Occupant of the Throne* is immediately surrounded by the *twenty-four Elders*, the ideal representatives of the Old and New Testament Theocracy, human spiritual princes; in respect of their symbolical *number*;† representing the ramifying foundations of the Old and the New Covenant in the adornment of their heavenly perfection—*clothed in white raiment*; and by their *golden crowns*—the sign of their imperishable royal freedom [and authority], won by surrender to God—attested in God as His heroes (Israel=combatant of God).

Before the Throne *the whole governance of God* is manifest. His alternate operations are *lightnings*, and *voices*, and *thunders*; *lightnings* of heavenly wonders, forming epochs on the earth; *voices*, in which the fundamental idea of these lightnings becomes manifest; and far-reverberating *thunders*, as periods of the rejuvenescence, extension and development of the Kingdom of God [Church].

These operations are conditioned, however, by the *Seven flaming Lamps* [Torches] before the Throne, the Seven Spirits of God, as Fundamental Forms of the personal and permanent Life-Revelation of God in His Logos or the eternal Christ, or as the Seven Fundamental Forms of the revelation of the Holy Spirit (see Is. xi.)*

In pursuance of this manifestation of God, the *ideal world* is spread out before His Throne;—a *sea*, clear like crystal; infinitely swelling and agitated life; yet in its appointedness harmonizing with the Divine will—as in crystal life is fixed and transparent, like light; infinite liberty in infinite appointedness.

The foundation of the operations of God in the moral kingdom before the Throne are the *four Life-forms* (beasts) [*Living-beings*] about the Throne; the four Fundamental Forms of Divine Governance in the universal world generally—also in the creatural world.† For the number of the world is *four*; the number of the Kingdom of God is *seven* (see below, on the four beasts [Living-beings]). These Life-forms are *full of eyes before and behind* (as also within and without, see ver. 8). That is, the Divine Governance is a thoroughly conscious rule; an absolute looking back upon the foundations and events of life, an absolute looking forward to the aims of life and their preliminary conditions; a perfect insight into the profoundest vital causes, as well as a perfect outlook upon the uttermost vital phenomena. A figure of omniscience in its undying motion over the world, in the consciousness of the Divine Governance. The *lion* appears in this figure as the mighty governance which overcomes all things, the dynamical principle in its irresistible forth-breakings. The *bullock* or *ox* appears as the principle of all sacrifice in the world, the principle of suffering in the creatural life (monstrously perverted into a conflict for existence). The *human face* represents the principle of humanity, relatively pervading the whole world; this Life-form is expressive of the concentration of the infinite in a likeness of the most conditioned finite life. The *flying eagle* appears as that ideal tendency toward some central sun which not only pervades the planets and comets, but is expressed in the motion of our sun itself; that tendency which is the mystery of all motion—a mystery manifested in its most peculiar essence in the higher tendency of the spirit-world toward the Sun of all life (*I go to the Father*). In a more general sense, however, motion is the property of all four Life-forms [Living-beings]. Each has *six wings*; for *six* is the number of restless activity in Heaven, of restless labor on earth, of restless self-frustration in the abyss. Hence it is said: *the beasts* [*Living-beings*] *have no rest day and night*. Their non-repose, however, consists in the festal work of glorifying God. They glorify Him as the thrice Holy One, Who preserves the purity of His own personality, and works unto purification in all His providential operations throughout the creatural and spiritual world. As the Holy One, He is the *All-Ruler*, Who repels every temptation to an impersonal line of conduct. And at the same time He is *Jehovah* (*Who was, etc.*), Whose covenant faithfulness aims in all ages at the establishment in love of a pure life-kingdom of personal beings.

Now follows the representation of an *antiphony*

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of the Sovereign—is the symbol of established government. On earth Jehovah now governs, and the fact becomes evident to those who wisely consider; but it is not *patent*: it is in measure hidden beneath the veil of what we style the *laws of nature*. In Heaven, however, it is *immediately* manifest that He upholds those laws, and governs in, and through, and above them.—E. R. C.]

* [So also Ebrard conjectures. Wordsworth thus writes: "The *Jasper* (says Victorinus) is like *water*; the *Sardine* is like *fire*: and thus these stones seem to represent God's Majesty and Justice as seen in His judgments—that of the *flood*, and that of the *fire* of Sodom and of the Last Day. Or, rather, the union of these two colors; the one of a brilliant and lively hue; the other of a deeper, fiery and darker hue, may perhaps be designed to symbolize the union of Mercy and Glory, with Justice and Majesty in the Godhead, especially in the Gospel dispensation (Rom. iii. 26). Similarly there is a combination of brightness and fire in Ezekiel's Vision (Ezek. i. 4), which also displays the Rainbow (i. 28)."—E. R. C.]

† [See additional comment under ch. iv. 4, p.152.—E. R. C.]

* [See on ch. i. 4, p. 91.—E. R. C.]

† [See on ch. iv. 6, p. 154—E. R. C.]

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between the beasts [Living-beings] and the Elders. The beasts [Living-beings] have the initiative; for the adoration of the human spiritual princes, the Elders, rests upon the Fundamental Forms of the Divine rule in the world; that Divine Governance which actually redounds to the praise and glory and thanks of Him that sitteth upon the Throne, Who liveth for ever and ever. The Elders fall down before the Throne in humility and reverence, and worship; they cast their crowns at God's feet as a sign that unto Him alone belongs honor, and utter their doxology. It agrees with the doxology of the beasts [Living-beings], with the exception that in the case of the Elders we have *δύναμις* instead of *εὐχαριστία*, thanksgiving resolving itself into a glorification of the Divine almighty power. But the Elders further give the reason of their praise, and it is noteworthy that they speak of an ideal existence of things preceding the actual creation of them.

This vision of God's glory in His government of the world constitutes the general basis of the special vision of the world's history. The history of the world is embraced in a *book-roll* [*scroll*] in the hand of God; the leaves of which are sealed with seven seals. The book [scroll] must, doubtless, contain seven leaves; otherwise all the seals would of necessity be loosed at once.* At every new leaf of the roll, a fresh seal is encountered; but if the leaf be unrolled, it is found to be written upon both sides. Thus, in God's sight, the history of the world is complete, like a book [scroll]. Its course is septenarious, for its design is holy. But it is a *sealed* book [scroll]; its whole contents are made up of perplexing and disturbing enigmas. And no being is able to unravel this fearful history, to throw light on the gloom-enwrapped fate of the world. None in the angelic world is able to do this, none in the human world, none in the world of departed souls. Not one can so much as try to look upon the book, to examine whether he can open it. The cry of the strong angel is not simply dramatic; it must be made evident that no spiritual power would have solved the riddle of the world's history, if Christ had not solved it with His cross.

And I wept much, says the Seer. A simple yet sublime expression of the feeling and thought of what the world's history would be, had not Christ's cross and victory unveiled it.† The weeping Seer is comforted by one of the Elders (for the redemption belongs to humanity), who points him to the glorious victory of Christ (ch. v. 5). The cross must, of course, be perfected in the resurrection; the *Lamb* that was apparently overcome must be manifested as the triumphant *Lion*, for only thus might He loose the seals of the world's history. As the *Lion of Judah*, Christ possessed the lion nature in the highest sense, as the Master of self-denial and self-conquest (Gen. xliv. 33, 34); and the depths of His royal essence are expressed in the announcement that He is the *Root of David*, the truly real fundamental idea and fundamental impulse of Davidic glory in the centre of humanity.* This Root is significant of the deepest human cause of life; this Lion denotes the most spiritually mighty human appearance. Then the new wondrous vision within a vision is prefaced by the words: *I beheld, and lo!*

In the midst of the Throne, i. e., directly in front of God, surrounded by the circle of beasts [Living-beings], and by the circle of Elders, there appears a *Lamb*, as it had been slain—the Man, with the lineaments of absolute patience and the traits of mortal suffering—suffering surmounted, it is true, yet in its effects enduring forever. The attributes of the Lamb, symbolically defined, are *seven horns*, the sum of holy powers (Matt. xxviii. 18), and *seven eyes*, the seven Spirits or spiritual manifestations of the one Spirit of God, which are continually going forth from the Lamb into the world. This apparition *comes and receives the book* [*scroll*] from the right hand of God. Two things are indicated here: first, the self-presentation of the Lamb upon the summons of the angel; secondly, the fact that He is really to loose the seals. And hence the grand chorus of praise is not postponed until after His action. In reference to *His work*, the Elders need not await the doxology of the Divine powers of the world. A *new song* bursts forth from beasts [Living-beings] and Elders in one grand unison. This song relates to the new creation, the redemption. The redemption [*Erlösung*] is the loosing [*Lösung*] of all seals, and the Redeemer [*Erlöser*] alone is worthy to perform this work. The beasts [Living-beings] and Elders base their praise upon the Redeemer's death on the cross (*slain*), and the effects of that death. He thereby out of all peoples *bought* a people *for God*, the New Testament people of the peoples, making of them a *Kingdom of Priests* who, in dynamical operation, even now, in all their yielding, nay, by means of the same, *reign on earth*. This song of praise in the centre of the heavenly congregation, is echoed in a grand antiphony betwixt the angelic world, on the one hand, and the creatural world, on the other. The doxology of countless angel-hosts, forming the remoter circle round the beasts [Living-beings] and Elders, comes first. Their homage is *sevenfold*, in harmony with the holy throng. The worship of the creatures is *fourfold*, in accordance with the number of the world. We have here an antiphonal song of praise from all beings, reminding us of Ps. cxlv.

[* Not necessarily. A roll might receive seven seals on either of the *flat* ends, each seal holding together the edges of a number of the revolutions of the parchment. In such case all the seals would be visible, and any one might be broken without breaking the others. Of course, in the unrolling, the seal nearest to the circumference would have first to be broken, and so on toward the centre. Nor would there be any difficulty in reading such a roll, written *within* and *without*, if the writing were in transverse columns, from edge to edge—the entire scroll being turned (longitudinally) when the bottom edge was reached. In this case the portion read would have to be re-rolled in one hand, as the unread portion was unrolled in the other.—E. R. C.]

† [Does not the explanation take for granted that the Seer understood something of the future history before the unrolling? Alford's explanation, in which he agrees with Lyra, seems to be better: "It had been promised to him, ch. iv. 1, that he should be shown future events; and now it seemed as if this promise were about to be frustrated by the lack of one worthy to open the Book, ... and his tears burst forth in the earnestness of disappointed desire after the fulfillment of the promise."—E. R. C.]

* [See on ch. v. 5, p.167—E. R. C.]

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In a didactical aspect, the *song* is expressive of the fact that the effect of Christ's triumph pervades the entire world of spirits, on the one hand, as an extension of His glory (Eph. i; Phil. ii.); and that, on the other, it ushers the whole creatural world into the process of glorification, to be consummated in the Palingenesia (Rom. viii.). The four Life-forms or beasts [Living-beings] can only say *Amen* to this, for therein is the effort of their governance fulfilled. But for the Elders this blissful contemplation is an incentive to unuttérable prostration and worship.

EXPLANATIONS IN DETAIL.

Ch. iv. 1. Compare the introductory remarks by Düsterdieck, p. 211. Especially the distinction between the Jewish view of the heavenly preludes (a Divine council with the angels) and the Christian idea. Also the difference of the formulas: *μετὰ ταῦτα εἶδον* and *καὶ εἶδον*.*

On the disputed question as to whether John always beheld and wrote down the visions separately, see above [p. 147]. The literal conception is pressed on either side.

[**After these things.**—The reference here is to the order of the visions. It does not necessarily follow that the events symbolized were to be subsequent to those previously set forth.—E. R. C.]

[**I saw,** "not *I looked*, as in the E. V; not the directing of the Seer's attention, which discovers the door to him, but the simple reception of the vision which is recorded." ALFORD.—E. R. C.]

A door set open in Heaven.—Explanations: Heaven is conceived of as a vault; as a Temple; as the Palace of God (Düsterd.). In accordance with the connection, however, the *door* here denotes the disclosure of the highest revelation, and, hence, the insight of John (De Wette). The *voice* is expressive of the heavenly inspiration and legitimation of this view. It distinguishes the real ecstasy of the Seer from an enthusiastic and fanatical exaltation.

[**Set open.**—"Observe here the perfect participle, the door had been opened and was *standing open*. The veil of the heavenly Holy of Holies had been removed by Christ (Heb. x. 19, 20), and Heaven was laid open to the view." WORDSWORTH.—E. R. C.]

[The Apocalyptist saw *Heaven*, *i. e.*, he saw an *Immediate* symbol thereof. As to the fact that Heaven is a *place*, there should be no doubt. It is, indeed, unquestionable that the term Οὐρανός is sometimes employed to denote the *sky*, as in Matt. xvi. 2, 3, and sometimes so used as to be consistent with the idea of a mere *state*, but it is also again and again employed in the didactic Scripture, as indicating a glorious and blessed *place*, where God specially manifests His glory, to which the Saviour ascended after His resurrection, and which is to be His abode until His second appearing in glory. (Comp. Acts i. 10, 11; iii. 21; vii. 55, 56; Rom. x. 6; 2 Cor. xii. 2; 1 Thess. iv. 16, *etc.* See also the Excursus on HADES, p. 364). It can scarce be supposed, however, that the symbolic display of the vision took place in this central home, this Holy of Holies, of the universe. This supposition is not required, as some may suppose, by the language. It is manifest that, throughout the Book, the Seer employs similar expressions where the object of vision was not the thing described, but a *simulacrum* thereof, as in ch. xiii. 1, where he declares that he "saw a beast rise up out of the sea." And still further, precisely the same form of expression is employed, Rev. xxi. 1 ("I *saw* a new Heaven and a new earth"), when the real objects referred to were not, at the time of the vision, existent—all that he could then have beheld were their *simulacra*.

But was the symbol *similar* or *ideal?* On this point it is impossible to speak with certainty; and, perhaps, it is improper in any degree to speculate. It may be remarked, however, that it by no means follows (as some seem to suppose) from the fact that the complex symbol beheld by John resembled the Tabernacle as to form and arrangement, that it must have been purely *ideal*. On the contrary, it is not improbable that the Tabernacle—the earthly dwelling-place of Jehovah, fashioned by Moses after the pattern shown him in the Mount (Ex. xxv. 40; xxvi. 30)—may have been a *material* symbol of the Heavenly Temple, not only *Immediate*, but, so far as the earthly can resemble the heavenly, *similar*.—E. R. C.]

Ver. 2. **Immediately I was in the spirit.**—Εὐθέως, without a conjunction, forcibly expresses the instantaneous translation of the Seer, thus denoting a high enhancement of the first stage of visionary sight. The text, therefore, forms a new step in comparison with the first *I was in the spirit*, ch. i. 10.* The prototypes of this visionary celestial Throne-picture, 1 Kings xxii. 19; Is. vi.; Ezek. i.; Dan. vii. 9, have been perverted by the Jews into monstrous allegories. See Düsterdieck, p. 214, the extract from the *Pirke*, R. Elieser, as given by Schöttgen. "*A dextris ipsius est vita, a sinistris mors.*" This recalls a kindred idea of Milton's.

The θρόνος ἔκειτο is interpreted in a variety of ways (breadth of the Throne, Bengel; its resting upon the cherubim (!), Hengsten.) The fact of its establishment in the highest sense is doubtless enwrapped in the κεῖσθαι.†

* [The passages in Düsterdieck specially referred to are as follows:

"On comparing the description, ch. iv., with Rabbinical conceptions, such as *More Nevoch.*, II. 6; '*Non facit Deus quicquam, donec illud* INTUITUS *fuerit in familia superiori,*' and *Schir Haschirim* R. fol. 93; '*Non facit Deus quicquam, nisi antea de eo* CONSULTAVERIT *cum familia superiori*' (in Wetstein), we can not overlook the essential difference consisting in the fact that the Johannean view is a pure development of Old and New Testament fundamental truths, whilst the Rabbins had but a corruption of those truths (contrary to Wetst., Eichh., Heinr., Ew., *et al.*) For the *familia superior*, which is represented by the Rabbins as taking part in the council of God, has, according to John, but to worship God and to magnify the counsel together with the works of God; and the visions beheld by John, in which the things to come are prefigured to him, being in the spirit, are by no means that heavenly prelude of earthly events which the Rabbins conceive of (comp. Wetst.: '*Ex mente Judæorum, quæ in terris eventura sunt, in cœlo coram consessu angelorum prius manifestantur atque* REPRÆSENTANTUR')."

"The formula *μετὰ ταῦτα εἶδον* marks the beginning of a new vision, and that a greater or more important one (chs. vii. 1, 9; xv. 5; xviii. 1), whilst the formula *καὶ εἶδον* introduces the manifold individual features which present themselves in the course of a greater main picture (v. 1, 6, 11; vi. 1, 5, 8, 9, 12; viii. 2, 13, *et al.*")—E. R. C.]

* [See on ch. i. 10, p. 103.—E. R. C.]

† [See foot-note,† p. 147.—E. R. C.]

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Upon the Throne *One* sitting.—Not an indefinite designation, but an expression of the loftiest mystery. The Jewish dread of uttering the name of Jehovah (Ewald and others) can hardly have any application here, since the Seer has several times given utterance to that name in a developed form. Herder's explanation is irrelevant: "the soul has no image, language no word whereby He may be called." According to Düsterdieck and some elder commentators, He who sits upon the Throne is not the Triune God, but the Father. This is a misapprehension of the symbolical nature of the distinctions. [May there not be an allusion here to a visible Manifestation of the Glory and Presence of Jehovah similar to the Shekinah, which, in the Tabernacle, beamed from the Mercy-seat (the Throne), from between the Cherubim? For comments on the *Throne*, see p. 147.—E. R. C].

Ver. 3. **Like a jasper stone.**—See the Introduction, pp. 20, 21 [and also p. 148]. The true jasper is sometimes greenish, sometimes of a reddish hue, but not τιμιώτατος and κρυσταλλίζων, as this jasper is described, ch. xxi. 11. Hence those exegetes who apprehend the word as expressive either of the ordinary jasper, or of a peculiar and unknown sort, are justly opposed by those who are of opinion that the diamond is intended. See Düsterdieck, pp. 216, 217. Compare likewise the various interpretations of the stones as there given.

And a rainbow.—It is a mooted question whether the *iris* is to be apprehended as a *rainbow*, or merely as a *bow;* whether it encircled the Throne vertically or horizontally. As the light of the sun is refracted in its journey toward the earth, so the refraction of absolute Light can be conceived of only in its direction toward the world, *i. e.*, toward the Seer primarily. Yet the bow, as a bow, can appear only in a vertical form. Green, the color of promise, is a dominant color even in the real rainbow, and it is not without reason that Ebrard (p. 222) and others have apprehended it as forming an antithesis to the hues of the precious stones which denote attributes of the Divine Essence itself. It is not indicated, however, that this circular radiance has its origin in the lustre of the jewels. It is possessed of an independent symbolical meaning; the revelation of God in the world is always, conditionally, at the same time a concealment. A tempering of the Divine radiance (Züllig) lies in the colored appearance of the Divine manifestation, whether a pillar of fire, a pillar of cloud, or a cloud is the instrument of presenting the highest glory to the gaze of imperfect human beings. The bow can, of course, be no true rainbow, since the most sublime refraction of light is intended here; though it cannot be concluded that John had a distinct idea of a heavenly ether in contra-distinction to the grosser atmosphere of earth.

["The *rainbow*, composed by the joint influences of shower and sunshine, is an emblem of Divine severity, blended with Divine love; a symbol of the dark shower of Divine judgment illumined by the bright beams of Divine Mercy. Comp. the vision of Ezekiel, i. 28. The Bow is a record of the *deluge*, in which the world was drowned for sin, and speaks of sunshine after storm; and of the Divine Promise that the world should never more be destroyed by *water;* and yet it is also a silent memento of *another* judgment (see Gen. ix. 13–16, and 2 Pet. iii. 7." WORDSWORTH. The *iris* is but the manifestation of the different hues which *perfect light* assumes when in connection with gross matter. Since *perfect light* is the highest symbol of the Divine Excellence, what so significant of that excellence in its relation to the creature world (disintegrated, so to speak, into what we style different attributes) as the many-colored rainbow? Alford is of opinion that the entire bow was *green*—the shape, and not the prismatic coloring, being indicated by the term *rainbow*. — E. R. C.]

Ver. 4. **Twenty-four thrones.**—According to De Wette, the twenty-four thrones must be conceived of as "a few degrees lower" than the Throne of God. If we bring earthly ideas in play here, "a few degrees" would not be sufficient to indicate the distinction. The definition of the twenty-four Elders is an index to the ecclesiastical and theological stand-points of the different exegetes; they have been interpreted as follows: *cardinals* (Lyra); *priests* (Alc.); *pastors* (Calov.); *true heads of the Church, and pastors* (Vitringa); *the crown of the human race* (Herder the humanist); *angels* (Hofmann)—in accordance with an exaggerated Angelology. Rinck similarly; *Old Testament dignities* ([*Würden*=dignitaries?] Beng.); *New Testament martyrs* (Eichhorn); half, *representatives of teachers*, half, *representatives of hearers* (Volkmar; not quite democratic enough, since the hearers must necessarily preponderate over the *clergy*). The *number* of the Elders being composed of *twice* twelve, Bleek and others have groundlessly regarded it as indicative of a twofold representation of Jewish and Gentile Christians. Ebrard justly remarks, in opposition to this view, that such a division has no Biblical foundation; whilst Düsterd., on the other hand, erroneously cites ch. vii. 4, 9, in support of the same opinion, though the real antithesis in the passage quoted is—not Jewish Christians and Gentile Christians, but— the Church Militant, and the Church Triumphant. Yet Düsterdieck himself gives the preference to the preponderant interpretation of many commentators, according to whom the twenty-four Elders represent the Old and New Testament Church, or the Twelve Patriarchs of Israel, and the Twelve Apostles. De Wette shows a thorough misapprehension of the symbolism employed, in insisting upon the unworthiness of individual Patriarchs. And thus an adverse argument has been founded upon the names of the Twelve Apostles, ch. xxi. 14. In perfect analogy with this symbolism is the fact that the conquerors on the sea of glass sing "the song of Moses and the song of the Lamb." By this, as well as by the twenty-four Elders, the complete harmony of the Old and the New Covenant is expressed. The fact that Jehovah is immediately surrounded by Elders, entirely corresponds with the symbolical significance of the theocratic Presbytery. The Elders represent the purest, richest, and ripest spirits in their Divine likeness and their acquaintance with the counsel of God. In this idea originated the Talmudistic Judaistic ac-

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counts of the Elders before the Throne of God (see Hengst., p. 270; Düsterd., p. 219).

[Düsterdieck thus writes: "The twenty-four Elders whom John sees sitting on the thrones which are placed around the Throne of God are the celestial representatives of the whole people of God, just as in Isaiah xxiv. 23, Elders (Ancients) are conceived of as the earthly heads and representatives of the whole Church."* This view, which is confirmed by a comparison of Deut. xxxi. 28 with 30, does not exclude, but confirms, the further idea that the *representative* Elders were also (individually) *chief* Rulers in the Kingdom of God. The idea of superiority in rule was distinctly recognized by Jesus (see the EXCURSUS ON THE BASILEIA ii. 2 (4), p. 99). The fact that these Elders are *Rulers* is set forth by their sitting on *thrones* and wearing *crowns* (see below). The suggestion of Barnes in explanation of the *number* of the Elders is worthy of consideration, *viz.:* that it was in reference to the *twenty-four* courses of the Jewish Priesthood (see 1 Chron. xxiv. 8-18). On this view the *twenty-four* Elders are not only Superior Kings, but the Chief Priests, the Heads of the priestly courses of the glorified Israel.†—E. R. C.]

The *white robes* and *golden crowns* are not merely symbols of the martyrs or confessors in the narrower sense; they are expressive of perfect righteousness of life in its negative and positive aspects. [The *crowns*, doubtless, are significant of their kingly authority (see above; also additional comment on ch. ii. 11).—E. R. C.]

Ver. 5. **And out of the Throne go forth lightnings.**—[See SYNOPTICAL VIEW, p. 148.—E. R. C.] According to Düsterdieck, the *lightnings*, *voices* and *thunders* symbolize the omnipotence of God, especially that almighty power which is exercised in judgments (similarly Hengstenberg [also Alford and Barnes.—E. R. C.]). This interpretation is connected with the one-sided apprehension of the precious stones as symbolizing the essence of God. This too special interpretation contrasts with the too general explanation of De Wette. "In ver. 5 the mighty and vital influence of God over nature is represented; in vers. 6–8 nature itself, or the realm of *the living*, is symbolized in the four cherubim; in vers. 9-11, finally, the harmony of creation and redeemed humanity is represented; and thus God, in His living activity and reality, is exhibited" (De Wette). Similarly Ebrard, who describes God's Throne as a "laboring, effervescent volcano."*

On theocratic ground the *lightnings* are still less a purely terrific conception than in the Scandinavian-Germanic mythology (the hammer of Thor). With reference to the *lightnings* of Sinai, comp. Deut. xxxiii. 2, 3. The Coming of the Son of Man shall be like a mighty flash of *lightning*. Thus the *lightnings* of the whole New Testament manifestation are for the defence of the faithful people of God, being terrible only to His foes, Zech. ix. 14. They are, therefore, wonders of revelation [Divine manifestation?—E. R. C.].

The history of Christ's Baptism and Transfiguration demonstrates that *voices* are a sequence, in definite ideas and truths, of Divine revelations—revelations of salvation, in particular; in general, they are the first of the Divine forms of revelation. Even God's *voices*, His revelation truths, have a judicial as well as an evangelical side, Gen. iii. 10.

The last remark applies equally to the *thunder*. This denotes the grand effect of revelation [Divine manifestation] in judgment and deliverance. Thus the typical redemption of Israel was effected by a mighty *thunder* which, at the same time, brought

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* [Düsterdieck also quotes, as bearing upon the passage cited from Isaiah, the following passages quoted by Schöttg. and Hengst. from *Tanchuma* (fol. 48): "*Tempore futuro Deus S. B. gloriam senioribus tribuit. Dixerunt quoque Rabbini nostri: faciet sibi Deus S. B. consessum seniorum suorum.*" Also the following in reference to Dan. vii. 9: "*Tempore futuro Deus S. B. sedebit et Angeli dabunt sellas magnatibus Israelis, et illi sedent. Et Deus S. B. sedet cum senioribus tanquam princeps senatus et judicabunt gentiles.*" —E. R. C.]

† [In the Additional Comments above, the Am. Ed. has written as adopting the generally accepted view that the Elders belong to the glorified Church. He would, in this place, deferentially suggest for consideration another hypothesis. The evidence for the current view rests solely on the formerly accepted text of the doxology in which the Living-beings and the Elders are represented as uniting (ch. v. 10, 11). Criticism has shown that, in this instance, the text of the Recepta is specially corrupt; it has established the fact, that the ἡμᾶς aud *βασιλεύσομεν* of ver. 10 are corruptions of *αὐτούς* and *βασιλεύσουσιν* (or *βασιλεύουσιν*), and has rendered probable (*certain* in the opinion of Lange, Alford and Tischendorf) the further fact, that the ἡμᾶς of ver. 9 is an interpolation. It is well nigh certain (from textual criticism alone) that the doxology was raised in view of the general fact of redemption, and not of the personal redemption of those who united in it—that it affords no evidence that any who joined in its utterance were themselves the subjects of redemption. Apart from this doxology, there is no evidence that the Elders were in any way connected with the Church; on the contrary, all the indications of the Apocalypse are opposed to the idea. Although they are several times mentioned, it is never as representing the redeemed, as being amongst them, or as joining in their hallelujahs. When they are represented as *sitting on thrones*, the souls of the martyrs—certainly the *noblest portion* of the redeemed, even if that throng were not intended to represent the whole body of the saved—were *beneath the altar* (comp. chs. iv. 4 with vi. 9). And where, if not amongst the *martyrs*, are the Princes of the glorified Israel to be sought? When the great multitude of the redeemed stood before the Throne and raised their hallelujah, the Elders stood, not with them, but with the Living-beings and the Angels, offering a separate worship and uniting in a separate hymn of praise (ch. vii. 9–12). On this august occasion one of the Elders is represented as addressing the Seer, not as a representative of the glorified Host, but as a spectator of their glory; and as a mere *spectator* (he spoke of *them*, not of *us*), he gave information concerning their past and future history (ch. vii. 13–17). In the doxology that burst forth from the Living-beings and the Elders immediately on the announcement of the complete establishment of the Kingdom of the Messiah on earth, there was no allusion to any personal participation in the rewards that should be bestowed on (human) prophets and saints (ch. xi. 15–18). Again, when the Lamb at the head of the hundred and forty-four thousand stood on Mount Zion (where should the Princes of Israel have been but with that company?), the Elders and the Living-beings stood apart by the Throne, and *before* (not *by*) them the *new song of the redeemed* was sung (ch. xiv. 1–5).

The writer would ask, Do not these facts go far to confirm the independent conclusions of criticism as to the true text of the doxology in ch. v. 10, 11? And do they not tend to establish the conclusion, that the Elders were not Princes or representatives of the glorified Church, but Princes of the heavenly hosts—of unfallen spirits? And it may also be asked, if this view does not give a unity to this Heaven scene, and to all the scenes of the Apocalyptic visions, entirely lacking on the hypothesis generally accepted.—E. R. C.]

*[The following view of Wordsworth can hardly be accepted as a complete explanation: "This adjunct (thunders) confirms the opinion that St. John is here speaking of God's *word*. Thunder is the voice of God. St. John himself, as a preacher of God's word, was named by Christ 'a son of *thunder*.'"—E. R. C.]

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down judgment on the head of Israel's foes, Ps. lxxvii. 18, 19. Job finds his prostrating judgment, but also his reconciliation, in a grand *thundering* of God, chs. xxxviii.-xl. As thunder accompanied the giving of the Law, so the voice which answered Christ's prayer in the Temple, the prayer with which He consecrated Himself to death for our redemption, was accompanied by a tone as of *thunder*. And the more tremendous the wrathful judgment announced in the thunder, according to Jer. xxv. 30, the more distinct is its proclamation of a new redemption for the people of God; comp. Joel ii. 11. As Elijah, like Moses, was an Old Testament *son of thunder*, ascending to Heaven in a fiery storm, so two of the greatest Apostles of the New Testament were *sons of thunder*. And how glorious is the description of the seven-fold thunder of God in Psalm xxix., the festal thunder-Psalm! This, therefore, is the sense in which we apprehend the *thunders* of God; they are heavenly, uncheckable, redemptive revelations, accompanied by judgments—in other words, reformations.

And seven Lamps [torches]* **of fire burning before the Throne.**—[See SYNOPTICAL VIEW, p. 148.—E. R. C.] We cannot refer the participle *καιόμεναι* to the preceding *ἐκπορεύονται*; for the *Lights*, as such, do not issue forth like *lightnings*, and the Spirits of God do not proceed from His Throne, but from Himself. By the Seven Spirits that, according to ch. i., stand between Jehovah and Christ, and, according to ch. v. 6, go forth into all lands, we understand the seven fundamental forms of the revelation of the Holy Ghost through Christ, according to Is. xi. 1, or the seven archangelic forms of Christ.

["These seem to represent the Holy Spirit in His seven-fold working: in His enlightening and cheering as well as His purifying and consuming agency. So most Commentators."—ALFORD. The idea of the *seven-fold* influences of the Holy Ghost is thus set forth in the ordination hymn of the Church of England:

> "Come, Holy Ghost, our souls inspire,
> And lighten with celestial fire;
> Thou the anointing Spirit art,
> Who dost Thy *seven-fold* gifts impart."

It may here be remarked, that in the view of the Am. Ed. (see PRELIMINARY NOTE, p. 145 sqq.) the *simulacrum* of the *Seven Lamps* constitute one (compound) *Mediate-individual* Symbol of the Holy Ghost; the *division* being significant of His manifold energies, and the *seven-fold* division, of the completeness, the perfection of those energies.—E. R. C.]

According to De Wette, the Seven Spirits are significant of the Spirit of God as the principle of physical and spiritual life, through Whom the inner influence of God over nature and mankind operates. According to Ebrard, also, the Spirit of God, in all His distinct properties, is denoted, in so far as He rules over the creation. According to Hengstenberg, on the other hand, the *πυρός*—fire being invariably used in the Apocalypse to designate the Divine wrath (? comp. ch. xv. 2)—here denotes the Spirit of God or of Christ with a limitation, *i. e.*, "in so far as His operations are productive of ruin, are punitive, destructive." To this view Düsterdieck justly opposes the remark, that the Apocalyptist is speaking of *torches* (*λαμπάδες*). This word is doubtless expressive of the enlightening effect of God's Spirit.

The contrast between the *lightnings*, *voices*, *thunders*, which issue forth from the Throne, and the *lights* which are stationary before it, has been explained by De Wette in a manifold way. He suggests the dogmatical distinction of manifestations and inspirations, the distinction between the evangelical history and the outpouring of the Holy Ghost. The *thunder* slowly dies away in the great echoes of the world's history; but the *light* [*λαμπάς*] becomes a morning star in the heart—in the realm of the interior history of the Kingdom, therefore; and when the Spirit can complete His judgment as the Spirit, that judgment becomes a redemptive judgment.

Ver. 6. **Before the Throne as it were a glassy sea** [sea of glass].—[See SYNOPTICAL VIEW, p. 148.—E. R. C.] The meaning of this is easily gathered from the two items, *sea* and *crystal*—national life and transparent, spiritualized creaturality. Hence the interpretation of Aretius comes very near the point: *cœtus ecclesiæ triumphantis*. Similarly Ebrard, p. 225. The interpretations—some of which are quite singular—of this passage are also, in many respects, characteristic. We cite some of them: Baptism (the baptismal basin); the Holy Scriptures; the perishable world; the smooth and shining heavenly pavement; the atmosphere; or more abstract conceptions (*certa dei voluntas, etc.*). See Düsterdieck, p. 223. In ch. xv. 2 the crystal brightness of this sea is mingled with fire, or the appearance of fire, either because the victors have, in many ways, passed through the fire, or because the victorious Church contains the principle of the fire of the universal judgment. Düsterdieck, referring to Rinck, maintains that the crystal-like sea is identical with the crystal-like river of ch. xxii.; but this view is untenable. The purity, transparency, spirituality of this sea is doubly asserted when it is declared to be both *glassy* and *like crystal*. According to Hengstenberg, the crystal sea is another image of the judgments of God. "Opposed to the flood of human wickedness is the great flood, the broad ocean of Divine judgments."

[The following from Alford is worthy of highest consideration: "Compare, by way of contrast, *ἡ καθημένη ἐπὶ (τῶν) ὑδάτων (τῶν) πολλῶν*, the multitudinous and turbulent waters, ch. xvii. 1. In seeking the explanation of this, we must first track the image from its Old Testament earlier usage. (*He compares* Exod. xxiv. 10; Ezek. i. 22, *and* Job xxxvii. 10). If we are to follow these indices, the primary reference will be to the clear ether in which the Throne of God is upborne; and the intent of setting this space in front of the Throne will be to betoken its separation and insulation from the place where the Seer stood, and, indeed, from all else around

* ["*Seven torches of fire: λαμπάς* in this Book does not mean a *lamp* (see viii. 10), but a *torch* (comp. John xviii. 3); and these seven torches or flambeaux of fire burning before the Throne are contrasted with the Star which *fell* as a *torch from* Heaven (viii. 10): comp. *Wetstein* I., p. 507; and *Trench, Syn. N. T.*, p. 193." WORDSWORTH.—E. R. C.]

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it. The material and appearance of this pavement of the Throne seem chosen to indicate majestic repose and ethereal purity. . . . It is the purity, calmness, and majesty of God's rule which are signified by the figure." Wordsworth, who adopts the idea that the *sea of glass* was symbolical of the glorified Church, thus writes: "*Sea*, in this Book, represents the element of tumult and confusion in this lower world (see xiii. 1). But here, by way of contrast, there is in the *heavenly* Church a sea of *glass*, expressive of smoothness and brightness, and *this* heavenly sea is of *crystal;* declaring that the calm of Heaven is not like earthly seas, ruffled by winds, but is *crystalized* into an *eternity of peace.*"

Here, it may be asked, may not the *glassy sea* be an *Immediate* symbol, indicating a real pavement in the real Heaven spreading out before the Throne; but at the same time *aberrantly* significant of the unapproachable grandeur of Him who sits upon the Throne, and (perhaps) of the peace, stability, and brightness of His rule? Similar questions might be asked in regard to other symbols, which generally are explained as merely *Aberrant*.—E. R. C.]

In the midst of the Throne and round about the Throne four living-beings [Lange: **life-forms**].—[See SYNOPTICAL VIEW, p. 148; and also ADDITIONAL NOTE ON THE LIVING-BEINGS, by the Am. Ed., p. 161 sq.] According to Eichhorn, Ewald I., and Hengstenberg, "the hinder part (of the eagle, and the human figure, as well as the others?) of the four ζῶα lay under the Throne, whilst the upper portion of them projected from beneath it and rose above it." "An idea which, for the sake of its unsightliness, if on no other account, should not be imputed to John. According to Ebrard, the Throne is transparent, and the ζῶα move within it and issue forth from it." (DUESTERD.) IDEM: "One on each side of the Throne, and each in the middle of its respective side." If the Throne be significant of the Divine sovereign rule, the beasts [Living-beings], as individual Fundamental Forms of this government, must issue neither from the foot nor from the summit of the Throne, but from its mid-height, as from the centre of the Divine governance; see above. According to Bengel and Hengstenberg, the four beasts [Living-beings] are emblems of nature or the earth, or of the creation, according to Düsterd.* According to Ebrard, they are *the creative powers* of God Himself, by means of which He exercises a sovereign sway throughout creation (like the lightnings, *etc.*). Against Ebrard's interpretation of the beasts [Living-beings] as representatives of the fourfold *powers* of God, see Düsterdieck, p. 228. The contrast, moreover, is by no means clearly defined.

The germ of the representation of the four Fundamental Forms of Divine Providence is contained in Gen. iii. 24. It is a view which, in constant process of development, runs through the whole of the Sacred Writings; see Ex. xxv. 18; Ps. xviii. 10; (comp. Ps. civ. 4; Is. vi. 2); Ps. xcix. 1; Ezek. i. and x., *etc.* Riehm, *De natura et notione Cheruborum*, 1861. Lämmert, *Die Cherubim der Heiligen Schrift*, *Jahrbb. für deutsche Theologie*, 12, 4, p. 587. The latter starts from the passage Heb. ix. 5, from the term *Cherubim of glory*. He beholds in the figure of the Cherubim "symbolical representations of the sovereign glory of God, keeping His holy law, overthrowing all that is hostile to Him, but rescuing all that have His laws before their eyes." The explication of the beasts [Living-beings], p. 615, reminds us of Ebrard's interpretation; it offers no inducement to us to depart from our own view as given above. We, therefore, regard the *ox* as expressive of the spirit of sacrifice; the *lion* as expressive of the spirit of irruptive victorious courage; the *human figure* as expressive of the spirit of human and humane sympathy; and the *eagle* as expressive of the spirit of ideality, of striving after the realization of the ideal (see *Leben Jesu*, I., p. 234; *Dogmatik*, 603).

Different interpretations: The four Evangelists (whose attributes they certainly are, but not their original symbols); the four cardinal virtues; the four patriarchal churches; the four greatest fathers of the Church; the four mysteries of faith, *etc.* The *quaternary* is manifestly the number of the world. The *six wings* likewise demand consideration; the *eyes*, all about, *as well as within* (directed inward); the *restless motion*, by day and by night, in eternal praise of the thrice Holy One. The *senary* of the wings is *six* in a good sense; restless activity which in its unity makes up the festal *septenary* (see John v. 17). The *wings* are symbolical of the absolute motion of the Divine governance toward higher and highest goals. The *eyes* represent the omniscient rule of Divine Providence, immanent in the life of the world, conscious on all sides. With an absolute *round*-look corresponds an absolute *in*-look, expressive of the contemplative concentration and unity of the Divine omniscience. According to Hengstenberg, the *eyes* are expressive of the permeation of the whole world by spirit; according to Düsterd., they are significant of wakefulness by day and night (of creatural beings?*); whilst the *wings*, as he thinks, denote the dependence and subjection of the creature. The *praise* continually offered by the four Life-forms, the Trisagion, reminds us of the song of praise of the Seraphim (Is. vi.), though it does not follow from this that the Cherubim and the Seraphim should be identified, as Lämmert thinks. These two symbolical angelic groups are undoubtedly connected; yet they also form an antithesis (Ps. civ. 4). See Com. on *Genesis*, p. 241 sq. [Am. Ed.]). Their *hymn* is expressive of the fact that the governance of God, in all its forms, redounds to His praise; to the praise of the glory, the glorious personality of God, Who is Jehovah, in an *involved*† expression (*Who was, etc.*), and Lord of Hosts (Sabaoth), as the *All-Ruler*, in an *involved* expression also.

* DE WETTE: These four creatures, as pre-eminent, the first two for strength, and the two others for knowledge, are representatives of all creatures (*creatures*—that rest not day or night?).

* [Yes. Comp. ch. vii. 15, where the redeemed are represented as serving by day and by night (*i. e.*, continually) in the Temple. To the blessed spirits, braced by the atmosphere of Heaven, perpetual service is perpetual rest.—E. R. C.]

† [Mathematically involved. E. R. C.]

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Vers. 9–11. [See SYNOPTICAL VIEW, p. 148 sqq.]. "With the representatives of the creation, the four beasts [Living-beings], the twenty-four Elders, the representatives of redeemed humanity, unite in the praise of God" (comp. De Wette, Hengstenberg, Ebrard). The contrast here presented, however, is not that of creation and redemption; neither is a union of voices intended. On the contrary, the *actual* eulogy of God in the Forms of His government, wakes the antiphony of praise on the heights of the human spirit-world. The future, ὅταν δώσουσιν, is declared by some commentators to be a pure future; whilst others apprehend it in a frequentative signification—*when* they, or *as often as* they. [This latter view is adopted by Wordsworth, Alford, Barnes, *etc.* See Winer, § 42, 5.—E. R. C.] The relation of priority, as pertaining to the song of praise of the Life-forms [Living-beings], is, however, also enwrapped in the term. They must strike the first notes. It is doubtless indicated, moreover, that there are particular epochs of praise.

Ver. 9. **Give** is a genuine theocratic term: to return that which is beheld or experienced, to its Author, as a spiritual sacrifice.

Glory and honor.—Düsterdieck: Recognition of the glory and honor peculiar to the Lord, "whilst καὶ εὐχαριστίαν denotes directly, without metonymy, the thanks (Hengstenberg) offered by the creature." This under the supposition that the ζῶα are creatures. If, however, they be Ground-forms of the Divine glory or δόξα in its governance, τιμή may denote the objective side of this governance *over* human souls, and εὐχαριστία its subjective side *in* human souls. Comp. the Doxologies, ch. v. 12, 13; vii. 10, 12; x. 6.

To Him that sitteth upon the Throne.—In face of all the terrors of the last times, the Spirit of this prophecy is not afraid that the Throne of God will ever totter. As God lives into the æons of the æons, *i. e.*, into the great æons which are composed of lesser æons (analogue of the Heaven of Heavens), and lives absolutely, so He survives all enemies upon whom the first and second deaths shall prey.

Ver. 10. **The twenty-four Elders fall down—cast [down] their crowns.**—An expression of enthusiastic reverence, prostration, self-abasement, in the recognition of the fact that to Him alone belongeth honor. [It is also expressive of their voluntary and grateful recognition of the fact that as *Rulers* they are subject to Him—that their authority is derived from, and continually dependent upon, Him.—E. R. C.]

Ver. 11. [**Thou art worthy to take.**—"The original signification of the word (λαμβάνω) is twofold; one, *to take*, the other, *to receive*" (LIDDELL and SCOTT). Is not the fact that it was here used in the former of these senses, indicated by the exchange of δύναμις for the εὐχαριστία of ver. 9? Jehovah *receives* the *thanks* which His creatures *give*; He *takes* the *power* that can be given Him by none. So far as δόξα and τιμή are concerned, there is an *essential glory and honor* which He *takes* and *holds*, and there is also an *ascriptive glory and honor* which His creatures may *give* and which He *receives*.—E. R. C.]

The glory.—The Elders say: τὴν δόξαν κ. τ. λ., because they are responding in a degree to ver. 8 (Bengel and Düsterd.) They seem antiphonally to translate the εὐχαριστία into δύναμις; why is this? DUESTERDIECK: The representatives of the creature must necessarily and justly return thanks, but the Elders looked upon the work of creation with a certain objectivity. See against this view ch. xi. 17. Even thanksgiving is a δύναμις given of God (*da quod jubes*).* [See the preceding paragraph.—E. R. C.]

[**For Thou hast created all things** (τὰ πάντα=*the all things*, the *universe*).—The Elders here assign the reason why they esteemed Jehovah "worthy to take the glory, and the honor, and the power." Κτίζειν, like the Hebrew ברא, which in the LXX. it is often used to translate, has not the distinctive meaning, *to create ex nihilo;* in 1 Cor. xi. 9, for instance, it manifestly has the signification: *to form out of previously existing substance.* It may, however, be restricted to the former meaning by the context, and this is clearly the case in this present instance—to *make the all things*, must mean to *create* them. And that this is the meaning, is confirmed by the following sentence (see below).—E. R. C.]

And on account of Thy will (not: *by Thy will*). — ["Because Thou didst will it, ... **they were,** *i. e.*, they *existed*, as in contrast to their previous state of non-existence, . . . and received it (existence) from Thee by a definite act of Thine, ἐκτίσθησαν." ALFORD after DUESTERD.—E. R. C.] It is the teleologically higher conception that all things have come into being in order to the fulfillment and glorification of the Divine will (Rom. xi. 36). "Ἦσαν is generally regarded as synonymous with ἐκτίσθησαν." Düsterdieck makes this distinction: *they were*, and thus it is that they were—*they were created.* Almost the same idea again! Nic. de Lyra ingeniously distinguishes the eternal counsel of God and the actual creation. Grotius, with equal ingenuity, distinguishes birth and regeneration. Taking creation and redemption together, the doxology says: for the fulfillment of Thy will, they finally were, and were created (received their shape and impress) with a view to this ultimate design (see Rom. ix., comp. also Ebrard, p. 231).

Ch. v. 1. [**And I saw.**—"Notice that from the general vision, in the last chapter, of the heavenly Presence of God, the scene is so far only changed that, all *that* remaining as described, a particular incident is now seen for the first time, and is introduced by καὶ εἶδον." ALFORD.—E. R. C.]

Ver. 1. **On the right hand of Him that sitteth upon the Throne.**—[See SYNOPTICAL VIEW, p. 149]. For a discussion of ἐπὶ τὴν δεξιάν, in opposition to Ebrard's view, see Düsterd., p. 234. ["The right hand was open, and the book *lay on* the open hand." ALFORD.—E. R. C.]

A scroll.—The book [scroll], βιβλίον, was in the Hebrew form of a *roll* (not in the form of a Roman document, as Huschke maintains).

[In answer to the question, "*What is represented by this Book?*" Alford presents *seven* different opinions, which may be condensed as fol-

* [The prayer of Augustine (*Confess.*, Lib. x. 29): "*Da quod jubes, et jube quod vis.*"—E. R. C.]

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lows: 1. The Old Testament, or the Old and New conjoined (Orig., Euseb., Epiphan., Hippol., Victor., August., Tichon., Bede, Hilary, Jerome, Joachim, Greg. the Great, Haymo, Ansbert). 2. Christ Himself (Hilary [?], Heterius, Paschasius). 3. *Libellus repudii a Deo scriptus nationi Judaicæ* (Wetstein). 4. *Sententiam a Judice et patribus ejus conscriptus in hortes ecclesiæ conceptam* (Schöttgen and Hengstenberg). 5. That part of the Apocalypse which treats of the opening of the seven seals, chs. vi.–xi. (Alcasar). 6. The Apocalypse itself (Corn. a-Lap.). 7. "*Divinæ providentiæ concilium et præfinitio, qua apud Se statuit et decrevit facere vel permittere, etc.*" (Areth., Vitringa, Mede, Ewald, De Wette, Stern, Düsterd., *et al.*). The last he declares to be, in the main, his own view. See also SYNOPTICAL VIEW.—E. R. C.]

Within and on the back.—The idea of a great leaf-roll, covered with writing on both sides, is here presented. Similar descriptions in classical literature; see in Düsterd. ["According to ancient usage, a parchment roll was first written on *the inside,* and if the inside was *filled* with writing, then the *outside* was used, or back part of the roll; and if that also was covered with writing, and the whole available space was occupied, the book was called *opistho-graphos* (written on the *back-side;* Lucian, *Vit. Auction.* 9, Plin. *Epist.* iii. 5), or written '*in aversâ cartâ,*' *Martial*, viii. 22." WORDSWORTH.—E. R. C.]

The book [scroll] has no vacant places, for the world's history is great, and in Heaven everything is foreseen even to the very end. The explanation of the whole passage is by no means as easy as Düsterdieck and others seem to think. It is not easy to demonstrate how a single leaf could be unsealed without the simultaneous loosing of all its seals, or how the loosing of a single seal could have freed only a single division of the leaf.* And therefore we, with Vitringa (De Wette?) and others, adopt the idea of seven membranes or leaves, of which each one was separately sealed. Further, we reject the view which conceives of the book [scroll] as directly embracing the whole Apocalypse. It of course embraces it *implicite*, but *explicite* its contents are exhausted with the sixth chapter, inasmuch as the seventh seal, on being opened, gives place to a new vision and introduces a new group of pictures. We can, indeed, say that as the seven churches preside over the seven seals, so the latter preside over the seven trumpets; nevertheless, not only do trumpets and seals form distinct groups, but the seals, as forms of secrecy or mystery, constitute a perfect antithesis to the trumpets. We must particularly note here the idea of the *seal* (secrecy and security at once, Is. xxix. 11, *etc.*); that of the *sevenfold* seal (a sevenfold and hence sacred involution of both considerations); the idea of the *book* [scroll] (Ex. xxxii. 32; Ps. cxxxix. 16, *etc.*); finally, the idea of the *writing on both sides.*

"The idea that the βιβλίον is the Old Testament (Victorinus), or the whole of Sacred Writ, containing the New Testament within and the Old Testament without (Primas., Bede, Zeger) is founded upon mere guess-work." DUESTERDIECK. Our comment upon this is that the contents are made known by the unsealing.

Ver. 2. **And I saw a strong angel** (*ἰσχυρόν*).*—To the world of Angels the world of the contrast of guilt and grace is a mysterious region (1 Pet. i. 12). Even to the *strong* Angels it is mysterious. And an anxiety is felt in the heavenly realms for a solution of this dark enigma of earth. Now, the research of the whole non-Christian spirit-world in regard to the great enigma of the world's history might itself be called a *mighty Angel.* The longing of all spirits and all men cannot solve this enigma, and it sends out its demand for a solution into the universe. And hence beneath the unmistakable proclamatory office of the strong Angel, whose voice must pierce the whole world (Vitringa and others), we hear the cry of the entire world of spirits for the coming of the looser of the seals. Without this loosing [*Lösung*] there can be no complete releasing [*Erlösung*, redemption], as, on the other hand, the loosing is conditioned by the releasing [or redemption]. According to De Wette and Hofmann, the loosing of the seals is at the same time the execution of that which is sealed. But a great part of the book [scroll] is referable to the economy of the Father—not to that of the Son: we have reference especially to the red, the black, and the pale horse. Even the Rabbinic declaration: *non facit Deus quidquam, donec illud intuitus fuerit in familia superiori,* does not lead to the assumption which we have indicated.†

Who is worthy?—The history of the world in its eschatological tendency is unsealed only by the perfect ethical power resident in the Lamb.

To open the scroll and to loose the seals of it.—Is this a *hysteron-proteron* (De Wette)? We think not. The undertaking is first spoken of as a whole, and then its details are entered into. And, moreover, it is highly probable that there was something that bound the book [scroll] together as a whole.

Ver. 3. **Or under the earth.**—All this is in perfect accordance with the real circumstances of the case. The angels know not sin; the spirits in Hades and the demons (*under the earth*) know not grace; and sinful men know not the depths of the contrast between sin and grace. According to Düsterdieck, the place under the earth denotes, not demons (Vitringa), but only departed souls. Why should demons be excluded, since they, most of all, are positively blind in regard to the issue of things?‡

* [See foot-note on p. 149.—E. R. C.]

* ["The epithet *ἰσχυρόν* is by no means superfluous, but corresponds to the φωνῇ μεγάλῃ below, which, as appears by what followed, penetrated Heaven and earth and Hades."—ALFORD. This is one of the passages which indicate that there are grades of angelic beings.—E. R. C.]

† [That the *loosing* involved the *symbolic execution* of that which was sealed, seems to be clear. John beheld in vision (by symbols) that which was afterwards *to be* (in reality); (comp. ch. iv. 1 with the frequent recurrence of εἶδον). The fact stated by Lange cannot invalidate this conclusion. The "economy of the Father" was, so to speak, the platform on which the actions of the Son were wrought; in order to the unfolding of the latter there must have been, of necessity, an unfolding, to some degree, of the former, just as in the unfolding of a *writing* there must be the unfolding of the parchment on which it is inscribed.—E. R. C.]

‡ [See Excursus on Hades, p. 364 sqq.—E. R. C.]

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And no one was able.—This takes for granted numberless attempts.

Nor even [neither] to look upon it.—Düsterdieck: "The seeing resultant upon the opening; hence, the seeing within it." This would be a great deal and would lie beyond the opening, whilst it is intimated that the inspecting precedes the opening. Most creatures dare not so much as look well at the problem, and none thoroughly recognizes it as a Divine book.

Ver. 4. **And I wept much.**—Hengstenberg, who is apt to see judgment everywhere, has even accused the weeping John of weak faith (p. 302); upon which view Ebrard sarcastically expatiates. It is particularly remarkable that Hengstenberg can conceive of a pusillanimous weeping as compatible with a condition of inspired vision. In this vision, John the Seer sees himself weeping as a bishop, and the weeping bishop has a right to weep. How could he receive a communication concerning the whole history of the world—a communication which exalted the most terrible things, war, famine, death's rule in the world's history, the great martyr history, and the dread trumpet tones of the world's evening, into one triumphal procession of Christ—how could he, we repeat, receive such a disclosure without tears? Perfect faith in the glorified Christ in the centre of the world did not exclude the law that the universal consequences of His glorification must be unfolded in a grand sequence of stages, amid the most painful apostolic and reformatory struggles!*

Ver. 5. **One of the Elders.**—The spirit of literalism has given birth to unsupported definitions of this Elder as Matthew or Peter (of course it is taken for granted that one or the other of these Apostles is already glorified).

Behold.—This, according to Düsterdieck, has reference to the beholding of the Lamb, in ver. 6.

The Lion of the Tribe of Judah, the Root of David, hath conquered.—John is to see, as he never has done before, the full consequence of Christ's victory in its relation to the grand enigma of the world's history.

Interpretations: 1. Christ has obtained the power of opening the book (ἐνίκησεν ἀνοῖξαι, Bengel, Ewald and others). 2. Absoluteness of Christ's victory (Ebrard and others).

The text is, however, no mere declaration of Christ's worthiness to open the book. The opening of all seals is the consequence of absolute victory. For the sealing is a judgment, ensuant upon the darkening of the mystery of the world into an obscure and forbidding enigma by sin.† Consequently, victory over the power of darkness is the condition of the loosing of the seals.

The Lion of the Tribe of Judah.—The promise of the Protevangel to the effect that the Seed of the woman should crush the serpent's head, was further modified by the prophecy which constituted Judah the typical conqueror, the victorious Lion (Gen. xlix. 9). The fact that in the passage cited Judah was designated merely as a type, is brought out in our text by the additional clause: **the Root of David.** These latter words are expressive of the further explication of the type, in respect of its genealogical kernel, in David, the warlike and victorious prince; in other words, it is intimated, that the Incarnation of Christ was the innermost motive power of the Christological significancy of David (Is. xi. 10), and consequently that the type of the Lion of Judah has found its true fulfillment.

The whole designation of Christ is a profound Christological saying, which neither refers alone to the human descent of the Saviour (Düsterdieck), nor to His Divine nature simply (Calov.). A reference to the hewn-down stem of the Davidic house, in accordance with Is. xi. 1, is applicable here only as a collateral thought. [Alford thus comments: "*The root of David* (comp. Rom. xv. 12 with Is. xi. 1, 10), *i. e.* the branch or sucker come up from the ancient root, and so representing it: not as Calov., *al.*, the Divine root which brought forth David, to which Vitringa also approaches very near: for the evident design here is to set forth Christ as *sprung from* the tribe of Judah and lineage of David, and His victory as His exaltation through suffering."—E. R. C.].

Ver. 6. **And I saw** [Lange: **And lo***] **in the midst of the Throne.**—[See SYNOPTICAL VIEW, p. 149]. The vision of the Seer expands, and lo! Christ appears, in wondrous contrast to the ideas which a Judaistic conception of the Lion of Judah, the ideal David, might entertain. This contrast is strikingly brought out (after Bengel) by Ebrard: "Now comes this Lion, the Mighty One, Whom none is able to resist,—the Victor *par excellence*. How terrible must be His aspect! But lo! a Lamb (ἀρνίον) appears in the stead of the Lion, and that ὡς ἐσφαγμένον. This is the battle whereby the Lion has overcome, *viz.*: that He has suffered Himself to be slain as a Lamb. It is only in the omnipotence of all-suffering love that the greatness of omnipotence could be proved."

Superfluous interpretations of the diminutive ἀρνίον see cited by Düsterdieck. ["The use of ἀρνίον, the *diminutive*, as applied to our Lord, is peculiar to the Apocalypse. It is difficult to say what precise idea is meant to be conveyed by this form. . . . . Possibly, as De W., it may be to put forward more prominently the idea of meekness and innocence." ALFORD. As there was manifestly an intended contrast between the *announced* Lion and the *appearing* Lamb, may it not have been intended to bring out more vividly, not merely His meekness and innocence, but His extreme natural feebleness? — E. R. C.]

* [As in the SYNOPTICAL VIEW, Lange here takes for granted that the Seer knew *before the disclosure*. He wept, not because of the woes that were to be (of these as yet he knew nothing), but because no one was found worthy to open the seals—to make the disclosure. See SYNOPTICAL VIEW and *foot note*, p. 149.—E. R. C.]

† [What is the proof of this assertion? And if it be true in reference to men, how came the scroll to be sealed in reference to sinless angels? It should be remarked in continuance, however, that there can be no doubt that the right and power of the God-man to open the seals, which is but a mode of representing His supreme authority over all things, is the result of His victory over the power of darkness and sin and death.—E. R. C.]

* [See TEXTUAL AND GRAMMATICAL NOTES.—E. R. C.]

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The Lamb stands in the middle of the space enclosed, on the inner side, by the Throne and the four Life-forms [Living-beings], and on the outer side by the circle of Elders. Thus Düsterdieck, De Wette, Hengstenberg, whilst Ebrard, on the other hand, conceives of the Lamb as seated *in the midst* of the Throne, and also *in the midst* of the circle of Elders. "A truly monstrous idea," observes Düsterd., who justly cites the Hebrew בֵּין־בֵּין.* This arrangement, moreover, distinctly proves that the four Life-forms are not four representatives of the creature, but that they can be only four Ground-forms of the Divine governance which is embraced in the Lamb, as are also the Seven Spirits which, therefore, likewise stand between God and Christ.† [" The words (ἐν μέσῳ) seem to indicate the middle point before the Throne; whether on the glassy sea (De Wette) or not does not appear; but certainly not *on* the Throne, from what follows in the next verse. Ἐν μέσῳ is repeated as ἀναμέσον in Levit. xxvii. 12, 14." ALFORD.—E. R. C.]

[**Standing.**—"The Lamb is here represented as *standing*, as having been *slain* (comp. Isa. liii. 7; Jer. xii. 19). Although Christ was *slain*, yet He *stands*. He was not *overthrown*. On the contrary, by *falling* He *stood*." WORDSWORTH.—E. R. C.]

As it had been slain.—Düsterdieck, in accordance with many others: "As one whose still visible scars indicate its having once been slain." The completion of the Biblical delineation of the Lamb, see ch. i. 18.

Seven horns and seven eyes.—See the SYNOPTICAL VIEW [p. 149]. Comp. the Concordances. Seven world-historical manifestations of Christ in forms of power; seven world-historical manifestations in forms of spirit (the *Lights*). Against the combination made by Bede and others, according to whom the *seven horns* as well as the *seven eyes* are included in the explanation—*which are the Seven Spirits, etc.*—see Düsterd., p. 242. The Spirits here do, undoubtedly, seem to be manifestations of the spiritual life of Christ in the narrower sense of the term, and should, we think, be apprehended as Spirits of truth, knowledge. In accordance with their position in ch. i., however, they also represent the specific mighty governance of Christ;‡ Michael, among the Archangels, appears as the symbol of His mighty rule. The *septenary* denotes perfect *holy working*, as the number *three* is significant of *holy being*.

Sent forth.—See Zech. iv. 10.

[**Seven horns.**—"The *horn* is the well-known emblem of might; comp. 1 Sam. ii. 20; 1 Kings xxii. 11; Pss. cxii. 9; cxlviii. 14; Dan. vii. 7, 20 sqq., viii. 3 sqq.; ch. xvii. 8 sqq. The perfect number *seven* represents that all power is given unto Him in Heaven and earth, Matt. xxviii. 18. **And seven eyes,** *etc.*, which eyes represent the watchful, active operation of God's Spirit poured forth through the death and by the victory of the Lamb, upon all flesh and all creation. The weight of the whole sentence lies in the predicative anarthrous participle, ἀπεσταλμένα. As the *seven burning lamps* before the Throne represented the Spirit of God immanent in the Godhead, so the *seven eyes* of the Lamb represent the same Spirit in His sevenfold perfection, profluent, so to speak, from the incarnate Redeemer; busied in His world-wide energy; the very word ἀπεσταλμένα reminding us of the *Apostolic* work and Church." ALFORD.—E. R. C.]

Ver. 7. **And He came.**—Expressive of the calmest decision and certainty. Since the great action of the Lamb is in question, εἴληφεν can not be reduced to a passive receiving. Λαμβάνειν has in general in the New Testament a considerable ethical weight.

Ver. 8. **When He had taken;** ὅτε ἔλαβεν.—[See SYNOPTICAL VIEW, p. 149.]

In* place of the antiphony, ch. iv. [8, 11], sustained by the four Living-beings and the Elders, in praise of the Creator and the creation, we have here a three-fold choral song in glorification of the Redeemer, the Redemption, and that transfiguration of the obscure and gloomy history of the world issuing from the Redemption. The order of succession in this chorus is very significant. First resounds the song of praise of the four Life-forms [Living-beings] and the Elders; then the song of the Angels (Eph. iii. 10; 1 Pet. i. 12); after that the song of all creatures (Ps. cxlviii.; Rom. viii.). If the four Life-forms [Living-beings] were representatives of nature, nature would here twice strike up the song of praise, in one case in advance of the Angels. It may, indeed, be questioned: how can the four Life-forms [Living-beings] fall down before the Lamb if they denote Fundamental Forms of the Divine governance? But we might also query: how can Christ send forth the Seven Spirits that yet do stand between God and Him? All these manifestations, however, are, as *individual* forms of revelation, subordinated to the Lamb in His unity and in the unity of His highest decisive deed; and that with the expression of the freest homage. And the real beginning of every creaturely song of praise must proceed from Divine operations themselves.

[**Fell down before the Lamb.**—They render to Him Divine honor; comp. ch. iv. 10.—E. R. C.]

Having every one a harp [lute].—The playing upon the cither or harp is limited to the Elders; the Greek reads: ἔχοντες ἕκαστος. On the difference between the *cither* and the *harp*,

* [Düsterdieck's comment, in our opinion, has special reference to Ebrard's conception of the Lamb as *sitting*. It is thus that he quotes and italicizes Ebrard: "Das Lamm erscheint *mitten im Thron*, so dass es zu gleicher Zeit im Centrum der vier lebenden Wesen und im Centrum der aussen herumsitzenden, einen weiten concentrischen Kreis bildenden, 24 Aeltesten *sitzt*." He then gives utterance to the comment cited by Lange: "eine wahrhaft ungeheuerliche Vorstellung (with this addition—the italics are our own—): *das Lamm mitten im Throne sitzend*." Lange, by his peculiar representation of Ebrard's view and his suppression of the italics in *sitzt*, and also by his immediate introduction of the Hebrew term, which Düsterdieck does not cite in direct connection with Ebrard, makes the latter commentator the author of an utter absurdity, *viz.*, the assumption that the Lamb could sit in two places at once.—TR.]

† [See Additional Note on the Living-Beings, p. 161 sq.—E. R. C.]

‡ [See comment and additional *foot-note* under ch. i. 5, p. 91.—E. R. C.]

*[The proper place of this paragraph would seem to be under the following verse. As, however, there are allusions in it to this verse, the Am. Ed. has not felt at liberty to transpose it.—E. R. C.]

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see Winer, MUSICAL INSTRUMENTS. See ch. xiv. 2; xv. 2. [Also Kitto's *Cyclopædia*, and Smith's *Dict. of the Bible*.—E. R. C.]

And golden vials* full of incense.—Each cither, or lute, is proportioned to the individual who holds it, and belongs to him alone; the golden vials are alike; hence the plural in the case of the latter, though each might have his vial as well as his lute. These vials are full of incense, and the explanation reads: *αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων*. Though *αἵ* may by attraction relate to *θυμιάματα*, it is more probable that its reference is to the vials, since these forms, these measures of precious metal (intrinsic value) are an essential part of the matter. ["*Αἱ* might well have *θυμιαμάτων* for its antecedent, being feminine to suit *προσευχαί* below; but it is perhaps more likely that *φιάλας* is its antecedent—each vial being full of incense." ALFORD. So also Wordsworth. Far more natural does it seem to refer the *αἱ*, with Barnes, to *θυμιαμάτων*, thus bringing the passage into correspondence with Ps. cxli. 2, "Let my prayer be set before Thee as incense," and with the apparent meaning of the incense offered in the Temple.—E. R. C.]

Here, too, commentators violate common sense in the effort to grasp both items [the *harp* and the *vial*] at once. Ebrard: The *κιθάρα* is supported by the knees and operated upon by one hand (without its falling?), whilst the other presents the *φιάλη*. Düsterdieck: "In the right hand the vial, whilst the left holds the cither." How then could they play? The like arrangements of Biblical facts are of frequent occurrence; for instance, De Wette makes the Lamb stand on the sea of glass. Symbolism gives both attributes to the Elders without insisting upon the idea that each one manages both harp and vial at each and every instant. Hengstenberg remarks that the harps, in conjunction with the songs of praise, refer chiefly to praise, and the golden vials to supplicatory prayers.

On the ungrounded application of the passage to the establishment of the Catholic doctrine of the intercession of saints, or to the support of the practice of invoking their intercession, compare Düsterdieck, p. 244. Luther did not deny, he says, that the members of the Church Triumphant pray for those of the Church Militant. The text, however, does not exactly bear upon this point.† That which we gather from the words under examination, is that the prayers of the saints on earth are inclosed in the holy measure of the golden vials; that they are by the ideal Church divested of their earthly, unbounded, and immoderate affections. As God beholds all mankind in the most special sense in Christ, so, too, He views the earthly Church in the light of the ideal Church, which is its aim. It is justly remarked, in this connection, that the twenty-four Elders are symbolical forms.* On the other hand, the view of Hengstenberg and Bengel, who understand the saints already in Heaven to be included in our passage, is productive of confusion.

In reference to these prayers, the posture of the Elders is different from that of the Angel with the censer, ch. viii. 3. That Angel seems to gather the prayers of the saints together, and to supplement them precisely as the Holy Ghost is declared to do in Rom. viii. 26. The prayers are thus made perfectly acceptable, and hence the same exalted Angel takes charge of the granting of them, filling the emptied censer with fire from the altar, *i. e.*, with flames of the Divine judgment of the Spirit, and pouring its contents upon the earth—a proceeding productive of voices, and thunders, and lightnings, and earthquake, stirring forces which promote the process of consummation going on in the earth.

Vers. 9-14. [See under ver. 8, p. 158.] Let us first compare this first choir with the second and third, and then examine the three anthems.

The second choir is composed of Angels, the heavenly host (1 Kings xxii. 19). *And I beheld and heard*, says the Seer. This does not mean: he saw, *that is*, he heard; but it probably indicates that the survey of the infinite array of spirits recedes behind the distinct perception of their song. The circular arrangement of this celestial army first demands our notice; all of the vast array are related to the little inner circle, that centre of the history of salvation. Observe next their infinite number: myriads consisting of myriads, and thousands consisting of thousands. According to Bengel, the addition of the smaller numeral denotes a limitation of the whole number; according to Hengstenberg, it indicates that distinctions vanish in the case of immense numbers. Düsterdieck, on the other hand, says: "The anti-climax (comp. Ps. lxviii. 17) signifies that the first and greater number is not sufficient."

Ver. 13. **And every creature.**—["The chorus of assenting praise from creation itself." ALFORD.—E. R. C.] The third choir is formed of the sphere of creatures generally, in four divisions or regions (Bengel). The *three*-fold division in Phil. ii. 10 has reference exclusively to the spirit world; the *four*-fold division here, with its world-numeral, relates to creatures in general. As the spirit-world is already represented in the first two choirs, we cannot, with Alcasar, regard the term *in Heaven* as referring to Christians. As the song of praise of this choir is a matter-of-fact one, à-Lapide's explanation, to the effect that sun, moon and stars are meant (included), is not to be rejected. The heavenly

* ["The word *vial*, with us, denoting a small, slender bottle with a narrow neck, evidently does not express the idea here. The article here referred to was used for offering incense, and must have been a vessel with a large, open mouth. The word *bowl* or *goblet* would better express the idea, and it is so explained by Prof. Robinson, *Lex.*, and by Prof. Stuart, *in loc.*' BARNES. The criticism is undoubtedly correct. Since, however, the word *vial* is so inwrought into the religious literature and thought of the English speaking people, and as no material interest is affected by its retention in the text, it is deemed expedient to retain it. Similar remarks might be made in reference to the retention of the term *harp*.—E. R. C.]

† [From this passage Stuart derives the opinion that prayer is offered by the redeemed in Heaven. (See Barnes, *in loc.*) This doctrine cannot be regarded as established by this Scripture; it is, however, consistent with it, and seems naturally to flow from it. It may further be said that the doctrine referred to does not involve the utterly unscriptural idea that prayer may be offered to glorified saints, nor is it inconsistent with aught elsewhere taught in the Word of God.—E. R. C.]

* [See *foot-note* on p. 152.—E. R. C.]

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beings, as well as beatified saints (Düsterd.), are represented in the first and second choirs. In respect to the *earth*, Düsterdieck regards all other creatures as intended together with men. It is justly denied that demons (Vitringa) are here denoted by the creatures *under* the earth; reference is had to the realms of the dead [to *Hades*, where *demons* are not (see Excursus on Hades, p. 864 sqq.).—E. R. C.].

Upon the sea.—On Patmos John had a lively view of creatures which live *upon* the sea rather than *in* it; we have reference particularly to sea-birds and flying fish.

The first choir [vers. 9, 10] represents the whole knowledge of the New Testament, and magnifies it in a *new song*. From the wording of the song it would seem that the four Life-forms joined in it. As, however, the anthem is sung to the music of the harps, and the harps are the property of the Elders, the above assumption becomes somewhat dubious. But then the question arises: how can the Elders sing of the redemption without including themselves if they too have a part in it? Be it observed that an Apocalyptic Heaven-picture always has reference to a subsequent earth-picture. Thus our song of praise relates to ch. vi., especially to the Martyrs amid the sufferings of the earthly time. They are ransomed to God with the blood of the Lamb by the redemption. And these very ones who in the earth-picture appear under the altar as souls of the slain, crying for recompense, appear in the Heaven-picture as the Kingdom of God, the Kingdom of true Christian kings who already (dynamically) reign upon earth—not merely *shall reign* (βασιλεύουσιν in accordance with Cod. A. *etc.**). They reign on earth as God's Kingdom, but not as individual kings; yet their common rule on earth is mediated by their individual priesthood.† As a matter of course, the Elders do not exclude themselves from the redemption; their expression, however, is concrete in reference to the Church Militant on earth.‡ The worthiness of the Lamb to unseal the book [scroll] is deduced from His redemptive act; and justly so, for it alone solves the enigmas of the world's history. [Is not the reason rather, that, by His redemptive act, He has conquered to become "Head over all things" (comp. Phil. ii. 8, 9; Eph. i. 20-22)?—E. R. C.]

The Elders **sing a new song**§ (*sing*), for the redemption is a matter of their enraptured experience. The Angels, on the other hand, are moved by adoration and sympathy; therefore they **say with a loud voice**, in a sort of *recitative*, as we understand it. The collective creatures of the universe, again, are simply described as **saying**. This *saying* is, of course, also doxological.

Again, the song of the Angels [ver. 12] is in harmony with their stand point. For them, the idea of the redemption recedes behind that of holy suffering. Because the Lamb was *slain*, *i. e.* humbled Himself to such a degree, He is worthy to receive majesty (*i. e.* glory and dominion) in the spiritual world such as is exalted far above that which is possessed by even them, the Angels (Eph. i.; Phil. ii.). This majesty unfolds itself in three predicates of inner essence and three of outward appearance. The exalted Christ is, in the first place, *rich* in life; secondly, He is the *wise* Governor of His great Kingdom; and, thirdly, He possesses all requisite *power*. Hence, in the first place, He is worthy of all infinite *honor;* secondly, His dominion is an apparent spiritual *glory;* and, thirdly, His *praise* is sung by the whole world of spirits.*

The song of the creature-world rightly refers to the Creator, Him who sitteth upon the Throne. But even the creature-world is acquainted with *Christ's* import to the creation. For it, however, the *death* of Christ recedes, giving place to the calm ground-tone of His Logos rule. He is magnified with the Enthroned One as the Lamb. And in harmony with the world-numeral *four*, the creatures utter four eulogies.

The sublimest doxology of all is the ascription of *praise* [*blessing*] in the region of conscious creatures. Next comes the ascription of *honor* from all living things. Next, the loveliness and magnificence of all beautiful creations in the Cosmos [*glory*]. The conclusion is formed by the glorification of God's *power* in the whole universe. And thus it is to be into the æons of the æons, say the creatures. They speak thus, first, because they are under the law of temporality, and have a sense of the greatness of eternity; and, secondly, because they are destined to an eternal development reaching into the æons.

Finally, it is exceedingly significant that the four Life-forms [Living-beings] utter an Amen to the whole heavenly cultus, while the twenty-

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* [See TEXTUAL AND GRAMMATICAL.—E. R. C.]

† [The idea that the Saints are to *reign* as *mere subjects* (*i. e.* to be *kings* without *authority over others*) seems to be inconsistent with (1) the essential idea of *reigning*, which is *to exercise authority over others;* (2) the express intimations of the word of God; comp. Dan. vii. 22, 27; Luke xxii. 29, 30, *etc.* (see EXCURSUS ON THE BASILEIA ii. 1, (4), (6), p. 98). The requirements of the first of these positions might apparently be satisfied by saying that the glorified saints, being freed from the dominion of Satan and sin, are *to reign over themselves*. The requirement of the second, however, cannot thus, even in appearance, be satisfied. If it be asked, Over whom are the Saints to reign? it may be answered, (1) *Some*, as *superior* Rulers, over their brethren (see Luke xxii. 29, 30, *etc.*); and (2) *all*, as kings, over the human races to be born after the establishment of the Basileia, and, perchance, over other races throughout the universe. Speculation as to this last point, however, not only as to *answer*, but as to *question*, should be restrained.—E. R. C.]

‡ [See *foot-note* to ver. 4, p. 152.—E. R. C.]

§ [*Sing.*—"Why *present?* Is it because the sound still lingered in his ears? Or, more probably, as describing their special and glorious office generally, rather than the mere one particular case of its exercise?" ALFORD.

New song.—"*New*, in the sense that it is a song consequent upon redemption, and distinguished therefore from the songs sung in Heaven before the work of redemption was consummated. We may suppose that songs of adoration have always been sung in Heaven; . . . but the song of redemption was a different song, and is one that would never have been sung there if man had not fallen, and if the Redeemer had not died." BARNES.—E. R. C.]

* [The above arrangement of the particulars of the ascription seems to the Am. Ed. not only to have no foundation in the text, but to be inconsistent therewith; for (1) the force of the single article placed before the first particular is to bind all together as one word (so Bengel and Alford); and (2) δύναμις cannot be regarded as a *generic* term (meaning *majesty*), inclusive of those that follow as representatives of *specific* excellencies. The true idea seems to be that we have here a *seven-fold* (indicating *completeness* or *perfection*) ascription of glory.—E. R. C.

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four Elders, falling down, are plunged in adoration.

In regard to the seven eulogies of the Angels, Bengel thinks that they should be uttered like one single word, on account of the one article at the beginning; he also regards them as referring to the seven seals. We prefer to take them as different views of the spirit-world.

The hypothesis that the four Life-forms utter the Amen on account of their comparatively *meaner position* (an idea of Hengstenberg's) needs but a passing mention.

[ADDITIONAL NOTE ON THE LIVING-BEINGS (ch. iv. 6).—It is generally conceded, that the *Zōa* are the same as the heavenly Cherubim of the Old Testament. Not only is the term (*Zōa*) the one that is employed by Ezekiel, ch. i. 5 (LXX.), to designate those whom he afterwards declared to be the Cherubim, ch. x. 1 sqq., *etc*; but the *general appearance*, the *position*, and the *office* of the Living-beings of both Testaments are the same (comp. Rev. iv. 6–8; Ezek. i. 5–10; x. 1 sqq. See also the description of the Seraphim, Isa. vi. 2, 3, with whom many of the most judicious commentators identify them). On the subject of their *nature*, however, there is great diversity of opinion. It is generally agreed that they are *Mediate* symbols; but beyond this there is unexampled diversity. They have been explained as—1. *Individual-mediate* symbols of (1) the Four Evangelists, (2) the Four greatest Fathers of the Church, *etc*. 2. *Classical* symbols of (1) the Church Militant (Mede and Elliot), (2) the Ministers of the Church on earth (Daubuz), (3) eminent Ministers and Teachers of every Age (Vitringa), (4) glorified Saints who have been raised to special eminence (Lord), (5) Saints who are to attend Jehovah as Assessors in the Judgment (Hammond), (6) the Church Triumphant (Bush), (7) the forms of animated nature (Alford). 3. *Aberrant* symbols of (1) Divine Attributes (Stuart), (2) the Four Cardinal Virtues, (3) the Four Fundamental Forms of Divine Government (Lange), *etc*.

This diversity indicates utter uncertainty in the mind of commentators as to the Scriptural idea of the Cherubim. This uncertainty, in the judgment of the Am. Ed., is due *primarily* to the corrupted form of the doxology in ch. v. 9, 10; and is itself, in great measure, the cause (not the *result*) of that confusion of thought which prevails in the Church on the entire subject of Symbolism. The effort will be made to show the truth of both these positions.*

It will be generally admitted, that the *apparent* force, not only of the Heaven-scene set forth in chs. iv. v., but of the language and descriptions of the entire Apocalypse is (1) to place the Living-beings on the same platform *as to reality of existence* with the Elders and Angels (if these are *symbols*, then are the *Zōa* symbols; if these are *real persons*, then so are the *Zōa*); and (2) to suggest the idea, in reference to all these objects, that they are heavenly *Persons*. (The idea that the Angels and the Cherubim are *persons* seems also to be implied throughout the Old Testament; the Elders, at least by that name, are not mentioned therein.) Whilst, however, it is generally conceded that the Angels and Elders are *persons*, it is also generally held that the *Zōa* are *mere symbols*. Whence arises this apparently unauthorized variance?

This question cannot be answered by a reference to the admitted fact that the objects immediately beheld by the Seer (the *simulacra*) were *symbols*. This, *in a sense*, is true; but (1) it was also true in the case of the Angels and the Elders; it consequently does not explain the *variance*; and (2) it is not true that the simulacra beheld by John were symbols in the sense in which that term is ordinarily employed—in the sense, for instance, in which the *Lamb* was the symbol of Jesus. There is an ambiguity here, resulting from the generally unappreciated fact that there are two essentially distinct classes of symbols. A moment's reflection should convince any man that whilst the *Lamb* was a symbol of Christ, there was back of this in the *vision of the Lamb itself*, the same distinction of *simulacrum* and *object of representation* that existed in the vision of the *Zōa*. In the vision of the *Lamb* not only was there a double symbolization, but a symbol of one class was charged upon that of another. The meaning of the writer may be made clear by the following diagram:

JOHN SAW—

I. A *simulacrum*, representing .... { an Angel. / *Zōa*.
II. A *simulacrum*, representing a *Lamb*, representing *Christ*.

By this diagram the fact and importance of the distinction between *Immediate* and *Mediate* symbols, presented in the Preliminary Note, p. 146, is made *visibly* manifest. In ordinary language (and in ordinary *thought*) the *simulacrum* drops entirely out of view, and the Seer is said to behold, not the *simulacrum*, but the object it represents.

Nor can the variance be explained by a reference to the probable fact that the *simulacra* of the *Zōa* were ideal *as to form*. It is probable that the *simulacra* of the Angels were also ideal; and it is *certain* that the undescribed Form upon the Throne was so—we do not thence conclude that the BLESSED ONE whom that Form indicated (ch. iv. 2, 3) must have been a *Symbol*. (And here becomes manifest the importance of the distinction between *Similar* and *Ideal* Symbols. See p. 146.)

Nor, again, is it in the least supported (not to say *explained*) by the admitted fact that *mere* (*Mediate*) Symbols are introduced into the Heaven-scene—as, for instance, the *Lamps* symbolizing the Holy Spirit, and the *Lamb* representing Christ; for (1) these are not associated with the Angels, Elders, and *Zōa*, as the Angels, Elders, and *Zōa* are associated with each other; and (2) the symbol of the *Lamps* was declared to be a symbol by the fact that it was *explained*, and that of the *Lamb*, the previously recognized symbol of Christ, needed no explanation—in the case of the *Zōa* there is no intimation, either in

* [It should here be remarked that, to prevent confusion, the generally accepted terminology will be used throughout this argument. The hope may also be here expressed, that, as incidental results of the argument, the importance of a classification of symbols similar to the one given in the Preliminary Note (p. 145 sqq.), and of the employment of a scientific terminology, will be apparent.—E. R. C.]

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this narrative, or any where else in the Scriptures, that they symbolized any thing.

The only satisfactory explanation of the variance is the one suggested above, viz.: that if the Zōa did take part in a doxology that ascribed *their redemption* to Christ, whatever be the *apparent* force of the implications of Scripture to the contrary, they *must* be symbols either of *individual redeemed men*, or of *classes of redeemed men*. And so, in effect, commentators must have argued in the days when the text of the *Recepta* was universally accepted. And thus the idea became established in the Church that the Cherubim, the Zōa, *could not* be heavenly persons—that they *must* be mere symbols.

But what do they symbolize? On this point there is not the slightest intimation given in the Word of God. The whole matter seems relegated to the imagination of commentators. The proof of these assertions is to be found, not only in the multitudinous and contradictory explanations given by able men, but in the entire lack of Scriptural evidence adduced as supporting any specific view. On the platform of the Recepta, the Zōa are the Sphynx of the Bible.

It should here be observed that the very necessity of adopting a conclusion in this important instance, in the face of the apparent implications of the language and scenic descriptions of the Scripture, together with the entire lack of Scriptural explanation of the (supposed) symbol, necessarily precludes any true scientific investigation of the subject of Symbolism. Such an investigation can be made only on the basis of those *implications* which the compelled conclusion virtually declares to be deceptive, and of those *explanations* which in the most important instance manifestly do not exist. The idea that the Zōa are mere Symbols plunges the whole subject of Symbolism into inextricable confusion—it involves the further idea that the entire symbolization of the Scripture is without order, at least without order discoverable by us.

It may, however, be remarked by some that our author is free from the alleged trammels of the Recepta; he accepts as genuine that form of the doxology which does not imply that those who united in it had any necessary connection with the redeemed race, and yet he regards the Living-beings as *Symbols*. In answer it may be said, that every observer of the course of human thought must have perceived that a generally established idea will often, in measure, linger, even in the mightiest minds, after the foundation on which it was reared has been swept away. To this, it is with the greatest deference suggested, may be due the position of Lange on this subject. He saw clearly (the fact is *patent*) that the correction of the doxology released him from the necessity of regarding the Zōa as symbols of human beings, and he took a forward step; but, reared under the influence of the universally accepted idea that the Living-beings *must be* mere symbols, and not perceiving the *concealed* truth, that the corrected doxology logically releases from this position also, he failed to take a second. The step he has taken is a mighty one in advance. It is preparatory, if not essential, to another, *viz.*, that the Zōa are not Symbols at all—not *Symbols* of the Fundamental Forms of Divine Government, but personal Ministers thereof. This view, which subsidizes all of truth that our author has with so much power and beauty elaborated, is respectfully submitted for consideration. It is submitted in the belief that, upon reflection, it will be seen to be, not only more consistent with the apparent force of Scripture language and description than the one presented by Lange, but also absolutely essential to a consistent scientific scheme of the great subject of Scripture Symbolism.

The ideal forms of these glorious ministers of Jehovah, who stand nearest the Throne, are doubtless symbolic. So far as those forms are common to all, they are doubtless symbolic of their common attributes of knowledge, wisdom, and power; and so far as they are peculiar, they are representative of their peculiar characteristics and ministries. The question is suggested for consideration, whether the key to their respective ministries (ministries in accordance with their characteristics, as symbolized by their personal appearance) may not be found in the characteristics of the four seals, at the opening of which they respectively officiated. (See foot-note on p. 179).

In conclusion, it may be remarked, concerning the number *four* attributed to them, that *two* hypotheses are possible. The *first*, that it is *natural*, *i. e.*, indicative of the actual number of these heavenly Ministers in the realms of Nature; the *second*, that it is *ideal*, drawn from the precedent symbolic number of nature (*four*), and thus symbolic of their relation to nature. The judgment of the writer inclines to the adoption of the former of these, both because of the relation of the Zōa to the first *four* seals, and because this view manifestly presents a reason why *four* should have been selected as the number of nature.—E. R. C.]

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B.—EARTH-PICTURE. UNSEALING OF THE SEVEN SEALS. (THE OPENED SEVEN SEALS IN HEAVEN AND THE SEVEN FUNDAMENTAL FORMS OF THE WORLD'S COURSE ON EARTH.)

THE DARK EARTHLY WORLD IN THE LIGHT OF THE HEAVENLY WORLD.

CHAP. VI. 1–17.

1. *Predominantly Human History of the World.*

VERS. 1-8.

1 And I saw when the Lamb opened one of [from among] the seals, and I heard, as it were the noise of thunder [*om.*, as it were the noise of thunder], one of the four beasts [living-beings] saying [*ins.* as a voice of thunder], Come and see [*om.* and 2 see].[1] And I saw, and behold a white horse: and he that sat on him had [having] a bow; and a crown was given unto him: and he went [came] forth conquering, and to [*om.* to—*ins.* that he might] conquer.

3 And when he had [*om.* had] opened the second seal, I heard the second beast 4 [living-being] say [saying], Come and see [*om.* and see]. And there went out [came forth] another horse *that was* red: and *power* was given [*om. power* was given] to him that sat thereon [upon him] [*ins.* it was given to him[2]] to take peace from the earth, and [*ins.* in order] that they should [shall[3]] kill [slay] one another: and there was given unto him a great sword [μάχαιρα].

5 And when he had [*om.* had] opened the third seal, I heard the third beast [living-being] say [saying], Come and see [*om.* and see]. And I beheld [saw], and lo [behold] a black horse; and he that sat on him had [having] a pair of 6 balances [balance] in his hand. And I heard [*ins.* as it were[4]] a voice in the midst of the four beasts [living-beings] say [saying], A measure [chœnix] of wheat for a penny [denarius], and three measures [chœnixes] of barley for a penny [denarius]; and *see* thou hurt not [*om. see* thou hurt not] the oil and the wine [*ins.* injure thou not].

7 And when he had [*om.* had] opened the fourth seal, I heard the voice of the 8 fourth beast [living-being] say [saying[5]], Come and see [*om.* and see]. And I looked [saw], and behold a pale horse: [,] and his name that sat on him was Death [and the one sitting upon him, his name Death], and Hell [Hades] followed [was following] with him. And power was given unto them over the fourth part of the earth, to kill with sword [ῥομφαία], and with hunger, and with death, and with the [*ins.* wild] beasts of the earth.

2. *World-history in its Predominantly Spiritual Aspect, or the Martyr-history of the Kingdom of God as the core of World-history.*

VERS. 9–11.

9 And when he had [*om.* had] opened the fifth seal, I saw under the altar the souls of them that were [have been] slain for [on account of] the word of God, and for

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. [Καὶ βλέπε] Omitted by A. C., *etc.* Possibly in consequence of exegetical conjecture. [Lange retains here, and also in vers. 3, 5 and 7. Lach., Words., Alf., Treg., Tisch. omit with A. C. P.; Gb. and Sz., with א. B*., give καὶ ἴδε. B*. omits in ver. 3. The other Codd. are in vers. 3, 5 and 7 as in this place.—E. R. C.]

[2] Ver. 4. Before λαβεῖν an αὐτῷ. [So Words., Alf., Treg., Tisch., with א*. B*. C. P.; omitted by א^c. A.; Lach. brackets.—E. R. C.]

[3] Ver. 4. The reading σφάξουσιν in acc. with A. C., *etc.* [So Lach., Alf., Treg. and Tisch. Words., with א. B*. P., gives σφάξωσι.—E. R. C.]

[4] Ver. 6. Before φωνήν a ὡς according to A. C. [Also א. P. So also Lach., Alf., Treg., Tisch. It is omitted by Wordsworth.—E. R. C.]

[5] Ver. 7. Unimportant variations. [Cod. C. reads τὸ τέταρτον ζῶον; and the Rec. λέγουσαν instead of λέγοντος.—E. R. C.]

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10 [on account of] the testimony which they held [had]: and they cried with a loud [great] voice, saying, How long [Until when] O Lord [Ruler], [*ins.* the] holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
11 And white robes were [a white robe was][6] given unto every one of [*om.* every one of] them [*ins.* to each][7]; and it was said unto them, that they should rest yet for [*om.* for] a little[8] season [time], until their fellow servants also and their brethren, that should [who are about to] be killed as [*ins.* also] they *were*, should be fulfilled [fulfill *it* (*the time*),—*or* have been completed (*as to number*)][9].

8. *The Sixth Seal. An Earthquake as a Presage of the End of the World.*
VERS. 12-17.

12 And I beheld [saw] when he had [*om.* had] opened the sixth seal, and, lo, there was [*om.* lo, there was] a great earthquake [*ins.* took place]; and the sun became
13 black as sackcloth of hair, and the [*ins.* whole[10]] moon became as blood. And the stars of heaven fell unto the earth, even [*om.* even] as a fig tree casteth[11] her untimely figs, when she is [*om.* when she is—*ins.* being] shaken of [by] a mighty
14 [great] wind. And the heaven departed as a scroll when it is [*om.* when it is] rolled together [up]; and every mountain and island were moved out of their
15 places. And the kings of the earth, [*ins.* and the chief captains,] and the great men, and the rich men, and the chief captains [*om.* and the chief captains], and the mighty [strong] men, and every bond man, [*om.* ,] and every [*om.* every[12]] free man,
16 [*om.* ,] hid themselves in the dens [caves] and in the rocks of the mountains; and said [they say] to the mountains and [*ins.* to the] rocks, Fall on [upon] us, and hide us from the face of him that sitteth on the throne, and from the wrath of the
17 Lamb: For the great day of his [*or* their[13]] wrath is come; and who shall be [is] able to stand?

[6] Ver. 11. [Critical editors generally, with ℵ. A. B*. C. P., give ἐδόθη and στολή.—E. R. C.]
[7] Ver. 11. [The reading αὐτοῖς ἑκάστῳ generally adopted in acc. with ℵ. A. C. P.—E. R. C.]
[8] Ver. 11. Μικρόν is to be retained in acc. with ℵ. A. C. [P.].
[9] Ver. 11. [Alf., Treg., Tisch., with ℵ. B*. P., give πληρώσωσιν; Gb., Lach., Words., with A. C., read πληρωθῶσιν.—E. R. C.]
[10] Ver. 12. [Lach., Alf., Treg., Tisch., with ℵ. A. B*. C., insert ὅλη.—E. R. C.]
[11] Ver. 13. [Tisch. gives βάλλουσα with ℵ. Lach., Words., Alf., Treg., read βάλλει, with A. B.*C. P.—E. R. C.]
[12] Ver. 15. The second πᾶς not well founded; interpolated for the sake of clearness. [It is generally omitted in acc. with A. B.*and C.—E. R. C.]
[13] Ver. 17. [Treg. and Tisch. give αὐτῶν with ℵ. and C.: Lach., Words., and Alf., αὐτοῦ with A. B*. P.—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.*

This second eschatologico-cyclical world-picture is as simple, clear, and intelligible in its fundamental features as the first, the world-picture of the Seven Churches. It seems to be the special prerogative of a chronological Church-historical exegesis to close it up again with seven seals and to involve it in the obscurity of night.

Through the Lamb's opening of the seals, the darkest book has become most clear—the book of the world's history, in its enigmatical, fearful and gloomy phenomena. The very fact that the book is *sealed* is a ray of light for us; the highest hand has shut it up, intending that it shall presently be opened. Another hopeful fact is that the Seals are *seven*, *i. e.*, the riddle is a holy one, and when it reaches its final term it shall meet with a festal solution. The loosing of the very first seal sheds a joyful light over the whole dark history of the world. The Rider upon the white horse rides at the head of all the others. The mere fact that the train is one of *horsemen* calms our apprehensions; the horses denote the rapid movement of great phenomena of life or death; no one of these phenomena hangs stationary over the world. They all, in their riders, have their governors. Wild though the course of some may seem on earth, their management, their direction, their career, and their limit are fixed in Heaven. But at the head of all is the Rider on the white horse. He is the Prince, the rest are esquires. Thus all apparently fatal events must serve His purposes, and those purposes are still redemption and its diffusion through the world—not yet judgment, as at His forthgoing in ch. xix. 11. The *horse* of the first Rider is *white;* holy and pure as heavenly light is the dynamical fundamental movement which governs all other and more conspicuous movements. The Rider is Christ [see p. 178]; to Him, therefore, to His power, His rule, all subsequent facts are subject; not only the three riders, His servants, but also the facts of the fifth, sixth, and seventh seals, the latter of which embraces all items subsequent to its opening. His *bow* is the bow with the sure arrows of the word; His *wreath* or *crown* is the diadem of His principial victory over all the power of the world and of darkness, and when He, notwith-

* [The Am. Ed. deems it improper to break the continuity of the author's general statement by the presentation of the views of others, whether coincident or adverse; this presentation he has reserved either for the EXPLANATIONS IN DETAIL, or the ADDITIONAL NOTES, the one at the end of this section (p. 170), the other at the close of the chapter (p. 178). He has taken the liberty, however, of introducing *notes of reference* immediately after those matters of interpretation which, further on, he ventures to controvert.—E. R. C.]

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standing, again goes forth to conquer, it is in order to the necessary development and consummation of His principial conflict and victory in a grand succession of world-historical conflicts and victories. He has no need of many attributes; a leading attribute is this: that the three other riders are not *before*, but *behind* Him.

The figures of the following three symbolical riders are, manifestly, so general in their conception. that it seems altogether arbitrary to limit War, Dearth, or the Power of Death, to particular times. Manifestly, we have here before us dark forms that traverse the whole stage of the world's history. From this running back into pre Christian times, it results that Christ also, the Rider on the white horse, surmounted all historical bounds in the dynamical operation of His Coming, even in those pre-Christian times. A further sequence is that these powers [War, Dearth, Death] have been possessed of the eschatological bent from the very beginning, and have been gravitating toward the end—the judgment. And how could it be otherwise, when the final judgment must adjust the difference between the *doing* of wrong and the *suffering* of it in *war;* when, further, it must strike the balance between those who have revelled in *wine* and *oil* and those who have starved on the scanty measure of *wheat* and *barley* in *dearth? Death* is eschatological from the outset. Still, the complete appearance of *Christ* at the head of the horses proves that we are dealing pre-eminently with forms of the Christian time, and that, too, as the last time.

The *second* horse is of *the color of blood.* His rider is *War;* War as a totality, in its most fearful form—not merely the war of self-defence, of the vindication of rights, but rather that dark power to which it is granted to *take peace from the earth,* to set on foot a reciprocal slaughtering on countless battle-fields, and in pride and wantonness to flaunt the *great sword,* the symbol of all deadly instruments down to the present day. It does not say, to take away peace from time to time, for the intervening times of peace are so problematical, so penetrated with warlike commotions and apprehensions, that perfect peace is in reality taken away until the advent of eternal peace.

The *black* color of the *third* horse is that of mourning, here especially of *hunger* and *anxiety;* of that scarcity of bread which forms a part of the world's dark history in all times and places. Pauperism, moreover, is inclined to see and to paint all the circumstances of life black—far blacker, indeed, than they are in reality. Dearth, however, is scarcely half a direct dispensation of God, to be referred purely to the failure of crops; it is no more so to be regarded than war or death is to be classed under the head of purely natural phenomena. Dearth is at least half a result of the social exaggeration of the distinction between the rich and the poor. For the most indispensable necessaries of life, wheat and barley, must pass through the scales of the rider and through a rigorous valuation. According to this valuation, a *denarius,* the entire day's wages of a man, suffices only for his own support, if he buy *wheat* (*one chœnix of wheat,* the eighth part of a *Scheffel* or German bushel [nearly a quart, English measure.—E. R. C.], for a denarius); whilst even if he buy *barley,* there remains but a little, over and above his own allowance, for a very small family (*three chœnixes* of *barley* for a denarius). This rigor is all the more noticeable since the means of enjoyment and adornment, *oil* and *wine,* principally used by the rich, remain untouched. Certainly then, this human exaggeration of a divinely appointed contrast is an act which will have to be accounted for equally with violent war, and only the subordination of the third horseman to the power of the first makes, primarily, an ideal compensation ("to the poor the gospel is preached"—it is not ordained that apostasy should be preached to them, however), which toward the end becomes real. Comp. Matt. xxiv. 7.

In connection with this dispensation of Dearth it is especially remarkable that it is announced by a *voice out of the midst of the four beasts* [Living-beings]. This, doubtless, denotes that all four beasts [Living-beings] are particularly concerned in it [see p. 179]. That which the *lion,* on the one hand, as the mighty power, institutes, is compensated by the *ox,* on the other hand —self-sacrificing and devoted love. And the *eagle*-like soarings of the spirit above earthly circumstances, are supplemented by the *human figure of humanity.*

The *fourth* horse is of a *pale* color, light yellow, and its rider, whose name is expressly declared, is *Death.* The whole kingdom of the dead, *Hades* itself, is in his train. As he himself is an esquire of Christ, so he also, in accordance with his mighty power, has himself an esquire, namely, Hades. This is expressive of the fact that the power of *historical* Death, as a consequence of sin, reaches down into the realm of the dead, in its dark compartment; and light is also thereby shed upon the Old Testament doctrine of Sheol. Whilst, in accordance with other passages, the gates of the Kingdom of the Dead open wide and covetously towards the actors upon this stage of life (Matt. xvi. 18), here their effect appears in the midst of the stage of the world itself. Thus much there is no difficulty in understanding, namely, that the human idea of the domain of the dead does preach repentance, on the one hand, but that it also is indirectly productive, on the other hand, of a fatal effect of great power and extent (1 Cor. xv. 32; Heb. ii. 15). If it be true that every epidemic draws countless victims into its whirlpool by the mere workings of sympathetic fear, the like is true of the power of Death as a totality. The exhalation of shadowy, terrific and spectral images rising from Sheol goes like the breath of sickness and death over the earth, carrying contagion with it; and this entirely irrespective of real retro-actions of the other world. The pale, yellow color of the horse (*pallida mors*) points to the element of fear as well as to the hue of a dead body.

And yet to the united action of Death and Hades, power is given over only the *fourth part* of the earth. Pure mortality in the abstract almost seems to be distinguished from this doom of death; at least there is also a euthanasia; a blessed dying with Christ and according to Christ.

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Four is the number of the world; the *fourth part*, therefore, we believe to be the specifically *worldly part*, which is given over to the world [see p. 174], as, on the other hand, the *third part* (ch. viii. 7), as a part bearing the number of *spirit*, is indicative of *spiritual circumstances*, of events transpiring in the spirit-world.

The worldly powers of Death are also *four* in number: the *sword, hunger, death, beasts*. The import of the *sword* here manifestly passes beyond that of the great war-sword; it embraces all forms of violent death. *Hunger*, likewise, as a particular power of death, passes beyond Dearth. And no less does specific *Death*, in the shape of great pestilences desolating the world (λοιμοί, Matt. xxiv. 7), exceed the ordinary forms of death. Whether rapacious animals, simply, are meant by the *beasts of the earth*, or whether there is at the same time a reference to those mysterious and hurtful animal powers which are being discovered in these modern times in the form of parasites of all kinds, we do not venture to decide. The point of departure for clearer glimpses was certainly already in existence; together with a knowledge of the noxious herb, men possessed a knowledge of the worm and its destructiveness (Hos. v. 12).

Another point which we wish clearly to bring out is this: that the four horsemen are successively announced by one of the four beasts [Living-beings]. The first beast [Living-being] is signalized by its announcement of the First Horseman, Christ, in a *voice like thunder*. This fact decides the whole sequence. Understanding, as we do, by the four beasts [Living-beings] the four Fundamental Forms of God's rule over the world, we claim that their task is completed with the presentation of the four more general fundamental forms of worldly history itself as comprised in the four horsemen [see p. 179]. We cannot, therefore, with Schleiermacher, conjecture that the Seer lacked beasts [Living-beings] for the following seals. Manifestly, a turning-point occurs just here; the forms of the cosmical course of the world are succeeded by the forms of cosmical spiritual history.

First comes *the history of the Martyrs* in its whole extent, though predominantly New Testamental and eschatological. The Seer beholds them as *souls under the altar*. The world would fain have sacrificed them as curse-offerings to Moloch, as Caiaphas desired to do with the Prince of Martyrs Himself (John xi. 50); they themselves, however, have with their faithful testimony sacrificed themselves to God. In this generalness, their sacrifice comes under the head of the burnt offering; the *altar* is the centre of the sacrificial system, as the altar of burnt sacrifices; here, in respect of its ideal import as appearing in the vision, the symbol of all voluntary sacrifice of life under the hand of hostile powers, in faithful testimony to, and confession of, the truth. They appear as *souls*, for the world has violently deprived them of bodily appearance; it must be evident from their appearance that they have been slain on account of their faithful confession. In their confession they have been faithful at once to the Logos of God and to the subjective witness in their own breasts. And thus they are united, a congregation of souls, belonging to the other world, yet far removed from Sheol,* which meanwhile is careering over the earth.

Now though the spirit of the Martyrs is shown in Stephen's prayer: "Lord, lay not this sin to their charge," the instinct of justice which lies enwrapped in the suffering of wrong, in shed blood (that of Abel, for instance, Heb. xii. 24), in the full perception of the terrible calumnies perpetrated on just men, of the darkenings of the truth, of the caricatures of the gospel of love and mercy on the part of persecutors, is not in the slightest degree done away with by this prayer. And in this sense, with the ghostly severity of truth, they cry with a loud voice, saying: *Lord, the holy and true*. As the *Holy* One, God owes it to Himself to repay; as the *True* One, having given them His word as the word of life, He has put Himself under obligations to them to repay. [See foot-note, p. 175 sq.—E.R.C.]

The terms employed have other and primary bearings, however. The Martyrs address God (not Christ; Grot. and others) by the unusual name of Δεσπότης, because they must needs bleed under the sword of earthly despots or tyrants, and in contradistinction to their unholy despotism, exercised under cover of lying and arrogant pretensions, they call Him the *holy and true* (genuine) *Despot*.

Thus a mighty pressure and urgency of grief, a cry for heavenly justice, rises ever stronger from the depths of worldly and psychical life up to the Throne of righteousness, though mitigated and pacified by the spirit of the Atonement, the blood that speaketh better things than that of Abel. *How long dost Thou not judge?* Though God's judgment goes on incessantly through the depths of life, the great wrong-suffering of the Martyrs requires a restitutory final judgment before the whole world. And in hungering after this justice, the great interval may seem a right long one, a hard trial of patience (μακροθυμῶν, Luke xviii. 7) to all human perception. The fact that they anticipate the avenging of their blood as a consequence of the Divine judgment, and hence call upon God as the Avenger of blood, has nothing in common with a malignant and hateful animosity. The avenging of blood is the religious and moral popular fountain of criminal justice; criminal justice, therefore, in its true shape, is the form into which the avenging of blood has ever developed under the influence of civilization. Where criminal justice is so perverted into its opposite, as to appear as a system of judicial murder of the worst kind, in demonic hostility to Divine justice, in the sufferings and executions of the Martyrs, there the cry for God's avengement of blood as the Divine Fountain of Justice which men have utterly denied, follows almost as a logical consequence.

But why should vengeance for former bloodguiltiness be taken upon those "that dwell on the earth?" Those who now, as inhabitants of earth, belong to and are attached to earth, the old blood-stained tragical order of things, are, as accessories in guilt, placed under the consequences and further development of guilt (Matt. xxiii. 32 sqq.).

* [See the Excursus on HADES, p. 364 sqq.—E. R. C.]

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This holy instinct of justice, however, is appeased in a two-fold manner. First, a *white robe* is given to each one. In the other world, therefore, they are clothed with the adornment of innocence and righteousness. And so bright are these white robes that even in the history of this world they constantly become more distinctly visible, more admired and more honored; think of the white robes of a Justin, a Polycarp, a Huss, a Savonarola, and many thousand other faithful witnesses. Again, the Martyrs are further comforted by the assurance that *their period of waiting is nearing its end*, while, as a period of waiting, it is itself under a holy decree, in accordance with which the Martyr-history must attain its completion, the number of Martyrs must be filled up. Herein is the indirect announcement that the season of martyrdom is not yet at an end; that martyr sufferings assume diverse forms throughout the ages, yet continue to be even to the end a fundamental condition of the healthful development of the world's history, as the history of the Kingdom. The great company of their fellow-servants and brethren, the necessity of suffering in this world and of patience in the other, the glorious aim of a suffering together with Christ (Rom. vi. 4; 2 Tim. ii. 12), elevate them to an exalted standpoint, from which the perspective of the great and glorious retributive judgment momentarily becomes clearer and more complete. So far as His perfect rehabilitation before the world is concerned, even Christ in His glory must wait until His great Epiphany.

In the grandest contrast, the history of the Martyrs is immediately confronted with *the beginning catastrophe of the final judgment* in the opening of the *sixth* seal [see p. 179]. It is as certain that a cosmical change is here indicated as it is that such is the case in the Eschatological Discourse of the Lord, Matt. xxiv. 29 sqq., though the figures may have their spiritual back-ground as well. With the *great earthquake*, the first final convulsion of terrestri-cosmical things is announced. The *sun*, wrapped in obscurity as in a penitential garment, is the actual sun; the *moon*, red as blood, is the literal moon; for what we have here is not a predominantly spiritual history, like ch. viii. 7 sqq., but the—ghostly, it is true—*finale* of this world's history, and to the theatre of this history our sun belongs. As a matter of course, the occurrences in the sun and moon are to be understood phenomenally. Even now there is no man that dies, to whom the sun is not at the last clothed in the garb of mourning, whilst his senses sigh for "more light." The same remark applies to the falling of the *stars* from Heaven. Like every genuine catastrophe, this final catastrophe, above all, seems to make its appearance quite abruptly; hence the stars fall from Heaven as the unripe figs of a fig-tree, suddenly shaken by a storm, fall to the earth. The figure recalls that of "the thief in the night," the "days of Noah," and "the coming of the flood." The Holy Scriptures are thoroughly at home in the law of catastrophes. The *fall of the stars* also can primarily be understood only phenomenally, for there would not be found room on the earth for them all. But a cosmical change in the astral region belonging to the earth is, doubtless, also indicated. Nay, in reference to the condition of this earth, the metamorphosis is as total as if the old Heavens vanished like the contents of a scroll that is rolled together (Is. xxxiv. 4); and this on the basis of the *earthquake*,—in consequence of a crisis in which the entire old form of the solid *land*, with the *mountains*, and the entire old form of the *sea*, with the *islands*, pass away.

But the spiritual back-ground of the changes set forth in the picture of the convulsed earth and star-world also becomes manifest. This spiritual back-ground consists in a convulsion of the old order of things: in a darkening of the old sun, the time of grace of the economy of salvation; in a transformation of the ancient luminary of night, whose silver radiance filled the night with peace, into a bloody, fiery phenomenon, for a sign that slumber is at an end (Matt. xxvi. 45); in a perfect confusion of those earthly relations and spirit-constellations which have hitherto subsisted; and in the wreck of all views of the world conditioned upon the senses. All this is still more prominent in the effects of the great convulsion of things. A general terror at the presages of judgment seizes men of all ranks and conditions. *Kings* first; they have most to lose. Then *princes* [great men] and *chief captains* [principal men of war] are specified in their contrast [civil and military eminence]. Then the *rich* and the *mighty*. Finally, together with the *freemen*, the *slaves*. The range of view, therefore, extends far beyond an absolute democracy. In the perspective of the *day of wrath*, slaves, equally with freemen, appear loaded with guilt and convulsed with apprehension, for it stands to reason that without the servilism of the laity there could be no hierarchs, and without the servilism of political slaves no despots could subsist. When all are said *to hide themselves in the clefts and in the rocks of the mountains*, we are reminded of the overthrow or removal of the mountains, spoken of before. That, however, all slavish souls would fain find refuge in the ruins of the old order of things; nay, that they would rather share in their destruction than step into the bright presence of the great day, lies in the nature of the grand contrast between their worldly life and the judgment of which they are on the eve. The convulsion described will, however, as a mighty convulsion of souls, be universal (Luke xxi. 25, 26); ay, a *holy trembling* (as set forth in the *Dies Iræ**), shall pass over even the servants of God, for whom the day of judgment is the day of final redemption (Luke xxi. 28). Hence the appeal of the unprepared to the mountains and rocks: *Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.* The economies of the Godhead seem to have changed, in accordance with the great change of the times. The face of God the Father, the perfect light of His revelation, acts like a judgment of the Spirit, similarly to the face of Christ in His earthly pilgrimage. The wrath of the just and right-

* [" *Quantus tremor est futurus,*
Quando Judex est venturus,
Cuncta stricte discussurus."—E. R. C.]

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eous God is now committed to the Lamb, *i. e.*, He is to execute the actual judgment of separation. It is a judgment under the sign of wrath, because it comes as the final decision, after the days of forbearance and long-suffering (Rom. ii. 5), upon an infinite accumulation of guilt. Wrath, as the synthesis of love and righteousness—the latter having the leadership—is manifested in positive inflictions of death (Ex. iv. 14, 24; Ps. xc. 6). With the wrath of the Lamb, the danger of the second death is revealed (Matt. xxv. 41). *For the great day of His wrath is come* (see Zephaniah), *and who is able to stand?* Here we perceive the tone of worldly-mindedness, which sees only wrath in judgment, not judgment in wrath. The day of wrath is characterized as a super-human death-doom. Of a distinction between the blessed and the damned, these exclamations know nothing. For the fact that the words that we are examining have a bearing not upon the dogmatical deliverances of Augustinian theologians, nor upon the terrors of conscience with which all human spirits may be smitten at the dawning of the great day, but upon the outbreaks of a mere slavish anguish of men of the world—an anguish that knows of no blessed existences—is evident from the expressions of despair which precede the final saying. It is the worldliness of the old world in its death-thought.

[Abstracts of Views of Leading Modern English and American Commentators. *By the Am. Ed.*—It was pertinently remarked by Barnes at the beginning of his comments on this chapter: "It is at this point that interpreters begin to differ, ... here commences the divergence towards those various, discordant, and many of them wild and fantastic theories, which have been proposed in the exposition of this wonderful Book." The Am. Ed. deems it expedient at this point to introduce abstracts of some of the views which have been put forth by leading English and American divines in recent times. His own view will be presented in an Additional Note at the close of the Explanations in Detail, on p. 178. sq.

Elliott. — This author is the most distinguished (English) advocate of what Lange styles the *Chronological Church-historical* school of interpreters. He has favored the Church with four large volumes on the interpretation of the Apocalypse, replete with extended, rich and varied learning on the subject of which it treats. (*Horæ Apocalypticæ*, 5th Ed., London, 1862.) One of the chief excellencies of his work, is his constant citation of the infidel historian Gibbon, thus striving to elucidate prophecy, by a historical record prepared by an opponent of the truth of the inspiration of Scripture. He identifies the *Horses* of the first four seals with the Roman Empire, under different appearances in different times, and the *Riders* with the Emperors of those times. He regards the period of the first *six* seals as extending from the date of the Apocalypse (which he fixes at A. D. 95 or 96) to A. D. 395, the year in which Augustine was elevated to the See of Hippo. The character of this period he describes as from the stand-point of the Seer: "The coming temporary prosperity and the decline and fall of the Empire of heathen Rome." He divides the period as follows: *First Seal:* From the accession of Nerva to the incipient deterioration of the government under Commodus (A. D. 96-183). *Second Seal:* From the close of the preceding to the accession of Diocletian (A. D. 183-284). *Third Seal:* The time of distress from excessive taxation following the Edict of Caracalla. (This æra overlaps the preceding, as Caracalla was assassinated A. D. 217; Elliott assigns no date of its close.) *Fourth Seal:* The period of fearful mortality from War, Famine, Pestilence, and Wild Beasts (A. D. 248-268). *Fifth Seal:* The "Æra of Martyrs,"—the Diocletian persecutions (A. D. 303-312). *Sixth seal:* (Part I.; ch. vi. 12-17).—The *politico-religious revolution* of the time of Constantine, which involved the destruction of the political supremacy of heathenism (A. D. 323); (Part II.; ch. vii.). — The æra of *general* religious deadness, and *special* religious life (that of the 144,000 sealed ones), extending from the time of Constantine to that of Augustine.

Barnes, the distinguished American commentator, is mentioned in connection with Elliott, from the fact that he agrees with him in his general principles of interpretation. The scheme he adopts is precisely similar to that of Elliott, so far as the first five seals are concerned. In reference to the *Sixth*, however, he presents the following as descriptive of its events. "It is, in one word, the impending judgments from the invasions of the Northern hordes of Goths and Vandals threatening the breaking up of the Roman Empire; . . . the tempest of wrath that was, as it were, *suspended* yet on the frontiers, until the events recorded in the next chapter (vii.) should occur, then bursting forth in wrath in successive blasts, as denoted by the first four trumpets of the *seventh* seal (ch. viii.), when the Empire was entirely overthrown by the Goths and Vandals. The precise point of time which, I suppose, this seal occupies, is that succeeding the last persecution."

Moses Stuart, the eminent Professor in the Theological Seminary at Andover, held, as is well known, the view that the Apocalypse was written before the destruction of Jerusalem, and that the prophecies of *the greater portion thereof* (to the close of ch. xix.) had *special and immediate* reference to the period closing with that event.*

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* [The views of this distinguished commentator have been by many strangely misunderstood and misrepresented. He has been understood as holding that the *entire* Book has reference to events that have long since occurred, and yet in his comment on ch. i. 1, he writes "Now, although the closing portion of the Revelation relates, beyond all doubt, to a distant period, and some of it to a future eternity," *etc.* He is also by many understood as teaching that the first portion had reference *only* to events preceding the destruction of Jerusalem, and yet the opening paragraph of his Introduction (Vol. I., p. 9) contains this sentence (the italics being his own): "It lies upon the very face of the whole composition, I mean the prophetic part of it, that *the coming and completion of the Kingdom of God or of Christ*, or, in other words, *the triumph of Christianity over all enemies and opposers, its universal prevalence in the world for a long series of years, and its termination in an endless period of glory and happiness*, constitute the main theme of the writer, and is indeed the almost exclusive subject of his contemplation." In § 9, entitled "*Object of the Book*" (Vol I., p. 155), he writes, "*The final and complete triumph of Christianity over all enemies, and the temporal and eternal glory and happiness to which this triumph leads the Church*, or, still more briefly, as Lücke has stated it, '*the coming and completion of the Kingdom of God*,' is the gene-

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He entitles his special Introduction to chapters vi.-xi. (Vol. I., 138 sqq.) "FIRST CATASTROPHE, OR OVERTHROW OF THE JEWISH PERSECUTING POWER;" declaring therein, "Nothing, in my apprehension, can be further from a correct mode of interpretation than a mere historical and literal application of any of the symbolic part of the Apocalypse. The prophetic portion is all *symbolical picture;* but not such a picture as to constitute a regular history of wars and calamities. In its very nature, most of it is *generic,* and not individual and specific." He continues, in reference to the Seals (p. 151), "The first four seals indicate the assembling and preparing of an awful array commissioned against the enemies of the Church. . . . A mighty conqueror bedecked with the emblems of victory leads on the hosts of destruction. These hosts, armed with deadly weapons, follow him. Then, in the train comes *famine,* commissioned against the enemy, and, in the rear of famine, march Death and Hades, the allied tyrants of the under world; while the ravenous beasts of the earth, waiting to devour the corpses of the slain, close the terrific procession." Concerning the Fifth Seal he continues (p. 159), "The awful array, symbols of the work of destruction about to be accomplished, have been summoned, have taken their places, and formed the ranks of the army. Before marching into the battle their ardor is now to be excited. In accordance with the design of rousing up powerful sympathies on such an occasion, the persecuted and slaughtered Martyrs are presented, lying covered with blood at the foot of the altar where they have been sacrificed, and crying aloud to the God of Justice to take cognizance of their wrongs and vindicate their cause." And, again (p. 163), "On the opening of the sixth seal, the sun and moon are darkened; the stars fall from heaven; the heavens themselves are rolled away with a mighty wind; and all the people of the land to be smitten are filled with terror and amazement, and fly to the rocks and mountains for refuge from the dreaded invasion which is about to be made." He explains the celestial phenomena foretold as portending, according to the ideas of those addressed, merely "*calamitous events.*"

WORDSWORTH regards the Seals as representing "a prophetic view of the history of the Christian Church, from the first Advent of Christ to the end of the world;" not however in successive eras, the one closing as the other begins. The Rider on the white horse he identifies with Christ, and He "is followed in the second, third, and fourth seals by another (hostile) Power, riding on three horses in succession." This Power is Death (Satan), who, in the *second* seal makes an assault by *persecution;* in the *third*, by *heresy*, producing *spiritual famine;* in the *fourth*, by various workings: (1) barbarian incursions (*ῥομφαίᾳ*, the barbarian sword), (2) heresies and schisms producing spiritual *famine* and *death* (*λιμῷ* and *θανατῷ*), (3) heathen Rome, Papal Rome, the Romish hierarchy—*τὰ θηρία τῆς γῆς*. The opening of the *fifth* seal unveils the condition of the faithful departed, in the intermediate state, in Paradise. "The *sixth* seal reveals the crisis of greatest suffering for the Church; it is the Friday of *her* Passion Week. But it is also the eve of the *Sabbath* of *her* rest."

ALFORD regards the openings of these seals as corresponding "to the various arrangements of God's Providence, by which the way is prepared for the final opening of the closed book of His purposes to His glorified Church." He classes together the *first four*, viewing "these four visions as the four solemn preparations for the Coming of the Lord, *as regards the visible Creation,* which the four Living-beings symbolize." In his own language, "The whole Creation demands His coming. Ἔρχου is the cry of all its tribes. This cry is answered *first* by the vision of the great Conqueror (not Christ Himself, but only a symbol of His victorious power) Whose arrows are in the hearts of His enemies, and Whose career is the world's history. The breaking of this first seal is the great opening of the mystery of God. This, in some sense, includes and brings in the others. The others . . . hold a place subordinate to this. They are, in fact, but exponents of the mysteries enwrapt within this conquering career: visions of the method of its being carried out to the end in its operations on the outward world." The *Second* Seal he regards as representing "the reign of the *sword* (War) as one of the destined concomitants of the growing and conquering power of Christ, and one of the world long and world-wide preparations for His Coming." The *third*, as Famine, limited, however, "in his desolating action, by the command given, that enough is to be reserved for sustenance," *i. e.*, (as Lange) Dearth. The *fourth*, as destroying influences,—sword, famine, pestilence, wild beasts. These seals he believes "to be contemporaneous, and each of them to extend through the whole lifetime of the Church," although he admits "that they may receive continually recurring, or even ultimate fulfillments, as the ages of the world go on, in distinct periods of time, and by distinctly assignable events." The opening of the *fifth* seal brings to view the souls of the martyred saints, and the cry for the Coming of the Lord is now from them. The opening of the *Sixth* Seal he regards as intimating "(ch. vi. 12-17) Immediate approach of the great day of the Lord, Matt. xxiv. 29, (vii. 1-8); gathering of the elect out of the four winds, Matt. xxiv. 31, (vii. 9-17); vision of the whole glorified Church, Matt. xxv."

LORD (*An Exposition of the Apocalypse,* New York, 1847) identifies the *Riders* with different classes of Ministers: I. "The pure teachers of Christianity at large." II. "Diocesan Bishops," by whom, as he alleges, there was "a usurpation of powers which Christ has not authorized, an interception thereby of religious peace from the earth, and, finally, a compulsion of men to apostasy, in order to confirm and perpetuate that usurpation." III. Philosophic, mystic, and ritualistic teachers, who "reduced the Church to a destitution of the means of spiritual life, analogous to the dearth of bread produced by oppressive exactions in the Empire." IV. "Metropo-

ric theme of the Revelation." And, again, in § 28 ("*Apocalypse designed for the Church in every Age,*" Vol. I., 478), we find the following. "I regard the Apocalypse as containing matter which is a *τύπος of all that is to happen in respect to the Church.* I regard the whole Book as (a) particular illustration of a general principle—of a generic truth."—E. R. C.]

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litans, Archbishops, and other superior prelates of the fourth and subsequent ages, and especially the Patriarchs of the Greek and the Popes of the Latin Church. . . . It was at this period, and under the promptings and guidance of those great Prelates, that the Church first formally apostatized from the faith and worship enjoined in the Gospel, and embraced a false religion." Hence followed, he contends, spiritual *pestilence* and *death*. In respect of the other seals: he regards the V. As a Heaven scene, symbolizing the appearance of the martyrs in the presence of God, and their reception by Him. "It contains no note either of the commencement or close of the period to which it belongs. The whole representation, however, indicates that it is late in the reign of Antichrist. . . . Its period is doubtless during the ravages of the *fourth* horseman," *etc.* He represents as follows the VI.: "The events denoted by the symbol are such as must naturally occupy a long period. A political convulsion subverting one form of government and instituting another is itself the work of years. The change of the sun to black, and the moon to blood, denote, not their extinction and disappearance, but their conversion from an agreeable and salutary to a dreaded and disastrous agency; and the change of the new rulers, which it denotes, from justice to oppression, and exercise of a tyrannical sway, requires quite a considerable period. It is subsequently that the fall of the stars takes place, by which their dejection from their stations is symbolized. And the final disappearance of the heavens, the removal of the mountains and islands, and the promiscuous flight of rulers and subjects from the presence of the Lamb, are to follow at a still later period. The first three of these great events have undoubtedly already taken place" (the French revolution, the conversion of the Republic into despotism, the overthrow of that despotism). Then a period, during which the sealing of ch. vii. takes place; then "the annihilation of the civil governments, the Advent of the Son of God, and a resurrection of the saints." —E. R. C.]

EXPLANATIONS IN DETAIL.

Ch. vi. 1, 2.

VISION OF THE FIRST SEAL.

Ch. vi. 1. The literal system is at much trouble to settle upon an adequate conception of the opening of the single Seals and the succession of the single visions. The individual leaves of the book are, manifestly, books in themselves; and the individual books open not into leaves with dead figures, but into living pictures. Each new leaf is a new world-scene, illuminated by a light from the open Heaven. Heinrich's idea, according to which the six pictures are found upon the unsealed sides of the book, see in Düsterdieck. According to Düsterdieck, the opening of each separate Seal denotes a separate vision; this view is in opposition to the vital connection of the different items. According to Bengel, the two groups of *four* and *three* are so divided that the *first four* refer to *visible* things, and the *last three* to *invisible* things. On Alcasar's wonderful allegory, see Düsterdieck. There is no reason for referring the four beasts [Living-beings] or Life-forms by name to the four Seals. The general relation between the Life-forms and the Seal-pictures is expressed, not thus: the creation, on the one hand, and the Seal-visions on the other; but thus: the Fundamental Forms of the Divine governance, on the one hand, and on the other, the fundamental forms of worldly history. From καὶ εἶδον ὅτε, Düsterdieck draws the inference that the opening of the Seals was not itself the subject of vision. It is merely necessary, however, to distinguish between the emphasis falling upon the new and leading fact, the forth-coming figure, and that which after the foregoing narrative is more a matter of course, viz.: the acts of opening. Düsterdieck likewise maintains that the hearing of the voice forms no part of the εἶδον. In regard to this, we would remark that the visions in general branch into voices and visible appearances. According to this, the εἶδον of ver. 1 will be universal, branching subsequently into a manifestation for the ear, ver. 1, and one for the eye, ver. 2 (καὶ εἶδον). According to Düsterdieck, the thunder-tone of the voice is to be taken for granted in the case of all four voices after its mention in connection with the first voice; Hengstenberg, on the other hand, justly insists upon the peculiar significance of the first voice.

Düsterdieck cannot positively deny that the formula **come and see** is not only rabbinic but also specifically Johannean. His declaration that John's nearer approach is required is void of meaning, since a visional appearance is referred to. For the reasons here intimated, we regard the reading which omits the *see* as an improper correction.

[The weight of evidence of the Codd. is about equally divided as to the reading (see TEXTUAL AND GRAMMATICAL). Unless, therefore, some new uncial MS. be discovered, having special claims to confidence, we must form our conclusions as to the genuine text from collateral considerations. The fact that "Come and see" is more Johannean than the simple "Come" (if it be a fact), has no bearing on the question at issue, which is, What did John hear? and not, How was John in the habit of expressing *himself?* If it has any weight, it is rather in support of the hypothesis of interpolation, since a copyist would be more likely to insert a word, that he might bring a sentence into accordance with the style of his author, than to omit a word when the omission would involve a departure from that style.

[If the address of the Living-beings was to the Seer, nothing can be gathered as to its *form*, since, manifestly, it might have been either *Come and see*, or the abbreviated *Come;* if, however, it was to the Symbols, or to Christ, then it must have been simply *Come*. That it was not to John, Alford thus argues: "Whither was he to come? Separated as he was by the glassy sea from the Throne, was he to cross it? And where shall we find the simple verb ἔρχεσθαι used absolutely in such a sense, 'Draw near,' without ὧδε or some such particle? Compare also the place where the Seer is to go and take the little book (ch. x. 8), and see how different is the whole form of expression." To this it may be

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added. Was not the Seer already at the point of vision? Why then was he called to draw nearer? Why the *repeated* call? Are we to suppose that he went back to his former position after the breaking of each Seal? Why the voice of *thunder*?

The view of Alford, however, as to the object of the call is liable to serious objections. He writes: "In interpreting so unusual a term of address, surely we should begin by inquiring whether we have not the key to it in the Book itself. And in this inquiry, are we justified in leaving out of consideration such a verse as ch. xxii. 17, *τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν* Ἔρχου *κ. τ. λ.*, and the following *ἀμὴν ἔρχου, κύριε* Ἰησοῦ, *ib.* ver. 20? This seems to show, in my mind, beyond a doubt, what, in the mind of the Seer, the remarkable and insulated exclamation *ἔρχου* imported. It was a cry addressed, not to himself, but to the Lord Jesus; and as each of these four first Seals is accompanied by a similar cry from one of the four living beings, I see represented in this four-fold *ἔρχου* the groaning and travailing together of creation for the manifestation of the sons of God, expressed in each case in a prayer for Christ's coming." This view, it must be admitted, is beautifully consistent with Alford's hypothesis, that the *Zῶα* symbolize the different classes of animated beings, and could it be sustained by independent considerations (indeed, were it consistent with other considerations), would give great support to that hypothesis. The objections to it are: 1. In that it lacks any express reference to Jesus, it is altogether unexampled and unnatural as an address to Him. 2. The comparison of ch. xxii. 17 with 20, does not in the least support it; the call of ver. 17 is manifestly to the *water of life* mentioned in the last clause; and vers. 17 and 20 belong to entirely distinct divisions of the Book, the object of the *ἔρχου* of the latter being fixed by the immediately preceding *Ναὶ ἔρχομαι ταχύ* (see *in loc.*). 3. A voice of *thunder* is a voice of *command*, and not of *prayer*. Far better does it seem to the Am. Ed. to regard these voices as *commands* issuing from the ministers of God in nature (or, on the hypothesis of Lange as to the nature of the *Zῶα*, from the Forms of God's Governance in nature). This view, of course, involves a special hypothesis as to the meaning of the four Riders, for which see Additional Note on p. 178 sq.—E. R. C.]

Ver. 2. **And I saw, and behold, a white horse.**—"The horses of the heroes of Roman triumphs were white" (Düsterdieck, p. 258). The single triumph of Christ, as set forth here, has in ch. xix. 14 extended through the Church Triumphant; it appears as an array of victorious hosts on white horses.

The *horses* [of the Seals] may not be specially identical with those of Zech. i. 8; yet they are in general related to them, as Divine *sendings* which proceed over the earth (Zech. i. 10). The *chariots* (Zech. vi. 1 sqq.) seem to denote the same *sendings* in involved forms of destiny.

The *Rider* is here characterized by the *bow*—not the *sword*. This distinction, according to Düsterdieck, has no symbolical significance. Such an inference, however, should not be drawn from the abortive interpretations offered, as especially the absurd one of Wetstein, who makes the *bow* indicative of a Parthian king. Doubtless the bow's property of being effective at a distance (as is the case in modern times with *fire-arms* of every description) is the true ground-idea of the picture. Düsterdieck's remark, that possibly the *arrows* spoken of in Ps. xlv. 6 were present to the mind of the Seer, excuses the interpretation of Vitringa and others, according to whom the *arrows* that have to be supplied denote Christ's numerous Apostles and Evangelists. Here, however, the unity of the Rider and the unity of His bow are the main thing; and inasmuch as arrows are to be taken for granted as accompanying the bow, we are to understand them as signifying, not persons, but the lightning-like spiritual operations issuing from Christ Himself, and traversing the whole earth (Zech. ix. 14). Thus the weapons which Satan employs are *fiery darts*, Eph. vi. 16.

In opposition to Züllig and Hengstenberg, Düsterdieck maintains that *στέφανος* here (as 1 Cor. ix. 25) denotes only the *wreath* of a warrior—not the *crown* of a king. But there is a peculiar meaning in the wreath which adorns the brow of Him who is described as victorious over the whole earth. And though a wreath might be given to the Warrior in advance, as a promise of victory, as Düsterdieck maintains, the white horse would scarcely be given Him in advance also. That He, therefore, "already goes forth as a *νικῶν*," does not mean simply that His purpose *ἵνα νικήσῃ* will assuredly be attained; it denotes, rather, that He is the *Victor* absolutely, that He *has conquered* and *will conquer*. The *principial* victory of Christ through His death and resurrection, and the development of that victory into universal victory, could not be more pertinently represented. Düsterdieck himself comes to a similar conclusion a little further on.

The upholders of the Church-historical and world-historical interpretation necessarily make a special chapter out of the first Rider.

EBRARD: "We pass over those purely allegoristic interpretations according to which this rider is Caligula or Trajan (Bengel and others; consult, however, Düsterdieck's note on this, p. 255), or war (Herder, De Wette), or the victory of evangelical preaching (Cyr. and others), or the word concerning Christ (Hofm.), or the fall (Berengaud.), and more of the same sort."

DE WETTE, without any foundation, even contrasts the mounted figure of Christ in ch. xix. 11 with the horseman in this passage.

HENGSTENBERG recognizes the figure as that of Christ. But what a Christ! Here also He goes forth only to execute judgment upon a godless world. Judgment and ever judgment! Here Christ rides forth for the development of the triumphs of salvation. In ch. xix. He goes forth in order to the triumph of judgment. Ebrard also remarks here: Christ is a warrior on horseback in reference to the hostile world. According to Ebrard, John has a view of earth from his station in Heaven, having been previously transported to Heaven. But the book of destiny with its earth-pictures is opened in Heaven.*

* [For the view of the Am. Ed. see Additional Note, p. 178. [Alford, in the main, agrees with Lange in the interpreta-

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Vers. 3 *and* 4.

VISION OF THE SECOND SEAL.

Come [LANGE: **and see**]. From this it appears, it is claimed, that after the disappearance of the first Rider, John drew back and resumed his original place (Düsterdieck). According to Ebrard, he retired from the book during the interim. And this proceeding must necessarily be repeated yet two more times. Then, however, according to this literal apprehension of the passage, in which it is forgotten that we are in the midst of the whole vision, John would remain standing before the book after the opening of the fourth and fifth Seals.* Neither can we regard the second figure as the form of "personified bloodshed" [Düsterdieck]. There are yet other forms of bloodshed (see ver. 8); here its warlike form is intended. Concerning the bloody hue itself there can be no doubt (2 Kings iii. 22).

tion of this symbol. There is a difference, however, which is set forth in his answer to the question: "*Who is the Rider on this white horse?*" He writes: "We must not, in reply, on the one hand, too hastily introduce the Person of our Lord Jesus Himself, or, on the other, be startled at the objection that we shall be paralleling Him, or one closely resembling Him, with the far different forms which follow. Doubtless, the resemblance to the Rider, ch. xix. 11 sqq., is very close, and is intended to be very close. The difference, however, is considerable. There He is set forth as *present* in His triumph, followed by the hosts of Heaven: here, He is working in bodily absence, and the rider is not Himself, but only a symbol of His victorious power, the embodiment of His advancing Kingdom as regards that side of its progress where it breaks down earthly power and makes the kingdom of the world to be the Kingdom of our Lord and of His Christ."

[Elliott (followed by Barnes) supports his view (see p. 168) as follows: He begins his discussion of the general subject of the *Seals* with the *a priori* probabilities that the Apocalyptic *horse* symbolized a *nation*, and that this nation was the *Roman*. He contends that, under this hypothesis, on the comparison of the symbols with the established facts of history, such unity and significance become apparent as to establish the truth of the hypothesis. (And it must be acknowledged, that if the unity and significance *be* as he claims them to be, it will be difficult to invalidate his conclusion.) He, then, in reference to the description of the character of the events of this particular seal (ver. 2, the *crowns* and the *white* color of the horse, indicating *triumph* and *prosperity*) asks: "Did not this answer very notably and distinctively to the *general state* and *history* of the Roman Empire for eighty or ninety years succeeding John's banishment? that is, from Domitian's death, A. D. 96, throughout the successive reigns of Nerva, Trajan, Hadrian, and the two Antonines, until the accession of Commodus, *etc.?*" In answer to this question, he refers to Gibbon's description of this period (vol. i., chs. i., iii.), quoting the following from the second chapter of the great History: "If a man were called upon to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus." He strives to confirm his hypothesis by reference to the στέφανος and the *bow* of this Rider; showing that during this period of Roman history the στέφανος, and not the διάδημα, was the crown of the Emperor, and that Nerva, who was a Cretan by extraction (his *great-grandfather* was *probably* a Cretan! see *Hor. Ap.* Vol. I., p. 146, notes 2 and 3), was properly represented with a *bow*, which was the symbol of a Cretan.—E. R. C.]

* [The *call* must have had some significance. If addressed to John (and it must have been if the καὶ βλέπε or ἴδε be genuine), it is inconceivable that it should have meant anything else than that he should *go forward;* and the thrice-repeated call implies that he must have *retired* after each opening. The further conclusion of our Author, however (which he seems to have presented in ridicule), is by no means necessary; the Seer, after the opening of the *fourth* Seal, might have retired, as he must have done after the opening of all the preceding. The necessity (on the supposition of the genuineness of the *Rec.*) of this advancing and retiring is among the considerations that go to establish the fact of interpolation (see Add. Comment on p. 170 sq.).—E.R.C.]

Special references:* To the Jewish war (Grotius, Wetstein, Herder. *etc.*); to the persecutions of the Christians (De Lyra and others); to Antichristianity, its rider being the Devil (Calov.); to the Roman empire (Vitringa); or the world-powers (Stern). The figure is correctly apprehended as general by some others (Hengstenb., Ebrard, Düsterd.).

Vers. 5 *and* 6.

VISION OF THE THIRD SEAL.

The *black* color of the third horse does not, according to Düsterdieck, indicate the mourning occasioned by the dearth, but trouble and vexation in general. It is not to be expected, however, that among colors of specific meaning, *white, red,* and *pale-yellow,* we should find one so general in its import, embracing all troubles. In Job xxx. 30 the blackness of the skin is connected with the drying up of the bones. The following passage in Lamentations, however, ch. iv. 8, 9, is particularly significant: "But now their visage is dark with blackness [A. V.: blacker than a coal; *marg. read.:* darker than blackness], so that they are not known in the streets; their skin cleaveth to their bones, and they are as dry as a stick. It fared better with those that were slain by the sword than with those *whom hunger slew, etc.*" Nothing can be plainer than that the black color spoken of in the third Seal-vision is likewise that of hunger. ["The color is indicative of the mournful nature of the employment of the rider." ALFORD. —E. R. C.]

Ver. 5. **A balance.**—Hengstenberg: "The balance comes into consideration merely as a symbol of dearth or scarcity. For according to the subsequent verse the fruits of the earth are not weighed out, but measured." Where there is a superabundance, there is no counting and measuring, Gen. xli. 49; but where a thing is weighed out, there is none too much of it. Fundamental passages are Ezek. iv. 10: "And thy food which thou shalt eat (shall be) by weight, twenty shekels a day:" and ver. 16: "Moreover, He said unto me, Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight and with care."

* [Elliott and Barnes regard this Seal as symbolizing that long period of war and bloodshed which, commencing shortly after the accession of Commodus, extended to the accession of Diocletian (A. D. 185 or 6–284). As descriptive of this period, they make many citations from Gibbon, and (Elliott) the following from *Sismondi* (*Fall of the Roman Empire*, Vol. I.): "With Commodus' death commenced the third and most calamitous period. It lasted ninety-two years, from 192 to 284. During that time thirty-two Emperors and twenty-seven pretenders to the Empire alternately hurled each other from the throne by incessant civil warfare. . . . Ninety-two years of nearly incessant civil warfare taught the world on what a frail foundation the virtue of the Antonines had reared the felicity of the Empire." They support their hypothesis by such considerations as the following: (1.) All the Symbols, the *red* color of the horse, the peace *taken away*, the *killing*, the *great sword*, indicate a state of war; (2) the *taking away* of peace indicates that it was a state of war following a period of peace; (3) the μάχαιρα —the *Roman* battle-sword, not ῥομφαία as in ver. 8), that it was a state of *civil* war; (4) the *sword given to the rider*, that the "*causal agency*" in the state of war should be "those whose fitting and distinctive badge was *sword-bearing*," i. e. "the military."

[Wordsworth, who holds that the Rider is Satan making his *first* assault *by persecution*, writes: "This is the exposition which all the ancient interpreters have given of this Seal." On this point, however, he presents only one direct testimony from the *Catena* —E. R. C.]

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These passages rest upon Lev. xxvi. 26. [So also Elliott, Alford, *etc.* The last-named continues: "Some, as, *e. g.*, Woodhouse, have defended the meaning '*yoke*' for ζυγόν. But surely the question is here decided for us by Ezek. xlv. 10 [LXX.]: ζυγὸς δίκαιος, κ. τ. λ., where the same words occur in juxtaposition. The assertion of Mr. Barker, in his strictures on Elliott's *Hor. Ap.*, that ζυγός in the sense of *balance* absolutely is very rare, is sufficiently answered by the proverb ἀκριβέστερος ζυγοῦ, by Diog. Laert. viii. 18. . . . . Where a word can thus be used figuratively, in common sayings, its literal sense cannot be so very rare."—E. R. C.]

Ver. 6. **And I heard as it were a voice.**—[See TEXT. NOTES]. Gloomy cry, gloomy dispensation! It resounds *in the midst of the four Life forms.* That is, all four participate in it. [This is not, by any means, a *necessary* conclusion; the voice more probably proceeded from *one*, but *which one* is not specified.—E. R. C.] It is not, however (as Hengstenberg maintains), a piece of intelligence which concerns the representatives of the living beings on earth (in which category Hengstenberg places the Cherubim).

"The first half of the cry," says Düsterdieck, "sounds as when something is offered for sale" (Winer). But during a scarcity, produce is not cried for sale. On the other hand, a dearth is limited by a taxation of bread. The taxation here indicated issues from the midst of the four Living-forms.

HENGSTENBERG: "A measure, *chœnix*, of wheat is designated by Suidas as the *daily maintenance* of a man (ἡμερήσιος τροφή). A *denarius* was the usual day's wages of a man, according to Matt. xx. 2." The dearth fixed by this taxation is certainly no famine as yet; moreover, as a permanent and universal suffering is denoted, the figure of famine would be an exaggeration. Hengstenberg thinks that "if a man should eat barley bread, the usual food of the common people (comp. John vi. 9, 13), which is three times as cheap as wheat bread, he and his family might make shift to live." Possibly they might, if the family was a very small one. [So also Elliott, Alford, Barnes, *etc.*—E. R. C.]

An unmeaning remark is that of Bengel, who observes that barley and wheat (see on the contrary, Ex. ix. 31, 32) ripen earlier than oil and wine. Hence there would be only a moderate dearth, because the later productions would succeed better. Still less should the contrast be obliterated by the declaration that the greatest economy should be observed in regard to oil and wine likewise (Rinck). The most utter misinterpretation is found in Ewald's assumption that the oil and wine remained uninjured in a sort of mockery. Though oil and wine are not, in the strictest sense, articles of sustenance, they are—even in the East, where they are more common—articles of luxury and enjoyment, and the oppressiveness of the contrast lies in the fact that the rich, who can also easily pay for the dear wheat, have their special luxuries at a proportionably cheap rate. Similar contrasts run through social life down to the present day.

Special interpretations:* The famine under Claudius (Grotius and others); famines in a more general sense (Calov., *etc.*); the *black horse*, false brethren whose works are black (Bede); dearth of spiritual nourishment (Vitringa, [Wordsworth and Lord]); heretics (à-Lapide); personified heresies (Stern). For additional fanciful interpretations, see Düsterdieck.

Vers. 7 *and* 8.

VISION OF THE FOURTH SEAL.

It is not without purpose and effect that of the fourth rider it is expressly said that his *name is Death.* In this stress upon the name, we might find it indicated that Death is only so *called* on earth; that he is not really death, but sleep, according to the name whereby faith knows him; nay, that he is even a cosmical *birth* so far as the name by which he is known in the other world is concerned. The context, however, seems more to favor the idea that he here appears in the light of a terrific object, whom all men call by name, by his dread title. *Death* here appears as the specific death-power, as a historically aggravated mortality (see Ps. cx.). Hence he cannot be reduced to a specific form of death, *pestilence*, for instance, as Eich-

* [ELLIOTT and BARNES identify the events of this seal (see p. 168) with the period of distress following the edict of Caracalla, *ante* A. D. 217. Both these authors refer largely to Gibbon; the latter quotes (from Lord) the following from Lactantius (*De Mort Persec*, ch. xxiii.), as furnishing "a painful but most appropriate illustration:" "Swarms of exactors sent into the provinces and cities filled them with agitation and terror, as though a conquering enemy were leading them into captivity. The fields were separately measured, the trees and vines, the flocks and herds numbered, and an examination made of the men. In the cities the cultivated and rude were united as of the same rank. The streets were crowded with groups of families, and every one required to appear with his children and slaves. Tortures and lashes resounded on every side. Sons were gibbeted in the presence of their parents, and the most confidential servants harassed that they might make disclosures against their masters, and wives that they might testify unfavorably of their husbands. If there were a total destitution of property, they were still tortured to make acknowledgments against themselves, and, when overcome by pain, inscribed for what they did not possess. Neither age nor ill-health was admitted as an excuse for not appearing. The sick and weak were borne to the place of inscription, a reckoning made of the age of each, and years added to the young and deducted from the old, in order to subject them to a higher taxation than the law imposed. The whole scene was filled with wailing and sadness. In the mean time individuals died, and the herds and the flocks diminished, yet tribute was none the less required to be paid for the dead, so that it was no longer allowed either to live or die without a tax. Mendicants alone escaped, where nothing could be wrenched, and whom misfortune and misery had made incapable of farther oppression. These the impious wretch affecting to pity, that they might not suffer want, ordered to be assembled, borne off in vessels, and plunged into the sea." He adds: "Were we *now* to represent these things by a symbol, we could scarcely find one that would be more expressive than that of a rider on a black horse with a pair of scales, sent forth under a proclamation which indicated that there would be a most rigid and exact administration of severe and oppressive laws, and with a special command, addressed to the people, not for the purposes of concealment, or from opposition to the government, to injure the sources of revenue."

[WORDSWORTH thus writes: "The imagery of the Apocalypse is derived from ancient Hebrew prophecy. The ground-work of its language here is that of Hosea xii. 7, concerning Ephraim. *Ephraim* in the Apocalypse is a representative of enmity to *Judah*, the Church of Christ. And Hosea thus describes Ephraim: He is a *merchant;* the *balances* of *deceit* are in his hand, he loveth to oppress; the characteristic of *Heresy* is to be a *merchant*, and it *bears a balance in its hand.* 'The Rider,' says Augustine, (?) 'has a balance in his hand, for he *professes that he is teaching equitably*, and yet he is *doing* wrong.'"—E. R. C.]

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horn supposes. Besides, all Hades follows him, and Hades is not populated by pestilence solely. Hades on earth is the whole terrific retro-action of the Kingdom of the Dead on the race of mortals; it does not, therefore, denote the inhabitants of Hades (Eichhorn, Ebrard); otherwise the earth would be peopled with ghosts. Hengstenberg even tries to make Hades the place of torment, the abode of the damned, after the mediæval fashion, in accordance with his ruling view (p. 339). It is not said, however, that Gehenna spreads itself over the earth. Düsterdieck, moreover, justly remarks that general plagues are treated of here; not special plagues of unbelievers.

The color of the horse is χλωρός, the yellowish green of the fresh-springing verdure, and the greenish yellow of decay; the latter is the symbol here.

On the meaning of the *fourth part*, see above. It might be said—*all* men are mortal; but the fourth and pre-eminently worldly part is swept away by an aggravated mortality. In the Prophets, also, the four dark species appear as leading forms of punishment, viz.: the sword, hunger, death (in this special sense contagion [דֶּבֶר, see Düsterdieck, p. 262], of which, again, pestilence is a particular form), and evil beasts (Lev. xxvi. 22; Ezk. xiv. 21). (Another explanation of the *fourth part*, see in Ebrard, p. 249.)*

[Alford: "The enumeration comprehends the '*four sore judgments*' enumerated in Ezek. xiv. 21, and in the same terms (LXX): τὰς τέσσαρες ἐκδικήσεις μου τὰς πονηράς, ῥομφαίαν, καὶ λιμὸν, καὶ θηρία πονηρὰ, καὶ θάνατον. This fixes the meaning of this second and subordinate θανάτῳ as above" (*i. e.*, "*pestilence*").—E. R. C.]

Special interpretations†: The mortal sufferings in the Jewish war (Wetstein and others); the pagan Romans under Domitian (Lyra); migration of nations (Huschke); death-bringing heresy (Bede and others [Wordsworth]); the Saracens (Vitringa).

Vers. 9, 10, 11.

VISION OF THE FIFTH SEAL.

Ver. 9. **Under the altar.**—["Ὑποκάτω τοῦ θυσιαστηρίου, *i. e.*, at the foot or lower part of the altar, where the victim was laid whose blood had been shed." Stuart.—E. R. C.] "Two altars are mentioned in Revelation; namely, the *golden* altar of incense, and the altar of burnt-offering, which is not called golden. The former is denoted in ch. viii. 3, 4; ix. 13; the latter in ch. xiv. 18; xvi. 7. [Here it can be only the altar of burnt-offering that is meant. For this, as being the more public of the two, accessible and open to the view of all, is always the one intended in Scripture, and especially in the Revelation, when the altar is simply mentioned (comp. ch. xvi. 7). And here we can the less think of any other than it, as on it alone were the bloody offerings presented, and only under it could the blood be found, or the souls of those that had been slain."—(E. R. C.)] (? Hengstenberg). On the embarrassments in which the literal exegesis finds itself in striving to account for the position of the souls under the altar, and for their visibility, see Düsterdieck, p. 264. Idem: "The reason why the souls are conceived of as *under* the altar, is found in the fact that the blood of sacrifices, as which the

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* [The Am. Ed. must here express his dissatisfaction with every explanation that he has seen of the *fourth part*; nor can he propose an interpretation satisfactory to himself. In his judgment, there is here either an undiscovered corruption of text, or else a knot in symbolism which it is reserved for some future commentator to unravel.—E. R. C.]

† [Elliott and Barnes regard this seal as indicating the period (A. D. 248–268) embracing the reigns of Decius, Gallus, Æmilianus, Valerian and Gallienus. Concerning this period, as to its *general* characteristics, they quote from Gibbon the following: "From the great secular games celebrated by Philip to the death of the Emperor Gallienus, there elapsed twenty years of shame and misfortune. During this calamitous period, every instant of time was marked, every province of the Roman world was afflicted by barbarous invaders and military tyrants, and the wearied empire seemed to approach the last and fatal moment of its dissolution." In reference to *particular* things (the quotations are made from Barnes) we have the following: The *sword* (ῥομφαία—the *barbaric sword*): This "was the period of the *first* Gothic invasion of the Roman Empire; the period when those vast hordes . . . . invaded the Roman territories from the East, passed over Greece, and made their appearance almost, as Mr. Gibbon says, within sight of Rome. . . . . As one of the illustrations that the '*sword*' should be used by '*Death*' in this period, we may refer to the siege and capture of Philippolis. 'A hundred thousand persons are reported to have been massacred in the sack of that great city'" (*Gibbon*).

[*Hunger:* "This would naturally be the consequence of long continued wars, and of such invasions as those of the Goths. Mr. Gibbon says of this period: 'Our habits of thinking so fondly connect the order of the universe with the fate of man, that this gloomy period of history has been decorated with inundations, earthquakes, uncommon meteors, preternatural darkness, and a crowd of prodigies, fictitious or exaggerated. But a *long and general famine* was a calamity of a more serious kind. It was the inevitable consequence of rapine and oppression, which extirpated the produce of the present, and the hope of future harvests.'" Vol. I., p. 159.

[*Pestilence:* "Of the pestilence which raged in this period Mr. Gibbon makes the following remarkable statement, in immediate connection with what he says of the famine: 'Famine is almost always followed by epidemical diseases, the effect of scanty and unwholesome food. Other causes must, however, have contributed to the furious plague, which, from the year two hundred and fifty to the year two hundred and sixty-five, *raged without interruption in every province, every city, and almost every family in the Roman empire.* During some time, five thousand persons died daily at Rome; and many towns that had escaped the hands of the barbarians were entirely depopulated,' i. 159."

[*Wild beasts:* "These are formidable enemies in the early stages of society, and when a country from any cause becomes depopulated. . . . Though not adverted to by Mr. Gibbon, there is a record pertaining to this very period which shows that this was one of the calamities with which the world was then afflicted. It occurs in Arnobius, *Adv. Gentes, lib.* i. p. 5. Within a few years after the death of Gallienus (about A. D. 300), he speaks of *wild beasts* in such a manner as to show that they were regarded as a sore calamity. . . . 'When were wars waged with wild beasts, and contests with lions? Was it not before our times? When did a plague come upon man poisoned by serpents? Was it not before our times?'"

[Wordsworth comments as follows: "The word used in the seal for *sword* is different from that in ver. 4, and properly signifies a *Thracian sword.* . . . . . The *Beasts of the Earth* here, are *savage powers* exercising an *earthly* dominion for *earthly ends.* . . . Observe the article here, *the* Beasts, showing that although they have not yet been mentioned, they are present to the Divine fore-knowledge, and will be described more fully in later parts of the Apocalypse. . . . These words, *the Beasts of the Earth*, thus introduced, connect the *time* of the *seal* with the *time* of *other* prophecies in other portions of the Apocalypse. The words thus used in this book may be called chronological *catch-words.* They serve to rivet prophecies of contemporaneous events, and to mark identity of subject, as well as sameness of time. . . . We find on examination that the word θηρίον, *Beast*, is used in no less than *thirty-seven* places of the Apocalypse, and *always* in a special sense, signifying a *particular power;* we may therefore reasonably infer that the word is used in the same sense in *the passage now before us.* This seal, therefore, presents a compendious view of the sufferings which the Church of Christ would have to endure from the *various* workings of the Evil One."—E. R. C.]

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martyrs are accounted, was poured out at the foot of the altar." He rightly adds, in opposition to Züllig and Hengstenberg, that it does not follow from this that by the *souls*, nothing but the *blood* is here intended. The altar is, by most commentators, regarded as the altar of burnt-offering [so Wordsworth, Elliott, Alford, Barnes, *etc.*—E. R. C.]; only De Wette incorrectly apprehends it as the altar of incense, in accordance with ch. viii. 3.

[Wordsworth: "The imagery of this vision is derived from the sacrificial service of the Temple (Ex. xl. 29); 'the blood of the victims being received by the sacrificing Priest in a vessel was *poured out at the foot of the altar*' (Jahn, *Archæol.*, §377); see Lev. iv. 7, viii. 15; Isa. xxix. 1). The sacrificial word (ἐσφαγμένων), here rendered *slain*, is the same as is applied to Christ, the True and Faithful *Martyr*, the Lamb slain (see v. 6, 9, 12, xiii. 8), and to the Martyrs (in xviii. 24). This imagery had been already adopted by the Apostle St. Paul at Rome, on the eve of his own martyrdom; 'I am already being *poured out*,' *etc.* (2 Tim. iv. 6)."—Alford: "The representation here, in which they are seen *under the altar*, is simply symbolical, carrying out the likening of them to victims slain on the altar. Even as the blood of these victims was poured under the altar, and the life was in the blood, so their souls are represented as under the symbolical altar in Heaven,* crying for vengeance, as blood is often said to do."—Barnes: "John saw these souls *as if* they were collected under the altar—the place where the sacrifice for sin was made—offering their supplications. *Why* they are represented as being there is not so apparent; but probably two suggestions will explain this: (*a*) The altar was the place where sin was expiated, and it was natural to represent these redeemed martyrs as seeking refuge there; and (*b*) it was usual to offer prayers and suplications *at* the altar, in connection with the sacrifice made for sin, and on the ground of that sacrifice. The idea is, that they who were suffering persecution would naturally seek a refuge in the place where expiation was made for sin, and where prayer was appropriately offered."—E. R. C.]

On account of the word of God and on account of the witness which they had.—The *testimony*, according to the ancients, De Wette, and Bleek, is the testimony concerning Christ; according to Hengstenb., Ebrard, Düsterd., it is the testimony (objective or subjective?) which the martyrs have received from Jesus. Düsterdieck says: "This view is demanded, irrespective even of the parallelism of the foregoing τ. λόγ. τ. ϑ. by the clause ἣν εἶχον, which presupposes that the μαρτυρία which the martyrs *had*, had been in the first instance by them *received*, namely, from the true or original Witness, Jesus Christ." There is an exegetical obscureness here. The *testimony* is a specific term. The gospel which a man receives from Christ is not in itself a specific testimony or witness. It becomes *testimony* by faithful confession; and then, doubtless, Christ confesses Himself to the man by whom He is confessed. Here, however, the *holding fast* of confessors to their confession is denoted. ["The testimony is one *borne by them*, as most commentators; not one *borne to them* by the faithful Witness, as Düsterdieck and Ebrard, most unnaturally; for how could the testimony borne to them before the Father by Christ (so Ebrard) be the cause of their being put to death on earth?" Alford.—E. R. C.]

Ver. 10. **They cried** (ἔκραξαν).—According to Ebrard, the *souls;* according to Hengstenberg, the *slain*. The grammatical reference, it is true, is to the latter; but the *slain* are the *souls*. In this vision Hengstenberg, after a more general view of all that goes before it, falls entirely into the church-historical interpretation, and speaks of catastrophes which hold out a prospect of the final judgment. All the seal-visions, from the first on, progress toward the final judgment; and this is assuredly true, therefore, of the vision of the martyrs in particular. Toward the actual end of the world, however, quite different forms of persecution take the place of *slaying*, see ch. xiii. 17.

According to Hengstenberg, the *souls of the slain* are not their spirits as existent in the other world, but their animal souls, identical with the blood, and destroyed in death along with their bodies; he, therefore, apprehends the description as purely poetical; or, rather, he gives a purely prosaic interpretation.*

* [There is no altar of *burnt offering* in Heaven; the only altar there is that of *incense*. In the symbolic Tabernacle, the altar of *burnt offering* was placed in the open court, before the ναός (the true Temple) and in the way to it; and so, doubtless, in the Apocalyptic vision. In the judgment of the American Editor, the outer altar was symbolic of the *Earth* as the platform of service (*i. e. sacrifice* in its broadest sense) offered unto God *is the condition of entrance into the Holy Place*. For the *sinful* creature, this service involves *sacrifice* in the sense of suffering and death. The perfect service, involving the voluntary endurance of suffering and death, which is the efficacious condition of the sinner's entrance into Heaven, was offered by the Second Adam; and yet those united unto Him are called to a service like His—a service of obedience, involving *sacrifice* in the narrower sense, the sacrifice of burnt offering. It was in respect of this that the Apostle desired, not only for himself, but for all believers that they might know the *fellowship of Christ's sufferings*, and be made *conformable unto His death* (comp. Phil. iii. 10 with 17). In *the restitution of all things*, doubtless, this earth will be brought into the Holy Place, and the brazen altar of *burnt offering* will become a golden altar of *incense* (Rom. viii. 21, ch. xxi 3, 4), but until that day the earth will remain, before the Temple, an altar of *sacrifice*. The scene that the Seer beheld was (in the first part) an earth scene during the present æon, in which he beheld the true followers of the Lord partaking in the sufferings of their Head. (See Add. Note, p. 178.)—E. R. C.]

* [It becomes an exceedingly interesting and important question whether Hengstenberg is not right. He writes: "The *Souls* of the martyrs, in ver. 9, are not the souls in the intermediate state, as expositors commonly suppose; the *souls* (ψυχαί) are meant, of which it is said in the Old Testament that they are in the blood—the animal souls (see, for example, Gen. ix. 5, [the term here translated *life* is in the LXX. ψυχή]); they are murdered souls; but the blood itself might as well have stood, and in ver. 10, indeed, is actually put instead of the souls here. This is plain from comparing the original passage, Gen. iv. 10, where the blood of Abel cries to God from the ground. (Züllig: 'Only a dramatizing of the thought; your blood demands vengeance, according to Gen. iv. 10, ix. 5, *etc.*' [LXX.]) It is in accordance with the phraseology of the Old and New Testaments, in which everywhere the *spirits* (πνεύματα) only, not the *souls* (ψυχαί) of the *departed* are spoken of—see my *Comm. on the Psalms*, Vol. III., p. 87 (Trans.). It is shown by a comparison of the parallel passage, ch. xx. 4, where the discourse is of the *souls* (ψυχαί) of those who have been beheaded for the testimony of Jesus, and where the Prophet sees them live again. It is plain, finally, from the fact that the *souls* were seen under the altar, in reference to Levit. iv. 7 (comp. v. 9), 'And the whole blood of the bullock shall he pour out at the bottom of the altar of burnt offering, which is before the tabernacle of the congregation.' Accordingly, since the place under the altar has nothing to do with *souls* in the higher sense,

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The souls invoke the Lord as ὁ δεσπότης; *i. e.*, the LORD in His absolute power and authority. They doubt not that He is able immediately to bring the course of the world to a conclusion. The human soul in extreme distress is always prone to appeal to this power. Düsterdieck [also Alford], not without reason, brings out the special reference of the Divine title to the δοῦλοι, as indicated in our text by the σύνδουλοι.

The application of ἀληθινός to God's faithfulness to His promise (Vitringa, Bengel and others) is opposed by Düsterdieck. The word certainly does primarily denote the true, essential Lord; this, however, is not to the exclusion of an appeal to His faithfulness. [See on ch. iii. 7.—E. R. C.]

Them that dwell on the earth.—Antithesis to the servants of God. In demonstration of the ethical nobility of the longing uttered by the martyrs—a longing which contained neither a culpable impatience nor a desire for revenge—Bede has remarked: "*Non hæc odio inimicorum, pro quibus in hoc sæculo rogaverunt, orant, sed amore æquitatis, qua ipsi judici ut prope positi concordant*" (Düsterdieck).

To Bengel's observation: "They are concerned for the honor of the holiness and truth of their Lord;" we must add that, for that very reason, they are also concerned for justice and their own justification.

Ver. 11. **And a white robe was given unto them, to each.**—This express singular is very significant. Each soul in particular is justified. According to Hengstenberg, this is but an illustration of their felicity, for the benefit of John and the Church. "According to ch. iii. 4, 5, and vii. 14, the *white robe* constitutes the attire of all the blessed, and they, as such, enter into glory immediately upon their departure out of this life. Accordingly, the words, *was given*, cannot refer to the bestowment itself, but to the consciousness of the Seer." Düsterdieck opposes this hypothesis of a 'poetical fiction,"but also combats the view of Bengel, who supposes that some particular thing over and above eternal salvation and blessedness is intended. "White *stolæ*, or long white robes, are an excellent adornment and high honor." Vitringa's interpretation is, indeed, a more valuable one: "The cause of these martyrs shall be publicly vindicated in the Church, and they shall be recognized and extolled as sharers in the glory and Kingdom of Christ, their cause having for a time appeared in a dubious light." Bossuet, in accordance with the import of the white robe amongst the Romans, seems to regard it here as indicative of a special expectancy of the resurrection. Martyrdom is certainly a special candidateship for glory; yet, according to the meaning of the white robe elsewhere in the Apocalypse, Vitringa appears to us to have presented the true signification of the present passage.*

[ALFORD: "The *white robe*, in this Book, is the vestment of acknowledged and glorified righteousness, in which the saints walk and reign with Christ, comp. ch. iii. 4, vii. 18 sqq. *al.* This was given to the martyrs; but their prayer for vengeance was not yet granted. The Seer saw in vision that this was so. The white robe was not actually bestowed as some additional boon, but seemed in vision to be thus bestowed, because in that vision one side only of the martyrs' intermediate state had been presented, *viz.*: the fact of their slaughter and their collective cry for vengeance. Now, as over against that, the other more glorious side is presented, *viz.*: that though the collective cry for vengeance is not yet answered, yet, individually, they are blessed in glory with Christ, and waiting for their fellows to be fully complete."—E. R. C.]

That they should rest.—According to Bengel and De Wette, ἀναπαύσωνται means a cessation from crying; according to Hengstenberg, it denotes the repose of the blessed, the rest from the toils and conflicts of life, with reference to ch. xiv. 13. This too, then, would be a mere poetic description. As in the humanly conditioned world of feeling, the impulse of justice and the impulse of mercy modify each other, and the latter especially appeases the former (James ii. 13), so too the impulses of longing in view of the Divine purpose and end of the world are appeased by the impulse of patience in view of the Divine plan of the world. Patience must supplement longing, Rom. viii. 17, 25. The consolation of them, by pointing them to the end of their earthly sufferings, is an independent affair, and its place is not here. The first word of comfort that would be spoken to a man who had been slain would not be—thou art now freed from all trouble [?]. The instinct of justice is æonic, and extends into eternity; this Kant saw.

[WORDSWORTH: "They enjoy the rest and refreshment of Paradise (Luke xxiii. 43), and are in Abraham's bosom (Luke xvi. 22). Therefore, as the Apocalypse says, '*Blessed* are the *dead* that die in the Lord . . . for they (that they may [shall]) *rest* from their labors, ch. xiv. 13.'"—ALFORD: "Not merely *abstain from their cry for vengeance*, be quiet; but *rest in blessedness*, see ch. xiv. 13; Dan. xii. 13."—BARNES: "That is, that they must *wait* for a little season before they could be avenged as they desired."—E. R. C.]

Yet a little time.—"Bengel's reckonings in regard to the length of the 'χρόνος' suffer shipwreck on the right reading χρ. μικρόν" (Düsterdieck). The term *time* in itself is the indefinite form of the future, softened for patience by the epithet: a *little* time, as also by the idea of the *chronos* as the legitimately expiring period leading to the καιρός. Then, again, the purpose of the waiting is stated: ἵνα πληρωθῶσιν, *etc.* That their full number may be made up. Wolf, Ebrard, Düsterdieck, De Wette: That their career might be completed, or that they might be com-

we can only understand by the souls (ψυχαί) the *animal souls*, which perish with the body." According to this interpretation, it is the blood, the murdered lives, of the saints that calls to God for vengeance. And this idea is far more in accordance with what we are taught concerning the character of the redeemed than the one commonly received. There is no incongruity in the supposition that the *blood* of martyred Stephen, like that of Abel, should have called upon God to avenge it; but we cannot entertain the thought that the *spirit* of him who, like Jesus, departed with a prayer for forgiveness, should, immediately after his departure, have raised the cry, Lord, avenge me, punish my murderers.—E. R. C.]

* [Does not a comparison of this verse with ch. vii. 9, 13, 14, indicate that the *white robes* have reference to a *heavenly condition*, and not to an *earthly vindication*?—E. R. C.]

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pleted [in the sense of dying, or of moral perfection; De Wette thinks either may be intended.—TR.]. Similarly Hengstenberg, in accordance with the reading πληρώσωσι. In opposition to Bengel's view, Hengstenberg remarks: "One must be very full of Judaistic notions to pretend to understand by the *fellow-servants*, future martyrs from among the Gentiles, and by the *brethren*, martyrs of Israel." Being slightly scholastic, however, is not always being Judaistic. Bengel had overcome the Judaistic tendency to a greater degree than many another man. According to Düsterdieck, against De Wette, the numeric completeness has reference only to the *future* martyrs. But neither can these constitute a separate class, according to John's view.

[ALFORD: "*Shall have accomplished* (scil. *their course*). Considering that this absolute use of πληροῦν, without an object following, is an ἅπαξ λεγόμενον, it is strange that Ebrard and Düst. should designate πληρώσωσιν as an explanatory reading for πληρωθῶσιν. If this latter be read, then we must render: *shall have been completed* (in number); a meaning found Luke xxi. 24; Acts vii. 23, 30; ix. 23; xxiv. 27; comp. also Col. ii. 10, which suggests another reason for altering to -θῶσιν."—E. R. C.]

The vision of the fifth seal has also been particularized. In the martyrs crying for vengeance, Vitringa discovered the Waldenses. Bengel interposed a chronos=1111¼ years between the Apostolic martyrs that cry for vengeance and the martyrs of the future; thus he also struck upon the Waldenses—not, however, at the beginning, but at the end of the *chronos*.*

On isolated allegorizing interpretations of the words, *souls under the altar*, see Düsterdieck, p. 265.

Vers. 12–17.

VISION OF THE SIXTH SEAL.

Ebrard and Düsterdieck maintain with perfect truth that the end of the world is depicted in this vision [so also Wordsworth and Alford. See ADD. NOTE, p. 178.—E. R. C.]. And thus for the second time the cyclical structure of the Apocalypse is established. But as the condition of Laodicea and the Lord's standing before the door did but lightly touch upon the end, so the present cycle does indeed advance, yet in such a manner as to leave abundance of room for the following cycles. And this inasmuch as it is essentially confined to the cosmical indications of the beginning catastrophe. Our passage reproduces the parallels in the Eschatological Discourse, Matt. xxiv. 29, 30, in a prophetically developed form. The second vision has its foundation in Matt. xxiv. 6; the third and fourth visions have theirs in ver. 7; and the fifth in ver. 9. [This sketch, manifestly true in all the particular parallels mentioned, leaves entirely out of view, as will be observed, any parallel to the leading figure, the false Christs of ver. 5. See ADD. NOTE.—E. R. C.] Hence, all allegoristic interpretations which deny the reference of the fifth seal to the end of the world, making the vision consist of intermediate forms or more general features, are to be rejected. Prominence, however, must be given to the fact, that the Seer here beholds only the signs of the *cosmical* end of the world and the effects of those signs, whilst with the seventh seal, or in the trumpet cycle, chs. vii. and viii., the *spiritual* signs and events are revealed. By this fact exegesis is conditioned, as has been previously intimated. Hoffmann did not understand this sequence when he judged that nothing but a description of the new world could follow this delineation of the day of wrath. See Ebrard on this, p. 261. Whilst Ebrard gathers from our text that the whole firmament, the entire structure of the world, *shall be destroyed and cease to be*—a view which exceeds every Biblical limit, even 2 Pet. iii.—Düsterdieck, on the other hand, justly makes mention of the visional form of the revelation, though that, indeed, does not preclude the reality of the individual features as symbolically presented.

Ver. 12. **A great earthquake.**—See ch. xi. 13; xvi. 18; viii. 5. In all these passages, however, the context must decide whether the terrestrial or the social and spiritual import predominates.

["We have no word but *earthquake* for σεισμός; but it does not, by any means, cover the meaning. For here the *heavens* are shaken (against Düsterdieck), and the sea, and the dry land. See Hag. ii. 6, 7, and . . . Heb. xii. 26, 27." ALFORD.—E. R. C.]

As sackcloth of hair, Is. l. 3.

The moon like blood, Joel ii. 31.

The heavens rolled together, Is. xxxiv. 4.

The kings, *etc.*, Matt. xxv. 32. "Kings are filled with anguish in common with the meanest slave" (Düsterdieck). This ought, properly, to be transposed, since the meanest slave has outwardly the least to lose.

Ver. 17. In the cry of the terrified and trembling ones to the mountains and rocks, the thought that they seek death (Hengstenberg, Ebrard, Düsterdieck) is not the primary idea conveyed by the text. They seek absolute concealment from the face of God and the wrath of the Lamb, from judgment, in their despairing repentance. And the meaning of this is, we admit, that this present life is so transformed for them into an invasion of the terrible *beyond*, that they now picture even that *beyond* as more endurable in reality than the life which they now live. Düsterdieck rightly characterizes these exclamations as representative of the utterances of unbelievers.

Special interpretations:* as applying to the

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* [ELLIOTT and BARNES identify this Seal with the persecution under Diocletian (A. D. 303–312). They both give copious extracts from Gibbon and other historians. The latter quotes from Gibbon as follows: "Galerius at length extorted from him (Diocletian) the permission of summoning a council, composed of a few persons, the most distinguished in the civil and military department of the State. It may be presumed that they insisted on every topic which might interest the pride, the piety, the fears of their sovereign in the destruction of Christianity, i. 318." "It would have been an easy task, from the history of Eusebius, from the declaration of Lactantius, and from the most ancient acts, to collect a long series of horrid and disgustful pictures, and to fill many pages with racks and scourges, with iron hooks and red hot beds, and with the variety of tortures which fire and steel, savage beasts, and more savage executioners, could inflict on the human body, i. 328."—E. R. C.]

* [ELLIOTT and BARNES identify this Seal also with great periods in Roman history (see p. 168).

[The former, who regards the period indicated *in this chap-*

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Jewish war, especially the destruction of Jerusalem (Grotius and others); to intermediate historic spiritual events in the Church (Bede, Vitringa and others); particularly to the darkening of prophecy and law (Böhmer), to Christ blasphemed (the darkened sun), *etc.* See Düsterdieck, p. 269. On similar allegorizings by Hengstenberg, see Ebrard, p. 258.

[ADDITIONAL NOTE ON THE FIRST SIX SEALS]
By the American Editor.

[Every proposed scheme of the Seals must be tried on its own merits, and that only which at once meets the requirements of the individual symbols, which preserves the unity of the whole system of symbolization, and which manifestly lies parallel with the established facts of history, should be accepted.

It is an essential element in the scheme of Stuart, which represents the visions as having had their *primary* fulfillment in the events which terminated in the destruction of Jerusalem, that the Apocalypse should have been written before that event. This opinion is, in the judgment of the writer, successfully controverted by Lange (see Introduction, p. 59 sqq.) and many of the ablest Commentators. But even if that opinion be correct, and if the visions did find *a* fulfillment in the events referred to, it seems rational to regard that fulfillment as only typical, in itself prophetic of one greater and more complete. We cannot suppose, in view of ancient history alone, that the tremendous imagery, either of our Lord's eschatological discourse, Matt. xxiv. 5-31, or of the Seals (which seem to lie parallel with the portion of the discourse referred to), should have had relation *merely* to the events that preceded and accompanied the victory of Titus. Still less, in view of the course of history since the destruction of Jerusalem and the manifest accordance of the symbolization therewith, can we avoid the conclusion that the latter was a forecasting of the former. Stuart himself, it will be observed (see Foot-note, p. 168), does not deny the validity of this conclusion.

The schemes of Wordsworth and Lord, whilst they have many things in them that have the appearance of truth, do not, even where the presentation of historical facts is correct, satisfy the requirements of the Symbols.

Of the many historical views that have been presented, those of Elliott and Barnes have by far the greatest appearance of probability. But even these are liable to serious objections. 1. They fail in presenting *well-defined* historical periods. The historical hypothesis calls for *successive* periods which, although they may blend into each other at each beginning and close, shall be distinctly marked as satisfying the symbols in their central portions. The *first* and *second* periods presented by these Commentators (I. A. D. 96-184; II. 184 or 193-284) are well-defined (and to a considerable extent satisfy the symbols), but beyond these all is confusion. The *third* period does not begin at or near the termination of the *second*, but is embosomed within it, beginning *before* A. D. 217, and running on indefinitely; the *fourth* period is embosomed within the *third* (A. D. 243-268); the *fifth* (A. D. 284-310 or 312) does not begin on the termination of the *fourth*, or even of the *third*, but of the *second*. 2. Both these schemes present utterly unsatisfactory explanations of the *Sixth* Seal. We feel that the awful figures of this vision—a trembling Universe, the sun darkened, the moon as blood, the stars of Heaven falling to the earth—are not satisfied by the merely terrestrial convulsions that terminated in, either the destruction of the political power of Paganism, or the sack of Rome.

The hypothesis, advocated by Lange and Alford, that the first five Seals are synchronous, beginning, as to their development, at the date of the Apocalypse and continuing to the present time, is, in the judgment of the writer, correct, as is also the further hypothesis, that by the Riders on the *second*, *third* and *fourth* horses are meant respectively *War*, *Dearth* and *Aggravated Mortality*. He must, however, express his dissatisfaction with the interpretations of both these distinguished Commentators of the Rider on the *first* or white horse. Lange identifies this Rider with Christ. A special objection lies against this view, *viz.:* that it requires us to regard as mixed together symbols of entirely different orders. As the symbols of the second, third and fourth visions are *aberrant*, and as all the surroundings lead us to group the four Horsemen together, it seems natural to suppose that the first symbol should be *aberrant* also. Far better is the supposition of Alford, who, ignoring the consideration just mentioned, supports his interpretation that this Rider is not the personal Christ, but Christianity, by language quoted in the *Foot-note* on p. 171 sq.

But even this modified hypothesis is liable to serious objections. In the first place, it represents Christianity as wearing the *golden* crown, whilst those who profess it are represented in the *fifth* Seal as victims falling under the hand of *the dwellers upon earth*. The *crown* of this Rider calls for *recognized sovereignty* in the world, and it is not satisfied by what is called the *spiritual kingship* of the Sons of God. There is a sense in which Christ was a King in humiliation; but the only crown He wore on Earth was the Crown of Thorns. It is the teaching, not only of the fifth Seal, but of the didactic

ter as that in which the political power of heathenism was destroyed, supports his view as follows: By the *earth* he understands the "*Roman earth*" (vol. i., p. 103); by the *firmamental Heaven* above this *Apocalyptic earth*, "the ruling department in the dominant polity;" and by its *luminaries*, "the actual rulers and governing powers therein" (vol. i., pp. 103, 236 sq.). From this point of view he writes concerning this vision: "It surely betokened some sudden and extraordinary revolution in the Roman Empire, which would follow chronologically after the era of martyrdoms depicted under the Seal preceding; a revolution arising from the triumph of the *Christian cause* over its enemies, and in degree complete and universal." These conditions he finds fulfilled in the great revolution under Constantine—a revolution concerning which he quotes Gibbon as writing (vol. v.): "The ruin of the Pagan religion is described by the Sophists as a dreadful and amazing prodigy, *which covered* the Earth with darkness and restored the ancient condition of chaos and of night."

[BARNES fixes upon a different period, *viz.*: A. D. 365-410 He writes: "The design of these verses (15-17), in the varied language used, is evidently to denote universal consternation and alarm—as if the Earth should be convulsed, and the stars should fall, and the Heavens should pass away." He quotes largely from historians to show that these figures met their most complete fulfillment in the period closing with the destruction of the Empire by the Goths and Vandals.—E. R. C.]

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portions of Scripture, that, throughout the present dispensation, His true followers, as pilgrims and sojourners here, must be partakers of His humiliation. Another objection to this view is, that it places Christianity in apparent subordination to God's ministers in nature (see last paragraph of the *Add. Comment* on p. 170 sq.). It is at the call of the *Zōa* that the four Riders come forth. The unity of the complex symbol seems to demand that each one of the Riders should act in one of the realms of God's *natural* government.

There is an hypothesis which, in the judgment of the writer, satisfies all the requirements of the entire symbolization, and which brings that symbolization into harmony with the other teachings of the Scripture and the facts of history, *viz.:* that the Rider on the white horse symbolizes mere *Human Culture*, or, to adopt the current term, *Science*.

From the beginning, Science has gone forth in triumph, conquering, and that he may conquer; amongst "the dwellers upon earth" he is the acknowledged and crowned King; his *bow*, like that of Apollo, is far-sounding and far-reaching. He has proclaimed himself, and now in louder and more triumphant tones than ever is proclaiming himself, to be the true deliverer of men from woe. And yet throughout the long period of his reign, though he has ministered much to intellectual and material advancement, he has been unable to abolish war, and dearth, and aggravated mortality, and the *true* followers of Jesus have been opposed and persecuted—sometimes with the sword and faggot, sometimes with less apparent, but not less real instrumentalities. As the *servant of Christ*, Science has been in the past, and will be more gloriously in the future, one of the grandest instrumentalities for human development and blessing; but, as an independent king, he is a *mock Christ*.

This hypothesis, which is consistent with historical facts, satisfies the Symbols of the first vision, and brings them into unity with those which follow; it places the first Rider in the same order of Symbols with the others; it places him in a realm of nature; it is consistent with the implications of the fifth Seal; it is in harmony with the teachings of the didactic Scriptures as to the condition of the Church throughout the present dispensation; and, lastly, it brings the entire vision into parallelism with the eschatological discourse of our Lord (Matt. xxiv.), in which He forewarned His disciples that in the future before His second Advent there should be (1) false Christs, ver. 5; (2) wars, vers. 6, 7; (3) dearth, ver. 7; (4) aggravated mortality, ver. 7; (5) persecutions, vers. 9, 10; (6) to be followed by fearful commotions and woes preceding the Advent, vers. 15-30; (7) the Advent, vers. 30, 31.*

In the opinion of the writer, the *fifth* Seal, as to its first part (vers. 9, 10), is an *Earth* scene representing the condition of the true followers of Christ (or at least the most faithful portions thereof) during the period of His absence. That this is to be a condition of humiliation and suffering, comp. 2 Tim. iii. 12; Matt. xxiv. 8, 9; John xv. 18-24; xvi. 1-4, 19-22; Rom. viii. 18-23, 35, 36; Gal. iv. 29; Phil. i. 27-30; 1 Thess. ii. 11-15 with iii. 3, 4; 2 Thess. i. 4-7; 2 Tim. ii. 3, 12; Heb. xii. 1-5; xiii. 13, 14; James i. 2, 3, 12; v. 7-11; 1 Pet. i. 6, 7, 11, 13; ii. 12, 21; iv. 1, 12-14, *etc.** As to its second part (ver. 11), it describes the condition of their departed spirits (see *Foot-note*, p. 176).

The events of the *sixth* Seal it seems most reasonable to regard as subsequent to those of the preceding Seals—indeed as still future. Even on the hypothesis that the fearful convulsions therein foretold are to be regarded as symbolic of revolutions in the realm of human government, it may be asked: Have there as yet been such revolutions as satisfy the tremendous symbols? And beyond this—Doubtless, fearful convulsions in human affairs were in the view of our Lord (Matt. xxiv. 29) and of the Seer (vers. 12-16); but can we regard their words as referring *only* to such convulsions? If the earth quaked, and the rocks rent, and the sun was darkened, when the God-man died (Matt. xxvii. 45, 51, *etc*), is it not rational to expect, in view of such prophecies as those referred to, that similar portents will precede or accompany His Second Coming in glory?

That the sixth Seal heralds and introduces the End of the Æon and the Coming of the Lord for the Establishment of the Basileia, there can be no doubt; that in any proper sense it can be said to usher in the Final Consummation, the Advent of the Lord for Final Judgment, is exceedingly questionable (*Add. Notes*, p. 339 sqq.). It brings us to the very Appearing of the Lord; but here, that Advent and its accompanying and succeeding events are not described. We are again brought to the same event at the blowing of the *Seventh Trumpet*, ch. xi. 15; and again ch. xiv. 11. The full description, however, is reserved until the close of all the collateral visions ending in that event; it is presented to us chs. xix. 11; xx. 6.—E. R. C.]

* [The four realms of nature brought to view on this hypothesis are (1) human intellect, (2) government, (3) the processes ministering to growth and nourishment, and (4, possibly) the atmosphere as the seat of those influences which minister to health and disease. Is it not possible that the ideal forms of the *Zōa* may have relation to these realms of nature: the *Human figure* to the first, the *Lion* to the second, the *Ox* to the third, and the *Eagle* to the fourth?—E. R. C.]

* [As against the position taken above, may be urged the present exemption of the Church from persecution. This suggests the question, whether this exemption may not be the result of undue conformity to the world—a conformity exemplified in the case of the Church of Laodicea ch. iii. 15–17. The only texts in the New Testament with which the writer is acquainted, militating against the truth of his position are such as 1 Tim. iv. 8; Matt. vi. 33; xix. 29; Mark x. 30. These texts, it is urged, promise temporal prosperity to true Christians. It is to be remembered, that they had immediate respect to *primitive* believers—to those to whom the Saviour directly declared that the world would hate and persecute them. The first passage cited was addressed to that very minister to whom it was declared (2 Tim. iii. 12) "All that will live godly in Christ Jesus shall suffer persecution." To suppose, therefore, that these texts imply a promise of *temporal* prosperity and freedom from persecution is to place them in direct antagonism with the general run of inspired utterance; and not only so, but it is to suppose the utterance of a promise that manifestly never was fulfilled in the case of those to whom it was primarily given. All the passages can, without straining, be regarded as implying the promise of *spiritual* prosperity in the midst of temporal adversity. Thus, and thus only, can they be brought into harmony with the declarations of prophecy and the facts of history.—E. R. C.]

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SECTION THIRD.

The Seven Penitential Trumpets, issuing from the Opening of the Seventh Seal.

CHAP. VII. 1—IX. 21.

A.—IDEAL HEAVENLY WORLD-PICTURE OF THE SEVEN PENITENTIAL TRUMPETS. THE IDEAL, INVINCIBLE CHURCH. ITS ESTABLISHMENT AS THE CHURCH MILITANT BY THE SEALING OF THE ELECT IN THIS WORLD; ITS CONSUMMATION WITH THE FOUNDING OF THE CHURCH TRIUMPHANT IN THE OTHER WORLD. PREPARATION FOR THE LOOSING OF THE SEVENTH SEAL.

CH. VII. 1—17.

1 And[1] after these [this[2]] things [*om.* things] I saw four angels standing on [upon] the four corners of the earth, holding the four winds of the earth, that the wind should [may] not blow on [upon] the earth, nor on [upon] the sea, nor on [upon] 2 any tree.[3] And I saw another angel ascending from the east [sun-rising], having the [a] seal of the living God: and he cried with a loud [great] voice to the four angels, [*ins.* those] to whom it was given to hurt [injure] the earth and the sea, 3 saying, Hurt [Injure] not the earth, neither [nor] the sea, nor the trees, till we 4 have sealed[4] the servants of our God in [upon] their foreheads. And I heard the number of them which were [*om.* them which were—*ins.* the] sealed: *and there were* sealed [*om. and there were* sealed] a hundred *and* forty *and* four thousand [*ins.* sealed] of all the tribes [out of every tribe] of the children [sons] of Israel. 5 Of [Out of] the tribe of Juda *were* sealed [*om. were* sealed] twelve thousand [*ins.* sealed[5]]. Of [; out of] the tribe of Reuben *were* sealed [*om. were* sealed] twelve thousand. Of [; out of] the tribe of Gad *were* sealed [*om. were* sealed] twelve 6 thousand. Of [; out of] the tribe of Aser *were* sealed [*om. were* sealed] twelve thousand. Of [; out of] the tribe of Nephthalim *were* sealed [*om. were* sealed] twelve thousand. Of [; out of] the tribe of Manasses *were* sealed [*om. were* sealed] 7 twelve thousand. Of [; out of] the tribe of Simeon *were* sealed [*om. were* sealed] twelve thousand. Of [; out of] the tribe of Levi *were* sealed [*om. were* sealed] twelve thousand. Of [; out of] the tribe of Issachar *were* sealed [*om. were* sealed] 8 twelve thousand. Of [; out of] the tribe of Zabulon *were* sealed [*om. were* sealed] twelve thousand. Of [; out of] the tribe of Joseph *were* sealed [*om. were* sealed] twelve thousand. Of [; out of] the tribe of Benjamin *were* sealed [*om. were* sealed] twelve thousand [*ins.* sealed].

9 After this [these things] I beheld [saw], and, lo [behold][6], a great multitude, which no man [one] could number, of [out of] all nations, and kindreds [tribes], and people [peoples], and tongues, stood [standing][7] before the throne, and before

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. The Καὶ uncertain. [Words. and Tisch. give it with ℵ. B*. P.; Lach. omits with A. C., Vulg.; Alf. and Treg. bracket.—E. R. C.]

[2] Ver. 1. The reading τοῦτο preponderates. [Critical Editors read τοῦτο with ℵ. A. B*. C.; Cod. P., Vulg., *etc.*, give ταῦτα.—E. R. C.]

[3] Ver. 1. Τι δένδρον, more significant than πᾶν δένδρον. [Gries., Words., Lach., Treg., Tisch. (Ed. 1859) read τι with B*. C., Vulg.; Tisch. (8th Ed.) gives πᾶν with ℵ. P.; Alford brackets τι.—E. R. C.]

[4] Ver. 3. [The reading σφραγίζωμεν is without authority. All the Critical Editors with ℵ. A. B*. C. P., *etc.*, σφραγίσωμεν.—E. R. C.]

[5] Ver. 5. In the best Codd. ἐσφραγισμένοι is given only at the beginning and at the close (vers. 5 and 8).

[6] Ver. 9. The Καὶ ἰδοὺ is doubtful. In a material aspect also, inasmuch as the whole chapter treats of one general vision. [Words., Alf., Treg., Tisch., give καὶ ἰδοὺ with ℵ. B*. P.; Lach. omits with A., Vulg.—E. R. C.]

[7] Ver. 9. [Words. and Alf. read ἑστῶτας with B*.; Cod. C. gives ἑστώτων; Lach., Treg., Tisch. (and Lange, see *in loc.*), with ℵ. A. P., *etc.*, ἑστῶτες.—E. R. C.]

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10 the Lamb, clothed with white robes, and palms in their hands; and [*ins.* they] cried [cry] with a loud [great] voice, saying, [*ins.* The] salvation to [*or, is* with] our God which [who] sitteth upon the throne, and unto [*or, is* with] the Lamb.
11 And all the angels stood [were standing[8]] round about [*om.* about] the throne, [*om.* ,] and *about* [*om. about*] the elders and the four beasts [Living-beings], and [*ins.* they]
12 fell before the throne on their faces, and worshipped God, saying, Amen: [*ins.* the] blessing, and [*ins.* the] glory, and [*ins.* the] wisdom, and [*ins.* the] thanksgiving, and [*ins.* the] honor, and [*ins.* the] power, and [*ins.* the] might [strength], *be* [*or om. be*] unto our God for ever and ever [into the ages of the ages]. Amen.

13 And one of the elders answered, saying unto me, What are [*om.* What are] These which [who] are arrayed in white robes [*ins.* , who are they]? and whence came
14 they? And I said unto him, Sir [My[9] lord], thou knowest. And he said to me, These are they which came [that come] out of [*ins.* the[10]] great tribulation, and [*ins.* they] have [*om.* have] washed their robes, and made them[11] white in the blood
15 of the Lamb. Therefore [On this account] are they before[12] the throne of God, and [*ins.* they] serve him day and night in his temple: and he that sitteth on the throne shall dwell among them [*σκηνώσει ἐπ' αὐτούς*, shall spread his tabernacle over
16 them][13]. They shall [*ins.* not] hunger no [any] more, neither [*ins.* shall they] thirst any more; neither [*οὐδὲ μὴ*][14] shall the sun light [*πέσῃ*, fall] on them, nor
17 any heat [*καῦμα*, burning heat]. For the Lamb which is in the midst of the throne [*τὸ ἀνὰ μέσον τοῦ θρόνου*] shall feed [shepherdize] them, and shall lead them unto living [*om.* living] fountains of waters [*ins.* of life[15]]: and God shall wipe away all tears [every tear] from their eyes.

[8] Ver. 11. Different readings see in Düst. [Lach., Alf., Treg., Tisch. give *εἱστήκεισαν* with ℵ. A. B*. P. (ℵ. A. P., however, give *ἱστ*—. ℵ. also gives—*κισαν*, and B*. -*κησαν*.—E. R. C.]

[9] Ver. 14. There is a *μου* after *κύριε* according to B*. C., *etc.* [*Μου* is given by Words., Alf., Treg., Tisch., with ℵ. B*. C. P., Vulg., *etc.*; it is omitted by A. 1, *etc* —E. R. C.]

[10] Ver. 14. The article is significant. The reading of Lachmann omits it. [Words., Alf., Treg., Tisch., give *ἐκ τῆς θλίψεως τῆς μεγ.*, with ℵ. B*. P., *etc.*; Lach. gives *ἀπὸ θλίψ. μεγ.*, with A. (Tisch. does not mention A. as presenting this reading).—E. R. C.]

[11] Ver. 14. "Their robes" [*τὰς στολὰς αὐτῶν*] in accordance with minuscules.

[12] Ver. 15. [Tisch. (Ed. 1859) gave *ἐπὶ τῷ θρόνῳ* with B*.; Cod. ℵ. A. P., *etc.* (according to Treg. and Tisch.) give *ἐπὶ τοῦ θρόνου*; Words., Alf., Treg., Tisch (8th Ed.) give *ἐνώπιον τοῦ θρόνου*, the *ἐνώπιον* being apparently without authority. (Alf. claims for it ℵ. and A., and cites P. as agreeing with B*. The Am. Ed. cannot but suggest that the true reading is as given by ℵ. A. P., the *ἐπί* (with the genitive) having the force of *before* or *near* (see ROBINSON'S *Lex.* under 'Επί, I. a. (β), and Winer, § 47, g. (c)).—E R. C.]

[13] Ver. 15. [Lange translates "will settle abidingly (in His glory of manifestation) over them." See EXPLANATIONS IN DETAIL, p.192., and also a most valuable note by Schaff in the Lange *Comm. on John* (TEXT. AND GRAM.) i. 14, p. 71. The idea here seems to be that God will spread His own special dwelling-place over them; this includes the idea that He will dwell among them.—E. R. C.]

[14] Ver. 16. [Alford and Tisch. (1859) read *οὐδ' οὐ μὴ*; Tisch., Treg., with ℵ. A. P., *etc.*, read as above.—E. R. C.]

[15] Ver. 17. The reading *ζωῆς*. [So all modern Critical Editors, with ℵ. A. B*. P., Vulg., *etc.*—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.*

The literal, allegoristical exegesis, with its chronological interpretation, has covered this section [ch. vii.] in particular, together with the corresponding eighth and ninth chapters, with confusion and obscurity. It should be premised, first of all, that chapters vii.-ix. constitute a whole, representing the essential form of the history of the Church in this world *in respect of its spiritual aspect*, in its connection with the history of the Kingdom of God, or the New Testament history of religion. [See p. 192 sq.] If the *seven churches* were portraits of the Church in its spiritual *and* world-historical aspects; if, further, the *seven seals* were characteristic of the world-historical side of New Testament times; so now in the *seven trumpets* the New Testament history of religion, as the spiritual side of New Testament times, is exhibited, or, in other words, the Church is portrayed in its transcendent nature as militant and triumphant. It will appear, as we proceed, that the reference is purely to spiritual matters; let us meantime direct the attention of our readers to the characteristic of the section as presented in the concluding words ch. ix. 20, 21. The dark side in the entire period is the worship of demons, devilish spirits, and this dark side is divided into religious idolatries and moral enormities. As the sections throughout the Apocalypse unfold into the antithesis of Heaven-pictures and earth-pictures, so it is with the present one. If it be objected that the sealing of the 144,000 souls does not take place in Heaven, but on earth, we respond that to the Apocalyptist, Heaven and earth are not purely local terms, as is evident, moreover, from chaps. xii. and xxi. Even the Son of Man Himself walks on earth, amid the candlesticks, according to ch. i. We must, therefore, once for all, distinguish *Heaven on earth* from *the earthly form of the Kingdom of God*. And this Heaven on earth is in this case the kernel of the Church

* [Additions may be found under EXPLANATIONS IN DETAIL.—E. R. C.]

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Militant, the plenary number of the sealed elect, from whose ranks are issuing, ever and anon, those victor-trains of parting souls that form the Church Triumphant in the world beyond the grave. Thus is framed the conception of the Heaven-picture of the ideal Church as a whole; as branching into the two stages of the Church Militant and the Church Triumphant (ch. vii. 1-8; 9-17). The contrasted earth picture of the Church is characterized by the *trumpets* themselves. We continue to designate these as *penitential* Trumpets, though prominence should also be given in the first place to the more general signification of the *trumpetings*, as figuring the sudden warlike or dramatic appearance of worldly spirits and spiritual errors, both of which, however, serve as an admonition to repentance, to the marrow of the Church. [See p. 212 sqq.]

With the chronological and literal conception referred to, correspond the most considerable misunderstandings which attach to this chapter. Above all, the chapter should not be regarded in the light of an episode. Neither should it be considered as a special promise to the Jewish people. If we hold fast to the idea of the organic completeness and unitedness of the Apocalyptic narration, such an episode, which would be destructive of all connection, is inconceivable. As, furthermore, the seventh chapter, as the basis of the *seven Trumpets*, must perfectly coincide with the following two chapters, it cannot be reduced to a section of the last time.

So far as the Jews are concerned, those commentators are entirely at odds with the text who teach that the Jews in a literal sense are intended here. As surely as the New Jerusalem of ch. xxi. cannot denote a new Jewish city; as surely as the term *Jews*, as used in the *seven epistles*, denotes the very opposite of Judaists, namely, the true spiritual Israel; just so surely are the people of Israel, here, representative of the whole body of the people of God. It can be affirmed only that converts from Israel are included.

Or are the 144,000 souls, standing, according to ch. xiv., on Mount Zion, other chosen ones, though those here mentioned likewise appear as sealed? Or are the former, also, only Jews after all? And being Jews, are they virgins in the literal sense, as Rothe maintains; celibates, such as are found so seldom amongst the Jews? And has the scene so far changed that, whilst in our passage the Church in this world consists purely of Jews, but in the other world is made up of all nations, Gentiles predominating, therefore,—in ch. xiv., on the other hand, the Gentiles upon Mount Zion, *i.e.*, in the same region in which they, in ch. vii., occupy the foreground, are displaced by the Jews?—In every case, we answer *no*.

Be it observed moreover, that if the symbolical significance be lost sight of in the leading matter, the Twelve Tribes must also be taken literally; as also the 12,000 of every Tribe; the omission of the Tribe of Dan, and everything else. And this, apart from the essential absurdity that during this whole period of sealed Jewish Christians, there should be no account made of sealed Gentile Christians on earth.

And here arises the question, why the New Testament Church should be symbolized by the Jewish Tribes; its kernel by sealed individuals belonging to those Tribes. This question is at once satisfactorily settled if we do but glance back at the prophetic representation of the destiny of Israel. The people of Israel is the typical *servant of God*, His elect, whose office it is to disseminate His law amongst the Gentiles (Is. xlii., xliii., *etc.*), before the *Servant of God* in the truest and fullest sense of the term, the Messiah, is spoken of. The New Testament, again, takes up this typical import of Israel, but only decisively to transfer it to the spiritual Israel, the New Testament faithful people, or people of faith (Matt. viii. 11; Rom. ii. 28; ch. iv. 11, 12; Gal. iv. 26). In our passage there was abundant motive for going back to the symbolical name of Jews, and to the symbolical import of the Twelve Tribes in particular, since the position of the spiritual Israel in regard to spiritual heathendom—whose pressure into the Church the Apocalyptist foresaw—was to be marked.* We would observe, in this connection, that John, in accordance with ideal theocratic notions, regarded even Judaistic forms of corruption as a special formation of heathenism. Precautionary measures were virtually taken against misunderstanding, in the fact that the Seer made those who were *sealed* in this world re-appear, in their consummation in the other world, as an innumerable throng *out of all nations*. [See p. 193.] What we have here, therefore, is not a special scene from the last time, but an entirely new cycle of the whole New Testament time which, as a whole, is eschatological;—a heavenly portrait of the ideal Church.

The vision begins with the apparition of the four Angels that stand upon the four corners of the earth, holding the four winds of the earth, that no wind may blow upon the earth, nor upon the sea, nor upon any tree.

We have recognized the *earth* as the theocratic order or institution; here it is the New Testament order of things, as presented, first, in the Church alone, branching out, subsequently, into ecclesiastical and political life. On the four corners of this earth, where it comes in contact with the old world — from the direction of heathenism, consequently—the four winds arise. The four winds are the fundamental forms of those worldly time-currents which threaten the ruin of the Church (Dan. vii. 2; Eph. iv. 14). These time-currents must be loosed when their time comes, for a particular work is appointed them; on this very account, however, they are, as Divine dispensations, held by Angels, that they may not break loose *before* their time and destroy the *earth*, *i. e.*, the young Church; the *sea*, or Christian national life, which is not yet strong; or individual Christians that, like all sorts of *trees* of God (τί) have begun to grow up (Ps. i.). [See p. 187.]

When another Angel appears, forbidding the four Angels to injure the earth, or the sea, or individual trees, until he shall have sealed the servants of God, there is presented, in the antithesis of two chronological sections of time, in the antithesis of the bound and the loosed winds,

* [See *foot-note* † on p. 27.—E. R. C.]

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a spiritual antithesis; that, namely, of the sealed, over whom the four winds have no power, as contrasted with the injured earth, the injured sea, and the injured trees. The temporal distinction, however, has likewise its own independent signification; the winds are never loosed until the kernel of the faithful is firmly established.

The nature of the other Angel, ascending from the rising of the sun, is determined by the idea of the sealing. Since the conception of justification has suffered such decay in the evangelical Church, it is not to be wondered at that our Theology has in still greater measure lost the idea of *sealing*, although the latter was prefigured in the Old Testament (Ezek. ix. 4), whilst it appears distinctly in the New Testament as the idea of the eternal fixation of Christian character, to preserve it from the danger of apostasy (Rom. v. 4, δοκιμή; James ii. 21; Eph. i. 13). [See. p. 186.]

With justification, the new life of faith is principially decided; it is necessary, however, that it should be historically proved and fixed, just as it was necessary that Abraham's faith should be *proved* (see James ii. 21; comp. ver. 23). Now this *proving* [or verification] is called, in its relation to the simple trials of life, *proving;* in its spiritual import, over against the temptations to apostasy, it is denominated *sealing;* Ezekiel symbolized it by a mark on the forehead. It is the mark of a spiritually quick and faithful confession, which the tempter, the spiritual murderer, passes timorously by.

It will hardly be supposed that the Apocalyptist had a lower conception of the sealing than the Apostle Paul; consequently, the Angel of sealing can be significant only of the Holy Ghost. [See p. 187.] He ascends with *the rising of the sun; i. e.*, the life of Jesus Christ, in His glorification, results in the sending of the Holy Ghost. His seal is the seal of the living God; no letter, no form, no fancy:—nothing but the life of the living God, Whose personal manifestation is consummated in the glorification of Christ, begets in pure and honest souls such a homogeneous Divine life as, in its matured form, victoriously withstands all the winds and storms of worldly history (1 John v. 4). For, after the sealing, all the four winds must have been suffered to sweep over them; otherwise it could not be said of them: they are come out of the great tribulation. Nay, sealing is itself a confirming against great temptation.

Again, this Angel has power, with a mighty voice to put his veto on an untimely loosing of the four winds. This is the power of mighty operations of the Spirit of God, checking for a while the currents of the spirit of this world; *e. g.*, by this power heresies were restrained throughout the entire Apostolic age.

Then follows the *sealing* itself. This is too great and too extended for the Apocalyptist to describe the view of the acts themselves; he, therefore, hears the number of the sealed. And the mere number is a leading point; it is a predetermined plenary number, the whole harvest of God (Matt. iii. 12), the whole inheritance of God. [See p. 193.] The winds may take their part, the chaff (Ps. i.; Matt. iii.); the whole wheat harvest is secured to the Lord. We scarcely need remark that the predestination indicated corresponds with religious and moral conditions. If it were not so, the sealed must have brought the mark on their foreheads into the world with them.

The plenary number of the sealed is 144,000. For all charismatic ground-forms of the life of faith are represented by the Twelve Tribes; whilst the 12,000 souls out of every Tribe represent the whole ramification of each ground-form into its twelve modifications, and the whole harvest of this fullness of the Divine Spirit and human spirits, through the entire Christian course of the world, as symbolized by 1000 years. In proportion to the historical extension of the Tribes, the number 12,000 is exceedingly small; this fact, however, agrees with all the declarations of the New Testament [in regard to the proportion of the saved].

The order of the Tribes gives rise to several queries. Why is the Tribe of Dan wanting here, whilst in the blessing of Moses the Tribe of Simeon was left out? Why is Simeon here even set over Levi? Why is Manasseh distinguished from Joseph, and why is Ephraim merged in Joseph? It would almost seem as if the Tribes had been mingled together promiscuously, in order to ward off every Judaistic conception from the figure. At all events, the perfect equalization of the Tribes is itself not without significance. A Jew would have expected preference to be shown to the Tribe of Judah; he would, however, have anticipated that the Tribe of Levi would have the priority over all. Levi, however, is placed amongst the later Tribes; the prerogatives of the Old Testament priesthood are at an end (Bengel). We shall revert later to the Christian and Jewish traditions in regard to the omission of the Tribe of Dan. As this Tribe early left its inheritance (Jud. xviii.), and conquered the city of Laish, which, probably, was subsequently included in the domain of Naphthali, the Israelitish genealogy merged it in Naphthali (see 1 Chron. iv. sqq.); and the Tribe the rather lost its symbolical significance, since it had damaged it, not merely by the surrender of its tribal seat, but also in other ways (by idolatry). And yet from none of these things need we conclude that the future Antichrist is to issue from it, or that it has died out. In all New Testament times, the Twelve Tribes have been represented only by Judah, Benjamin, Levi, and remnants of the other Tribes, and it is not known exactly where the great mass of the Ten Tribes are. The thing which the Apocalyptist had in view was a symbolical *twelve*, on a historical basis. Possibly the motive for this substitution of the venerable name of Joseph for Ephraim was, that a disturbing allusion to the falling away of Israel might be avoided. Amid all the seeming confusion of the Tribes, in which no distinction is made between the sons of Jacob's lawful wives and the sons of his concubines, it is still in harmony with the theocratic idea that Judah should head the list and Benjamin conclude it.

If we essay now to divide the entire table by the number *three*, as the number of spirit, into *four* times *three*, we have, *first*, two sons of Leah and one of her maid: Judah, Reuben, Gad;

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we have, *secondly*, Leah's adopted son, Aser, Rachel's adopted son, Nepthalim, and Manasseh, the first-born of Joseph; the *third* triad is formed by Leah's sons, Simeon and Levi, and her adopted son, Issachar; in the *fourth* group, Zabulon is conjoined with Joseph and Benjamin, the late offspring of Leah with the late offspring of Rachel.

On a general survey, the thought forces itself upon our mind that the vision, in its symbolistic enumeration of the Twelve Tribes, has obliterated every semblance of a legal prerogative;—apart from Judah's place of honor, which, again, was symbolically significant of the dignity of Christ.

In the 144,000 sealed ones, the assurance is given that the Church shall in all ages have a heart or kernel firm as a rock; an invisible congregation of *sealed ones*, against whom every power of temptation, or every storm of the four winds, must break. Our eyes are not permitted to behold this kernel, this choicest and innermost part; for this reason, among others, — because many apparent forms of Christian heroism are delusive and fall (the young men fall and the youths faint, *etc.*), whilst insignificant and humble characters, or such as are disguised in worldly forms, step into the breach at decisive moments. Furthermore, we do not readily recognize and honor God's heroes in a strange attire, as, for instance, when they appear in the Middle Ages in monkish garb, or, in the eighteenth century, in the garment of critical humanism. Enough, the *Rock* is ever there, and though the gates of the abyss lift themselves up against it, they shall be confounded; and that *Rock* is Christ in His elect. The fact that these chosen ones are numbered, like the Einheriar [heroes] of Odin in the Northern mythology, points to the conclusion that the reference is not to all pious souls, indiscriminately, or in a body, but to those only who constitute the support of the Church, as is evident also from the description of the 144,000 in ch. xiv., and from the second scene of our vision, the picture of the Church Triumphant.

It is tacitly assumed that the *four winds* have been *loosed* subsequently to the sealing. Their effect, however, is not described until we come to the *seven Trumpets*, and then the figures are changed. Yet it is declared of the triumphant throng: these are they that come ([or, *the coming ones*] οἱ ἐρχόμενοι) out of the great tribulation (ver. 14). The throng is not secluded in Heaven, but is constantly receiving new additions. We have here, therefore, no picture of the Church Triumphant *in its perfection;* we see it in the period of its *growth*, during the entire course of New Testament times. Hence, too, this Church Triumphant presents the most diverse contrasts to the sealed on earth. It is a multitude so great that none can number it; because, in the first place, it increases every instant by the arrival of those who have died in the Lord; and, further, because not only the sealed heroes of God, but all the blessed make their appearance here. It is a multitude out of all the nations and tribes and peoples and tongues. That there are blessed Israelites in this throng, is a matter of course; and it is just as evident that the name Jews, in the picture of the Church Militant, is the symbolical title of honor of the heroes of the New Testament people of God. They who compose this multitude appear as the antitype of the sealed, *i. e.*, the invincible on earth; they *have overcome.* They have left the storms of earth behind them; they stand before the Throne, to whose Occupant they owe their general redemption from the woes of earth; and before the Lamb, to Whom they owe their specific redemption. The *white robes*, with which they are clothed, are significant of their victory; the *palms* in their hands denote the eternal festival that has begun for them. Their maturity is evidenced in part from the fact of their ascribing their whole salvation to the grace of God, glorifying not simply the government of the Father, but also that of the Lamb; not simply the government of the Lamb, but also that of the Father, and praising the latter first. Their *song* is a unitous, mighty harmony, at which the Angels in the grand circle surrounding the Elders and the Living-forms, fall upon their faces and worship. The *Amen* which they utter, proclaims the unison of the whole spirit-world with that redemption of which earth is the scene (Col. i. 20); and their present understanding of the great fact so long hid from their gaze (Eph. iii. 10; 1 Pet. i. 12) is expressed in their *doxology*. In accordance with their universal stand-point, they merge the praise of the Lamb in the general praise of God. It is evident from the praise which they render, that the world of spirits and the world of blessed humanity have become one congregation of God. The *sevenfoldness* of their ascription of praise has been referred, not without reason, to the antithesis of the *seven Thunders;* at all events, the whole New Testament Divine week, the entire accomplishment of the work of redemption is herein symbolized. In the first two dicta lies the general verdict, the praise of the spirits, corresponding with the glory of God. The two following dicta are declarative, on the one hand, of the wisdom of God; and, on the other, of the thanksgiving of the spirits. In the following two, mention is made of the honor, the honorableness, which God has given to His people, and with it is extolled the power or majesty to which they owe this honor. That, however, which has finally snatched the redeemed out of all tribulation, is the eschatological mighty ruling of God. And for this He is worshipped, in accordance with all these terms, into the æons of the æons; all the ground-tones of the world's history, and of the history of salvation form themselves into this eternal hymn, resounding henceforth without end throughout the æons.

The conversation next ensuing between one of the Elders and the Seer himself, reviews the spiritual career through which the blessed ones of Heaven passed on earth. The Elder seems to answer the question contained in the astonishment of the Seer by first questioning him as to whether he knows who the white-robed ones are and whence they come. Though the Seer himself cannot be uncertain in regard to the general facts of the case, he desires a heavenly assurance as to the earthly extraction of the blessed. He therefore replies: Thou knowest. The response of the Elder embraces both questions: Who are they? and whence come they? For they are sufficiently characterized by the

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statement that they *came out of the great tribulation* of all earthly trials and temptations; that they have escaped from it; and that, with a full sense of the inherent natural impurity of their *garments*,—which are significant of their form of life—they have *washed* them — washed them and *made them white in the blood of the Lamb.* We cannot conceive of blood as making garments white, but in the conception of salvation, the Atonement in Christ makes them white as snow. Here, then, righteousness of faith and righteousness of life are evidently united. In accordance with this is their exaltation (διὰ τοῦτο; comp. Phil. ii. 9). They are *before the Throne of God*, happy in the contemplation of His governance. They *serve Him day and night in His Temple.* This is the eternal, real Divine service of the priestly race; they have become absolutely devoid of will, and strong in will in their God. The glory of God is extended permanently over them, just as, in a typical manner, it was outspread over the Ark of the Covenant in the Holy of Holies. All their longings, all their needs are satisfied; their *hunger* and their *thirst* are forever appeased; *i. e.*, they are in the enjoyment of all heavenly blessings, whilst they are free from every annoyance from the earthly sun and every heat of the day. They are thus complete negatively and positively. They have reached the highest point of that experience which falls to the lot of God's people even on the earth, according to Ps. xxiii. The Lamb in the midst before the Throne is their Shepherd, Who feeds them and leads them to the water-springs of life. And, again, together with their positive felicity, their negative blessedness is expressed in a few glorious and comforting words: God Himself (their Leader through the vale of tears) shall wipe away every tear from their eyes. The highest heavenly consolation for every sad experience is theirs, in the warmest human form, as if consoling love were for them transformed into pure maternal tenderness. Every tear! Every tear of every sort! God shall wipe it away as a mother does with her child. The blessed, then, may come into the heavenly world with a tear in their eyes, a child-like question as to the way that God has led them.

[ABSTRACT OF VIEWS, ETC.]

By the American Editor.

[ELLIOTT says, concerning the two visions of this chapter, that they "together constitute the second part of the sixth Seal" (see p. 168). The period he places between the destruction of the political power of heathenism and the year 395. This period he sets forth as satisfying the symbols, in that it was one in which—1. "The *threatening tempest of barbarians*, which so soon subverted the Roman greatness, being just during the Constantinian era 'repelled or suspended on the frontiers" (quoting Gibbon iii. 97); 2. "The great mass of the professedly Christianized population of the Roman world" were "Christians in profession only;" 3. Through the instrumentality of faithful ministers, Jesus gathered an elect portion for Himself from the corrupt mass. The first vision (vers. 1-8) he regards as "figurative not of events cognizable in real life by mortal eyes, . . . but of certain *invisible and spiritual actings* by Jesus Christ, whereby to constitute and mark out for Himself an election of grace;" the second (vers. 9-17) as indicating that the view of Christ's true Church . . . . embraced the far future, ... as well as the present; the perpetuation of this true Church in its integrity . . . ; and, in fine, the realization by the whole collective body of its many successive generations, and by each and all of its individual members, of the blessedness of accomplished salvation and the glory of the beatific vision."

BARNES agrees with Elliott, substantially, as to the *period* of the first vision, carrying it on, however, to the sack of Rome, A. D. 410. By the *sealing* he understands the affixing "some mark, sign or token" (1) "by which they who were the people of God would be known;" (2) "that would be conspicuous or prominent, *as if* it were impressed on the forehead;" (3) "appointed by God Himself;" (4) that "would be a pledge of safety." What this *sealing* is, he does not directly state. His language is such as to induce the belief, that he regarded it as, possibly, two-fold: (1) *Christian profession*, in view of which multitudes were saved in the destruction of Rome by Alaric, and (2) the "influence" "of the doctrines of grace" selecting and designating those who were "the 'true servants of God' among the multitudes who professed to be His followers." The process of *sealing* he regards "as continued throughout the long night of Papal darkness." The second vision (vers. 9-17) he regards as "an episode having no *immediate* connexion with what precedes or with what follows." "The scene is transferred to Heaven, and there is a vision of *all* the redeemed—not only of the 144,000, but of all who would be rescued and saved from a lost world."

STUART regards ch. vii. as an *episode* indicating the care of God for His people, and their safety in the time of destruction.

WORDSWORTH treats of the whole chapter as an *episode*, without directly declaring that it is so. He regards the first vision as relating to "the 'blessed company of all faithful people' gathered together from all parts of the world and constituting the Church universal, redeemed by Christ's blood, and sealed by His Spirit," *etc.;* the second vision he regards as relating to the same Church glorified and triumphant.

ALFORD directly declares that the whole chapter is an *episode;* the first vision representing "the sealing of the elect on earth;" the second, "the great final assemblage of the saints in Heaven." Concerning the first vision, he declares that it "stands in closest analogy with Matt. xxiv. 31. . . . The judgment of the great day is in fact going on in the background." Concerning the *nature* of the sealing, he expresses no opinion; as to its *intent*, he argues that (1) "it was to exempt those sealed from the judgments which were to come on the unbelieving," and (2) "it appropriates to God those upon whom it has passed."

LORD connects the visions with the *sixth* Seal. Under his comments on this Seal, he writes: "Betwixt that fall (of Bonaparte in 1815) and the final subversion of the governments of the

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earth, denoted by the passing away of the heavens, a period intervenes during which the sealing symbolized by the next vision is to take place." In this vision (ch. vii. 1-8), he regards the "winds" as indicating "multitudes and nations roused to passion, and uniting in a violent demolition of political and social institutions;" the symbol of the sealing as denoting "that the servants of God, ere the whirlwind of ruin begins, are to be led to assume a new attitude towards the apostate Church, and usurping civil rulers, by which, and in a manner never before seen, they are to be shown to be indubitably His true people. . . . The sealed and the witnesses (ch. xi. 13) are undoubtedly the same." The scene of the second vision he declares to be the Divine presence. "The innumerable multitude stand before the throne of God and the Lamb, and are undoubtedly the redeemed raised from the dead, publicly accepted and exalted to the station of heirs of God and joint heirs with Christ in His Kingdom" (the resurrection here referred to is the first—that of "the holy dead"). —E. R. C.]

EXPLANATIONS IN DETAIL.

To regard ch. vii. as an *episode*, with Eichhorn and others, and even Düsterdieck, is almost as incorrect as to assume, in accordance with Vitringa, that it constitutes the second and third parts of the sixth Seal; according to this view, the true contents of the sixth Seal, as described in ch. vi., would form but the third of it.

The discussions relative to the *purpose* of the *sealing* show the obscurity that has crept over the idea of sealing—an idea so familiar to the New Testament, and introduced even by the Old Testament. Düsterdieck justly combats the view of many exegetes (especially à Lapide, Ebrard), according to which the sealing here denotes an insurance against threatening penal judgments. The New Testament sealing secures against that temptation to apostasy which is enwrapped in the penal judgments, and thus conditionally, we admit, annuls the penal judgments so far as the sealed are concerned, although they pass through them. And hence the *signs*, *σημεῖα*, Ex. xii. and Ezek. ix., have a typical relation to this passage; a fact which Düsterdieck denies, notwithstanding his correct apprehension of the idea of sealing (p. 280).

[Is not the *sealing* the impressing upon believers the *name*, *i. e.*, the image of God the Father and the Son (comp. ch. xiv. 1), or, in other words, is it not their *sanctification?* This interpretation well agrees with all the instances in the New Testament, in which it is said that believers are *sealed* (see 2 Cor. i. 22; Eph. i. 13; iv. 30). Barnes writes: "It would be something that would be conspicuous or prominent, *as if* it were impressed upon the forehead. It would not be merely some *internal* sealing, or some designation by which they would be known to themselves and to God, but it would be something *apparent*, as if engraved on the forehead." Sanctification, although internal as to its origin, becomes apparent in the whole carriage of the man; it shines forth from him. No figure of it, as *apparent*, could be more striking than that of a *seal* placed upon the *forehead*—the noblest and most prominent portion of the physical man.

[The *intent* of *sealing* is, first, to make manifest the fact of ownership, and, secondly, to secure. Both these ends are effected by the *sealing*, as interpreted above; and furthermore, it may be remarked, the safety of that portion of the sealed who may remain on earth during the period of *the great tribulation* is insured, whether we regard that tribulation as resulting from special judgments, inflicted by personal ministers of God, or from the influx of fearful temptations. In the former case, it is secured, as was that of the Israelites in the last great judgment inflicted upon the Egyptians, by the sprinkled blood of the paschal lamb; in the latter, by the spiritual strength inwrought by the Spirit of sanctification.—E. R. C.]

With the manifold misapprehension of the sealing, a non-appreciation of the universal import of this section is connected. Hence have arisen false specializations, as *e. g.:* the flight of the Christians to Pella (Grot. and others). All the Jews down to the final judgment (Heinrich). All the servants of God at the end of the days (De Wette). Hengstenberg, however, interprets the passage more correctly than would appear from Düsterdieck's notice of his views (p. 277). He writes as follows: "The sealing, as a symbolical act, is enclosed in a particular epoch of time; it takes place, once for all, before the commencement of the plagues with which the godless world is judged. *The root idea, however, is this; that God protects His own in the midst of all the judgments that sweep over the godless world.*—The sealing has reference to the entire duration of the Christian *Church*, until its final *consummation;* to the entire duration of the *world*, to its final *destruction* (?). It has, therefore, not yet lost its significance."

The relation of the second part of the chapter (from ver. 9 to the close) to the first part has been defined in harmony with the individualization of the section. The innumerable multitude of Christians, ver. 9, has reference to the Christians in Syria, according to Grotius. It forms a portion of the 144,000; a portion that have perished despite the sealing, according to Heinrich. It is also declared to be identical with the 144,000. Düsterdieck makes an ingenious attempt to answer the question why only believing Jews (as he supposes) are represented as sealed. If, however, it were really true that sealed Jewish Christians were alone intended here, the charge of Volkmar and others, that the Book is Judaistic, would not be so easily set aside. Ebrard affirms, that Israel alone is spoken of here, "not because the Gentile Christians then existing together with it are excluded from this congregation of Israel, but because they must be conceived of as adopted into it." This reminds us of a generally diffused school-idea, according to which Israel is, at the end, yet to obtain legal prerogatives; though it was to its pretension to such prerogatives that its apostasy was owing. The simple antithesis of the elect, as the kernel of the Church in this world, and the innumerable blessed, as the constituents of the continually increasing Church

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in the other world, is entirely overlooked. Even Düsterdieck limits the 144,000 to Jews. A special reason for this is the fact, that the Twelve Tribes are mentioned by name. As if the very Tribes had not a typical or symbolical meaning! Let the full consequence of Israel's symbolical import be gathered from the Prophets, Evangelists, and Apostolic writings, and Düsterdieck's arguments in favor of Bengel's view—*viz.*, that in vers. 1–8 only Israelitish believers are intended, whilst ver. 9 has reference to blessed spirits from all nations, from the Gentiles and the Jews—will excite nothing but astonishment. On special distinctions see Düsterdieck, p. 280.

Ver. 1. **Four angels.**—These are neither four world-kingdoms (Bede), nor ostensible Angels of Nature (De Wette), nor bad Angels (Calov.), nor distinct personal Angels, but symbolical angelic forms, like the Cherubs at the entrance of Paradise; denoting here all God's providential arrangements in regard to the forth-breaking of the spirit or winds of temptation.* "In the Angels who restrain and loose the winds, the idea that the salvation of the elect and the perdition of the wicked (?) come from God alone has, as it were, assumed flesh and blood. Comp. the similar symbolical representation in ch. ix. 14, 15" (Hengstenberg). The commentator just quoted also shows that the *winds* in Scripture are symbols of *Divine judgments* (p. 177); and it is thus that he apprehends them here. In the New Testament, however, they are also symbols of *opinions*, of false doctrines, Eph. iv. 14 (comp. Hos. viii. 7), and this meaning is by far the more probable one here.† Ebrard truly remarks, that the conception of the *four corners* of the earth does not necessitate the idea that the earth is a four-cornered plane. The four corners characterize the whole earth-world in respect of its spiritually dark side, the heathen earth. The Seer is already accustomed, like the Christian Church at a later period, to conjoin the idea of heathenism (Paganism) with the idea of a coming from the uttermost corners of the earth. And in this Ezekiel preceded him with his prophecy concerning Gog and Magog—a prophecy which John himself takes up (ch. xx.). According to Hengstenberg, the *four* winds denote, "that the storms of Divine judgments are to burst upon the earth from all sides." Düsterdieck maintains that the winds are to be taken simply as actual storm-winds, just as in ch. vi. 12 a real earthquake should be understood. Misunderstanding is driven to its utmost stretch when it is proposed to take the figures of an allegorical book literally, and when, on the other hand, the law-abiding explanation of these allegorical figures is denominated allegorical interpretation. With equal justice might it be said, that the *sower* of Matt. xiii. is a real sower, and that the spiritual interpretation of him is allegorical exposition. However abortive most of the interpretations of such allegorical figures may be, they are so only because they have not sufficiently regarded the key which is offered by the poetical and prophetico-symbolical style of expression. Our remark applies, for instance, to Bengel's explanation of the *earth* as *Asia;* the *sea* as *Europe;* the *trees* as *Africa.* Yet other interpretations see in Düsterdieck. Hengstenberg quite rightly understands the *sea* as denoting the sea of nations. Here, however, the *sea* should be apprehended in the better sense of the term, as symbolizing *Christian* national life, because it is possible for it to be *injured;* it cannot thus be understood, however, in cases where the harm proceeds from it, as Dan. vii. 2 and Rev. xiii. Hengstenberg thinks that the *trees* denote kings or magnates; *trees* and *grass*, the lofty and the lowly. We prefer, in this passage, to apprehend the *trees* in accordance with Psalm i., the *grass* in accordance with Psalm xxiii., since it is not neutral things that are spoken of as being injured, but positively good things.

[May there not be here a *double* symbolization—the *storm* directly significant of a convulsion that is to shake the *real* earth and sea, and *that* symbolic of convulsion in the whole fabric of human society? Our Lord connects together storms in the physical and social worlds as preceding His Coming (Luke xxi. 25–28), and the whole imagery of the Apocalypse leads to the idea that such storms will be connected in reality.—E. R. C.]

Ver. 2. **And I saw another angel.**—Vitringa, with perfect justice, regarded this other Angel as significant of the Holy Ghost. Düsterdieck considers it too great a digression from the text to regard him even as an Archangel (Stern), or as Christ (Calov., Hengstenb.). The term certainly is ἄγγελος, and not *Holy Ghost;* but outside of Apocalyptic symbolism, it is the Holy Ghost Who seals. [The Holy Ghost, doubtless, is the *efficient* sealer; but may not the Angel be a symbol of the instrumentalities by which He seals?—E.R.C.] This Angel undoubtedly says in ver. 3, **the servants of our God;** but he must, necessarily, speak as an Angel and he also includes with himself, as Hengstenberg correctly reminds us, the four Angels first spoken of. [The inclusion is *possible*, but not *necessary*.—E. R. C.]

Ascending from the sun-rising.—Even this, we are told, contains nothing but the "significant" intimation, "that the Angel who comes on an errand of blessing, with the guarantee of life eternal" (Angels, then, are possessed of such power!), "rises from the side whence light and life are brought by the earthly sun." Düsterdieck, with reference to Hengstenberg (?), Ebrard, Volkmar and others. The words, then, contain a modern poetical figure, and nothing more, though Scripture speaks of the rising of the Sun of righteousness (Mal. iv. 2; comp. Luke i. 78; Hengstenberg, p. 382 sqq.). Düsterdieck rejects a

* [LORD regards the Angels as (Classical) Symbols of "the authors and propagators of those (disorganizing) opinions; the fomentors and directors of the violences to which they excite." There is nothing in this opinion inconsistent with the fact that they are under the direction of God, since the wicked are *His hand*, and He *restrains* the remainder of wrath (comp. Ps. xvii. 14; lxxvi. 10).

[ALFORD remarks: "This (that they are *simply Angels*) is all that is declared to us in the text, and it is idle to inquire beyond it. All allegorizing and all individualizing interpretations are out of the question."—E. R. C.]

† [See preceding *foot-note*.—E. R. C.]

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number of interpretations similar to his own (p. 284).

A seal of the Living God.—This term does not denote merely that the "seal *belongs* to the living God;" it means, rather, that *it secures a life corresponding* to the living God—the new life of believers. Hence God is termed the *living* God. According to De Wette, the expression means that God is the true God, and hence that His seal is the valid one. According to Hengstenberg, Düsterdieck and others, the meaning is, that God, as the Living One, is also the bestower of life. Our passage treats of the *insurance* of a life already given, as is always the case when sealing is spoken of. Together with the idea of *insuring*, the idea of *property* is included. These two conceptions really cannot be separated; he who seals anything, secures it to himself. Without this reference of insurance to ownership—of which Hengstenberg can find no certain example in Scripture—sealing, as such, would have merely the import of a mechanical fastening. But even a lock is not purely and simply a mechanical impediment.

"According to the hypothesis of several exegetes, the seal bore the name of *Jehovah*. Such commentators refer to ch. xiv. 1, where the elect are described as having the Name of God written on their foreheads, *etc.* It is to be observed, that Ezekiel (ch. ix. 4) merely speaks of a *mark*, without further qualification. This fact alone should prevent us from going beyond what is expressly stated in the text" (HENGSTENBERG). Others have conjectured that the *seal* bore the sign of the cross. Düsterdieck, on the other hand, concludes, from the omission of the definite article, that we are at liberty to suppose that God has different seals for different purposes. The Apostle Paul, however, seems to know of but one purpose in the sealing of the servants of God.*

And he cried with a great voice.—This, according to Hengstenberg, denotes the decidedness of the command. Other interpretations see in Düsterdieck, p. 286. We understand by it the mighty counter-working of apostolic Christianity against the incipient breaking loose of spiritual heathenism upon the Church.

To whom it was given.—We find no pluperfect in ἐδόθη; for it is not until the sealing that such power is given them. Previous to the sealing, the four Angels were just as much designed for the restraining of the winds as they afterwards were for the loosing of them, for they were the angelic purpose and the angelic measure of the winds themselves (Ps. civ. 4).

To injure the earth.—'Αδικεῖν is to be apprehended in the more general sense of *doing harm to.*† A strange perversion of the sense is shown in the interpretations of Bengel, Herder and Rinck, according to whom the *holding* of the winds should be regarded as an injury, because they have a *cooling* or a *dispersing* effect. The ἄχρι in ver. 3, irrespective of anything else, decides in regard to the meaning. It even precludes the assumption that harm would result only in case the winds were loosed too soon. After the sealing, the injuring really ensues; though the loosing of the storms is not literally narrated, it is actually accomplished with the sounding of the seven Trumpets.

Till we have sealed.—The general apprehension of the plural as indicating that the Angel has assistants who are not mentioned, may have another direction given to it in the assumption, that the four Angels themselves are the assistants of the Angel who issues the command. This view is justly upheld by Hengstenberg, though Düsterdieck opposes it. For the repression and limitation, as well as the cooperation of temptation, of trial, of tribulation from without, are alike necessary in order that man may inwardly attain to his sealing. As, however, a certain degree of temptation is the condition of sealing, so there are also degrees of temptation which would be irresistible, were it not for the previous sealing. And this is the idea presented here. Hence the four Angels must first take a negative part in the sealing by holding the four winds in check for a time. Calovius' application of the plural to the Trinity, see noticed by Düsterdieck.

The servants of our God.—In the Old Testament all the pious are, in a general sense, *servants of God*, in accordance with His Thorah [law]. In a special sense, however, the people of Israel, or pious Israelites, are His servants, being organs of God, designed for the diffusion of His light, His law and His salvation over the whole earth (Is. xlii. 1). In the most special sense, therefore, the Messiah is His Servant (Is. liii.). On account of the contrast of sonship and the slavish servitude of legalists (Rom. vi.), the term *servant* occupies a less conspicuous place in the New Testament. The διάκονος of God is a *servant* who is familiar with his Master's purpose, and serves voluntarily. The high and honorable name of δοῦλος, however, gradually and significantly re-appears, and the δοῦλος of Christ is also the δοῦλος of God (Tit. i. 1; Rev. i. 1). The true servants of God are those in whom Israel's destiny is fulfilled; those who, in and with Christ, represent, as the kernel of the Church, God's light and law on the earth.* And these, some exegetes would

* [The Apostle Paul, when he wrote of sealing, was writing, not as a prophet, but of a matter then existent. The fact that but one kind of sealing (or a sealing having but one purpose) then existed, or may exist throughout the greater portion of the Christian era, does not exclude the possibility that in "the last days" another kind may be employed.—E. R. C.]

† [The use of ἀδικεῖν, the proper meaning of which before an accusative is *to do wrong to* (comp. Matt. xx. 13; Acts vii. 26, 27, *etc.*) favors the idea of Lord, that the four Angels are symbolic of evil men, or, at least, the idea that they signify *evil agencies.* No valid objection can be urged against this opinion from the fact, that "*it was given*" to them to injure, since it is the prerogative of God to use even the evil as His instruments; that which is a wrong from them, is no wrong from Him Who permits, uses and restrains them (comp. Acts ii. 23).—E. R. C.]

* [Therefore no less than *six* words in the Greek Testament which in the German Version are rendered *Knecht*, and in the English (with one additional) *servant*. The word generally and correctly so rendered is δοῦλος, the ordinary LXX. rendering of עֶבֶד. It cannot with propriety be said, that it occupies a less conspicuous place in the New Testament than its equivalent in the Old. In the Gospels, in direct address to the disciples and in descriptive parables, our Lord used it more than fifty times; it is applied twenty five times to Christians in other portions of the New Testament. It is a term generally employed by the Apostles in the introductions to their Epistles as descriptive of their own

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fain persuade us, are Jewish Christians exclusively! "De Wette," says Ebrard, "wrongly refers to ch. xiv. 1 in proof of the incorrectness of the view which makes the sealed ones of ch. vii. Jewish Christians. In his opinion the 144,000 sealed ones of ch. vii. re appear in ch. xiv., being generally designated in ver. 3 as redeemed from the earth.—We shall see, in due time, that the 144,000 introduced in the latter chapter have nothing whatever to do with those of ch. vii."* And yet in each case the number and qualification [the mark on the forehead] are the same! The identity of individuals is, of course, not the material point: what we contend for is the identity of the idea: *viz.* of the 144,000 as the stand-holders of the people of God, the pillars of the Temple.

On their foreheads.—Düsterdieck: "The mark received by the servants of the Beast is—like the mark of slaves in ordinary life—impressed upon the right hand or the forehead (ch. xiii. 16; xiv. 9; xx. 4); the servants of God bear the seal and the name of their Lord on their *foreheads* alone. The fact that this is the most conspicuous place (Aret., Bengel, Stern and others) is a sufficient reason only in the case of the servants of the Beast; with the servants of God, the material point is, rather, that the noblest part of the body should bear the sacred mark." Again, there is no recourse to the Scriptural bases of the idea. Why does Aaron bear the name of Jehovah upon his *frontlet* (Ex. xxxix. 30; xxviii. 36), and upon his *breast-plate* the name of the children of Israel? The breast encloses the *secret* of faith; but the forehead *manifests* the confession, the stand-point, the symbol, the colors and standard (Rom. x. 10). When it is said of the house of Israel: It hath hard foreheads and obdurate hearts ([they are stiff of forehead and hard of heart] Ezek. iii. 7), not only is the like substance of unbelief expressed, but also an antithesis of form. The expression: Thy forehead against their forehead, is precisely a case in point. The symbolical sense of the words is unmistakable (see Ez. iii. 8, 9).

Vers. 4–8. As the loosing of the storms is not described further on, neither is the very act of sealing now depicted. John **heard the number of the sealed.** Why "probably from the other Angel" (De Wette, Ebrard)? The visional hearing is the finest sensorium for the most secret and profound revelation (see 2 Cor. xii. 4). And there are here but three general points: Israel; the number, 144,000; each Tribe furnishing a twelfth of this number. On the number itself, see the *Introduction*, p. 16. The equality of the number 12,000 for each Tribe is, according to Düsterdieck, expressive of the idea that all have an equal share in the Divine gift of grace—none, however, of right. But if the Twelve Tribes, like the Twelve Apostles, be significant, as an organic totality, of the manifoldness of the different gifts of grace, the meaning of this equality will be, that the round sum and plenitude of every species of churchly gifts of grace is assured to the eternal Kingdom of God.

The enumeration of Levi amongst the Twelve Tribes has been pertinently explained by Bengel as follows: "The Levitic ceremonies being done away with, Levi is again placed on an equal footing with his brethren." Now if, Levi being included, Manasseh and Ephraim—the latter under the name of Joseph—retain their places in the catalogue, the result must be thirteen Tribes. In order to avoid this, the vision omits the Tribe of Dan.

On violences against the text, see Düsterdieck, p. 289. As also on the play upon the name of Manasseh; the ancient conjecture, that Antichrist is to come out of Dan (with reference to the figure of the serpent, Gen. xlix. 17!); the reference to the idolatry of the Danites; also the reference to the Jewish tradition, representing the Tribe as being extinct, with the exception of a single family. Düsterdieck himself thinks that the omission of Dan is to be explained on the ground of the Tribe's having become extinct. We refer to the general view of the chapter presented above.* The Tribe of Simeon was also in danger of being left out on account of its partial emigration and its partial fusion with Judah (see 1 Chron. iv.; comp., with reference to Simeon, Deut. xxxiii. According to Düsterdieck, Issachar, too, is here left out).

On the promiscuous order of the sons of the different wives, and its design, as expressive of the co-ordination of all believers, see Hengst., p. 398 sqq.

For a table of the different occasions when the Twelve Tribes are mentioned, see Ebrard,

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relation to Christ; see Rom. i. 1; Phil. i. 1; Titus i. 1; Jas. i. 1; 2 Pet. i. 1; Rev. i. 1. With still less propriety can it be affirmed, that there was any relinquishment of the term because of "the contrast of sonship and the slavish servitude of legalists." In the very chapter to which our Author refers as presenting that contrast (Rom. vi.) δοῦλος is employed as a generic term applicable to both the righteous and the wicked (ver. 16), and the verb δουλόω is twice applied to Christians (vers. 18, 22); and in the beginning of that very Epistle Paul styled himself a δοῦλος.

[In the primitive sense of the term, all creatures are the δοῦλοι of God; as applicable to Christ and Christians, it carries with it the idea of *voluntary subjection to Him as Master, Owner* (comp. Eph. vi. 16). Ordinarily, this *subjection* implies *ministration* (in the ordinary sense of that word), because God commands His δοῦλοι (having the opportunity) to minister. It is not implied, however, in the use of the term δοῦλος, nor is it always implied in fact: God sometimes calls His δοῦλοι to *serve* by patient acquiescence in circumstances which forbid them to *minister*—"they also *serve* who only stand and wait." The position of Lange is based upon the altogether unauthorized (occasional) translation of διάκονος by the German *Knecht* (=the English *servant*). Not only are these words radically distinct as to meaning, but in the New Testament one is never used as exegetical of the other, and, still further, never are Christians, *as such*, styled the διάκονοι of Christ. The only instance which can be, even apparently, adduced as negativing the last assertion is John xii. 26; but even there, manifestly, the idea present to the mind of our Lord was *personal* ministration. For a full discussion of the terms δοῦλος and διάκονος see Cremer's *Biblico-Theological Lexicon of N. T. Greek* (*translated from the German*); Edinburgh (T. & T. Clark), 1872—a most valuable work.—E. R. C.]

* [For a counter statement see Additional Note, p. 193.—E. R. C.]

* ["He must have had an important special reason for leaving out the Tribe of Dan; and this could only be a theological one. We find the key in such passages as ch. xiv. 4, where it is said of the 144,000: 'These are they who have not defiled themselves with women (*i. e.*, sins [or rather *idolatry*—spiritual *adultery*]), for they are virgins,' ch. xxi. 27; ch. xxii. 14. Almost the only remarkable fact which is to be found in the history of the Danites is, that after having got possession of the land, they introduced into their territory a false worship (Judges xviii.), which continued through centuries." HENGSTENBERG.—E. R. C.]

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p. 266 (Gen. xxix. 30; Gen. xlix.; Num. i.; Num. ii.; Deut. xxvii.; Deut. xxxiii.; Ezek. xlviii.)

On an error in the Cod. Sin. see Düsterdieck, p. 290. [Gád and Simeon are omitted; Joseph and Benjamin, transposed.—E. R. C.]

Ver. 9. As a matter of course,—De Wette to the contrary, notwithstanding—the section which now follows forms, in connection with the preceding section, one general picture.*

["The vision seems to be transferred from earth to Heaven; for the multitudes which he saw appeared BEFORE THE THRONE, *i. e.*, before the Throne of God in Heaven. The design seems to be to carry the mind forward quite beyond the storms and tempests of earth—the days of error, darkness, declension and persecution—to that period when the (entire) Church should be triumphant in Heaven." BARNES.—E. R. C.]

A great multitude.—The *elect* in this world are *numbered;* the *blessed* in the other world are *innumerable.* This one antithesis makes a rent both in the Calvinistic doctrine of predestination and in the system of its antagonists, which fails to recognize the element of truth in the doctrine of election. It might be supposed, that the distinction consists in the fact that the 144,000 sealed ones are significant merely of the last Christian generation, whilst the blessed are congregated out of all generations. But even the sealed denote the whole sum of steadfast Christians out of the most diverse Christian ages.

An antithesis must have been formed in the Seer's perception by the fact, that he only *heard* on earth of a host whose ranks were closed, whose number was complete, whilst in Heaven he actually *saw* a whole train of constantly augmenting masses. The constituent element of the contrast can, however, lie only in the distinction between the chosen servants of God who have to withstand the storms of the kingdom of darkness on this earth, and the whole fullness of blessed souls, amongst whom there are also *children*, who have entered into bliss. In ch. xiv. this antithesis again makes its appearance; and that in stronger terms and as continuing in Heaven itself, without detriment to the blessedness of all.

According to Düsterdieck, the difference is contained in the circumstance, that the sealed are of Israel exclusively, whilst the great multitude are gathered out of all nations. According to Ebrard, the distinction consists in the fact, that the former are the Christians still on earth in the last time, being, therefore, pre-eminently Jewish Christians; whilst the latter are all the blessed in the other world, being, therefore, pre-eminently Gentile Christians. According to De Wette, the distinction consists in the fact, that the former are representative of an elect number, in antithesis to the rejected, whilst in the latter case there is no such antithesis.†

Standing before the Throne.—The nominative ἑστῶτες,‡ remarkable in connection with the accusative περιβεβλημένους [see TEXT. AND GRAM.], seems, together with ὄχλος, to be dependent upon ἰδού, thus supporting the reading indicated; it may be explained, however, by the irregularity of the Apocalyptic style.

Standing before the Throne, and before the Lamb.—Contemplation of the two-fold and yet unitous source of their felicity, in *God's providence* and *Christ's suffering;* this contemplation is at once the continuance and the perfection of their bliss.

["**Of all nations.**—Not only of the Jews; not only of the nations which in the time of the sealing vision had embraced the Gospel, but of all the nations of the earth. **And kindreds**—φυλῶν.—This word properly refers to those who are descended from a common ancestry, and here denotes a race, lineage, kindred. . . . **And peoples**—λαῶν.—This word refers properly to a people or community as a *mass*, without reference to its origin or any of its divisions. **And tongues**—*languages.*—This word would refer also to the inhabitants of the earth with respect to the fact, that they speak different *languages* . . . not as divided into *nations;* not with reference to their *lineage* or *clanship;* and not as a mere *mass* without reference to any distinction, but as divided by *speech*. The meaning of the whole is, that persons from all parts of the earth, as contemplated in these points of view, would be among the redeemed." BARNES.—E. R. C.]

The **white robes** are the attire of victory. ["The emblems of innocence or righteousness, uniformly represented as the raiment of the inhabitants of Heaven." BARNES. Comp. chs. iii. 4; vi. 11; and especially ver. 14, where the symbol is explained.—E. R. C.] The **palms** are signs of peace and festivity. From these the inference has been drawn that a heavenly Feast of Tabernacles or harvest is indicated (Züllig, Hengstenberg, p. 403, with reference to Zech. xiv. 16). "The palms, as a symbol of victory, attribute an activity to the redeemed which is not pertinent here, where everything subserves to the praise of God's transcendent redeeming grace" (Hengstenberg). As if any principial contradiction were involved therein! It cannot be disputed, however, that the Israelitish Feast of Tabernacles might form the point of departure for the present figurative representation. [The *palm* was the symbol of *victory* amongst the Greeks, but not amongst the Hebrews. With the latter (in the Feast of Tabernacles) it was the memento of trials from which they had been *delivered*—it was the symbol of *salvation* (comp. Lev. xxiii. 39-44.). The remarks of Trench on ch. ii. 17 (the *last* quoted), p. 85, are applicable here.—E. R. C.]

Vers. 10-12. **With a great voice.**—Now follows the doxology of the Church Triumphant, rejoicing in its deliverance from the great tribulation of the Church Militant. The mighty voice is the expression of the great, common, unitous feeling of all the redeemed at their complete redemption. Σωτηρία denotes the whole redemptive salvation, as *principial* and *final* σωτηρία [deliverance from *sin* (comp. Matt. i. 21) and *woe.*—E. R. C.]. "Grotius erroneously interprets ἡ σωτηρία metonymically (=*gratias ob*

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* [Why "as a matter of course," when separated from the preceding section by the strong *disjunctive* phrase, μετὰ ταῦτα εἶδον? See on ch. iv. 1 (and *foot-note*), p. 150; also Additional Note, p. 193.—E. R. C.]

† [See Additional Note, p. 193.—E. R. C.]

‡ [See Additional Note, p. 193.—E. R. C.]

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acceptam salutem). The thanksgiving consists rather in the fact, that the *σεσωσμένοι* ascribe the *σωτηρία* given them to their God as the *σωτήρ*" (Düsterdieck). This, then, is, after all, equivalent to converting the *σωτηρία* into a thank-offering.* The Apocalyptic doxologies have in all cases a similar profound meaning. They give back to God in thanks and praise that which He has first bestowed.

Ver. 11. **And all the Angels.**—Here personal Angels are spoken of. Whilst the symbolical Angels are restraining the storms on earth, it is said of this heavenly choir: *all* the Angels.

Were standing.—The celebration of the fact of redemption summons them all around the Throne. They first ratify the song of praise raised by the throng of blessed human spirits, by their deep adoration and their *Amen*. Then they also give expression to their angelic stand-point in contemplating the redemption. We apprehend their doxology from the Christological point of view, so that three harmonious antitheses form a group of *six*, which, with a mighty finale, becomes a *septenary*. See the SYNOPTICAL VIEW.

Vers. 13-17. The ensuing explanation of the foregoing vision reminds us of a similar scene which occurs in ch. xvii. 7. The conversation here, manifestly, serves to give additional distinctness and effectiveness to the hortatory and consolatory idea of the vision.

Ver. 13. **And one of the Elders answered.**—An Elder speaks; what he says is an *answer* according to Hebrew usage. No explicit question preceded his reply; it had, however, an interrogative cause, consisting, doubtless, in the question enwrapped in the astonishment of the Seer. An Elder, as a representative of redeemed humanity, is the fittest interpreter of the scene depicted.† "The dialogistic form, with its distinctness and liveliness, serves to mark the point in question" (Düsterdieck).

These who are arrayed in white robes, who are they? and whence came they?—He does not mention the token of the *palms*—a circumstance which demonstrates more clearly his desire to give prominence to the great marvel: so many men of a sinful race—countless men—in the garb of innocence. Yes, countless *holy* men! How is it possible? Here the question *qui genus? unde domo?* (see Düsterdieck) acquires quite a unique significance.

Ver. 14. **Lord, thou knowest.**—This mode of address—lord or sir—is, in its more general sense, a term of respect. *Thou knowest.* Ebrard: "I, indeed, know; but thou knowest far better." Düsterdieck and others: "I know not, but I should like thee to tell me."

Both, of course, are aware that these blessed ones are *men*, and that they come from earth. Even John knows great things concerning the redemption and its effect. But notwithstanding this, it continues to be a question with him, what the nature of this vision of innumerable sanctified human beings, clad in snow-white raiment, is. He is battling with sin, like Elijah of old, and though it is with a New Testament experience of salvation that he is waging this conflict, still the view of the Elder is on a higher plane than his own, just as the voice that told of the seven thousand faithful Israelites was exalted above the conception entertained by Elijah. The wealth of the heavenly fruits of the Gospel passes even the ethical conception of a John.

The train of the blessed is an endless festal line; they come and come. Hence the answer:

These are they that come [Lange:—**These are the ones coming**].—And the answer to the question, Whence come they? is at the same time a reply to the inquiry as to who they are. All who suffered, fought and conquered in the great tribulation through which every Christian, from the beginning of the ages of the Cross down to the end, has to pass. According to Düsterdieck, the great tribulation of the last days is alone intended. He also thinks that the comers are to be regarded as "on earth as yet."

Out of the great tribulation.—This expression has, doubtless, an eschatological bearing; not, however, in the sense which Düsterdieck attributes to it, citing Ebrard in support of his view, though the last-named commentator says: "The great tribulation can be only that *general* one, which had begun in John's time, and which is to continue until the *ἐκδίκησις* at Christ's return." On the other hand, Bengel's interpretation of the great tribulation, as significant of all the Adamic trouble and toil of Earth, is, undoubtedly, too general, or, rather, it is altogether wrong, since the tribulation begins only with the conflicts of faith. This is the first *historical* fundamental feature of the blessed: they have passed happily through this great tribulation. The historical conflict, however, is based upon the inward fact:

And they washed their robes, *etc*—Quite characteristically Johannean is this more definite apprehension of the Atonement in the innermost centre of the expiation. Equally characteristic the Catholic mediæval idea, held by Bede and Lyra, of the purifying power of the blood of the martyrs; Ewald himself, in his earlier publication, espoused this view (see Düst., p. 295). "Hengstenberg's distinction of the *washing* from the *making white*, and his application of the former to the forgiveness of sins and of the latter to sanctification, is contrary to the nature of the figure. A washing whereby the garments have become white, is denoted" (Düsterdieck).

[NOTE ON THE GREAT TRIBULATION.—Daniel (xi. 1) prophesied of a "trouble" (*θλῖψις*) to occur in the last days in the following language: (LXX.) *καὶ ἔσται καιρὸς θλίψεως, θλίψις οἵα οὐ γέγονεν ἀφ' οὗ γεγένηται ἔθνος ἐν τῇ γῇ, ἕως τοῦ καιροῦ ἐκείνου.* He also declared "at that time thy people shall be delivered (*σωθήσεται*)." The evident implication of the Prophet is that this *θλῖψις* shall not be visited upon the people of God, but upon men of the world. Our Lord (manifestly referring to this prophecy, for He uses its very phraseology) speaks of the same

* [The ascription, according to the view of Düsterdieck, implies thanks; but is not thereby converted into a *mere* thank-offering. It implies *thanks*, because it is an ascription of *praise* in view of benefits conferred.—E. R. C.]

† [See *foot-note* † on p. 152.—E. R. C.]

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θλῖψις, describing it as *great*. His language is (Matt. xxiv. 21): *ἔσται γὰρ τότε θλῖψις μεγάλη, οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.* This θλῖψις immediately precedes the Coming of the Son of Man (ver. 30); and there can be no doubt that the period thereof is that of the *vengeance* predicted Luke xxi. 22, whose special woes the disciples were exhorted to labor to escape by faithfulness (ver. 36). In the Epistle to the Church of Philadelphia, the same *tribulation*, doubtless, was alluded to as "the hour of *temptation* (πειρασμός)," which should "try them that dwell upon the Earth" (worldlings), but from which the faithful should be "kept" (Rev. iii. 10). It seems hardly possible to avoid the conclusion, that when, in connexion with the Coming of the Lord, a *tribulation* was spoken of to John, which, in the very words of Jesus, is emphasized as "*the tribulation, the great one*" (οἱ ερχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης), the Seer *must* have understood by it the very *tribulation* predicted by Jesus. Two objections, possibly, may be urged against this view, *viz.:* that (1) the redeemed are said to come *out of* (ἐκ) the tribulation; (2) this interpretation involves that the innumerable white-robed throng consists only of those who were on earth at the beginning of the tribulation. Concerning the former of these, it may be said, that the force of ἐκ is not necessarily that *the delivered* should have been actual participators in, or sufferers from, that from which they are delivered, see chs. ii. 11; iii. 10; xviii. 4; John x. 39; Acts xv. 29; 2 Cor. i. 10; Gal. ii. 13; 2 Tim. iv. 17; 2 Pet. ii. 9, *etc.* The second objection disappears on the supposition, that the winds, which are to bring on *the great tribulation*, have been threatening, but are withheld, throughout the entire preceding period, until the sealing and gathering of the elect; on this supposition, all the redeemed who have died throughout the preceding ages have gone up from that which is constantly threatening (see under ch. iii. 10, and also Additional Note, on p. 193).

[There can be little doubt that the prophecy of our Lord, Matt. xxii. 15–22; Luke xxi. 20–24, found its first or typical fulfillment in the destruction of Jerusalem; it should be remembered, however, that, previous to that destruction, "the Christians, remembering the Lord's admonition, forsook Jerusalem and fled to the town of Pella, . . . where King Herod Agrippa II. . . . opened to them a safe asylum" (Schaff's *Hist. Ap. Ch.*, p. 391). It may be asked, if the *flood*, the destruction of Sodom and Gomorrah, and the destruction of Jerusalem, are not types of *the great tribulation*, and if the deliverance of Noah, of Lot, and of the Church of Jerusalem, are not, at the same time, types of the deliverance of the Saints (comp. 2 Pet. ii. 5-9)?—E. R. C.]

Ver. 15 **On this account are they before the throne.**—[They are in Heaven; see the extract from Barnes, p. 185.—E. R. C.] Perfectly Johannean: 1 John iii. 2. And all this Grotius soberly refers to the Christians in Pella!

And serve Him day and night.—The heavenly life has itself become a priestly service of God, being, moreover, as a spiritual life, elevated above the change of day and night (ch iv. 8; v. 8; xxii. 3). [The heavenly life is not one of mere enjoyment, but of continued, active service.—E. R. C.]

And He that sitteth on the throne shall spread his tabernacle over them [Lange: **shall settle abidingly over them**].—Σκηνώσει is difficult to translate. Hengstenberg's translation: *to tabernacle*, is objected to by Ebrard on philological grounds. The expression μετ' αὐτῶν, ch. xxi. 3, is different from the present term ἐπ' αὐτοὺς. In ch. xxi. 22 it is declared concerning the City of God: I saw no Temple in it: God Himself is its Temple. There is, then, a development of blessedness in the other world. Whatever interpretation we may give to the passages in question, it is a thought of unique grandeur, that the glory or Shekinah of God, once veiled by the pillar of cloud and fire, and, outside of distinct prophetic manifestations, regularly revealed only in a figurative form to the High Priest in the Holy of Holies (of the Tabernacle), is now, in a permanent and apparent glory, to sink down from the Throne upon the blessed and spread itself out over them. See Matt. v. 8; 1 Cor. xiii. 12; comp. Lev. xxvi. 11; Is. iv. 5; Ezek. xxxvii. 27. ["It is exceedingly difficult to express the sense of these glorious words, in which the fulfillment of the O. T. promises, such as Levit. xxvi. 11; Isa. iv. 5, 6; Ezek. xxxvii. 27, is announced. They give the fact of the dwelling of God *among* them, united with the fact of His protection being over them, and assuring to them the exemptions next to be mentioned." ALFORD.—E. R. C.]

Ver. 16. **They shall not hunger any more.**—Ps. xvii. 15.

Thirst.—Is. lv. 1; Ps. cvii. 9.

Hunger and *thirst*, and the satisfaction of both these needs, are, throughout the Scriptures, the fixed figures of spiritual circumstances. As the body is a fixed symbol of the soul, so the conditions of bodily existence and satisfaction are a fixed symbol of the corresponding spiritual conditions. [If the vision was of the post-resurrection condition of the Saints, there was more than the figure of spiritual supply in these words. The *bodies* raised from the dead shall experience no want or pain.—E. R. C.]

The sun.—Ps. cxxi. 6; Ps. xc. and other passages. The oriental sun, in its overpowering effects; a type, also, of overpowering reality in daily life.

Any burning heat, (καῦμα.)—Heat of the hot wind, of the burden of the day, of fever, *etc.*

For the Lamb.—Is. xlix. 10. "He that hath mercy on them." ["*Ihr Erbarmer*," their Compassionator.] From Him that shows mercy, or that pities, comes the Spirit of mercy; He perfects His manifestation in the spirit of the Lamb, personal and complete meekness, and founds a congregation of infinitely deep and firm peace. On the expression: τὸ ἀνὰ μέσον τοῦ θρόνου, comp. Düsterdieck, p. 297. The meaning is probably this: that Christ, by His invincible meekness, has risen to the centre of the Divine government. As *the meek* are to possess the kingdom of the earth, so the *Meek*

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One par excellence has attained the sovereignty over Heaven and earth at the right hand of the Father and in His Name, Matthew xxviii. 18; Phil. ii.

Shall shepherdize them.—Ps. xxiii.; John x.

And God shall wipe away every tear from their eyes.—Is. xxv. 8; Rev. xxi. 4.

[ADDITIONAL NOTE ON THE VISIONS OF CH. VII.]

By the American Editor.

[That chap. vii. is independent of what precedes (although, of course, related to it), is evident from the disjunctive phrase, *μετὰ τοῦτο εἶδον*, with which it commences (see *foot-note*, p. 190); and that it consists of *two* independent visions, is also evident from the similar phrase with which the second vision is introduced, ver. 9. These visions are here introduced as proper to this stage of the complex narrative. They do not, properly speaking, constitute an *Episode*, because they enter as materially into the revelation of things future as do the events under the Seals. They are not placed under the Seals, because the matters set forth were not *concealed* from the heavenly hosts (the *withholding* of the tempest of wrath, the *sealing*, and the *gathering of the redeemed* in bliss), but had been in process of development for a long time, possibly from the days of Abraham or even those of Abel.*

The 144,000 of the first vision the writer identifies with those of ch. xiv.; in his judgment the *number* and the almost certain reference to the *Seal* upon the forehead in ch. xiv. 1, place this beyond a peradventure. But if this identification be correct, then the *Sealed* constitute a peculiar portion of the redeemed, eminent for faithfulness and nearness to Christ: "They are the *first-fruits*, the ἀπαρχή, unto God and to the Lamb" (ch. xiv. 3-5). This fact seems also to be indicated by the *number*, which is one of *perfection*, which may well indicate, not merely completeness as to number, but the peculiar excellence, both in character and condition, of the whole body. They are selected from the tribes, the *denominations*, of the nominal Israel, the visible Church of God (possibly the Jewish as well as the Christian—the latter being the legitimate successor of the former, Rom. xi. 17, 18). By the *sealing* the writer understands (probably) a peculiar Christ-likeness impressed upon the sealed by the sanctifying influences of the Holy Ghost (see p. 186). The *period of the sealing* he regards as extending throughout the whole Christian dispensation, and possibly back to the institution of the visible Church in Abraham, during the whole of which periods the winds of Divine wrath were restrained.*

The second vision contemplated, not (or not *merely*) the ἀπαρχή, but the whole body of the redeemed (probably exclusive of the ἀπαρχή). This innumerable company was composed of individuals of all *ages*—*ante* as well as *post*-diluvian; of all *races*: it included, probably, that innumerable host of infants (more than one half of the entire human family), and those others amongst the nations, who, influenced by the Spirit by modes unknown to us, have been renewed and saved by the blood of the Atonement.

The manifest points of difference between the two companies have already been alluded to; they may, however, be arranged as follows: the one was innumerable, from all nations, *the whole body of the redeemed;* the other was a (comparatively) small, definite number, from Israel (the Church), *the first-fruits*. It may be asked, if another point of difference is not suggested by the ἑστῶτες of ver. 9; there the general throng are represented as *standing before the Throne*, but the promise to the faithful of the Church is that they themselves shall be *enthroned* with Jesus (comp. chs. iii. 21; xx. 4).—E. R. C.]

* [The *Seals* symbolise the concealment from angelic and human view of *certain* (not *all*) events in future history. Probably, at the date of the Apocalypse, both Angels and men expected the immediate return of Christ to earth. The eschatological predictions of our Lord (Matt. xxiv., *etc.*) up to the point of His promised appearing seemed to have been fulfilled (and *typically* they had been fulfilled) in the destruction of Jerusalem. It is probable that neither Angels nor men dreamed that centuries, or even months, of false Christs, wars, famines, pestilences, persecutions, would intervene before the earthly establishment of the promised Kingdom; and hence the importance of the *unloosing* of the Seals. But however these things might be hidden, the *sealing* of believers and the *gathering of departed Saints in Heaven* were not concealed from any. These were events that for years (or centuries) had been going on, and their continuance until the resurrection (whenever, or after whatsoever events, that might be) was revealed and secured by the *open* promise of God. In the visions of ch. xiv., the Seer had a view of what had been openly progressing under the view of Angels, and the fact of whose future progress had already been revealed.—E. R. C.]

* [If by the *sealed* the *first-fruits* are meant, they cannot be regarded as consisting merely of those who shall be on Earth just before the *great tribulation*. Not only is it repugnant to reason and sensibility to shut out from that glorious company the Apostles and Martyrs, but we are expressly taught, that the primitive Christians formed a portion of the ἀπαρχή (Jas. i. 18), and the Apostle Paul assures us, that those who are alive at the Coming of the Lord shall not *take precedence* of those who sleep (1 Thess iv. 14-17). Nor does it seem proper to exclude from the company of the faithful the Father of the faithful and that noble host described in Heb. xi., of whom it is impliedly declared that, though without us they are not made perfect, with us they shall be perfected (Heb. xi. 40).—E. R. C.]

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B.—EARTH-PICTURE OF THE SEVEN PENITENTIAL TRUMPETS, ISSUING FROM THE OPENING OF THE SEVENTH SEAL.

Chap. VIII. 1—IX. 21.

1. *Opening of the Seventh Seal.*

Chap. VIII. 1–6.

1 And when he had [*om.* had] opened the seventh seal, there was [ἐγένετο=supervened] silence in [*ins.* the] heaven about the space of [*om.* the space of] half an hour.
2 And I saw the seven angels which [who] stood [stand[1]] before God; and to them
3 were given seven trumpets. And another angel came and stood at [*or* before[2]] the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with [*or* add *it* to[3]] the prayers of all [*ins.* the] saints upon the
4 golden altar which was [*is*] before the throne. And the smoke of the incense, *which came* [*om.*, *which came*] with [to *or* for][4] the prayers of the saints, ascended
5 up [*om.* up] before God out of the angel's hand. And the angel took the censer, and filled it with [from the] fire of the altar, and cast *it* [*om. it*] into [upon] the earth: and there were [supervened] voices, and thunderings [thunders, and voices],
6 and lightnings, and an earthquake. And the seven angels which [who] had the seven trumpets prepared themselves to [*om.* to—*ins.* that they might] sound [trumpet].

2. *First four Trumpets. Predominant human spiritual Sufferings under the figure of Sufferings in Nature.*

Vers. 7–12.

7 The first angel [*om.* angel[5]] sounded [trumpeted], and there followed hail and fire mingled[6] with blood, and they were cast upon the earth: [*ins.* and the third part of the earth was burnt up,][7] and the third part of trees was burnt up, and all green grass was burnt up.
8 And the second angel sounded [trumpeted], and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;
9 And the third part of the creatures which were in the sea, and had life [ψυχάς] died; and the third part of the ships were destroyed.
10 And the third angel sounded [trumpeted], and there fell a great star from [*ins.* the] heaven, burning as it were [*om.* it were] a lamp, and it fell upon the third

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. [For the use of the perf. and plup. of ἵστημι as an intransitive present and imp., see Grammars and Lexicons generally.—E. R. C.]

[2] Ver. 3. ['Επί with the genitive; see Text. and Gram. on ch. vii. 15 (Note 12). Lange explains: "ἐπί—bending over;" Alford translates: *over*.—E. R. C.]

[3] Ver. 3. [This alternative translation of δώσει ταῖς προσευχαῖς is adopted from the margin of the E. V. For this, or an equivalent, sense of δίδωμι see Robinson's *Lex.* (d). For a full discussion of this phrase, see Dr. Lillie's Notes.—E. R. C.]

[4] Ver. 4. [See Winer, § 31, 6. c.; Lillie explains: "'Incense belonging to, designed for,' the case here answering to ל with the latter of two nouns in construction."—See also Expl. in Detail *in loc.*—E. R. C.]

[5] Ver. 7. [All the recent editors, with א. A. B*. P., *etc.*, omit ἄγγελος.—E. R. C.]

[6] Ver. 7. [Tisch. (8th Ed.), with א. P., gives μεμιγμένον; Lach., Alf., Treg. (and Tisch., 1859), with A. B*., μεμιγμένα.—E. R. C.]

[7] Ver. 7. Καὶ τὸ τρίτον τῆς γῆς κατεκάη, omitted by the Rec. in acc. with minuscules. [Given by א. A. B*. P., *etc.*—E. R. C.]

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11 part of the rivers, and upon the fountains of [*ins.* the[8]] waters; And the name of the star is called Wormwood: and the third part of the waters became[9] wormwood: and many [*ins.* of the] men died of [from] the waters, because they were made bitter.

12 And the fourth angel sounded [trumpeted], and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; [,] so as [*om.* so as—*ins.* that] the third part of them was [might be] darkened, and the day shone not [might not shine][10] for a [the] third part of it, and the night likewise [in like manner].

8. Last three Trumpets. Predominant demonic Sufferings—in figures of Nature perverted into Unnaturalness.

CHAP. VIII. 13—IX. 21.

13 And I beheld [saw], and [*ins.* I] heard an angel [eagle[11]] flying through the midst of heaven [in mid-heaven], saying with a loud [great] voice, Woe, woe, woe, to the inhabiters of [them that dwell upon] the earth by reason of [ἐκ] the other [remaining] voices of the trumpet of the three angels, which [who] are yet [about] to sound [trumpet]!

CHAP. IX. 1–21.

a. Fifth Trumpet. First Woe.

VERS. 1–12.

1 And the fifth angel sounded [trumpeted], and I saw a star fall [fallen] from [*ins.* the] heaven unto [upon] the earth: and to him was given the key of the bot-
2 tomless [*om.* bottomless[12]] pit [*ins.* of the abyss]. And he opened the bottomless [*om.* bottomless] pit [*ins.* of the abyss][13]; and there arose [ascended] a [*om.* a] smoke out of the pit,[14] as the [*om.* the] smoke of a great furnace; and the sun [*ins.* was darkened] and the air were darkened [*om.* were darkened] by reason of [ἐκ] the
3 smoke of the pit. And there came [*om.* there came] out of the smoke [*ins.* came forth] locusts upon the earth: and unto them was given power, as the scorpions of
4 the earth have power. And it was commanded [said to, ἐῤῥέθη] them that they should [shall] not hurt [injure] the grass of the earth, neither [nor] any[15] green thing, neither [nor] any[15] tree; but only those [the] men which [who (οἵτινες)]
5 have not the seal of God in [upon] their [the[16]] foreheads. And to them it was given that they should not kill them, but that they should [shall] be tormented[17] five months: and their torment *was* [*is*] as the torment of a scorpion, when he
6 striketh [it hath stricken] a man. And in those days shall men seek death, and shall not find[18] it; and shall [*ins.* earnestly] desire to die, and death shall flee [fleeth[19]] from them.

7 And the shapes of the locusts *were* like unto [*om.* unto] horses prepared unto battle; and on [upon] their heads *were* [*om. were*] as it were crowns like gold, and
8 their faces *were* [*om. were*] as the [*om.* the] faces of men. And they had hair as

[8] Ver. 10. Τῶν ὑδάτων; comp. Delitzsch, p. 82. [So all the recent editors with ℵ. B*. P. This entire clause (after *rivers*) is om. by A.—E. R. C.]

[9] Ver. 11. The Rec. gives γίνεται in acc. with minuscules.

[10] Ver. 12. [Alf., Treg. and Tisch., with ℵ. A., give φάνῃ.—E. R. C.]

[11] Ver. 13. The reading ἀγγέλου has the best Codd. against it; for particulars see Düst. [Alf., Treg., and Tisch., with ℵ A B*., give ἀετοῦ; P., however, reads ἀγγέλου.—E. R. C.]

[12] Ch. ix., ver. 1. [The translation "*bottomless* pit" is altogether without justification. By it, an important fact of revelation is concealed from the readers of the E. V. (see EXCURSUS ON HADES, p. 364 sqq.)—E. R. C.]

[13] Ver. 2. The words Καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου are groundlessly assailed. [All the recent editors give these words with A. P., Vulg. (*Cl.*, *Fuld.*, *Harl.*,[2] *Tol.*[2]); they are om. by ℵ. B*., Vulg. (*Am.*, *Harl.*, *Tol.*), *etc.*—E. R. C.]

[14] Ver. 2. Some Codd. omit καπνὸς ἐκ τοῦ φρέατος [ὡς]. [These words are om. by 1, 35, 41, 87 (see Tischendorf).—E. R. C.]

[15] Ver. 4. [For this rendering of πᾶς see Winer, § 26, 1, *first* par. (The μή is here connected with the verb, the οὐδέ being a mere continuance of the negation.)—E. R. C.]

[16] Ver. 4. Tisch. [1859] gives αὐτῶν. [Tisch. (8th Ed.) and Treg. omit with ℵ. A. P., *Am.*, *Harl.**, *etc.*; Cod. B*. gives it; Alford brackets.—E. R. C.]

[17] Ver. 5. [Lach., Words., Alf., Treg., Tisch., give βασανισθήσονται with ℵ. A. P., *etc.* Lange reads βασανισθῶσι with B*.—E. R. C.]

[18] Ver. 6. Καὶ μὴ εὕρωσιν, Cod. A. [P], *etc.* [So Lach. and Tisch. (1859); Tisch. (8th Ed.), Alf., Treg., give εὑρήσουσιν with ℵ. B*.—E. R. C.]

[19] Ver. 6. The reading φεύγει. [So Alf., Treg., Tisch., with A. P.; ℵ reads φύγῃ and B*. φεύξεται.—E. R. C.]

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9 the hair of women, and their teeth were as *the teeth* of lions. And they had breastplates, as it were [*ins.* iron] breastplates of iron [*om.* of iron]; and the sound of their wings *was* as the [a] sound of chariots of many horses running to battle.
10 And they had [have] tails like unto [*om.* unto] scorpions, and there were [*om.* there were] stings [*ins.* ; and] in their tails: and [*om.* : and—*ins.* *is*] their power[20]
11 *was* [*om.* *was*] to hurt [injure] men five months. And they had [have] a king over them, *which is* [*om.* *which is*] the angel of the bottomless pit [*om.* bottomless pit—*ins.* abyss], [;] whose [his] name in the [*om.* the] Hebrew [,] tongue *is* [*om.* tongue *is*] Abaddon, but [; and] in the Greek tongue [*om.* tongue—*ins.* he] hath *his* [the]
12 name Apollyon. [*ins.* The] one woe is past [hath passed]; *and,* [*om.* *and,*] behold, there come [*ins.* yet] two woes more hereafter [*om.* more hereafter—*ins.* after these things].

b. Sixth Trumpet. Second Woe.

Vers. 13–21.

13 And[21] the sixth angel sounded [trumpeted], and I heard a [*or* one (μίαν)] voice
14 from the four[22] horns of the golden altar which is before God, saying to the sixth angel [,] which had [the one having[23]] the trumpet, Loose the four angels which
15 [that] are bound in [at] the great river Euphrates. And the four angels were loosed, which [that] were [had been] prepared for an [the] hour, and a [*om.* a] day, and a [*om.* a] month, and a [*om.* a] year, for to [*om.* for to—*ins.* that they
16 should] slay the third part of [*ins.* the] men. And the number of the army [armies] of the horsemen [cavalry[24]] *were* [*was*] two hundred thousand thousand
17 [two myriads of myriads]: and [*om.* and[25]] I heard the number of them. And thus I saw the horses in the vision, and them that [those who] sat on them, having breastplates of fire [fiery] and of jacinth [hyacinthine], and brimstone [sulphureous]: and the heads of the horses *were* as the heads of lions; and out of their
18 mouths issued [goeth forth] fire and smoke and brimstone [*or* sulphur]. By these three [*ins.* plagues[26]] was [*om.* was—*ins.* were slain] the third part of [*ins.* the] men killed [*om.* killed], by the fire, and by [*om.* by[27]] the smoke, and by [*om.* by[27]] the
19 brimstone [*or* sulphur], which issued [went forth] out of their mouths. For their [*om.* their—*ins.* the] power [*ins.* of the horses][28] is in their mouth, and in their tails: for their tails *were* [*are*] like unto serpents, and [*om.* and] had [having] heads, and
20 with them [these] they do [*om.* do] hurt [injure]. And the rest of the men [,] which [who] were not killed [slain] by these plagues [,] yet [*om.* yet] repented not [did not even[29] repent] of the works of their hands, that they should not worship devils [the demons], and [*ins.* the] idols of gold, and [*ins.* of][30] silver, and [*ins.* of][30] brass, and [*ins.* of][30] stone, and of[30] wood; which neither can [can neither] see, nor hear,
21 nor walk: Neither repented they [And they did not[31] repent] of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

[20] Ver. 10. The reading of Lach. and Tisch. after Bengel. [Also of Words., Alf., Treg., κέντρα, καί ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι; ℵ. A. B*. P. give καί after κέντρα and omit it after the first αὐτῶν; ℵ. A. P. have ἡ ἐξουσια αὐτῶν; B*. reads ἐξουσίαν ἔχουσιν; B*. inserts τοῦ before ἀδικῆσαι, which is omitted by ℵ. A. P. There are other minor variations of less authority.—E. R. C.]

[21] Ver. 13. [ℵ. omits καί; B*. not only omits in this place, but inserts before μετα ταῦτα in preceding verse; in acc. with this, the correct pointing would be a period after *woes*, the translation running, *And after these things, the sixth angel, etc.*—E. R. C.]

[22] Ver. 13. Τεσσάρων was omitted probably because it was regarded as superfluous; Düst. suspects it of being an interpolation. [Lach., Treg., omit with ℵ.ᵃ A. 28, 79, *Am.*, *Fuld.*, *etc.* Tisch. inserts with B*. P., *etc.*; Alford brackets.—E. R. C.]

[23] Ver. 14. A. B. [ℵ. P.], *etc.*, ὁ ἔχων; comp. Delitzsch with ref. to Tisch., p. 33, also p. 32 (No. 10).

[24] Ver. 16. Codd. A. B. [ℵ. P.], *etc.*, τοῦ ἱππικοῦ.

[25] Ver. 16. [Καί is generally om. in acc. with ℵ. A. B*. P., *etc.*—E. R. C.]

[26] Ver. 18. [Recent editors generally insert πληγῶν, with ℵ. A. B. C. P., *etc.*; C. omits τῶν, and ℵ. omits τριῶν.—E. R. C.]

[27] Ver. 18. [The ἐκ before καπνοῦ is given by C. P., Vulg. (*Cl.*) and om. by ℵ. A. B*., Vulg., *Am.*, *Fuld.*, *etc.*; that before θείου is given by P., and om. by ℵ. A. B*. C. Vulg., *etc.*; critical editors generally omit both.—E. R. C.]

[28] Ver. 19. [Lach., Alf., Treg., Tisch., with ℵ. A. B*. C. P., Vulg., *etc.*, give ἡ γὰρ ἐξουσια τῶν ἵππων; Words. also αὐτῶν.—E. R. C.]

[29] Ver. 20. [Tisch. and Alf. give οὐδέ with ℵ. B*.; Lach. and Treg., οὔτε with A. P.; Gb., Sz., Tisch. (1859), οὐ with C. For the rendering above (οὐδέ), see Winer, § 55, 6 (*foot-note* 2).—E. R. C.]

[30] Ver. 20. ["The repetition, if not required in order to prevent ambiguity, is the most convenient compensation for the omission of the article." Dr. Lillie.—E. R. C.]

[31] Ver. 21. The reading οὐ [καὶ οὐ μετενόησαν].

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EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

The *trumpet* calls to war; the *trumpet* summons the congregation to assemble. Both points are embraced by the vision of the Seven Trumpets; it is the vision of the experiences of the Church as the Church Militant; the vision of her conflict in her spiritual assailments and perils.* This spiritual conflict of the Church is evident from each individual feature of the vision. The prayers of all the Saints: the *third*, as a diminution of *three*, the number of spirit; the opening of the abyss; the horsemen, coming from the great river Euphrates, *i. e.* from the sphere of Babylon; the slaughter of mankind, effected by their demonic horses; and the impenitence still remaining after all these plagues —everything is indicative of spiritual circumstances.

These spiritual circumstances are, moreover, of such a nature that they can be overcome only by a mighty effort of Heaven itself; by a tension of the heavenly spirits in meditation, prayer and intercession. Hence there is *silence* in Heaven. Praise seems to grow dumb in Heaven itself. Heaven *prays* in consideration of the conflicts which are before the Church on earth. The heavenly *hour* is the decisive hour of the whole crisis; the entire *half* of this hour is employed in the celestial hallowing of the conflict of the Church Militant.

In the mean time, the *seven Angels*, with the trumpets which are given them, stand waiting. The *other Angel*, whose task it is to give a heavenly completeness to the earthly and imperfect prayers of the Saints is, doubtless, in accordance with Rom. viii. 26, the *Spirit of Prayer*, in connection with the symbolical *intercession of Christ*. In this character he approaches the heavenly *altar of incense*. His instrument is the *golden censer* — the heavenly purification and measurement of the prayers which ascend to Heaven mingled with pathological turbidity and eccentricity (comp. the μετριοπαθεῖν of Christ the High Priest, Heb. v. 2). The *incense* given to him is offered upon the *golden altar of incense* before the Throne, and the smoke of it rises up and completes the imperfect prayers of the Saints before God.

By the retro-active power of this heavenly sacrifice of prayer, the earth is consecrated for her struggle: the Angel pours the *fire of the altar*, with which he has filled the censer, upon the earth. Then from the heavenly fire of prayer there issue on earth *voices* and *thunders* and *lightnings* and an *earthquake:* holy ideas and words, holy preachings and alarm-cries, holy illuminations and spiritual judgments, result in holy convulsions of the human world. Thus is set on foot a victorious counteraction against the onsets just beginning. Though seven terrible corruptive and destructive agencies are now, one after another, let loose against the earth, we must remember that the providence of God has encircled them with angelic might; that in Heaven they are transformed into seven grand dispensations; and that they are announced by *Trumpets*, which summon the Church to the conflict—summon her to resistance, by repentance and by a closer serriment in collectedness of spirit and in the life of Christian fellowship.

* [See ADDITIONAL NOTE, p. 212 sqq., on this statement, and on the entire Synoptical View.—E. R. C.]

First Trumpet-blast.

The *first Trumpet* sounds, and hail, mingled with fire and blood, falls upon the earth. This is, unmistakably, the dispensation of carnal zeal, of sensuous piety, of fanaticism (Luke ix. 54), which falls upon the *earth*, *i. e.*, the churchly form of the Kingdom of God (Ps. xciii.). The *hail*, or the icy coldness of men's souls toward true spiritual life, corresponds with the *fire* of superstitious passions (see Nitzsch, *System*, p. 39); and the fire is continually more and more mingled with *blood*, as is demonstrated by the first appearance of fanaticism in sacred history, Gen. xxxiv., and, further, by all kindred records, especially by the superstitious persecutions of heretics in the history of the Church. This unholy fire consumes *the third part of the earth*, *i. e.*, the Church, or, in a universal sense, legal order; *the third part of the trees* (Ps. i.), *i. e.* pious personalities; and *more than the third part of the green grass:* the *entire* soul-pasturage of the Christian flock (Ps. xxiii.) is more or less scorched and blasted, being converted partly into hay, partly into ashes.

Second Trumpet-blast.

The *mountain*, which is next introduced, is not a real mountain, but the *appearance* of a great burning mountain, rushing, like a giant meteor, through the air, as though hurled, by some mighty hand, upon the *sea*. This, manifestly, is the deceptive semblance of a great Divine ordinance, which, changed by the flames of bigot passion into a self-consuming crater, is inflicted, as a Divine judgment, upon the *sea* or national life. The *third part of the sea* is *turned to blood* by means of religious wars and abominations of all kinds springing from fanatical party spirit. The further consequence is that the *third part of the creatures* in the sea perish, and the *third part of the ships* are destroyed. The poisoning of Christian national life by the false fire-mountain destroys a third part of the healthful and gladsome popular life, and a third part of all human intercourse, blessing and prosperity. Whole nations, states and vital branches of the state are, so far as their spiritual existence is concerned, in good part ruined. History affords abundant illustrations of these Apocalyptic words.

Third Trumpet-blast.

From *Heaven*, from the kingdom of spirit, a *great star falls*, a real spiritual luminary, *burning like a torch*, *i. e.*, like a great and brilliant world-light. If we contemplate its spiritual fall, we cannot fail to perceive, that it is the personified likeness of false liberty, of the fanaticism of negation, rushing upon us under the semblance of a new enlightenment for the world. For it falls upon the *third part of the rivers*, *i. e.* more general spiritual tendencies, or *currents*, as they are called at present (Is. viii. 6; xxxv. 6); it falls also upon the

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fountains (Prov. xxv. 6), *i. e.*, creatively original minds, whence the currents proceed.

When it is said that the name of the star is called *Wormwood*, the idea immediately strikes us that it is indeed that embitterment by which —as in the history of Julian—a great portion of the heavenly knowledge-life, the enfranchising spiritual reform, is corrupted and transformed from a quietly shining heavenly star into a burning torch that falls from Heaven, and, instead of truly enlightening, poisons the fountains and currents of spiritual life. Thus a third part of the spiritual water of life, in society, culture and literature, is turned into a water of death, a soul-destroying partyism, sedition and sectarianism, inflicting even bodily death upon many men, by mortally embittering them (comp. Heb. iii. 8; Ex. xvii. 7; Num. xiv. 22; Deut. vi. 16).

Fourth Trumpet-blast.

A *third part of the Heaven of spiritual life* is *closed*, and thus the *opening* of the *abyss* at the blast of the fifth Trumpet is prepared. The *third part of the sun* is *smitten; i. e.*, the third part of the sun of revelation is concealed and made of none effect by the united darkness of positive and negative fanaticism—superstition and unbelief. In like manner the *third part of the moon* is smitten. Together with the bright day-life of Christian knowledge, the night-life of the spiritual repose and peace of souls is, in a great degree, obscured; the spiritual life of nature, we might say, in accordance with Mark iv. 27.

Thus, too, the *third part of the stars* is smitten; in spite of all the advances of astronomy, the joyous upward gaze of immortal souls into the heavenly home of the eternal Father-house (John xiv. 2) declines with many even to utter extinction. And it is in perfect accordance with the laws of polarity, that, together with the true day-life of the spirit, the true night-life of the heart, especially in the intercourse of spirits, has suffered great loss.

By this great spiritual obscuration of sun, moon and stars—an obscuration which, though on the one hand partial, is, on the other hand, lasting—preparation is made for the first of the three great woes. This woe, together with its successors, is heralded by an *eagle* which John sees and hears, by reason of the rustling of his wings, flying through the lofty midst of Heaven; an eagle proclaiming with a mighty voice a *three-fold woe* upon the inhabitants of the earth —a woe coming with the last three Trumpets. As the *horse* denotes regular rapid historic motion, so the *eagle* is indicative of a vehement and mighty movement toward a great catastrophe. This eagle flies along the meridian altitude of Heaven, thus being visible down to the very horizon, besides being able to descry the coming woes with his piercing glance, and to make himself heard by all with his mighty voice. Thus the eagle is indicative of the lofty and rapid flight of the seer-spirit over the earth, with its sharp outlook upon the catastrophes of the last times. It is the very genius of Apocalyptics, the eagle of John. That it does not denote the final judgments themselves (as Hengstenberg maintains), is evident from the fact, that it distinguishes them from itself as the three woful times of the future. In spite of its lofty eagle nature, it seems to suffer in human sympathy with the inhabitants of the earth, upon whom the judgments are coming.

Thus the way is prepared for the

Fifth Trumpet-blast.

Again a *star* falls from Heaven upon the earth, or, rather, it has already fallen when John sees it. If the previous falling star was the genius of all carnal levity, it is followed quite naturally by the genius of demonic gloom, the second Janus-face of the more general spiritual corruptions in Christian and, especially, modern times. This star receives the *key* to the *pit of the abyss*. The abyss is, undoubtedly, not equivalent to Sheol, or the realm of the dead, in the general sense of that term; but neither is it the same as Gehenna, in the full sense of that word as identical with the lake of fire. It is the hell-like or demonic region of the realm of disembodied and unembodied spirits—a region of torment, bounded on the one side by the brighter portion of Sheol and on the other by Gehenna (the remarks on p. 80 must be modified by the present comments; see p. 85). [See Excursus on Hades, p. 364 sqq.—E. R. C.]

It is declared, ch. xvii. 8, that the *Beast* ascends out of the abyss and goes into ἀπώλεια; ch. xx. 3, *Satan* is cast into the abyss; after the final revolt, however, he also is cast into the *lake of fire*, to which the Beast and the false Prophet have previously been banished. In the present passage, mention is made of the same demon-region which, 2 Pet. ii. 4, is, through the medium of a verb, indirectly designated as Tartarus.

The *pit of the abyss* is manifestly the connecting channel by means of which the region of tormenting demons holds communication with the earth and with human life. It corresponds with the partial closure of Heaven. Not all of Heaven is closed; not all of the abyss is let loose upon the human world, but the connecting channel between earth and the abyss is now, in a mode entirely new, thrown open. As the revelation of Heaven, on its side, extends into the human world of spirit, so it is also with the pit of the abyss: it is opened in the demonic depths of the human psychical life itself through a demonic sympathy with the spirits of the abyss.

The genius of a God-estranged gloom is the *star* that opens the pit; the *key* in his hand is hopelessness, the more general form of despair. As the opening of the gloomy demonic death-realm below began with the darkening of the Gospel above, it is not in the modern world alone that a spirit of gloom has pressed into the Christian world. Rather, the origin of the sombre abysmal moods in Christendom is to be found in the land of the *cultus* of the dead, the *cultus* of graves—in Egypt. Again, during the whole of the Middle Ages we must distinguish between the *monk's garb*, assumed by all Christian confederations, and the specific *spirit of monkery* in its dark form. In the course of time the latter has continually been assuming darker and

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darker forms, until in the modern world it touches its other and worldly extreme.

Substantially, however, the two extremes of gloom amount to about the same thing; they are connected in a decided estrangement from the Gospel, from inwardness, as well as in a fanatical racing and chasing, and in absolute fancifulness, whether in a religious or an irreligious garb.

The first result of the opening of the pit of the abyss is the thick-rising *smoke*—spiritual derangement exhibiting itself in a gloomy play of the fancy, darkening more than ever the *sun* of truth and consciousness and the clear *air* of prospect and hope. Then *locusts* break forth out of the smoke;—demonic hobgoblin forms, not eating grass, as do *locusts*, but, like *scorpions*, stinging men. They have no power over the objective region of genuine spiritual life—over the grass of the soul's pasture, the verdure of new life, the trees of God by the rivers of water; their power is over those men who have not the seal of God on their foreheads. It is, therefore, manifest that good men, awakened men, well-meaning men, in a more general sense, may be exposed to them. Even those men, however, whom they successfully attack, they cannot directly kill; they have power only to *torment* them *five months*, *i. e.*, to rob them of spiritual liberty, indicated by the numeral *five*, through a series of minor changes of time or of the moon. And in those days—those gloomy days of ancient and, especially, modern despair—*men shall seek death and not find it;* death shall even seem to *flee* before them. This does not exclude individual suicides on the extreme of these self-tormentings; in general, however, these gloomy soul-moods are below the level of the feeling of, and pleasure in, life. And what an array of phantoms, or mere semblances full of contradictions, do these tormenting spirits of modern soul-suffering constitute! The description of the text very significantly proclaims them to be nothing but fantastical and airy visions (see p. 22).

The phantasmagoria image forth, as *war-horses*, strong and passionate moods; they transform themselves into *heads*, wearing superb and kingly *crowns*, radiant with the semblance of *gold;* then they put on a *humane face*, as of man, and even assume a sentimentally soft deportment, indicated by the *hair as of women*, whilst yet they bite as though they had *lions' teeth*. But above all, they love to disguise themselves as grand warlike phantoms; they appear in breast-plated war-hosts; their wings thunder like war-chariots charging to the battle; and with their fanciful terrors they change the world of Christian brotherhood more and more into a grand complex of camps. The venomous sting of these locusts is in their *tails*, which are like the tails of scorpions, the emblems of the evil spirit. Thus, too, the still worse power of the monsters of the *sixth* Trumpet lies not only in their *mouths*, but also in their *tails*. The meaning of this fact is, doubtless, that their effects increase and intensify toward the end; they make themselves felt particularly in the pains and painful consequences of party-trains. Their power is limited, however, and the Seer again brings into view its terminus, *five months*.

These demons of torment are, moreover, not isolated apparitions; they form a mysterious complex, a unity wherein, on the one hand, their fearful power lies, and, on the other, its limitation is contained. As Hades constitutes a unitous realm of the dead, governed by Death personified; and as the kingdom of evil, as beyond this life, is concentrated in Satan, whose manifest organ in this world is Antichrist, so, in the midst between Hades and the domain of Satan, the Abyss lies; this also is under the rule of a *king*, called, in Hebrew, *Abaddon*, and in Greek, *Apollyon*—the destroyer, waster. This king, in accordance with the distinct region and operation belonging to him, is the genius of despair, which must be regarded as specific destituteness of good or salvation, specific destruction. The two names doubtless signify, likewise, that the Hebrew form of his spoiling of souls is different from the Greek form; in the one case, he is wont to appear in the form of demonic possession; in the other, in that of melancholy madness. In view of all this, however, this whole terrible sphere of psychical torments must be clearly distinguished from the ethico-demonic plagues appearing at the sound of the *sixth* Trumpet.

This one woe passes; but it is the forerunner of two others which are still worse.

Sixth Trumpet-blast.

On account of the importance of what follows, this trumpet-blast is supplemented by a *voice*. The voice issues from the *horns of the golden altar*. *Horns* are symbols of protective power; the horns of the *altar of incense*, therefore, are significant of the perfect security of that spiritual life which proceeds from a life of prayer perfected in Heaven. In this sense the voice cries: Let loose! the Church is armed. Thus Christ Himself says: "It must needs be that offences come, but *woe*," *etc.* (Matt. xviii. 7; comp. 1 Cor. xi. 19). The following treats, doubtless, of offences in the strictest sense of the term—*tares* (see Matt. xiii. 38, 39). *Loose the four Angels by the great river Euphrates.*

With a grand assurance of victory, the vision brings out two fundamental features in the infliction of religious-ethical offences upon the earth. They appear at the start as *four bound Angels*. As emphatically as they, as offences, belong to the kingdom of darkness and are representative, in respect of the numeral *four*, of the spirit of the world (like the *four beasts* of Dan. vii.)—just so certain is it that they are *bound* by God's providence, and are unable prematurely to break forth to destroy His souls, and that, under angelic power, under the power of the four Angels who, according to ch. vii., hold them bound, they must, as dispensations of God, themselves go forth for judgment, when the time comes, as His messengers. In respect of their inmost essence, they may be representative of four fundamental forms of the Satanic essence and worldliness; they are, however, fundamental forms disguised as angels of light (2 Cor. xi. 14; 2 Thess. ii). Thus all heresies, at their first appearance, claim to be truths in a

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higher form of knowledge, and also operate as powerful lies through the admixture of elements of truth. Schleiermacher, perchance, might have found his four ground-forms of heresy symbolized here, had he properly appreciated the Apocalyptic style.

Again, though these offences seek to press forth in their quiet preparedness, they are conditioned by their Divinely ordained time as to hour, day, month and year; as to the *hours* of decisive conflict, the *days* of their apparent victory, the *moons* of their periodic change, and the *years* of their collective domination. As it is their natural tendency to kill men (John viii. 44), such is likewise their mission, inasmuch as they are instruments of judgment. Their *murders*, however, are spiritual murders; they deprive the third part of mankind of their spiritual life and prosperity.

After the portrayal of their peculiar essence, these fundamental forms vanish behind the prodigious train of horsemen forming their concrete appearance. What Bürger said of the dead [in the ballad of *Lenore*] is true also of erring spirits: they ride, and ride fast. One would think that a *myriad* might have been enough; but as a curse generates a curse, so the erring spirits is productive of more of its kind, even to *myriads of myriads*. The circumstance that the enormous number is twice given, may have its foundation in the fact that errors are divided into positive and negative ground-forms or extremes.

The concrete numeric form employed by the Seer does not, therefore, gain by its resolution into two hundred millions.

The Seer heard their number and could never forget it in its importance.

In these images of *cavalry* the *horses* themselves are the main thing. In ch. vi. the horses are but the bearers, in symbolical colors, of the acting riders; here, on the contrary, only the horses seem to be actually operative; the riders work merely as weak directors of the movements of their steeds and by their symbolical *breast-plates* and *colors*. Is the intimation intended that these *riders*, heretics, are, in many respects, not so bad as their *horses*, death-breathing heresies? Or is it suggested that the horses ordinarily run away with them; that they speedily lose control over the movements originated by themselves? Possibly both thoughts are intimated. At all events, they all, without exception, are strongly mailed against the darts of truth, of sincerity and soberness of spirit, for fanatics are chips of one block, though not in a predestinarian sense; there is among them a good deal of talent, ambition, ardor and a strong impulse of self-consciousness; but little genius, soul, piety and reverence. The *colors* of their breast-plates correspond with the fatal operations of their horses. The *fire* of fanaticism, so prone to be mingled with blood; the *smoke* of gloomy and confused mental disorders, already resolved into vapor; and the *brimstone* of still unused fuel floating about—how could the fundamental forms of *false-lightism* be more fitly characterized!

Again, the horses have *heads* as the *heads of lions*. Their arrogance, their aggressive appearance, assumes the semblance of true lion-heartedness, of genuine leonine strength. It is natural that their fatal operations issue from their *mouths*, though these may also, in a figurative sense, work by means of the pen. Besides the power in their mouths, they have power in their *tails*. These *tails* are still worse than those of the locusts of the fifth Seal; they are not like scorpions, but like *serpents*, which, after the manner of serpents, do harm with their heads. It is, perhaps, not out of the way to suppose that the Seer designed giving prominence, along with the direct dogmatic injuries, to the pernicious moral effects of offences or false principles; for thus they have a two-fold mortal agency—through head and tail. It is in the nature of the thing that an inestimable amount of bloodshed follows in the train of spiritual murders.

The Seer finally brings out the melancholy fact with which this cyclical world-picture closes; which is also, be it understood, a characteristic universal picture of the last time. The *rest of the men*, who were not killed by these plagues, are those who have not, through a fall into heresies, lost all spiritual life. In this respect, therefore, they offer a contrast to the others; yet even they have not suffered themselves to be roused to repentance. They are divided into two ranks, composed of those who are guilty in a religious point of view pre-eminently, and those whose guilt is pre-eminently moral—both ranks, however, being connected.

The principal offence of the one side is, that they are subject to the *works of their hands*, *i. e.*, thoroughly externalized, sunk in externalisms, of which they do not repent. *Demon-worship*, a subtile service of devils—thus runs the terrible superscription, beneath which a pompous image-worship is set forth—*idolatry* with figures of gold, of silver, of brass, of stone, and of wood. The absolute irrationality of this idolatry is noticed by the Apocalypse as well as by the Old Testament. These idols can neither see, nor hear, nor walk; they are, therefore, less than the beasts.

On the other side, the chief superscription is that of *murder*—something which well corresponds with the service of the Devil; the individual forms—*sorcery*, *fornication*, *theft*—are at all events connected with this fundamental form. *Sorcery* [*Magismus*], in its most general import, is the duskiest side of immorality; it has a wide domain, from conscious impieties to ecclesiastical mechanisms. *Fornication* is a chief sin of heathen grossness under the mask of Christian culture. *Theft* understands sublimating itself into the most subtile and underhand forms of swindle and fraud.

We would submit the following general observations:

We have seen that the *Seven Times Seven* which forms the foundation of the Book, stands in a natural sequence. The same remark was applied, in particular, to the *seven Churches*. Again, if we examine the *seven Seals*, we cannot fail to recognize the naturalness of their sequence: war, dearth, all sorts of death, especially pestilence, martyrdom, earthquakes. The same remark holds good, furthermore, in regard to the

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Trumpets: 1. Fanaticism; 2. A fanaticised community-life; 3. Negative embitterment; 4. Darkening of revelation and of the life of salvation; 5. Penitential demonic psychical sufferings; 6. Demonic mental or spiritual disorders, heresies—preparatory to apostasy.

[ABSTRACT OF VIEWS, ETC.]
By the American Editor.

[ELLIOTT regards the Trumpet-septenary as included in the *seventh* Seal, and also this Septenary as chronologically consecutive on that of the six Seals preceding. The Period of the *first six* Trumpets (to the close of the *First Part* of the *Sixth*, ch. ix. 21)* he regards as extending from A. D. 395 to 1453, including "the destruction of the Western Empire by the Goths, and the Eastern Empire by the Saracens and Turks." The *half hour's silence in Heaven* (ch viii. 1) he interprets as "the stillness from storms" in "the aerial firmament;" *i. e.*, a continuance, for a brief period, of the calm brought to view, ch. vii. 1; by the *incense offering* he understands the presentation of the prayers of the *Sealed* before God by Jesus, the great High Priest. The Trumpets he regards as fulfilling the uses of the trumpets under the Levitical law, which uses he represents as two: (1) "as regarded the *Israelites*, to proclaim the epochs of advancing time;" (2) "during *war-time*, and as regarded *their enemies*, . . . to proclaim war against those enemies as from God Himself (Num. x. 1–10)." The *first four* Trumpets he, in common with other interpreters, regards as intimately connected together; and he understands by them the four Gothic ravages which ended in the subversion of the Western Empire. He contends that during the period of these ravages the Roman world was, in fact, divided into *three* parts, *viz.* the *Eastern* (Asia Minor, Syria, Arabia, Egypt); the *Central* (Mœsia, Greece, Illyricum, Rhœtia); the *Western* (Italy, Gaul, Britain, Spain, Northwestern Africa); and that the *third* or Western part was destroyed. The *first* Trumpet (ch. viii. 7): (A. D. 400–410) the Era of Alaric and Rhadagasius. The *second* (vers. 8, 9): (A. D. 429-477) the Era of Genseric, to whom "was allotted . . . the conquest of the *maritime provinces* of Africa and the islands." The *third* (vers. 10, 11): (A. D. 450-453) the Era of Attila who, as a "baleful meteor," "moved against the *Western* provinces along the *Upper Danube*, reached and crossed the *Rhine* at Basle, and thence tracing the same great frontier *stream* of the West down to Belgium, made its valley one scene of desolation and woe;" thence directing his steps to "'the European *fountains of waters*' in the Alpine heights and Alpine valleys of Italy." The *fourth* (ver. 2): (about A. D. 476 or 479) the Era of Odoacer, by whom "the *name* and *office of Roman Emperor of the West* was abolished," and "thus of the Roman imperial *Sun*, that *third* which appertained to the Western Empire was eclipsed, and shone no more." By the *Angel* (*Eagle*) flying through mid-heaven (ver. 13), he understands the public "forewarnings of coming woe" that prevailed throughout the period from the death of Justinian, A. D. 565, to the rise of Mohammed and the Saracens—forewarnings in (1) the warning utterances of eminent fathers of the Church (Sulpitius Severus, Martin of Tours, Jerome, Hesychius, Evagrius, Theodoret, and especially Gregory the Great); (2) the generally diffused idea that the end of the world was approaching; (3) the threatening "outward state and aspect of things." The *fifth* Trumpet (ch. ix. 1-11): the *Saracenic* woe beginning with the public announcement by Mohammed of his alleged mission, A. D. 612, and extending through one hundred and fifty years (five prophetic months, ver. 5) to A. D. 762, when, in the establishment of Medinat al Salem (City of Peace) as the capital of the Saracenic Empire and the following tranquillity, occurred what Daubuz calls "the *settlement* of the locusts."* The *sixth* Trumpet, Part I. (vers. 13-19): the *Turkish* woe, extending from January 18th, A. D. 1057, the day on which the Turcomans went forth from Bagdad on their career of victory, to the day on which the investiture of Constantinople was completed, to May 16th, A. D. 1453 (*i. e.*, 396 years, 118 days= the prophetic year, month and day, ver. 15).†

BARNES agrees substantially with Elliott as to the periods of the Trumpets, and the nature of the judgments inflicted under them. He differs in certain points of interpretation, as will be seen under EXPLANATIONS IN DETAIL.

WORDSWORTH regards the description of the *seventh* Seal as closing with ch. viii. 1, to be resumed in the glories set forth in chs. xxi., xxii.; and maintains that the Seer then proceeds to portray the Divine judgments, *from the beginning*, on the enemies of the Church, under the Seven Trumpets. The Trumpets are prefaced by the prayers of the Saints (vers. 3, 4), in answer to which the judgments are sent forth (vers. 5, 6). The Trumpets correspond with the woes inflicted upon Egypt (Ex. ix. 23-26), and to the sevenfold encircling of Jericho (Josh. vi. 1-20); the first six are *preparatory* denunciations, warning, calling to repentance, and preparing for the *seventh* which will convene all nations to the general judgment. The *first* (ver. 7) is a retributive sequel to the *second* Seal, and represents the woes which fell upon the Roman Empire in the fourth century, when it was smitten by a *hail* storm from the *North* (the Gothic invasion). The *second* (vers. 8, 9): the uprooting and destruction of Imperial Rome (which had been as a great Volcano) by the Goths, Vandals and Huns. The *third* (vers. 10, 11): heretical teachers (represented by the *fallen star*), who embittered the waters of Holy Scripture. ("In the *Seals* heresy is represented as a *trial* of the Church; in the *Trumpets* it is treated as a *judgment* inflicted on (godless) men for sins.") The *fourth* (ver. 12): "a prophecy of the great prevalence of errors, defections, apostasies and confusions in *Christendom*, such as abounded in the Seventh Century." The *fifth* (ch. ix. 1-11): the Mohammedan (Saracenic and Turkish) woe. The *sixth* (vers. 13-21): "This vision has revealed . . . that the Holy Scriptures (*four-fold*

* [Elliott regards the *Second Part* of the Sixth Trumpet as extending through ch. xi. 13.—E. R. C.]

* [To Daubuz, according to Elliott, is due the above explanation of the one hundred and fifty years.—E. R. C.]

† [For particulars, see EXPLANATIONS IN DETAIL.—E. R. C.]

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Gospel), though *bound as captives* for a time, would be *loosed* by the command of God, and that they would traverse the world like an innumerable army. And although they are . . . . ministers of salvation unto many, yet the Vision has declared, that the Holy Scriptures would be like instruments of punishment and death to the enemies of God." (!)

ALFORD regards the *seventh* Seal as having its completion in ch. viii. 5; the preparation for the Trumpets, however, he looks upon as "evolved out of the opening of the seventh Seal." The first *four* he regards as connected together by "the *kind* of exercise which their agency finds"—"the plagues indicated by them" being "entirely exercised on *natural objects*." The *fifth* and *sixth* are in like manner connected; the plagues being inflicted on *men*—the former by *pain*, the latter by *death;* the *seventh* forming rather the solemn conclusion to the whole than a distinct judgment of itself. He affirms (1) that the series of visions reaches forward to the time of the end, and (2) that the infliction of the plagues is *general*, no particular city nor people being designated as their object. He assigns no date for the beginning of the Trumpets, and leaves us in doubt as to whether he regarded them as in the process of development or still future.

LORD apparently regards the *seventh* Seal as closing with ch. viii. 5; the *silence* was symbolic of a short period (1) of contemplation, submission and faith amongst Angels and the Redeemed in Heaven, and (2) of quiet on Earth—the period of repose intervening between the close of persecution, A. D. 811, and the commencement, near the close of that year, of the civil wars by which Constantine was elevated to the throne; the *voices, etc.* (ver. 5), symbolize the agitations and revolutions which attended the elevation of Constantine and the subversion of Paganism. His interpretation of the Trumpets is substantially that of Elliott and Barnes.

GLASGOW* represents the *seventh* Seal as comprehending the Trumpets. The period of *silence* he identifies with the seven and a half days from the Ascension to Pentecost, the *smoke of the incense* with the Intercession of Christ, the *fire thrown on the land* with the effusion of the Holy Ghost. The Trumpets he regards as successive: I. The woes ending in the destruction of the Jewish state, one third of the people being destroyed by the Roman army. II. The expatriation of the Jews after the revolt under Barcochba (the mountain burning with the wrath of God cast into the sea of the pagan empire). III. Usurpation of Prelacy. IV. Arianism promoted by Constans and Constantine. V. The Mohammedan woe (Saracens and Turks). VI. The *four bound Angels* are kings, popes, inquisitors, and councils, previously kept in restraint, but who are now loosed to slay *the third part of the men, i. e.* true Christians—the period of persecution beginning A. D. 1123, and extending to the Reformation.—E. R. C.]

* [(*The Apocalypse Translated and Expounded:* JAMES GLASGOW, D.D., Irish Gen. Ass. Prof. of Oriental Languages, *etc.* Edinburgh: 1872.) The Am. Ed. regrets that the above-mentioned valuable Commentary was not received in the United States until after a large portion of this work was in print. He subjoins an abstract of Dr. Glasgow's scheme of the Seals. They were all synchronous as to their opening: I. Christ; II. Apostate Judaism; III. Greek and Roman Paganism; IV. Gnosticism; V. Martyrs of the old Economy; VI. General Commotion; the *sun* (the Church) was darkened at the death of Christ, the *moon* (the political government of the Jews) suffered a total eclipse, from which it never emerged, the *stars* (the rulers of the Synagogue) lost their light, the *heaven* (the Jewish Church) passed away, the *mountains* and *islands* (the provincial governors in Judea and those whom they represented) fell, *kings* and *magnates* (the nations they represented) were oppressed with the idea that they were exposed to the wrath of God (ch. vii. is not a description of any prophetic times or successive events, but of the condition of the Lord's people worshipping, serving and blessed). VII. As above.

[The patent objections to this scheme are, first, that *in fact* it places the events of the *sixth* and *seventh* Seals *before* the others; and, secondly, that it *reveals* to John as things to "be hereafter" (ch. iv. 1) events that had taken place in connection with the Crucifixion, the Ascension and the Pentecostal Effusion of the Spirit.—E. R. C.]

EXPLANATIONS IN DETAIL.

Ch. viii. 1. **Half an hour.**—"The anxious expectancy of the inhabitants of Heaven" (Düsterdieck). Classical, but not Biblical: *Stupor cœlitum* (Eichhorn. Similar interpretations see in Düsterdieck, p. 299). Vitringa: The whole purport of the *seventh* Seal is: *ecclesia in pace!* Similar interpretations see in Düsterdieck, p. 801. Hengstenberg offers a most remarkable interpretation: Silence of Christ's enemies (in Heaven!). We regard Düsterdieck's polemic against the idea that there is a recapitulation in this place also, as utterly wrong; especially do we object to his unconditional rejection of Lyra's interpretation, *viz.* that nothing but the Church's battle against heretics is depicted, though it is true that this explanation would be applicable only to the sixth Trumpet, if heresies proper were alone involved. The fact that there is a difference between a supposed anxiety in Heaven and a readily intelligible tension of spirit and prayerful mood in the same blessed place needs no further exposition. See the SYNOPTICAL VIEW.

[For different views of the σιγή see Add. Note, p. 201 sq. Bishop Newton (after Philo) calls attention to the fact, that "while the *sacrifices* were made (2 Chron. xxix. 25-28), the voices and instruments and trumpets sounded; while the priest went into the Temple to burn incense (Luke i. 10), all were silent, and the people prayed to themselves." (See also 2 Chron. xxix. 29). This silence was, so to speak, *intensified* on the great day of Atonement when, at the offering of the incense and the sacrifice, all save the High Priest withdrew from the Sanctuary (see Levit. xvi. 17; also Kitto's *Cyc.*, Articles ATONEMENT [DAY OF] and INCENSE). It was said to the souls under the altar in answer to their cries (the cries of their blood for vengeance), that they should rest until the full number of martyrs (or the time of martyrdom) had been completed (ch. vi. 9-11). On the completion of the number, or the time (it matters not which, for they would be completed together), the Seer beheld in symbolic vision the offering, by the Great High Priest, of their *prayers* (doubtless inclusive of the cry of the blood of their sacrifice), together with the incense of His own merits before the Throne—it was fitting that during that highest offering every creature sound, even that of praise, should be hushed in Heaven.—E. R. C.]

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Ver. 2. **And I saw.**—This scene, depicted in vers. 2-6, can have taken place only in the pause of the σιγή. Heaven is sunk in prayerful silence; it is also, however, busy preparing to encounter the ill effects of the events which transpire at the blast of the *seven Trumpets.* According to Ebrard, this scene of preparation takes place *after the silence:* according to Düsterdieck, the silence ceases with ver. 5, since there we read of *thunder* and *voices.* (Further on, however, he also makes the σιγή end with ver. 6.) But these latter are but the general consequences of the *sacred fire* cast upon the earth.

The seven Angels who stand [Lange: **stood] before God**; not who *stepped* [took their stations] before God (Luther). But neither is the reference to seven Angels who, by preference, stand permanently before God (Düsterdieck; Archangels, De Wette; *the seven Spirits*, Ewald). They are, undoubtedly, the Angels of the seven Trumpets (Ebrard, Hengstenberg), and the article—*the* seven Angels—has reference to the presupposition that these seven stand ready, waiting their Divine commission. With Hengstenberg, the idea of the seven Archangels shifts into that of Angels whose number is modified by that of the Trumpets.

Seven Trumpets.—See above. For an archæological treatise on the Trumpets, see Hengstenberg, p. 432 sqq. [Eng. Trans., p. 395 sqq.].

Ver. 3. **Another Angel.**—"The *other* Angel, like the one mentioned in ch. vii., is to be regarded as a real Angel," says Düsterdieck. The meaning of this is, that the Apocalypse is not to be treated as a symbolical Book in this passage either. Hengstenberg, also, at first regards the Angel here described as occupying merely the position of a carrier, although he subsequently remarks that he is nothing but a symbolical figure. Manifestly, the former view is in opposition to the text. This Angel ministers at the heavenly altar of incense. For it is to such an altar alone that the present passage refers, as Grotius and others maintain; not to an altar of burnt-offering, as is the opinion of Hofmann and Ebrard.

The question might well be asked: What idea should we connect with a heavenly altar of burnt-offering?* The altar of incense is quite another thing. Comp. Düsterdieck's polemic against Hofmann and Ebrard, p. 305.

The attribute of this Angel is the *golden censer;* by the heavenly *incense* which he burns, the prayers of all the Saints on earth are perfected. This Angel can even pour the holy *altar-fire* upon the earth and waken voices, thunders, lightnings and earthquake. Can an *Angel* do all this? Such forced literalism should surely not bear the name of *historical* interpretation. If consistently retained, it would here of necessity lead to the Roman Catholic idea of angelic mediation. The inquiry *is* historical as to who is elsewhere in Scripture to be regarded as the perfecter of earthly petitions, by heavenly intercession or by the heavenly administration of prayer. The result of such inquiry precludes the possibility of this Angel being taken for any but *Christ*, in accordance with Bede, Böhmer, and many others (1 John ii. 1), or the *Holy Ghost* (Rom. viii. 26). It might, however, also be maintained, that the heavenly perfecting of human prayers is generally represented by a symbolic angelic form (Grotius: *angelus precum ecclesiæ*).

A golden censer.—On λιβανωτός see the lexicons.

There was given unto him much incense. — Much of the spirit of prayer, of heavenly renunciation and heavenly confidence.

[Of what was the *incense* of the Tabernacle symbolic? In seeking an answer to this question, it should be remembered that it was compounded of the most precious spices, that in its normal condition it was *most holy* (Ex. xxx. 34-36), but at the same time inefficacious for its peculiar uses until consumed by fire from the altar of burnt-offering; thus consumed, however, it was that without which the High Priest could not enter the Holy of Holies to offer the blood of the Atonement (Lev. xvi. 12-14), and with which every morning and evening was sanctified (Ex. xxx. 7-9). What *can* it symbolize but the excellencies of the God-man, *most holy* in their normal condition, but made effluent and efficacious for atonement and sanctification only by fire from the Altar of Sacrifice?—E. R. C.]

That he should add it to the prayers.—Ταῖς προσευχαῖς has been differently interpreted to mean: *as* the prayers; *in* the prayers; or *among* them. The attempt has also been made by emendations and constructions to improve the simple sense, that this incense was *intended* for the prayers of the saints, that is, for their heavenly supplementation and perfection (Vitr., Calov. and others).

Upon the golden altar.—This, according to Ebrard, is the altar of incense, whilst, on the other hand, the altar mentioned elsewhere, in vers. 3 and 5, is an altar of burnt-offering. The altar of burnt-offering in ch. vi. 9 should not be cited in support of this view, for that is to be found, in a symbolical sense, on earth. If, however, this description of a golden altar before the Throne be applied to the idea of the Temple, the *golden altar* is the Ark of the Covenant, ch. xi. 19. The *Ark of the Covenant* was really an *altar*, and that the third and holiest; it was also *golden*. According to Lev. xvi. 12—a passage misconstrued by Ebrard, p. 281; see in opposition to him Düsterdieck, p. 305—the offering of incense was, on the great Day of Atonement, made over the Ark of the Covenant in the Holy of holies.*

* [See *foot-note* on p. 175 (first column).—E. R. C.]

* [The American Editor is unable to find the slightest foundation for the assertion, that the Ark of the Covenant was an *Altar*. Most certainly it is not implied in ch. xi. 19; and the *offering* of Lev. xvi. 13 was *before* the Lord, and consequently *before* the Ark, which supported the Mercy-seat. That, in the second reference, the ascending cloud of incense *covered* both the Mercy-seat and the Ark, most certainly does not imply that the *offering* was made either upon or over the latter; and also, manifestly, if it implies this in the case of the latter, it must also in that of the former, and so the reference proves not only that the Ark, but that the Mercy-seat was an Altar! It is inconceivable that the Ark should, in the Divine intent, have been an Altar without

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Ver. 4. **And the smoke . . . . ascended.**—EBRARD: "The prayers of the Saints had ascended long before this; but had hitherto not been heard." This relation between earthly prayers and heavenly intercessions, or perfectings, cannot possibly, however, be thus parted into separate times.* The human prayers are, as it were, swallowed up by the smoke of the heavenly incense, whose attributive destination is "to the prayers of the Saints;" in this form, the smoke rises before God—locally speaking, this can mean only: over the Ark of the Covenant. Thus is the perfect acceptability of the prayers expressed. Their acceptance and answering is also, however, symbolically set forth.

Ver. 5. **And the Angel took the censer.**—He fills it with fire from the altar of incense, and casts the fire upon the earth. Thus, rightly, Düsterdieck. Ebrard, on the other hand, is of opinion, that he must have taken the fire from the altar of burnt-offering, and then have set the censer down upon the altar of incense. Hence the fire, he thinks, is indicative of the flame in which the martyrs were burned, and is to be regarded as a fire of judgment. It is not to be wondered at that Hengstenberg even here finds a close connection between the fire of prayer and the fire of zeal which shall consume the adversaries. According to him, the silence in Heaven itself is but a silence of the annihilated enemies of God upon earth (p. 424 [Eng. Trans., p. 392 sq.]). Here, however, we have to do with the heavenly fire of Divine providence, which, having perfected the prayers, is now become a fire of saving grace. By its being cast upon the earth, the earth is rendered capable of bearing the judgments now following; by no means, however, are these voices, thunders, lightnings and earthquake significant of the judgments themselves. Comp. the voices, Matt. iii. 17; xvii. 5; the thunder, John xii. 29; the earthquake, Matt. xxviii. 2; Acts iv. 31; xvi. 26.

[The fire with which the incense was ignited was taken from the altar of burnt-offering (Lev. xvi. 12); it is probable, however, that the coals cast upon the earth were taken from the golden altar, where the incense had been consumed: the fire of sacrifice which made effluent the virtues of Christ for the blessing of His people is poured back on earth for vengeance.† The following explanation is suggested in Kitto's *Cyc.* (Art. INCENSE), which is worthy of consideration: "A silver shovel was first filled with live coals (at the altar of burnt-offering), and afterwards emptied into a golden one, smaller than the former, so that some of the coals were spilled (Mishna, *Tamid*, v. 5, *Yoma*, iv. 4)." It is possible that this Temple custom may have been reproduced in the vision; the preceding explanation, however, seems the more probable.—E. R. C.]

Hengstenberg regards the earthquake as "the presage of imminent great revolutions." But, be it observed, the earthquake was induced by *fire from Heaven*, which can here properly be said only of reformations. [?]

For general observations on the first four Trumpets, see Düsterdieck, p. 308.

Vers. 6, 7.

FIRST TRUMPET.

Ver. 7. **Hail and fire, mingled with blood.**—Comp. Ex. ix. 24; Joel ii. 30. Düst.: "To explain allegorically all that John now sees," *i. e.* to assume that the Apocalypse is a symbolico-allegorical Book,["is an undertaking, which, there being no ground for it whatever in the text, can lead to nothing but arbitrary guess-work."].* By sticking to the letter of the text, on the other hand, we arrive at the conclusion, that *the third part of the earth* (the *surface* of the earth, with all that is thereon) is burnt up, "and, still more, the *third part of the trees* and *all the grass* upon the whole earth." All the abortive interpretations in the world cannot make us abandon our conviction that the Apocalypse has an allegorical meaning.†

Düsterdieck cites Bede: *Pœna gehennæ;* Grotius: *Judæorum obduratio* and *iracundia sanguinaria* (not bad!); Wetstein: *Arma civilia, etc.*, p. 310. Sander, better than many others, interprets the figure as significant of the fire of false devotion, joined with bloodshed, placing the same, however, in the definite period of the

any distinct declaration of the fact in the Pentateuch; and not only so, but the supposition is inconsistent with the ideas manifestly attached to both the Ark and the Altar. The former, containing the moral law, was the foundation of the Divine Throne; the latter was the platform of human service.—E. R. C.]

* [Is it not absolutely necessary for us to hypothesize a certain kind of separation? The prayers of saints are always acceptable to God, and are always accepted by Him, through the merits of Christ; but, though accepted, they are not always efficacious for the *immediate* procurement of the results asked for, even where the bestowment of those results is in the Divine purpose. For ages the entire Church Militant upon the earth have, day by day, offered the prayer for the complete establishment of the Kingdom of Righteousness, and yet the bestowment of the object of that prayer has been deferred (comp. ch. vi. 10, 11). These prayers have, in a sense, so to speak, been gathered up by Jesus, and in due time they will be urged before the Throne with the incense of His intercession, and the answer will be bestowed.—E. R. C.]

† [Barnes is of opinion that, "by casting the *censer* upon the earth," "it is designed to show that, notwithstanding the prayer that would be offered, great and fearful calamities would come upon the earth, . . . *as if* the prayers were not heard any longer, or as if prayer were now in vain."—E. R. C.]

* [The portion within the brackets is supplied from Düsterdieck, Lange having ended the quotation with an "*etc.*" before his own comment.—E. R. C.]

† [The question is not whether the Apocalypse has an allegorical meaning—that is admitted by all—but as to whether *everything* in it is always allegorical, or rather *mediately* symbolical. This, it would seem, our Author himself does not always claim; for he admits, and must admit, that sometimes when Heaven and Earth and Angels are mentioned, the *real* Heaven and Earth and *real* Angels are intended, and that always when God is spoken of, the Divine Being is designated. Indeed, it seems scarcely possible to construct an allegory in which some portion of the figures will not be *natural;* and most certainly the union of the Natural with the Symbolic appears everywhere else throughout the prophetic Scriptures. The following examples are taken from an excellent article on this subject by Elliott (*Hor. Apoc.* Vol. I., p. 357 sqq.): Ezek. xxvii. 26. "In this passage Tyre is symbolized as a ship, and Nebuchadnezzar as the destroying wind that shipwrecked it; yet the chorographic phrase: *in the midst of the seas*, designates the literal locality of the situation of Tyre, and the '*East*,' that of the kingdom of Nebuchadnezzar with respect to it." Ps. lxxx. 8, 11: "Thou hast brought a *vine* out of *Egypt*. . . . It sent out its boughs unto the *sea*, and its branches unto the *river*." Here, "though the *vine* is symbolic, yet the *Egypt*, *sea* (Mediterranean), and *river* (Euphrates) are all notoriously literal." See also Ezek. xxxii. 2-16; Jer. iii. 6; Is. lvii. 5, *etc.*—E. R. C.]

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time succeeding Constantine. The *Kreuzritter* thinks the migration of nations is referred to. Paulus believes that a great scarcity and famine is intended (the soil and vegetation being particularly involved in the dispensation). Gärtner thinks there is a reference to Arianism.

[By this Trumpet, Elliott and Barnes understand the desolation of the Western Empire by the Goths under Alaric and Rhadagasius (see p. 201; where also Elliott's exposition of "the third part" may be found). These commentators regard their hypothesis as confirmed by the fact, that the nature of one of the elements of the plague (*hail*) indicates it as coming from the North, and the further fact that it was upon "*the land*" indicates that it was to fall on the continental provinces. Both these conditions were fulfilled in the invasion contemplated. Bishop Newton, who previously presented this view, farther supports it by the following extract from Philostorgius, a historian who wrote in this period: "The sword of the barbarians destroyed the greatest multitude of men; and among other calamities, dry heats with flashes of flame and whirlwinds of fire occasioned various and intolerable terrors; yea, and hail greater than could be held in a man's hand fell down in several places, weighing as much as eight pounds (*Hist. Ecc.* l. ii. ch. 7)." He also quotes from Claudian, who, in his poem on this very war, (*De Bello Getico*, ver. 173), compares the invaders to a *storm of hail*.—E. R. C.]

Vers. 8, 9.

SECOND TRUMPET.

See Jer. li. 25; Ex. vii. 20.

"The text," remarks Düsterdieck, "contains nothing of an allegorical nature." And this though the literal apprehension admits of positively no well-founded conception. The above-cited commentator quotes, in illustration of the allegorical interpretation, Bede: *Diabolus, etc., in mare sæculi missus est;* Grotius: The mountain is the *arx Antonia* in Jerusalem; Hengstenberg, who, he says, "entertains, in general, the view, that all the Trumpet-visions except the last are representative of the same thing, *viz.* war;" Ebrard: The volcanic, Titanic energy of egoism, *etc.* Ebrard likewise supposes that the *mountain* is a volcano (like the Throne of God, ch. iv.), which, by reason of its inward raging violence, plunges into the sea (ἐβλήθη is subversive of this view). Düsterdieck believes the ὡς to be indicative of the fact, that only a mass of fire resembling a great mountain is intended. But since the *mountain* is always significant of a fixed and permanent order of things, ὡς merely denotes that this mountain lacks the reality of the spiritual mountain nature. The same truth is involved in the fact, that the mountain is *on fire*, and that hence, to counteract its conflagration, it is thrown into the sea. Christian history is acquainted with many such burning mountains, which, by reason of fanaticism, have incurred judgment—beginning with the destruction of Jerusalem, the fall of Judaism, the casting of which into the sea of nations resulted in a considerable empoisonment of national life. Similarly, not only have states subsequently fallen—as, for instance, the Eastern Roman Empire—but also a series of dynasties, being become a prey to fanaticism, have been hurled from their proud eminence.

Sander holds that the Arian controversies are here predicted. The *Kreuzritter* regards the passage as expressive of the maritime supremacy of the Roman Empire; while Gärtner maintains that the erroneous doctrines of the Orient, and Islam, *etc.*, are denoted. In short, every variety of arbitrary interpretation attaches to the passage. [For other views, see on p. 201 sqq.—E. R. C.] *

Vers. 10, 11.

THIRD TRUMPET.

Ver. 10. **There fell a great star from the Heaven**.—The literal apprehension brings with it such queries as these: whether the *star* itself were devoted to perdition, or whether perdition consisted but in the falling of the star; how one star could fall upon so many streams and springs; and how it is that *wormwood*, which is not a deadly poison, can here have such bitter effects. Düsterdieck remarks, *à propos* of the last question, that *natural* wormwood is not meant here, immediately breaking out again into a polemic against allegorizing expositors, *i. e.*, expositors of allegories.

We cannot deny that the most aimless and arbitrary play of interpretation again meets us at this passage. Pelagius, Arius (H. W. Rinck thinks Arius is here intended—a view which is also held by Renan, Strauss, Schenkel and their associates), Romulus Augustulus and Gregory the Great file past us in accordance with more ancient conceptions of the *great star*, whilst the synchrono-historical interpretation advances the Jewish fanatic Eleazar (Düsterdieck, p. 318). According to Ebrard, the star is, "as it were, the natural spirit of bitterness, the power of bitterness or embitterment, sent down by God in visible concentration, so to speak, as a judgment upon the earth." Sander construes the star as false asceticism, monkish morality, constantly developing after Constantine's time. According to Paulus, apostasy is intended. According to Gärtner, "the adulterations of doctrine by the Romish bishops and priests" (thus the *Kreuzritter*).

Even the *external form* of the star has been the subject of a superfluity of conflicting conjectures: it has been represented as a shooting-star of great magnitude (Züllig, Ewald); a comet (Wetstein); a "great star" in the literal sense of the words (Düsterdieck). On the *import* of the star see Dan. xii. 3; Jude 13. On the *fountains* see Prov. xiii. 14; xiv. 27; xviii.

* [Elliott and Barnes suppose that this plague relates to the ravages of the Vandals under Genseric. The latter thus writes: "The symbol of a blazing or burning mountain, torn from its foundation and precipitated into the ocean, would well represent this mighty nation moved from its ancient seat and borne along toward the *maritime* parts of the Empire." The former confines the conquest to "the *maritime provinces* of Africa and the *islands*—all, in short, that belonged to the Western Empire in the Mediterranean. Both refer largely to Gibbon and other historians to show that the Vandals were principally a *naval* power, and that their ravages were confined to the maritime provinces and islands of the Mediterranean, and to the destruction of the fleets of the Empire. two of which were completely destroyed. —E. R. C.]

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4; xxv. 26. On the *rivers* see 2 Kings v. 12; Isa. viii. 6; Ezek. xlvii. 1. [See also pp. 201 sq.—E. R. C.]*

Ver. 12.

FOURTH TRUMPET.

The third part of the sun.—It is necessary here to lay special stress upon the fact, that in treating of the Trumpets we have to do with spiritual affairs—not with natural phenomena. It is, therefore, somewhat superfluous to ask whether a *natural percussio* of the sun (after the Rabbins) or a *supernatural* one (in accordance with Wolf) be meant; whether a *temporal* third of the luminary (in accordance with Ebrard) or a *local* third (in accordance with Düsterdieck) be intended.

These ideas, since they have no symbolic significance, are not to be pressed; the idea, however, that the *third part* of the *brightness* of the luminary is smitten or done away with (according to Bengel, Böhmer and others) is, as we think, the true one. This is to be understood, in the first place, as touching the *effect* of the luminary, and it must be limited to its *general* effect in time; it should not be taken as an effect prejudicial to every individual Christian. Thus, when the *third part* of the sunshine is extinguished, this fact corresponds with the loss of the third part of the capacity of the human spiritual vision for taking in the sunlight—the third part of man's love and kinship to spiritual sunlight. The thing meant is a more general obscuration of the light of revelation; an obscuration conditioned upon human guilt and modified by a fraction of the numeral of spirit. But as amid this obscuration there are those for whom *all three thirds* of the sun are smitten—men walking in the darkness of night—so, on the other hand, there are those who have the full light of the firmament. The censure which De Wette and Düsterdieck cast upon the Seer as having "unnaturally" followed out the uniformity existing between the third of the luminary and the third of the day or night-time, rests only upon a prejudice in favor of the sensuous conception of the passage, *i. e.*, upon a failure to recognize its symbolicalness. Ebrard qualifies his interpretation of the third as a *temporal* third with the remark: "This is conceivable in the vision; scarcely so in reality. Here also therefore, the vision must contain a prophetic symbol." He adds: "Hengstenberg is, as usual, ready with his allegorical application of the vision to anxious and gloomy times of war. Vitringa, by the *sun*, apprehended the Roman Emperor; by the *moon*, the Patriarchs [ecclesiastical]; by the *stars*, the bishops; by the *whole vision*, Arianism, together with the migration of nations, *etc.*" Other interpretations see noted in Düsterdieck, p. 314: The troubling of the Church by false brethren, heresy, Islam, political disorders, Goths and Vandals, *etc.* Sander justly remarks: "No *positive* operation of hostile powers, no distinct and single perverted tendency is here spoken of; it is something purely *negative*—a suppression of light, a recession of truth, subsequent to the operation of the three perverted tendencies already mentioned" [first three Trumpets]. He thinks this condition belongs to the time of the Middle Ages. The *Kreuzritter* makes this Trumpet refer to the operations of Mohammedanism. Gärtner finds the *Beast from the abyss* here indicated—the sovereignty of the people, which is to set up a false religion. Gräber interprets the *obscuration* as significant of the stoppage of the machine of state, the disturbance of magistratic affairs. The reverse of this dismal darkening see in Is. xxx. 26. The opposite of the latter idea see in Is. xxiv. 23, and again in Is. xiii. 10. On the symbolism of the *sun*, Mal. iv. 2. For the figure of the *moon*, Gen. xxxvii. 9 may not be without significance. Feminine nature, natural life, nocturnal consciousness: kindred ideas. The *Kreuzritter* applies the *darkening of the moon* to the darkening of natural wisdom, science, civilization and culture, by Mohammedanism. Düsterdieck thinks the *first four* Trumpets have reference to cosmical foretokens of the end of the world, in accordance with Matt. xxiv. 29. [See also pp. 201 sq.—E. R. C.]*

* [Barnes and Elliott (and historical interpreters generally) understand by the events under this Trumpet the ravages of the Huns under Attila. A brief abstract of the views of the former was presented on p. 201. The latter writes: "It is not a lurid meteor (lurid, pale, ghostly) that is here referred to, but a bright, intense, blazing star—emblem of fiery energy, of rapidity of movement and execution, of splendor of appearance—such as a chieftain of high endowments, of impetuousness of character, and of richness of apparel, would be. In all languages, probably, a meteor flaming through the sky has been an emblem of some splendid genius causing or threatening desolation and ruin; of a warrior who has moved along in a brilliant but destructive path over the world, and who has been regarded as sent to execute the vengeance of Heaven." All these points he finds realized in Attila, whose common appellation is "the Scourge of God." He finds a further confirmation of his view in the facts that (1) "the principal operations of Attila were in the region of the Alps (*the fountains of waters*) and on the portions of the Empire whence the *rivers* flow down into Italy;" (2) "at least *a third* part of the Empire was invaded and desolated by him;" (3) "the meteor seemed to be *absorbed* in the waters: their power (the Huns') seemed to be concentrated under Attila; he alone appeared as the leader of this formidable host; and when he died, all (their) concentrated power was dissipated." (A full detail of the career of Attila may be found in Gibbon, chs. xxxiv., xxxv.)—E. R. C.]

* [Barnes and Elliott refer this prophecy to the Era of Odoacer, by whom the *name* and *office* of the Roman Emperor of the West were abolished. In support of this view, Barnes thus writes: "Of the effect of the reign of Odoacer, Mr. Gibbon remarks: 'In the division and decline of the empire, the tributary harvests of Egypt and Africa were withdrawn; the numbers of the inhabitants continually decreased with the means of subsistence; and the country was exhausted by the irretrievable losses of war, famine and pestilence. St. Ambrose has deplored the ruin of a populous district, which had been once adorned with the flourishing cities of Bologna, Modena, Regium and Placentia. Pope Gelasius was a subject of Odoacer; and he affirms, with strong exaggeration, that in Æmilia, Tuscany, and the adjacent provinces, the human species was almost extirpated. *One third* of those ample estates, to which the ruin of Italy is originally imputed, was extorted for the use of the conquerors' (ch. xxxvi.). Yet the light was not *wholly* extinct. It was 'a third part' of it which was put out; and it was still true that some of the forms of the ancient constitution were observed—that the light still lingered before it wholly passed away. In the language of another (Elliott, *Hor. Apoc.*, Vol. I., p. 383 sqq.), 'The authority of the Roman name had not yet entirely ceased. The Senate of Rome continued to assemble as usual. The consuls were appointed yearly—one by the Eastern Emperor, one by Italy and Rome. Odoacer himself governed Italy under a title (that of *Patrician*), conferred on him by the Eastern Emperor. There was still a certain, though often faint, recognition of the supreme imperial authority. The moon and the stars might seem still to shine in the West, with a dim, reflected light. In the course of the events, however, which rapidly followed in the next half century, these too were extinguished. After above a century and a half of calamities unexampled almost, as Dr. Robertson most truly represents it, in the History of

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Ver. 13.

[ANNOUNCEMENT OF THE THREE WOES.]

Ver. 13. **An eagle.**—DE WETTE: "An angel in the form of an eagle." (Thus other commentators.) There is no need arbitrarily to augment the symbolical angelic forms. According to De Wette, μεσουρανήματι here, as in ch. xiv. 6, means *through the midst of Heaven.* But the passage cited forms part of a Heaven-scene, whilst the one which we are now examining occurs in the midst of an Earth-scene. Düsterdieck rejects the opinion set forth by Ewald in his first Comm., *viz.*, that the middle space betwixt the vault of Heaven and the Earth is intended, but seems to think that his [Düsterdieck's] own explanation—through the meridian altitude of Heaven—is identical with that of De Wette. (Of course, Düsterdieck's interpretation must be taken approximatively, the zenith being only a point, affording no space for the flight of an eagle.) [De Wette, it would seem, uses the term "Heaven" in the sense of the place of God's visible presence, whilst Düsterdieck employs the word as significant of the firmament above us.—TR.]

The Three Woes have reference to the subsequent three Trumpets; they are, therefore, entirely new calamities, exceeding the former ones. They come as visitations upon the human race; they are *woes* in the strict sense of the term, however—as bringing destruction—only to the earthly-minded *dwellers upon the Earth.*

Interpretations: EBRARD: "The world has become a putrefying carcase; the *eagle* of judgment flies along, croaking (?) his thrice-uttered *οὐαί.*" Referring to Matt. xxiv. 28. (Similarly Herder, Böhmer, Volkmar.)

HENGSTENBERG: The *eagle* here forms a contrast to the *dove*, John i. 32. "Whether the *οὐαί, woe,* is intended to recall the croaking of the *raven*, as Hofmann supposes, we will not undertake to decide."

"According to JOACHIM, the *eagle* is Gregory the Great." The same, then, who, according to another, was represented by the *falling star.*

DE LYRA applied the *eagle* to John; it is certain that it is Johannean, as a symbol of Apocalyptic prophecy. (Similarly the *Kreuzritter*, p. 480.) [See also on pp. 201 sq.—E. R. C.]

Chap. ix. 1.

FIFTH TRUMPET, OR THE FIRST WOE.*

Ch. ix. 1. **I saw a star fallen from the Heaven to the Earth.**—Its fall is done; it has fallen hither from Heaven to judgment, Luke x. 18; Is. xiv. 12. A *star*—therefore not an *Angel* (Eichhorn); either good (Bengel) or bad (Düsterdieck); certainly not the *devil* (Bede, against which view ch. xii. 9 militates). According to Düsterdieck, the ideas of *star* and *Angel* are confluent (Ps. ciii. 21; Jer. xxxiii. 22). Here, however, where distinct symbols or conceptions are treated of, the two forms must be kept separate. If we suppose the *locusts* to be phantasies originating in psychical gloom, we may take the *star*, which has fallen from Heaven, to be repentance without faith, or the sorrow of this world—so-called Cain or Judas repentance—or the remorse and penance of religious self-torment, whether clothed in a more ancient and mediæval or a more modern form. Comp. John xiii. 30; 1 John iii. 21.

Nations, the statement of Jerome—a statement couched under the very Apocalyptic figure of the text, but prematurely pronounced on the first taking of Rome by Alaric—might be considered at length accomplished: *Clarissimum terrarum lumen extinctum est*—The world's glorious *sun* has been extinguished; or, as the modern poet (Byron, *Childe Harold*, Canto IV.) has expressed it, still under the Apocalyptic imagery:

"She saw her glories star by star expire,"

till not even one star remained to glimmer in the vacant and dark night.'" The passage from Robertson (*Charles V.* pp. 11, 12) is: "If a man were called on to fix upon a period in the history of the world during which the history of the human race was the most calamitous, he would without hesitation name that which elapsed from the death of Theodosius to the establishment of the Lombards in Italy."—E. R. C.]

* [Elliott and Barnes, in accordance with Bishop Newton and many other historical interpreters, understand by this Trumpet the woes under the Saracenic invasions. They support this view by considerations such as the following: 1. The admixture of the *human* with the *bestial* (vers. 7, 8) seems to imply, that the agents in this woe were men. 2. It is implied, that they were actuated by a false religion by vers. 1–3, 11. 3. That they were symbolized by *locusts* (ver. 3) indicates (1), that they were from the *Orient*, Arabia especially (see an exceedingly able article by Elliott [*Hor. Apoc.*, Vol. I., pp. 420 sqq.] on "The *Local* Appropriateness of Scripture Symbol); (2) that they ravaged in numerous and immense armies as succeeding swarms; (3) their destructiveness. 4. The peculiarities of appearance presented vers. 7–10 are strikingly significant of the Saracens: (1) *like unto horses*, they were principally horsemen; (2) *crowns like unto gold*, their peculiar head-dress—*turbans* adorned with gold (Elliott) or yellow (Barnes); (3) *faces like men*, bearded; (4) *hair like women*, they wore their hair (unlike other military nations) long. ("In that most characteristic of Arab poems, *Antar*—a poem composed at the time I speak of—we find the mustache and the beard, the long hair flowing on the shoulders, and the turban also, are specified: i. 340; 'He adjusted himself properly, twirled his *whiskers*, and *folded up his hair* under his *turban*, drawing it *from off his shoulders*:' i. 169; 'His hair *flowed down his shoulders*:' iii. 117; 'Antar cut off Maadi's *hair* in revenge:' iv. 325; 'We will hang him up by his *hair*:' ii. 4; 'Thou *foul-mustachioed* wretch!'" Elliott); (5) *teeth like lions*, their ferocity; (6) *breastplates as of iron*, "Sale's *Koran* ii. 104, 'God hath given you *coats of mail* to defend you in your wars'" (Elliott). 5. The addition of the *scorpion* (also pointing to the Orient) *sting*, ver. 10, indicates (1) that their agency was to be on *men*, and not as the simple locust figure would have indicated, on *vegetation*, ver. 4. (It was the command of the Caliph Aboubeker, the father-in-law and successor of Mohammed, in accordance with the spirit of the Koran, issued to the Saracens on the invasion of Syria, "Destroy no palm trees, nor burn any fields of corn; cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat." *Gibbon*, ch. li.); (2) that it was to be a *tormenting*, not an utterly *destructive*, agency, ver. 5 (the sting of the *scorpion* is exceedingly *painful*, but not ordinarily *fatal*, see Books of Travel generally. In reference to the nature of this woe, as thus appropriately symbolized, the following is extracted from Barnes):

["As applicable to the conflicts of the Saracens with Christians (Christendom, the external Church), the meaning here would seem to be, that the power conceded to those who are represented by the locusts was not to cut off and to destroy the Church; but it was to bring upon it various calamities to continue for a definite period. . . . In respect to this, some remarkable facts have occurred in history. The followers of the False Prophet contemplated the subjugation of Europe and the destruction of Christianity from two quarters—the East and the West—expecting to make a junction of the two armies in the North of Italy, and to march down to Rome. Twice did they attack the *vital* part of Christendom by besieging Constantinople; first, in the seven years' siege, which lasted from A. D. 668 to A. D. 675, and secondly, in the years 716–718, when Leo the Isaurian was on the imperial throne. But, on both occasions, they were obliged to retire defeated and disgraced. Gibbon, iii. 461 seq. Again, they renewed their attack on the West. Having conquered Northern Africa, they passed over into Spain, subdued that country and Portugal, and extended their conquests as far as the Loire. At that time they designed to subdue France, and having united with the forces which they expected from the East, they intended to make a descent on Italy, and complete the conquest of Europe. This

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To him was given, *etc.*—It is the *key* of the *pit* of the Abyss, and is given him only after his fall. Repentance was in Heaven at first, but, through want of submission, fell to Earth, a *fallen star*, receiving now the melancholy ability to open the pit of the Abyss, the demonic domain of the lower realm of the dead. On the Abyss, comp. the *Lexicons*. The pit, φρέαρ, denotes the mouth of the Abyss; the mouth being significant of the close connection and readily opened communication between human psychical life and the demonic domain.

Different interpretations of the *star* see in De Wette, p. 102:—(Lyra): Valens; (Grotius): Eleazar; (Herder): Menahem, the son of Judas. The Abyss: the fortress Masada. Abaddon: Simon, the son of Gorion. A singular interpretation is given by Alcasar: the Mosaic Law.

According to Hengstenberg, the *star* is an ideal person, a line of rulers, the last and grandest form being Napoleon. Sander: Mohammed and his Islam. Gärtner: Arius. The *Kreuzritter:* The hierarch; he regards the *ascending smoke* as enthusiasm and fanaticism.

[Barnes (on ch. viii. 10): "A *star* is a natural emblem of a prince, of a ruler, of one distinguished by rank or by talent. See Num. xxiv. 17 and Isa. xiv. 12. A star falling from Heaven would be a natural symbol of one who had left a higher station, or of one whose character and course would be like a meteor shooting through the sky." And *in loc.:* "This denotes a leader, a military chieftain, a warrior. In the fulfillment of this, we look for the appearance of some mighty prince and warrior, to whom is given power, as it were, to open the bottomless pit, and to summon forth its legions."

[Alford: "The reader will at once think on Isa. xiv. 12: 'How art thou fallen from Heaven, O Lucifer, son of the morning!' And on Luke x. 18: 'I beheld Satan as lightning fall from Heaven.' And doubtless as the personal import of the *star* is made clear in the following words, such is the reference here. We may also notice that this expression forms a connecting link to another place, ch. xii. 9, in this Book, where Satan is represented as cast out of Heaven to the Earth. . . . It is hardly possible, with Andr. Ribera, Bengel and De W., to understand a *good Angel* by this fallen star." Elliott agrees with Alford in regarding him as Satan, whom he looks upon as the inspirer of Mohammed. (For other views see on pp. 201 sq.)—E. R. C.]

Ver. 2. **And he opened the pit of the abyss.—The smoke.** The region of the evil conscience in the realm of the dead is a region of self-burning, like Gehenna, whence the smoke of torment ascends. The Seer knows of a retroaction of the gloomy feelings of this region on the Earth, the more since this region is even to be found in the back-ground of an unfree human soul-life in this world. Hence there results a *great darkening* of the sun and air.

Ver. 3. **Locusts.**—Old Testament types, Ex. x. 12–15; Joel i. and ii. In antithesis to natural locusts, which desolate vegetation, these locusts leave unharmed all *green things*, attacking solely *those men who have not the seal of God*.

The scorpions of the earth.—(Of the *earth;* De Wette: in antithesis to the *abyss*.) See the article *Scorpion* in Winer, particularly the distinction between the Oriental and the Italian species.

Interpretation of the *locusts:* Longobards, Vandals, Goths, Persians, Mohammedans, Jewish zealots. Bede and others: The raging of heretics. The Pope and the monks; or, Luther and the Protestants (ancient Protestant exposition—in opposition to Bellarmin and others), *etc.* Hengstenberg: Martial hosts, see Düsterdieck, p. 328. "He who, like Hebert (*Die zweite sichtbare Zukunft Christi*, Erlangen, 1850), looks for the literal fulfillment of all these visions, expecting, for instance, the actual appearance of the *locusts* described in ver. 1 sqq.,* certainly does more justice to the text than any allegorist; by reason of a mechanical conception of inspiration and prophecy, however, he fails to recognize the distinction betwixt real prophetic matter and poetic forms" (Düsterdieck). Remarkable words, if we consider that by allegorists are understood such as regard the Apocalypse as a Book of allegoric figurative forms.

Ver. 5. **Not kill them, but that they shall be tormented [Lange: torment them].**—This trait is characteristic; it runs through ver. 6: *They shall seek death and not find it.* In itself, this torment is not spiritual death as yet; it is, however, so great as to make men weary of life.

Five months.—The reference of the *five*

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purpose was defeated by the valor of Charles Martel, and Europe and the Christian world were saved from subjugation. Gibbon iii. 4 seq. 'A victorious line of march,' says Mr. Gibbon, 'had been prolonged above a thousand miles, from the rock of Gibraltar to the mouth of the Loire; the repetition of an equal space would have carried the Saracens to the confines of Poland and the highlands of Scotland. The Rhine is not more impassable than the Nile or the Euphrates, and the Arabian fleet might have sailed without a naval combat into the mouth of the Thames. Perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelations of Mahomet.' The arrest of the Saracen hosts before Europe was subdued, was what there was no reason to anticipate, and it even yet perplexes historians to be able to account for it. 'The calm historian,' says Mr. Gibbon, 'who strives to follow the rapid course of the Saracens, must study to explain by what means the church and state were saved from this impending, and, as it should seem, inevitable danger.' 'These conquests,' says Mr. Hallam, 'which astonish the careless and superficial, are less perplexing to a calm inquirer than their cessation—the loss of half the Roman empire than the preservation of the rest' (*Middle Ages* ii. 3, 169). These illustrations may serve to explain the meaning of the symbol—that their grand commission was not to annihilate or root out, but to annoy and afflict. Indeed, they did not go forth with a primary design to *destroy*. The announcement of the Mussulman always was, 'the Koran, the tribute, or the sword,' and when there was submission, either by embracing his religion or by tribute, life was always spared. 'The fair option of friendship, or submission, or battle,' says Mr. Gibbon (iii. 387), 'was proposed to the enemies of Mahomet.' Comp. also vol. iii. 453, 456."

[6. The length of the woe, *five months*, *i. e.* (in the prophetic calendar) *one hundred and fifty years*—the precise length of the Saracenic invasion (see abstract of Elliott on p. 201; and also the Note on *Prophetic Days*, p. 260.—E. R. C.]

* "The fact that such creatures have never yet been seen should not make us conclude, that they never can or never will come. In the last times many things, till then unheard of, shall come to pass—much thitherto unseen shall greet mortal vision." Thus Hebert. This mode of apprehension, however, has nothing to do with inspiration, as Düsterdieck thinks, but with literal exegesis.

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months to the popular idea that locusts are wont to appear during the five months from May onward (Düsterdieck, p. 323 [Alford]), does not preclude the symbolical significancy of the number. Here, too, manifold guesses have been hazarded. See De Wette, p. 102; Düsterdieck, p. 321; Ebrard, p. 294; Sander, p. 70. Vitringa thought he had found the key to the mystery in the following formula: Each day of each month=one year. Bengel defined the month as 15 $\frac{45}{63}$ years. Hengstenberg saw in the number 5, as the number of *incompleteness*, the sign of *half*. Thus: "A long time, but not the longest."

Ver. 6. **Seek death.**—"A terrible counterpart to the ἐπιθυμία of the Apostle, springing from the holiest hope" (Düsterd.).

Vers. 7–10. **Like horses.**—The likening of the *locusts* to *horses* see likewise in Joel i. and ii.

As crowns.—Ewald: The *antennæ*. Düsterdieck and others: A jagged elevation in the middle of the thorax (?). Hengstenberg: The sovereign people. We must not overlook the fact, that the figures are modelled from the idea, as is often the case in the Gospel parables.

Their faces as the faces of men.—Hengstenberg cuts the knot: "Virtually they really were the faces of men." Undoubtedly if they were troops of cavalry!

Ver. 8. **Hair as the hair of women.**—Hengstenberg: Suffering their hair to grow at will, uncut and untended. Ebrard: "Mild and gentle womanly faces." By this he understands, not inaptly, those women whom, as history shows us, the spirits of the abyss employ as tools to decoy many fools. Yet the text does not speak of women's *faces*.

As the teeth of lions.—To terrify—not to bite with. Hence the interpretation of Calov. and others is wrong: The false doctrines and blasphemies with which heretics have rent the orthodox Church. Düsterdieck thinks their *desolating voracity* is symbolized; this quality, however, should not be portrayed here.

Ver. 9. **As iron breastplates.**—Their thoraxes.

The sound of their wings.—Comp. Joel ii. 5.

Ver. 10. **Tails like scorpions.**—Does this mean that their tails themselves are like scorpions (Bengel and others); or that they, like scorpions, have tails (Düsterdieck)? The analogy of ver. 19 seems to favor the former supposition. But as we must adhere to the general idea of the locusts, the latter view is the more probable.

Ver. 11. **And they have a king over them.**—According to Hengstenberg, this king is identical with the fallen star. And certainly it is impossible not to perceive a close affinity between them. If, however, we regard the fallen star, a faithless remorse and penitential self-torment, as the *beginning* of the plague of locusts, their king surely must be regarded as its *consummation*—the genius of absolute self-torment. This symbolical king must likewise be distinguished from Satan, for whom Grotius and others take him. The comment: An angel who is, in a peculiar manner, the head of the Abyss (Bengel and others) throws no light on the subject.

Abaddon.—See the *Lexicons*, article אֲבַדּוֹן. It occupies in the Old Testament the same relation to Sheol as in the writings of the Rabbins to Hell. [See Excursus on Hades, p. 364.—E. R. C.]

Apollyon.—With reference to ἀπώλεια. John had himself beheld the truest type of the whole locust plague in the development of Judas, in reference to whom it must be said that even suicide is a seeking of death and not finding it. [See Excursus on Hades.—E. R. C.]

Ver. 12. **Behold, there come.**—On the singular, ἔρχεται, see Düsterdieck. De Wette reads ἔρχονται, with Cod. B. and others. The following two woes are, according to the arrangement of the Seer, *intensively* as well as *extensively* greater. The climax, *intensively* viewed, may be stated as follows: Penitential self-torment; the spiritual death of heresy; consummate apostasy. *Extensively* defined: An infliction of torment upon such men as have not the seal of God; an infliction of death upon the third part of men; and, moreover, double hurtfulness; an apparent general fall into destruction by the reception of the mark of the Beast. See ch. xiv. 9–11.

Ver. 13 *sqq.*

SIXTH TRUMPET, OR THE SECOND WOE.*

In consequence of the omission of the utterances of the seven Thunders, ch. x., the esoteric sketch of the cycle in question is incorporated in the *sixth* Trumpet. *And this makes it possible to regard the sixth Trumpet as a double Trumpet.*

* [Elliott and Barnes, in accordance with Bishop Newton and many other distinguished historical interpreters, understand by the events under this Trumpet the Woe of the Turkish invasions (see pp. 201 sq.). The following is an abstract of the alleged parallelism between the prophecy and history, in view of which this view has been adopted and supported. (In the arrangement of the points, the plan of Barnes has been, in great measure, followed.) 1. *The place of departure:* ver. 14 declares this to be the Euphrates; it is a well known fact, that the Turks went forth from this river on their career of conquest. 2. *The four Angels*, ver. 14: Barnes explains this by referring to the fourfold division of the old Turkish Empire, previous to the *outpouring* on the remains of the Roman Empire, into *four* Kingdoms—Persia, Kerman, Syria and Roum (*Gibbon*, ch. lvii.); Elliott discards this and all similar divisions, and suggests that the number *four* was chosen either (a) in accordance with the *propriety* of the figure as indicating that there would be a *general* outpouring, in correspondence with the *four winds* which are the proverbial representatives of *all* winds, or else (b) as indicating that the *tempest Angels* (ch. vii. 1) *loosed* in the Saracenic woe were subsequently bound at the Euphrates. 3. *The preparation*, ver. 15: the Turkish Empire, having its seat about and to the East of the Euphrates, had long been growing in power and fitness to subdue the Eastern Roman Empire; long before their attack upon the latter, they had become the most powerful nation on the earth (see *Gibbon*, ch. lvii.). 4. *Bound and loosed*, vers. 14, 15: it is a matter of surprise that the powerful Empire which had subdued the East should so long have refrained from moving westward; it would seem as though they had been *restrained* by some superior power. 5. *The material of their armies:* ver. 16 implies that this was *cavalry*, the well known principal element of the Turkish hosts. 6. *Their numbers:* ver. 16, *two myriads of myriads;* the Turkish armies were *immense.* Gibbon says (ch. lvii.): "The *myriads* of Turkish horse overspread a frontier of six hundred miles, *etc.*" (It is probable, if this hypothesis be correct, that the *number* relates to the entire number engaged throughout the period of the invasions.) 7. *The numeration: by myriads*, ver. 16: it is one of the peculiarities of the Turks to speak of numbers, not as we do, by *thousands*, but by *tomans* (*myriads*), "so that it is not without his usual propriety of language that Gibbon speaks (as in the quotation in the preceding division) of 'the *myriads* of Turkish horse'" (Elliott). 8. *Their personal appearance:* ver. 17, "breastplates *fiery, hya-*

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It is half the Trumpet of heresies; half the Trumpet of *beginning* apostasy. Hence the *second woe* is continued through ch. x. to ch. xi. 14. Hence, also, it results that the *second woe* is in two stages. At the end of the first stage, men do not repent of the works of their hands, ch. ix. 20; at the end of the second stage, there is at least a repentance of fear, ch. xi. 13. Still it must be observed that the section consisting of chs. x. and xi. to ver. 14 is representative of an entirely new cycle—a cycle connected with the preceding section only from ch. xi. 7. The connection between the two consists in the fact, that in ch. ix. we have to do with *the spiritual end of the course of the world;* in ch. xi. 7 sqq., with *the spiritual beginning of the end of the world.* Thus at the revelation of the consummate offence, the precursory offences form themselves into a unit. See 2 Thess. ii. 7, 8.

Ver. 13. **A voice from the four horns.**—Not from God, "behind the altar." The four horns of the altar denote the complete, all-sided protective power of the altar. From the same altar on which the prayers of the saints were perfected (ch. viii. 3-5), the signal that they have been heard goes forth. The earth is now, in its sealed ones, prepared by voices and thunders and lightnings and an earthquake of the spiritual life; the greatest temptations may, therefore, now be let loose. The distinction between these new and great temptations and the foregoing ones is at the same time expressed. That which the voice from the horns of the altar says, is, of course, to be traced back to Divine decision. According to Düsterdieck, the misapplication of the horns to the four Gospels (Zeger and others) may have even occasioned the reading—*four* horns. Nevertheless, *four*, as the number of completeness, is not devoid of significance in a correct apprehension of the passage.

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cinthinæ and *sulphureus;*" Daubuz remarks: "From their first appearance, the Ottomans have affected to wear warlike apparel of *scarlet, blue* and *yellow.*" 9. *The heads of the horses as the heads of lions*, ver. 17; indicative (1) of their strength and fierceness—these were well-known characteristics of the Turkish cavalry; (2) not only of the *characteristics*, but of the *titles* of the *heads* or *leaders;* Gibbon writes (ch. lvii.): "The name of Alp Arslan, the *Valiant Lion*, is expressive of the popular idea of the perfection of man; and the successor of Togrul Bey displayed the fierceness and generosity of the royal animal. He *passed the Euphrates*, and entered Cæsarea, *etc.*" Elliott remarks (vol. i., p. 498): "This kind of title, which reminds one of those of the American Indians, seems to have been common among the Turkmans. So *Kizil-Arslan*, the *Red Lion*, a chief contemporary with Togrul Bey; and again *Kilidge Arslan* (*Noble Lion*) *etc.;*" and again he writes (p. 510): "So Rycaut *on the Turks*, ch. xxi.: 'The Turks compare the Grand Seignor to the *lion*, and other kings to *little dogs.*'" 10. *Out of their mouths, etc.*, ver. 17. Barnes remarks: "This is just such a description as would be given of an army to which the use of gunpowder was known. Looking now upon a body of cavalry in the heat of an engagement, it would seem, if the cause were not known, that the horses belched forth smoke and sulphureous flame;" the use of fire-arms by the Turks in their invasion of the Eastern Empire is one of the established facts of history. 11. *The destructive agency*, ver. 18: Not only did the Turks use *fire-arms*, but to this agency, more than to aught else, was their success due, as appears from the following remarks of Gibbon in reference to the siege of Constantinople, ch. lxviii.: "Among the implements of destruction, he (the Turkish Sultan) studied with peculiar care the recent and tremendous discovery of the Latins; and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane or Hungarian, who had almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish Sultan. Mohammed was satisfied with the answer to his first question, which he eagerly pressed on the artist: 'Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople? I am not ignorant of their strength; but were they more solid than those of Babylon, I could oppose an engine of superior power: the position and management of that engine must be left to your engineers.' On this assurance, a foundry was established at Adrianople, the metal was prepared, and at the end of three months Urban produced a piece of brass ordnance of stupendous and almost incredible magnitude; a measure of twelve palms is assigned to the bore; and the stone bullet weighed above six hundred pounds. A vacant place before the new palace was chosen for the first experiment; but to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of a hundred furlongs; the ball, by the force of gunpowder, was driven about a mile; and on the spot where it fell, it buried itself a fathom deep in the ground. . . . . The same destructive secret had been revealed to the Moslems, by whom it was employed with the superior energy of zeal, riches and despotism. The great cannon of Mohammed has been separately noticed—an important and visible object in the history of the times. But that enormous engine was flanked by two fellows almost of equal magnitude; the long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it was ambiguously expressed that it was mounted with one hundred and thirty guns, and that it discharged one hundred and thirty bullets. From the lines, the galleys, and the bridge, the Ottoman artillery thundered on all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke which could only be dispelled by the final deliverance or destruction of the Roman empire." In view of such historical facts, Elliott remarks: "It was to 'the fire and the smoke and the sulphur,' to the artillery and firearms of Mahomet, that the killing of the third part of men, *i. e.*, the capture of Constantinople, and by consequence the destruction of the Greek empire, was owing." 12. *Power in their tails*, ver. 19: on this Elliott remarks: "A *horse-tail* to denote a ruler! Strange association! Unlikely symbol! Instead of symbolizing authority and rule, the *tail* is in other Scriptures put in direct contrast with the *head*, and made the representative rather of the subjected and the low. Besides which, it is not here the lordly *lion's* tail, but that of the *horse*. Who could ever, *à priori*, have conceived of such an application of it? And yet among the Turks . . . that very association had existence, and still exists to the present day. . . . It is the ensign of *one, two* or *three horse-tails* that marks distinctively the dignity and power of the Turkish Pasha." Barnes remarks: "The image before the mind of John would seem to have been that he saw horses belching out fire and smoke, and—what was equally strange—he saw that their power of spreading desolation was connected with the *tails* of the horses." 13. *The number*, the third part of the men, ver. 18: this Elliott explains as indicating the overthrow of the Eastern, or *one-third* of the entire, Empire. Barnes writes: "No one in reading the accounts of the wars of the Turks, and of the ravages which they have committed, would be likely to feel that this is an exaggeration; it is not necessary to suppose that it is literally accurate." 14. *The time of continuance—a day, hour, month and year*, ver. 15: this period in the prophetic calendar, on the ordinary hypothesis of regarding the prophetic year as consisting of three hundred and sixty days, would equal three hundred and ninety-one years and thirty days. Elliott, however, calls attention to the fact, that the term employed is not the prophetic καιρός, but ἐνιαυτός: he therefore hypothesizes that the Julian year was intended, and thence deduces as the period contemplated, reckoning twelve hours to the prophetic day (comp. John. xi. 9), three hundred and ninety-six *years*, one hundred and eighteen *days*. The Turks, according to Abulfeda, went forth from Bagdad on their career of Western conquest on the 10th of *Dzoulcaad A. H.* 448, which corresponds with *January* 18th, *A. D.* 1057; from this to *May* 29th, 1453, the date of the fall of Constantinople, is three hundred and ninety-six *years*, one hundred and thirty days; or counting to May 16th, the day on which the investment was completed, the *fortieth* day of the siege, we have the exact prophetic period. Concerning the *fortieth* day, we have the "unintended expository words (of Gibbon): 'After a siege of *forty days*, the fate of Constantinople could be no longer averted.'" 15. *The effect*, vers. 20, 21: it is notorious that, previous to the Turkish woe, nominal Christendom was sunk in a condition of (1) *demon worship* (the invocation of saints), (2) *idolatry* (image worship), (3) *murders* (bloody persecutions), (4) *sorceries* (incantations and pretended miracles), (5) *fornications* (abounding impurities), (6) *thefts* (indulgences, masses, *etc.*); and it is equally notorious that this woe was not followed by general repentance.—E. R. C.]

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Other interpretations of the *four horns* see in Düsterdieck, p. 332. How important it is that the trials should not break out before their set time, appears from the fact, that the Angel of the sixth Trumpet may loose the four bound Angels only upon a higher order. The same truth is demonstrated by the co-operation of the sixth Angel. Offences *must* come.

[The following, abridged from Elliott (Vol. I., pp. 481 sqq.), is worthy of consideration: "When a voice of command issued from the Throne, or some divinely commissioned Angel, it was an intimation that it originated from God; but when proceeding from some other local source, it was indicated that the locality whence the voice proceeded was one associated with sin to be punished (comp. Gen. iv. 10; xxxi. 38; Isa. lxvi. 6; Hab. ii. 11; James v. 4). So here, a cry commissioning judgment from the mystic incense Altar indicates that that Altar had been a scene of special sin. But this explanation is only partial. It would seem as if guilt had been contracted in respect of some ritual in which the *horns* of the Altar were concerned. There were *three* such services in the Mosaic ritual. The first two were the *occasional atoning services* for sins of ignorance; the third that of the *Annual Atonement*. In all these cases, some of the blood of the sacrifice was put on the *horns* of the Altar (comp. Ex. xxx. 10; Lev. iv. 8-7, 13-18; xvi. 1-18). It was thus that Hezekiah made atonement for Israel after its apostasy under Ahaz (see 2 Chron. xxix. 20-24). This rite of Atonement having been performed, the promised reconciliation with God followed. From the Temple, and Altar, and each blood-bedewed horn of the altar, a voice, as it were, went forth, not of judgment, but of mercy; instead of summoning destroying armies against Judah from the Euphrates, it staid them (comp. 2 Chron. xxxii. 21; Isa. xxxvii. 33, 34). Thus direct was the contrast between Israel's case under Hezekiah, and that of Christendom as here figured. And now when, after the judgments of successive Trumpets, the Seer heard a voice denouncing judgment yet afresh from the *four horns* of the *golden Altar*, what could he infer but this, that in spite of the previous fearful rebukes of their apostasy, neither the priesthood nor the collective people, at least of this third of Christendom, would have repented. More particularly, as the rite had special reference to the sins connected with the incense Altar itself, it was to be inferred that *those* sins would be persisted in: to wit the abandonment of Christ in His character (1) of the one great propitiatory Atonement, and (2) of the one great Intercessor; and thus the sin would be graven even on *the four horns of the golden Altar*, and their one and common voice, or that of the intercessorial High Priest from the midst of them, would pronounce the fresh decree of judgment: 'Loose the four Angels to slay the third part of men.'"—E.R.C.]

Ver. 14. **Loose the four angels.**—The number *four* being the number of the world, the *four* symbolical *angels* represent the collective spirit of the world, collective heathenism, in its infection of Christianity and transformation of Christian truths into powerful lies, 2 Thess. ii. These angels are, therefore, neither bad angels (Bede, Düsterdieck and others), nor good ones (Bossuet), nor destroying ones (De Wette, Ebrard), if, by such, *personal* beings are understood. As *symbolic* forms they are, beyond question, *evil* spirits—yet in angelic shape; as it were in the angelic shape of the one Satanic mask of an Angel of light (2 Cor. xi. 14) in four world-forms. Different interpretations of the *quaternary* see in Düsterdieck, p. 333.

At the great river.—We doubt not that the hither bank of the great river Euphrates has an import similar to that of Babylon, yet without coinciding with Babylon. Babylon is a peculiar configuration of the spiritual river Euphrates; that *river*, the general basis and condition of Babylon—*spiritual* Babylon as the sphere of *historical* Babylon.

Different interpretations: Parthian armies against the Romans; Roman armies against Jerusalem; Tartars, Turks (the *Angels* being their commanders). The Euphrates, the Tiber; Babylon, Rome (Wetstein). The Euphrates, the border of Abraham's land, or of the Roman empire.

According to Düsterdieck, the mention of the Euphrates is merely schematical [*schematisch*], as the region whence plagues usually came in the Old Testament—the Assyrians, for instance. Insignificant enough!

EBRARD: "Almost all ancient Protestant exegetes discover in this passage a prediction of Mohammedanism. Grotius, Wetstein, Herder, Eichhorn and others think it prophetic of the army of Titus, which destroyed Jerusalem. De Wette, with Züllig and Ewald, occupies the ground of 'fancy.'"

In opposition to these historical conceptions, a just reference has been made to the supernaturalness of the martial hosts portrayed. Düsterdieck will not listen to any allegorical apprehension of this supernaturalness, and so, according to him, these armies are still more incomprehensible than those of the locusts. According to Gärtner (p. 465), the two hundred millions of horses are two hundred millions of devils—hosts of Satan, amongst whom the fanatical faith of Islam, symbolized, as he contends, by the Euphrates, originates. The horsemen are such men as are borne away by the horses.

Ver. 15. **The four angels were loosed.**—The resistance hitherto made by the power of truth is withdrawn.

Prepared for the hour, *etc.*—Beautifully expressive of the certainty that these trials, like all hateful things in the world, have their appointed time, and that time only, Luke xxii. 53.

To slay the third part of men.—Only spiritual slaying can be meant here, as is further indicated by "the third part," *three* being the number of spirit, ch. viii. 7-12.

Ver. 16. **And the number.**—*Two hundred millions* [*two myriads of myriads*]. He did not himself count the hosts, but heard the number through the voice of prophecy; this fact makes the number more than ever significant. It being impossible to conceive of an army of this size, Bengel has added together all the Turkish armies of more than two centuries; Hengstenberg sees an allegorical collective designation of all armies in the number; whilst Düsterdieck

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takes it as schematical [*schematisch*]—that is to say, denoting, like the army, nothing definite. But, manifestly, the *number* itself is allegorical. The *myriad* is indicative of an enormous number; the formula, *myriad times myriad*, denotes the infinite productivity of the figures; and, finally, the *binary* is significant of an antithesis, either of positive and negative offences, or of dogmatical and ethical heresies.

Ver. 17. **And thus I saw the horses.—In the vision**, he adds, probably because the monstrosity of their appearance necessitates a slight reminder of the fact that we have here to do with allegorical forms; an assumption which Düsterdieck, in his horror of allegory, endeavors to refute.

And those who sat on them.—The *horses* are of prime importance (see above); their *riders*, however, are first described. In this place the riders bear the colors of the horses, as the horses the colors of the riders in ch. vi.

Having breastplates.—According to Bengel and others, the *riders* are here referred to; according to Düsterdieck and others, the words, *having breastplates*, refer to both *horses* and *riders*. This view is contradicted, in the first place, by the impossibility of putting the idea into execution; and, furthermore, by the antithesis between the colors of the breastplates and the destructive stuff issuing from the mouths of the horses. Many hypotheses have been founded on the *colors* of the breastplates, see Düsterdieck, p. 337. On ὑάκινθος see Ebrard. He conjectures that this color was dark brown; it cannot but be seen, however, that it must correspond with the color of smoke. Düsterdieck would have it that "dark red" is the corresponding color.

As the heads of lions.—Not actual lions' heads. A cruel and terrific aspect cannot be meant by this, according to Düsterdieck, because it "would undoubtedly correspond better with the allegorical exposition."

It is likewise denied that there is an allegorical meaning to **fire, smoke, and brimstone.** The combination is, most certainly, found in volcanos *in natura*. The significance of these forms, however, appears from the following other passages: ch. xiv. 10, 11; xix. 20; xxi. 10. For different interpretations, see Düsterdieck. The view of Calov., who finds the three substances associated in the Koran, is particularly striking. Other singular exegeses are those of Grotius (burning torches), Hengstenberg and Bengel (the murderous spirit and wanton destructiveness of soldiers). It is worthy of note that the same materials which compose the erring spirit of this world, create the hellish torment of the next: the fire of fanaticism; self-dissolution in ambition and self-seeking; demonic irritability—inflammability.

Ver. 19. **For the power of the horses.**—They are hurtful in a two-fold manner; with their *mouths* and with their *snake-like tails*. Their principal power, however, is in their mouths. On the futile application of this double figure to the fable of two-headed serpents or *amphisbænæ* (Wetstein, Beng., Herder), see Düsterd.

Other interpretations: Bengel: Reference is had to the turning of the Turkish cavalry, to the sudden detriment of their pursuers.

Hengstenberg interprets the hurtful power in the tails as significant of the insidious malignity of martial hosts; for fiery wrath, warlike terrors, and the like, pervade the visions of the *fifth* and *sixth* Trumpets particularly, according to him.

Grotius: The tails are indicative of foot soldiers [on the backs of the horses, behind the horsemen].

Sander: They dragged the teachings of their false prophet behind them.

Volkmar has even applied this passage to the kicking out of the horse behind.

The after-effects of all heresies consist in the fact that they poison morals and manners, introducing a destructive element into Christian social life especially, and thus issuing in psychical and physical evils.

Ver. 20. **And the rest of the men, who were not killed by these plagues.**—The Seer distinguishes between the specific destruction of a third of mankind by the fatal horses and the general corrupt condition of the human race.

Repented not.—Comp. ch. xvi. 11. Their conversion should show itself in a specific abstinence from religious and moral transgressions. The **works of their hands**, therefore, do not directly denote their whole conversation and walk, but those characteristic sins in which, of a truth, their whole walk was reflected. It has been maintained that *idols* are thereby indicated, as their own manufacture (Hengstenberg, Düsterdieck); but the first object—τὰ δαιμόνια—stands in the way of this view. This first object is, indeed, of prime importance to the Seer. The meaning is as follows: subtile demon-worship, symbolized by subtile idol-worship offered to images of the most diverse materials; see 1 Cor. x. 20.

Which neither see, *etc.*—Compare the analogous passages in the Old Testament [Pss. cxv. 4–7; cxxxv. 15–17; Is. xlvi. 7; Jer. x. 5; Dan. v. 23].

Ver. 21. **Of their sorceries.**—The *poison-mingling*, as the word might likewise be understood, is already contained in the preceding **murders.**

EBRARD: "Sorcery is to be understood as seductive enchantments." The reason alleged in support of this view, *viz.*, that true sorcery is a sin against God, whilst the present passage treats of injuries inflicted by man upon his brother man, is, however, of insufficient weight. All gross (poison-mingling) and all refined sorcery is conjoined with injury to one's neighbor. The terms are, doubtless, symbolical throughout; Gal. v. 20.

"It is clear that the author is thinking of heathen." De Wette (similarly Düsterdieck). Truly, the author regards all the things mentioned, even in respect of their most subtile conception, their most subtile manifestation in Christendom, as heathenish.

[ADDITIONAL NOTE ON THE SEVENTH SEAL AND THE TRUMPETS.]

By the American Editor.

[The very position of the *Seventh Seal*, separated as it is from the others by the visions of chap. vii., should lead us to suppose that it is *sui generis;* and a careful consideration of its development supports and enforces

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this supposition. The most rational hypothesis, as it seems to the Am. Ed., is that it includes the Trumpets and the Vials; there is no strong disjunctive at the beginning of either ver. 2 or 6, such as would certainly have been employed had the Seal closed with ver. 1 or 5, and no such disjunctive occurs until ch. xviii. 1. This hypothesis is not only in accordance with the manifest indications of the phraseology, but it avoids the supposition that a Seal was *opened* without any thing being revealed under it, and it also gives unity to all that follows, and to the whole complex vision.

In the view of the writer, the opening of the first *five* Seals discloses the general course of history to the time of the second Advent—false Christs, war, dearth, aggravated mortality, together with the persecutions of the saints; the opening of the *sixth* reveals the events immediately preceding the Advent (see pp. 178 sq.); the *seventh* is the Seal of Judgment (also terminating in the Advent), in which, under the Symbol of Seven Trumpets (indicating the *going forth* of Jehovah against the enemies of His people, comp. Num. x. 9; xxxi. 6; Josh. vi. 4, 5; 2 Chron. xiii. 14; Jer. li. 27, *etc.*), are revealed the woes to be visited upon the sinful and persecuting world-power;* the last Trumpet develops into the seven Vials.†

That the opening of the Seal was to be *delayed*, is consistent with God's dealings in judgment—sentence against an evil work, ordinarily, is not executed speedily (Ecc. viii. 11); and not only so, but it is intimated, (ch. vi. 10, 11), that there should be delay until a certain *period* (or *number of martyrs*) should be completed.

The *length* of this period of delay being unrevealed, the time of the beginning of the Trumpet-blasts can be determined only by the occurrence. It becomes a most interesting and important question: Have any of these blasts been given, or are they all still future? The writer must acknowledge that, after a careful consideration of the principal views that have been presented, he has been constrained to the conclusion that the scheme of interpretation advocated by Elliott and Barnes is substantially correct (see foot-notes on pp. 205 sqq.). The points of resemblance between the symbols and the events of history, especially as portrayed by the infidel Gibbon, are too many, too striking, and too exact, to allow the thought that they are merely fortuitous. It would seem as though God had raised up the great historian just mentioned to perform a work for the Bible and the Church, which could not have been so effectually performed by a friend—at times it seems as though he were writing history, purposely for the elucidation of prophecy. The language of Barnes in reference to the correspondence between the events of the *sixth* Seal and the history of the Turkish invasion, as described by him, may be equally applied to the correspondence between the entire series of symbols and his descriptions of all the invasions which historical interpreters have adduced as fulfilling these symbols: "If Mr. Gibbon had *designed* to describe the conquests of the Turks as a fulfillment of the prediction, could he have done it in a style more clear and graphic than that which he has employed? If this had occurred in a *Christian* writer, would it not have been charged on him that he had shaped his facts to meet his notions of the meaning of the prophecy?"

It must be acknowledged that there are difficulties connected with this interpretation; that there are some points where the symbol and the event adduced as realizing it, do not seem exactly to harmonize. It may be remarked that, in view of the imperfection of our records of history, and the partial ignorance of individual interpreters, even of that which is imperfectly recorded, such discrepancies are to be expected—indeed, it is matter of surprise that they are not more numerous and important. In fact, one of the influences that led the writer to adopt, in the main, the scheme of Elliott, was the exhibit of objections by Alford. Thoughts, such as the following, arose in his mind: If these are the only objections that can be adduced by an acute and learned opponent, they are tantamount to an acknowledgment that in the far more numerous and important matters presented in the scheme, there is complete resemblance between the Symbol and the event; and if this be so, either these discrepancies will disappear on a more thorough investigation of our historical records, or else they will serve to show that on the points at issue our records are themselves imperfect. The first of Alford's objections is to Elliott's interpretation of *the third part* (see p. 201). He remarks, "It is fatal to this whole class of interpretations that it is not said: *the hail, etc.*, were *cast on a third part*, but that the destruction occasioned by them *extended to* a third part of the earth on which they were cast. And this is most expressly declared to be so in this first case by *all green* grass being destroyed, not a third part of it" (ch. viii. 7). Now, Elliott's hypothesis concerning *the third part* is deduced from a most careful comparison of ch. viii. 7–12 with the acknowledged facts of history. It is notorious that four successive hordes of enemies did, in the Fourth and Fifth centuries, burst upon the Roman Empire, their ravages being almost entirely confined to *a third*, or the *Western division*, thereof; and it is manifest, also, that these ravages did, as to their general features, most strikingly fulfill the requirements of the symbolization—the *first* invasion being on the inland provinces, the *second* on the maritime portions, the *third* on the rivers and fountains, the *fourth* affecting the governors, the *luminaries* of that third part (see pp. 205 sq.). In view of the general agreement, which is like that

* [These judgments, in the opinion of the Am. Ed., commenced after the Woman had become the *Harlot*—after the unholy alliance between the Church and State. See on ch. xvii.—E. R. C.]

† ["There were to be *seven Trumpets* sounded, and under the seventh Trumpet *seven Vials* poured out. The numeral resemblance of these to the seven trumpet blasts sounded on seven successive days against the ancient *Jericho*, and which were followed on the seventh day by seven compassings of its walls, till on the last the wall fell down, and entrance was given to Israel into that first city of the promised Canaan (Josh. vi. 3–16)—this interesting resemblance, I say, has been noticed by Ambrose Ansbert in old times, and in more modern times by Vitringa, and other Apocalyptic interpreters after him. It almost seemed as if some power were marked out hereby as the New Testament Jericho; whose domination opposed, and whose overthrow would introduce the saints' enjoyment of the Heavenly Canaan." ELLIOTT, Vol. I., p. 319.—E. R. C.]

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of the mountain shadows on the bosom of the Lake of Geneva and the mountains themselves, it seems legitimate to conclude that the symbol shadowed forth the fact, and that *the third part* of the former was designed to indicate (when the event should occur) *the third part* of the smitten empire. If this be so, then, when it is said that hail fell upon the earth, we may understand the prophecy as meaning that it fell upon *that third part;* and, be it observed, there is no undue straining of language in such an interpretation, for certainly there is no disagreement between a prophecy that Great Britain shall be smitten, and the fact that Scotland receives the blow. And still further, by the third part of the trees and all the grass, we may understand the trees and the grass of that smitten third part.

Another objection is that Elliott's scheme fails to give any satisfactory explanation of the exemption of the *sealed* from the torment of the fifth plague (ch. ix. 4). So far as Elliott is concerned, the objection is well taken. This does not imply, however, that an explanation cannot be given consistent with the scheme. Whilst historical records do give us the general information that the citizens of those countries which had been the seat of the old Roman Empire did suffer fearfully from the Saracenic invasions, they are almost totally silent as to the fate of individuals; from *historical investigation* it is impossible to determine who were the sealed, and what was their condition during the ravages of the Saracens. Alford writes: "In the very midst of this corrupt Christianity, were at that time God's elect scattered up and down; and it is surely too much to say every such person escaped scathless from the Turkish (Saracenic) sword." If from other points of resemblance between the Symbol and the Saracenic woe (and there are many such which cannot be challenged, see pp. 207 sq.), the identity between the object of prophecy and that woe can be established, then it is not "too much to say," especially in view of the absence of all proof to the contrary, that God did, according to His promise, preserve His *sealed* ones from the *torment* which was visited upon the unsealed.

Another objection is brought against Elliott's interpretation of the *crowns like unto gold* (ch. ix. 7). "Elliott tries to apply it to the *turban;* but granting some latitude to the στέφανοι, the ὅμοιοι χρυσῷ, will hardly bear this. The appearance of a turban, even when ornamented with gold, is hardly *golden.*" True; but a *yellow* turban (Barnes) might be described as *like to gold.* Certainly Alford, who interprets *fiery* and *sulphureous* (ver. 17) as meaning *red* and *light-yellow,* should have no objection to this explanation.

Alford again writes: "I cannot forbear noticing, as we pass, the caprice of historical interpreters. On the command *not to kill* the men, *etc.,* in ch. ix. 5, Elliott says: '*i. e.,* not to annihilate them as a political Christian body.' If then the same rule of interpretation is to hold, the present verse (6) must mean that 'the political Christian body' will be so sorely beset by these Mohammedan locusts, that it will desire to be annihilated, and not find any way. For surely it cannot be allowed that the *killing of men* should be said of their annihilation as a political body in one verse, and their *desiring* to die in the next, should be said of some thing totally different, and applicable to their individual misery." The propriety of the criticism of the distinguished commentator may be allowed, and yet it be shown to have no force against the historical scheme. In chs. l.–lii. of the immortal history of Gibbon, we have described the rise, the conquests, and the decline of the Saracens. In the grand features of history as therein set forth, we perceive the similarity to the complex symbol of ch. ix. 1–11. Prominent amongst these features is the fact that though the Mohammedan conquerors *tormented,* they never totally *destroyed* the political combinations of Christendom. In Europe they were as an invading army encamped—they were never able to take Constantinople; although they ravaged the country around Rome, they were restrained from the capture of the Imperial City; in their advance upon Christendom from the Pyrenees, they were driven back by Charles Martel. Even in Spain, where for centuries they held dominion, they never completely extinguished either the Spanish nationality or the organized Church. In Syria, where their first conquests in Christendom were made, although their sceptre has passed away to the Turks, we still find nominally Christian communities substantially as they were organized in the days of the Saracens. "After the revolution of eleven centuries, the Jews and Christians of the Turkish Empire enjoy the liberty of conscience which was granted by the Arabian Caliphs. . . . . . All the oriental sects were included in the common benefits of toleration; the rank, the immunities, the domestic jurisdiction of the patriarchs, the bishops, and the clergy, were protected by the civil magistrate. . . . . . The captive churches of the East have been afflicted in every age by the avarice or bigotry of their rulers; and the ordinary and legal restraints must be offensive to the pride or the zeal of the Christians" (*Gibbon,* ch. li.). From the beginning, these communities have been *tormented,* but not *destroyed.* And not only so, but from the days of the Caliphs their preservation as organized communities, having a peculiar dress, has been in accordance with the policy of their rulers—they are thus more easily kept in subjection, and are separated from Moslems as inferior and tributary. The very preservation of these communities has in all time subjected them to *torment,* to official exaction and popular contumely and persecution. Is it not most natural to suppose that as *political communities* they have desired annihilation?

The last objection urged by Alford is against Elliott's interpretation of ch. ix. 19. "Well may Mr. Barker say (*Friendly Strictures*): 'An interpretation so wild, if it refutes not itself, seems scarcely capable of refutation.' Happily, it does refute itself. For it is convicted, by altogether leaving out of view the power in the *mouths,* which is the principal feature in the original vision; by making no reference to the serpent-like character of these tails, but being wholly inconsistent with it; by distorting the canon of symmetrical interpretation in making

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the *heads* attached to the tails to mean that the *tails* are symbols of authority, *etc.*" The force of the criticism is admitted, and yet, like the preceding, it bears not against the historical scheme. The following is suggested as possibly the true explanation of the verse alluded to. On opening Webster's *Dictionary* we find the following as the second definition of *Basilisk:* "In *military affairs*, a large piece of ordnance, so called from its supposed resemblance to the serpent of that name, or from its size. This cannon carried an iron ball of 200 pounds weight, but is not now used." Such were the cannon with which the Turks moved to the assault of Constantinople. These long, serpent-like instruments of destruction, dragged breach foremost in the rear of the companies that served them, might well have been described in symbol as *tails, like unto serpents having heads;* and the power by which the Turkish armies breached the walls of Constantinople, and thus subjugated the Eastern third of the old Roman Empire (ch. ix. 18), was in these *tails* and the *mouths* of these heads.

It should be remarked, in conclusion, that the resemblance contemplated in this Note is not merely between the individual symbols and the events which have been adduced as fulfilling them respectively, but it is a resemblance between the entire series regarded as a whole, and the entire course of history—it extends to the relations of the symbols to each other, their succession and mutual proportions.—E. R. C.]

SECTION FOURTH.

The Seven Thunders, or Seven Sealed Divine Voices; the mystery of mysteries, as mediatory of the end of the world.

CHAPTER X. AND CHAPTER XI. 1–14.

(Transition to Part Second.)

A.—VEILED HEAVEN-PICTURE OF THE SEVEN THUNDERS.

CHAP. X. 1—11.

a. The Angel of the Time of the End.

1 And I saw another[1] mighty [strong] angel come down [descending] from [out of] heaven, clothed with a cloud: and a [the[2]] rainbow *was* [*om.* *was*] upon his head, and his face *was* [*om.* *was*] as it were [*om.* it were] the sun, and his feet as 2 pillars of fire: and he had [having[3]] in his hand a little book [scroll] open [opened]: and he set his right foot upon the sea, and *his* [the] left *foot* [*om.* *foot*] 3 on [upon] the earth, and cried with a loud [great] voice, as *when* [*om.* *when*] a lion roareth: and when he had [*om.* had] cried, [*ins.* the] seven thunders uttered [spake] their voices.

b. The seven Thunders as mysterious Mediations of the Time of the End.

4 And when[4] the seven thunders had [*om.* had] uttered [spake] their voices [*om.* their voices],[5] I was about to write: and I heard a voice from [out of—*ins.* the] heaven saying unto me [*om.* unto me],[6] Seal up [*om.* up] those [the] things which the 5 seven thunders uttered [spake], and write them not. And the angel which [that] I saw stand [standing] upon the sea and upon the earth lifted up his [*ins.* right[7]]

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. Ἄλλον is groundlessly omitted by some minuscules. [It is omitted by B*. and P. Critical Editors give it with ℵ. A. C.—E. R. C.]
[2] Ver. 1. The article is firmly established. [Critical Editors generally give it with ℵ.[1] A. B*. C.; Rec. *et al.* omit with 1. 7. P.—E. R. C.]
[3] Ver. 2. [Crit. Eds. generally give ἔχων with ℵ. A. B*. C. P., *etc.*—E. R. C.]
[4] Ver. 4. Cod. ℵ. reads ὅσα [instead of ὅτε]. An exegetical substitution.
[5] Ver. 4. An addition of the Rec. [Om. by crit. Eds. with ℵ. A. B. C. P., *etc.*—E. R. C.]
[6] Ver. 4. [Lach., Alf., Treg., Tisch., with ℵ. A. B*. C. P., *etc.*, omit μοι; Lange retains.—E. R. C.]
[7] Ver. 5. An omission of the Rec. [Given generally in acc. with ℵ. B*. C. P.; omitted by A.—E. R. C.]

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6 hand to [*ins.* the] heaven, And sware by him that liveth for ever and ever [into the ages of the ages], who created [*ins.* the] heaven, and the things [*ins.* in it] that therein are [*om.* that therein are], and the earth, and the things [*ins.* in it] that therein are [*om.* that therein are], and the sea,[8] and the things [*ins.* in it] which are therein [*om.* which are therein], that there should be [*om.* there should be] time
7 [χρόνος] [*ins.* shall be] no longer [*or* not yet (οὐκέτι ἔσται)]: But in the days of the voice of the seventh angel, when he shall begin [should be about] to sound [trumpet], [*ins.* is also finished] the mystery of God should be finished [*om.* should be finished], as he hath [*om.* hath] declared [*ins.* the glad tidings (εὐηγγέλισεν)] to his servants the prophets.

c. Second, new Calling of the Seer, in order to the symbolical Preparation and symbolical Annunciation of the Time of the End.

8 And the voice which I heard from [*ins.* the] heaven [*ins. I heard*] spake [speaking[9]] unto [with] me again, and said [saying[9]], Go *and* [*om. and*] take the little book [scroll] which is open [opened (τὸ ἠνεῳγμένον)] in the hand of the angel which [that]
9 standeth upon the sea and upon the earth. And I went [*ins.* away] unto the angel, and [*om.* and] said unto [saying to *or* telling] him, [*om.* ,—*ins.* to] give[10] me the little book [scroll]. And he said [saith] unto me, Take *it*, [*om. it*,] and eat it up; and it shall make [*om.* make—*ins.* embitter] thy belly bitter [*om.* bitter], but [*ins.*
10 in thy mouth] it shall be in thy mouth [*om.* in thy mouth] sweet as honey. And I took the little book [scroll] out of the angel's [*om.* angel's] hand [*ins.* of the angel], and ate it up; and it was in my mouth sweet [*om.* sweet] as honey [*ins.*, sweet]: and as soon as [when] I had eaten it, my belly was bitter [embittered[11]].
11 And he said [they say][12] unto me, Thou must prophesy again before [*or* concerning[13]] many peoples, and nations, and tongues, and kings.

[8] Ver. 6. Καὶ τὴν θάλασσαν [καὶ τὰ ἐν αὐτῇ] is omitted by ℵ*. [and also by A.—E. R. C.]
[9] Ver. 8. [Critical Editors give λαλοῦσαν and λέγουσαν with ℵ. A. B*. C. P., *etc.*—E. R. C.]
[10] Ver. 9. [Critical Editors generally give δοῦναι with ℵ. A. B. C.; Rec., with P., gives δός.—E. R. C.]
[11] Ver. 10. [Cod. ℵ. gives ἐγεμίσθη.—E. R. C.]
[12] Ver. 11. The reading, λέγουσιν, although strongly attested, might have originated in a consideration of the co-operation of the voice and the Angel. [Lach., Alf., Treg., Tisch., with ℵ. A. B., give λέγουσιν; λέγει is supported by P. The former reading, against Lange, is adopted above.—E. R. C.]
[13] Ver. 13. [For the force of ἐπί with the dative, see WINER, § 48, c., and the grammars and lexicons generally. The Am. Ed. has inserted the alternative translation in deference to the distinguished authorities by whom it is supported. In his own judgment, the proper translation is *before* (possibly in a *hostile* sense), as in his opinion, it should be, Heb. x. 28. In confirmation of this opinion in the case in Hebrews, it should be noted that those condemned to death under the Mosaic law, were executed *before* (*in the presence of*) the witnesses. (Comp. Deut. xvii. 6, 7; xiii. 6–9; Acts vii. 58).—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

The picture of the prevailing impenitence of the generality of men, or of the ruling world as a whole, leads (as in Matt. xxiv. 37) to the announcement of the end of the world itself. The end of the world is brought on, however, not simply by the development of human corruption into a readiness for judgment, but, rather, by the development of the Kingdom of God over against man's corruption, and, most of all, by the development of the conflict between the two.

It was to be expected that the Apocalypse would contain a revelation of the history of the Kingdom of God, its development, advances and reforms. And this revelation was made to the Seer in the voices of the seven Thunders. But the Prophet was commanded to seal those voices; he was forbidden to write them. This trait is, unmistakably, a special sign of the Divine origin of our Book; no imitator, no apocryphal apocalyptist would have thought of this holy silence, and still less would he have consented to observe it.

The fact that the Thunder-voices betoken a new revelation, an advance of the Kingdom of God, and, relatively, a *reform*, is proved by the *thunders* of Sinai; by the *thunder* which heralded God's answer to Job (ch. xxxvii. 2); the description of Israel's redemption amid *thunder* and lightning in the prophecy of Zechariah (ch. ix. 14); the voice of *thunder* over Christ as He prayed in the Temple (John xii. 28)—the voice which said: I have glorified My name, and will glorify it. A reference to the charismatical element, in the name of the *Sons of Thunder*, is also appropriate here. [See *foot-note* ‡, p. 52.—E. R. C.]

Now why was the unfolding of this bright side of the Kingdom of God, the succession of seven holy reforms, not written? Schleiermacher regrets the omission of a revelation of this sort. The Spirit of revelation wisely withheld it. The Seer might *hear* the seven Thunders; but the *writing* of them might have been prejudicial to the free development of New Testament times. The example of the gross misinterpretations of Old Testament prophecy lay at the door. Moreover, this was not to be a section of prophecies, in the more general sense of the term, but a closed [*geschlossen*] Apoca-

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lypse. Yet the Seer was permitted to communicate a few features, in exoteric form, which fill up this space.

The Heaven-picture of this cosmical and ecclesiastic history of the seven Thunders is opened by the appearance of a *strong Angel*, Who descends from Heaven clothed with a cloud—the rainbow above His head. These attributes strongly resemble the picture of Christ at His coming, as elsewhere portrayed (ch. i. 15; Dan. x. 6); the last terms—*His face as the sun*, and *His feet as pillars of fire*—being particularly suggestive of the appearance of Christ in the first chapter. We may, therefore, say that the same relation which is sustained by the Angel of the Lord, in the Old Testament, to the first Parousia of Christ, is borne by this Angel to His second Parousia. It is the manifestation of the New Testament figure of Christ in the foretokens of His power. This Angel, in the might and victorious confidence of His appearance, reminds us of the Archangel Michael; as the author of the seven Thunders or reformations, He suggests the dispensation of the Holy Ghost. There is also a close connection between the seven Spirit-forms of the Holy Ghost (Is. xi.; Rev. i.), and the seven revelation-forms of Christ in archangelic shapes (1 Thess. iv. 16). Christ's reformatory breaches through the old form of the world are, in their personal features, conflicts and victories of the Archangel Michael (ch. xii. 7); in respect of their ideal effects of Divine origin, they are Pentecostal seasons of the diffusion of the Holy Ghost.

But as this strong Angel is related to the approaching end of the world, so also is the *little book* in His hand thereunto related. Three books are associated in the Apocalypse. The first is the book of the course of the world, in its relation to the end of the world (ch. v. 1). The last is the book of life, as the book of God's Church which is to be perfected at the end of the world (ch. xx. 15; xxi. 27). Between these two, comes the book of the world's end, the revelation of the events of the approaching end of the world. The first book was closed with seven Seals; this book, on the other hand—a *little* book, because the last things shall come in the quick succession of a catastrophe and epoch—is unrolled, *opened*. Relatively it is reflected in the everlasting Gospel (ch. xiv. 6), the Gospel as the glad tidings of the final σωτηρία with which a blissful *eternity* begins—in contradistinction to the Gospel of Salvation in the midst of *time*. For the tidings of the last day are to believers a Gospel themselves; not, indeed, really another one (ἕτερον, Gal. i. 6), but the final metamorphosis and glorification or spiritualization of the first Gospel, Luke xxi. 28.

The Angel *sets his right foot upon the sea, and his left upon the land.* The right one on the sea, for it is from the sea, from surging, popular life, that the last and mightiest crises arise, ch. xiii. That Antichristianity which is from the earth will be a secondary affair.

The setting of His feet on the sea and on the land denotes, not simply and in general His power over the whole earth, but also, particularly, His power over the two opposite fundamental forms of its spiritual life—earth and sea; theocracy and world.

His cry is a *great* one; His voice as that of a *lion*. The *lion*, from of old, is significant of the warlike and victorious epochs or transruptions of the Kingdom of God in the history of the world, Gen. xlix. 9. When Satan goes about *as a roaring lion*, he does but imitate the voice of the true Lion. He gives utterance to a lie as to his power and as to his courage. The lion-voice of the triumphant Christ then seems immediately to branch out into the seven Thunders of His reformatory witnesses. The fact that these Thunders are, in the most special degree, mediatory of the end of the world, is evident from all that follows; why their voices, their ideal revelations were *not written*, we have seen above. Here a very special *sealing* takes place, for reformers must walk by faith, not by sight. The result, however, is summed up by the Angel in His dread oath concerning the imminent end of the world. A more powerful expression of the assurance of the Divine Spirit, the confidence of prophetic faith, in regard to the approaching end, could, we venture to assert, scarcely be conceived of. The right hand of the Angel is lifted toward Heaven. The oath is an oath by Him Who liveth from eternity to eternity, and Who, as the Creator of all things, defines the measure and limit of all creaturely vital movements toward the end. Mark xiii. 82. There shall be no more *time* (χρόνος [*Zeitfrist*=respite]); from the term defined by the Angel, *i. e.*, from the opening of the seventh Trumpet, the καιρός, the catastrophe of the end of the world shall begin. They are *days, numbered* days—the times of the voice of the seventh trumpet. In those days, the *mystery of God*, the specific mystery of the Father (Mark xiii.), shall be fully accomplished.

The fact that the time of the seven Thunders forms the transition to the final period of the world, *i. e.*, also to the Second Part of the Apocalypse, is evident from the circumstance that the section of the seven Thunders can be inserted between the sixth and seventh Trumpets, whilst a complete and minute survey of the section leads to the expectation that the Antichristian time must follow directly upon the seventh Thunder. Another proof that a general turn in affairs now takes place, is involved in the fact that the same voice from Heaven that spoke to the Seer in ver. 4, as well as at the beginning (ch. i.), now commands him to take the little book out of the hand of the Angel. The Angel gives him the book, directing him, at the same time, to eat it (comp. Ezek. iii. 2), and telling him that it will cause him bitter pain in his belly, but will in his mouth be sweet as honey. The Seer forthwith experiences the truth of the Angel's words.

Apocalyptic things have a wondrous charm. To the honey-like sweetness of the little book in the mouth, that enormous mass of literature testifies, which is engaged in the eating of it. But whoever has, with some degree of understanding, appropriated the little book, is greatly pained within him by its startling perspectives and images. A termination is then put to all idyllic conceptions of the future and the end of the world.

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But by the eating of the book the Seer is doubly as much a Prophet as before. As he has prophesied concerning the course of the world, down to its end, so he must now prophesy of the end itself, *in* the course of the world, in accordance with the words: *Thou must prophesy again, concerning many peoples, and nations, and tongues, and kings.* The universal peoples' life is now to form the foreground of his prophecy. By way of preliminary, however, an Earth-picture is annexed to this commission, in which the general effect of the seven Thunders is reflected. That is, it forms, in its conjunction with the seven Thunders, the transition from the course of the world to the end of the same.

[ABSTRACT OF VIEWS, ETC.]
By the Am. Editor.

[ELLIOTT regards the entire section, ch. ix. 20—xi. 15, as referring to "The Reformation, as occurring under the latter half of the Sixth Trumpet: including the antecedent history, and the death, resurrection, and ascension, of Christ's two sackcloth clothed Witnesses;" the whole period extending from "A. D. 1453–1789." He interprets ch. x. as indicating the beginning of the Reformation—the strong Angel is Christ, His *adornment* in antithesis to the *antichristian* claims of the Popedom; the *opened little scroll*, the opened Bible; the *Seer* himself the symbol of Luther and the reformed clergy; the *sweetness in the mouth*, the delight following the personal reception of the opened Gospel; the *embittering*, the woes following the promulgation before peoples, *etc.;* the prophesying *again*, the resumption of evangelical preaching, which had been almost entirely relinquished; the *seven Thunders*, the Papal bulls; the *sealing*, the non recognition, publication, and action upon those bulls as of authority. The *Angel's oath* he interprets as follows: "*There shall be time no longer extended, viz.*, to the mysterious dispensation of God which has so far permitted the reign of evil, including the power of Papal Rome's mock thunders; the seventh Trumpet's era being its fixed determined limit—"For in the days of the seventh angel, when he shall sound, the mystery of God shall be finished."*

BARNES, as to the general interpretation of ch. x., agrees with Elliott, save that in reference to the *Angel's oath* he adopts the view put forth by the latter in his earlier editions, *viz.:* "That the time (of the consummation) should not yet be; but in the days, *etc.*"

STUART writes: "The impression made on my own mind by ch. x. is, that the design of it is to show in an impressive manner that the vision respecting this book with seven Seals (ch. v.) is just now at its close, that nothing more remains but the sounding of the seventh and last Trumpet, and that this shall speedily take place, *οὐκέτι χρόνος ἔσται*, ver. 6. With this seems also to be joined another object, *viz.*, to introduce this final catastrophe with all the solemnity and demonstration of its importance, which the nature of the case seemed to require. The destruction of the Temple and City of God, and also the destruction of the Jewish nation, were events such as cannot often happen, and when they do, it is intended that they shall make a deep impression. The new commission which John receives (ver. 11) seems to be a circumstance which obviously contributes to show, that his former vision of the sealed book was now at its close or completed, and that he needed new directions for the further discharge of prophetic duty. The contents of the book are not sealed. He devours them, *i. e.*, he reads them with avidity, in order that he may know what they contained; and then he is told, that he must prophesy again *respecting* many nations and people, and tongues and kings. Thus, when the last or seventh trumpet shall have sounded, his task will still proceed; while the scene is entirely changed in respect to those whose destiny is predicted." Concerning the seven Thunders he remarks, "What was declared in the voice of thunder was ominous of the catastrophe near at hand. *Entire* silence (represented by the *sealing*) is neither commanded nor observed. . . . What the seven Thunders most probably declared *fully* to John, he is restrained from writing down, *etc.*"

WORDSWORTH regards the *Angel* as representing Christ, the items of description setting forth His excellencies; the *seven Thunders*, as signs of His power and indignation, representing the consummation of God's judgments; the *little scroll* as containing a prophetic episode *unrolled* by Christ; the *eating* as indicating, that the Seer made it his own; the *oath* as implying "that there shall be no longer any *delay* or respite for repentance to the wicked, or postponement of reward to the righteous, *save only* in the days of the *last* Angel;" the *act of swearing* as indicating that on account of the overflow of iniquity, even in the Christian Church, the world would begin to doubt the truth of Christ's universal sovereignty, and as designed to put an end to such doubts.

ALFORD regards ch. x. 1—xi. 14, as "episodical and anticipatory." This section, which relates to things still future, he represents as consisting of two episodic visions, that of the *Little Book*, and that of the *Two Witnesses.* In respect of the former, he regards the *Angel* as an angelic minister of Christ; the *symbols* with which he is accompanied (those which surrounded the Throne of God in ch. iv. 2 sqq.) as betokening "judgment tempered with mercy, the character of his ministration, which, at the same time that it proclaims the near approach of the completion of God's judgments, furnishes to the Seer the book (*little scroll*) of his subsequent prophecy, the following out of God's purposes of mercy." In his judgment the meaning of the Thunders, whilst they form a complete portion of the Apocalyptic machinery, is not revealed, and is by us undiscoverable. The *χρόνος* of the oath he regards as that of ch. vi. 11; the *intent* of the oath being to declare that the delay there referred to is at an end.

LORD regards the *Angel* as representing the Ministers of the Reformation; the *seven Thunders* as denoting violent expressions of thought and

* [The interpretation of the *oath* above is that given in the 5th edition. In this edition Elliott writes, "Another proposed interpretation, '*that the time shall yet be*,' which in my earlier editions I adopted from other preceding interpreters, appears to me on reconsideration to be on grammatical grounds inadmissible; since I cannot find authority for ἔτι meaning *yet*, in that sense of our English word *yet* or *as yet*."—E. R. C.]

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passion by those addressed ("one of the first and most violent of these thunder utterances was a false pretence to inspiration, and expression of the persuasion that the period had arrived for the final overthrow of Antichrist and establishment of the Redeemer's millennial Kingdom"); the *solemn oath* of the Angel, as a response to these thunder voices, designed to correct their error, denoting the answer by Luther and the reformers, from Scripture, to errorists, showing that the time of the millennial Kingdom was *not yet to be;* the *Seer* as symbolizing the reformed Church, to which the ministry extended the open Gospel symbolized by the *little scroll;* the *prophesying* as indicating the fulfilling by the members of the Church "the office of witnesses for God in the presence of Antichristian rulers and nations."

GLASGOW.—The *period* indicated by the vision of ch. x. is the beginning of the Gospel age; the *Angel* is Christ; the *voice as a lion roaring* is Christ's commission to preach; the *seven Thunders* are the voices of the disciples proclaiming the truth; the *direction to seal the Thunders* indicates that the proclamations of the Church are not inspired and therefore not to be incorporated in the Canon; the *oath* implies a term and end of the seven Thunders; the *opened scroll* is the Bible (the revealed Word of God), the reception of which is sweet to the taste, and yet fills the Christian soul with sadness; the declaration "*Thou must prophesy, etc.,*" announces the communication of the New Testament prophetic gift, to the ministry symbolized by John, and the extension of the prophetic commission as to all people.—E. R. C.]

EXPLANATIONS IN DETAIL.

Ver. 1. This is as little the beginning of an inter-scene as ch. vii. Some confusions resulting from the misapprehension of those who so regard it, see in Düsterdieck, p. 842. Likewise curious discussions concerning the stand-point of the Seer. If he was transported to Heaven in ch. iv. 1, how could he see the Angel come down from Heaven? De Wette has rightly limited that more definite transportation to Heaven to the contemplation of the heavenly Throne-scene. Düsterdieck "retains," with Ewald, "the heavenly stand-point." According to this, John must finally have come down to earth with the heavenly Jerusalem. Hengstenberg has remarked, with justice, that there is no question of exclusive localities here.* [ALFORD remarks —"The place of the Seer yet continues in Heaven," calling attention to the fact that, in ver. 9, he is represented as *going away* (ἀπῆλθον), *i. e.*, from his former place.—E. R. C.]

Another strong angel.—The *other* Angel is distinguished as the *strong* one from the foregoing Angels of the Trumpets. It does not follow from the ἰσχυρόν that he should be specially distinguished from the ἰσχυρός of ch. v. 2 (after Bengel and others). We have called this Angel the angelic image of Christ, preceding His speedy Parousia. This, undoubtedly, is not, in the strictest sense, Christ Himself, as Bede and many others maintain; but neither is the conception of a mere Angel that which is presented in the text (in accordance with Düsterdieck and others). Düsterdieck: "The very style of the oath (ver. 6) is inappropriate to Christ." Bengel remarks, on the other hand: "The Apocalypse makes a distinction throughout between the Father and Christ."

Clothed with a cloud.—"The *cloud* characterizes the Angel as a messenger of Divine judgment" (comp. ch. i. 7; Hengstenb., Ebrard [so also Alford]). It has, however, a much more general significance, as is evidenced by the cloud at the Transfiguration and the Ascension. It denotes, in general, the mysterious veiling of the Divine and heavenly glory from the human eye on earth.

[**And the rainbow upon his head.**—"The (ἡ) well known, ordinary, rainbow; indicating, agreeably with its first origin, God's covenant of mercy." ALFORD.—E. R. C.]

[**And his face as the sun.**—See chs. i. 16; xviii. 1. Indicative not merely of His manifested glory, but of His light-giving, life-giving power. The *sun* in the solar system is the noblest and most glorious symbol of Christ in His relations to the Universe.—E. R. C.]

His feet as pillars of fire.—This feature, also, is interpreted as indicative of judgment, as in ch. i. 15. An antithesis to the **rainbow** is, doubtless, presented. That, however, is not simply a token of covenant grace in general; it is also a sign or guaranty of a continuing existence of the world until the end. Here too, then, it is a sign that the end of the world has not yet arrived. The sun-like radiance of the face denotes, like the revelation of God itself, both grace and judgment. Düsterdieck very correctly observes that the end of the world embraces both judgment and redemption. Aretius applies the *cloud* to the incarnation of Christ—Christ's flesh.

Ver. 2. **In his hand a little scroll.**—Bengel: In his left hand, see ver. 5. Why a *little* book [scroll]? See above. Three different expositions are cited by Düsterdieck, p. 346. [ALFORD: "That (the seven sealed scroll) was the *great* sealed roll of God's purposes; this but one portion of those purposes." GLASGOW: "This book applies to the whole contents of the Bible, which, though the greatest of books in character, truth, beauty, and importance, is comparatively a *small* Book in bulk, and thus adapted for use, translation, circulation, and universal perusal."—E. R. C.]

Opened.—It is open, as the unrolled conclusion of the book opened by the Lamb.

Sea and earth neither denote simply that the tidings brought by the Angel are for the whole earth (De Wette), nor are they significant merely of power over the whole earth (Ewald); the expression likewise embraces the contrast of sea and earth in their symbolical import. Christianity recognizes the truth and the falsehood on both sides of the contrast—ecclesiastical authority and political national life—and rules, without party-spirit, over both parties.

Interpretations of the antithesis: Bengel: Europe and Asia. Hengstenberg: The sea of peoples and the cultivated world, *etc.*—All of which Düsterdieck denominates *allegorizing*.

* ["The presence of John in Heaven must be understood *positively*—not *exclusively*." Hengstenberg.—TR.]

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Ver. 3. **With a great voice.**—According to Bengel, the purport of the voice is given in ver. 6; according to Düsterdieck, its purport cannot be determined. We regard it as the unitous source of the seven Thunders; hence it is as little definitely intimated as the purport of these. The "threatening character" [Ewald, Düsterd.] of the cry is interpolated in the description.

The seven thunders.—The symbolical idea of the *thunder* is presupposed by the *Son of Thunder.* The number of the Thunders is distinctly stated—*seven*—being the number of a full cycle (designated by us as the cycle of the Reformations). The article accompanies the expression of this definite totality. The Old Testament type of the Divine manifestation is most distinctly contained in the seven Thunders, Ps. xxix.

Different interpretations of the seven Thunders and their purport: Seven roaring heavens; seven Spirits of God; identical with the seven Trumpets; the oracles of the Prophets; the blessed mystery of the new world (Hofmann); curses; the seven crusades; seven future acts of God; terrible judgments on the persecutors of the Church. [For other interpretations see Abstract of Views on pp. 218sq.—E. R. C.]

Ver. 4. **And when the seven thunders spake.**—They have, therefore, a verbal purport, as distinct and diverse revelations. "In accordance with the command, ch. i. 11, John was about to write what the thunders had spoken."

I was about to write,—*i. e.*, he entertained this idea in the vision—an idea, however, which would have been the basis of the future act.

A voice from heaven.—From this also it is evident that the Seer is no longer thinking of himself as in Heaven. He was but momentarily in Heaven, by virtue of a special, higher transportation of his spirit. Düsterdieck strangely supposes that he was still in Heaven, but that the voice sounded from the interior [*Tiefe*, depth] of Heaven. [" From this it does not *follow* that the Seer is on earth, any more than in ver. 1." ALFORD. Had the Seer been in Heaven, it is evident that he must thus have spoken to indicate that the voice came not *from Earth*, but *with authority*.—E. R. C.]

Seal.—According to Hengstenberg, this has reference merely to this place (in the Book!). For various and, in part, curious explanations of the commandment not to write the voices, see Düsterdieck, p. 350.

Ver. 5. **Lifted up his right hand.**—Gen. xiv. 22; Dan. xii. 7. Symbolism of the sacred, heavenly consciousness and certainty of the oath; see Deut. xxxii. 40 and other passages. ["Jesus, the faithful and true Witness, has here left, for the guidance of His people, a pattern according to which they should be adjured when called to give evidence in a court of justice—not by the idolatrous act of kissing a book, but by lifting the right hand in appeal to the living and true God, that what they speak is truth." GLASGOW. —E. R. C.]

Ver. 6. **By him that liveth.**—God the Father, by virtue of His economy, alone has knowledge originally of the time and hour of the Parousia (Matt. xxiv. 36); this knowledge He has here communicated to the New Testament "Angel of the Lord." Every χρόνος or period closes with a καιρός or epoch; and this is particularly true of the final age.

Interpretations: Simply the cessation of time; cessation of the time of grace; a chiliastic measure of time—a *non-chronus* (! Bengel: Close of the non-chronus—between 1,000 and 1,100 years —the year 1836); most commentators: the commencement of the fulfillment of the mystery of God; see Düsterdieck, pp. 351 sqq.—" The time of the seventh Trumpet."

[The view of Alford, *viz.*, that the χρόνος is that of ch. vi. 11, seems to the Am. Ed. to be the true one. It was there declared to the souls under the altar that they should rest ἔτι χρόνον. The season referred to, manifestly, was that of world domination — to be followed by the avenging of the martyrs. In this passage the Angel declares, Ὅτι χρόνος οὐκέτι ἔσται.* It seems hardly possible to avoid the conclusion that those χρόνοι are one and the same. And this interpretation is in accordance with truth elsewhere revealed. It would seem as though the judgments under the first six Trumpets, although the beginnings of coming woe, are rather judgments calling to repentance. The *avenging*, properly speaking, does not take place until the last Trumpet. This the writer supposes to be the period of *the great tribulation*—a *tribulation* from which the Saints are to be exempt, a *period* in the beginning of which their humiliation is to end (comp. Matt. xxiv. 21, 22; Luke xxi. 36; Rev. iii. 10; see also *Add. Com.* under ch. vii. 14). Then is finished the μυστήριον (see *Add. Comm.* on ch. i. 20) the glad tidings of which had been declared to the Prophets (ver. 7).†—E. R. C.]

Ver. 7. **In the days of the voice.**—The fact that *days* are still spoken of, after the cessation of time has been proclaimed, can be explained by the distinction of χρόνος and καιρός, but not, with De Wette, by the remark that the stand-point of the vision is not strictly preserved.

The mystery of God.—The mystery of the last things, announced by the Prophets; in a

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* [According to Middleton *On the Greek Article* i. 3, 3 (referred to by Elliott, Vol. II., pp. 125 sq.) the absence of the definite article is supplied by the fact that the *copula* is the *verb substantive* (see Acts xxiii. 5; John v. 9; John xix. 14; Mark xi. 13; John v. 1).—E. R. C.]

† [It is well worthy of consideration whether there is not a connection between this section of the Apocalypse and 1 Cor. xv. 51, 52. It is difficult to imagine that in two Books, both written under the inspiration of the Holy Ghost, the manifest parallelism between the μυστήριον and the last σάλπιγξ and the *glad tidings* announced in the one, and the μυστήριον and the last σάλπιγξ and the *glad tidings* referred to in the other, should have been merely fortuitous. Nor is there aught in the events described under these *last Trumpets* to forbid our regarding them as one and the same. Certainly there is nothing inconceivable in the idea that the period of vengeance upon the persecutors of the saints, should be that in which the heirs of the *first resurrection* should be raised from the dead, and, together with living saints, be removed to some place of safety (see Excursus on the *First Resurrection*, ch. xx. 5, 6). It may also be remarked that this hypothesis does not involve the idea that the Apocalypse was written *before* the Epistles to the Corinthians. It should be remembered that the Trumpets were introduced into the Apocalyptic vision, in full accordance with the imagery of preceding Scripture, as indicating the *going forth* of Jehovah for the deliverance of His people, and for the execution of judgment upon their enemies. It should therefore excite no surprise that the Apostle Paul should, under the inspiration of the Spirit, have referred to a period as that of the *last Trumpet*, which in the more complete revelation to John should be so described.—E. R. C.]

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wider sense the eschatological mystery of the world's history. According to Düsterdieck and many ancients, only Old Testament Prophets are here intended; we cannot see, however, why the Prophets of the New Testament, and consequently Christ Himself, should be excluded. The grand fulfillment of this prophecy is immeasurably dwarfed by a reference of it to the emancipation of the Christians from the oppression of the Jews (Grotius, Eichhorn). [See under ch. i. 20; and also preceding *Foot-note.*—E. R. C.]

Ver. 8. **Go.**—He is to go to the Angel. Of course this means in idea, in the vision. He is boldly to draw near the opening of the terrible new revelation. As the Angel is standing on earth, so the person commanded to approach him has his station there also. According to Düsterdieck [and Alford], the Seer was still in Heaven.

Vers. 9, 10. **And I went,** *etc.*—According to Düsterdieck, the *eating* of the *little book* is not allegorically intended. And yet by accepting the interpretation of Beza: *insere tuis visceribus et describe in latitudine cordis tui*, with reference to Ezek. ii. 8; [iii. 1–3;] Jer. xv. 16, he does admit that the passage has an allegorical sense. ["To *eat* is, in various Eastern languages, expressive of receiving. (See Jer. xv. 16; Ezek. iii. 1; Job xxiii. 12; Ps. xix. 10). The reception of Divine truth is a mental and spiritual exercise, sustaining and developing the higher nature as food does the body." GLASGOW.—E. R. C.]

The Angel says, in accordance with his view of the operation of the little book:

It shall embitter thy belly, but in thy mouth it shall be sweet as honey.

The Seer, on the other hand—from the standpoint of the eater—says:

Ver. 10. **It was in my mouth as honey, sweet: and when I had eaten it, my belly was embittered.**—Learned discussions on this antithesis, see in Düsterdieck, p. 355. Bengel has even harmonistically inferred a double sweetness—before and after the bitterness. Besides the false interpretation of Heinrich, the interpretations of Herder, Bede, Vitringa and Hengstenberg come under consideration; with the last of these commentators, Düsterdieck himself agrees. The distinction between the first reception and the subsequent digestion, or investigation, is represented. Düsterdieck pertinently refers to the similar experience of Ezekiel (ch. iii. 3; comp. ch. ii. 10); the explanation which he accepts is also the best. ["The Angel, dwelling on the most important thing, the working of the contents of the book, puts the bitterness first; the Evangelist in relating what happened, follows the order of time." ALFORD.—E. R. C.]

Ver. 11. **And they say** [Lange: **he said**] **unto me.**—On the plural, see the *Textual Notes.* The passage ch. xii. 6 is no parallel.

Thou must.—It makes a false antithesis to refer the *δεῖ* exclusively either to his internal obligation, caused by his eating of the book, or to the objective command of the Angel, since the two are closely connected.

Prophesy again—The prophecy of the *end of the* world, now following, is thus distinguished from the prophecy hitherto given, concerning the *course* of the world (Grotius, Hengstenberg, Düsterdieck, Ebrard).

Erroneous interpretations: Antithesis to the old Prophets (Bengel). *Again, i. e.*, after returning from exile (Bede, *et al.*).

[**Prophesy again before** (or **concerning**) **many peoples,** *etc.*—For the views of the Am. Ed. as to the correct rendering of the preposition, see TEXT. and GRAM. "*Prophesying.* In the Scriptural sense of the word, a *prophet* is one who speaks for another, as Aaron is called the prophet or *spokesman* of Moses. 'Thou shalt speak unto him, and put words into his mouth, . . . and he shall be thy spokesman,' Ex. iv. 15, 16; or, as he is called, vii. 1, *thy prophet.* The prophets of God, therefore, were His spokesmen, into whose mouth the Lord put the words which they were to utter to the people. To *prophesy*, in Scripture, is accordingly, to speak under Divine inspiration; not merely to predict future events, but to deliver, as the organ of the Holy Ghost, the messages of God to men, whether in the form of doctrine, exhortation, consolation, or prediction." HODGE, *Com. on 1st Corinthians*, ch. xi. 4. This interpretation of the word is consistent with the idea that the prophesying here referred to was that of the ministry of the Reformation, symbolized by the Seer, before peoples, *etc.*; or with the cognate and perhaps truer idea that the Apostle was to prophesy again—his ministry being resumed and carried on by them. (See, however, the following Add. Note.)—E. R. C.]

Difficulties of construction, arising from an imperfect distinction between Heaven-pictures and Earth-pictures, see cited by Düsterdieck, p. 357. Also a quantity of abortive applications of the chapter, the fault of which applications, however, does not lie in "the allegorical interpretation" in the abstract—*i. e.*, the correct assumption of the allegorical character of the text. Thus, the strong Angel is declared to be: The Emperor Justin; Justinian; the evangelical preachers; the Pope. The little book [scroll] is called: The Codex Justinianus; the New Testament.

On the relation of the two books (ch. v. and the present chapter), we refer to the *Synoptical View.* Diverging opinions concerning them are that they are: (*a*) identical; (*b*) altogether different; (*c*) that the second is a distinct part of the first book; (*d*) that it is a repetition of the first.

[ADDITIONAL NOTE ON THE VISION OF THE ANGEL WITH THE LITTLE BOOK].

By the American Editor.

[The Am. Ed. inclines to the opinion of Elliott, that the period contemplated by this vision is that of the Reformation. On this hypothesis all the symbols (with one exception subsequently noticed) are beautifully appropriate and significant—the *Angel*, clothed with symbols indicating excellencies falsely claimed by the antichristian Papacy, representing Christ; the *Seer*, the ministry of the Reformation proclaiming the truth, as the prophets of Christ, before peoples and nations, and tongues and kings; the *open book*, the Bible opened by Christ, *sweet* to the taste of those

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who receive it by reason of the instruction and assurance of salvation that it affords, and yet producing *sorrow* both in its study and in the faithful promulgation of its truths. The truth of this hypothesis seems to be confirmed (1) by the position of the vision following the second woe—if that represent the Turkish invasion, then this would aptly indicate the following Reformation; and (2) by the *à priori* probability that such a glorious event as the Reformation would not be unnoticed in the Apocalyptic visions, and unless this vision indicate it, it is unnoticed.

[The writer must acknowledge, however, that there is much in the vision that seems to demand a still future fulfillment—especially *the oath* of the Angel (see above) which apparently contemplates a speedy sounding of the seventh Trumpet; and also the declaration to the Apostle that *he* is to prophesy *again*. This declaration, which is not satisfied by the fact that he continued his Apocalyptic narration, seems hardly to be satisfied by the hypothesis that he resumed his prophecy (symbolically) in the preaching of the Reformers. May it not be that there is here an indication that the Seer is personally to be one of the two *prophesying* Witnesses of the succeeding vision (see ch. xi. 3-10, especially 8, 9, 10)?—E. R. C.]

B.—INTIMATIONS FROM THE EARTH-PICTURE OF THE SEVEN THUNDERS. FEATURES OF THE PREPARATIVE REFORMATORY RENEWAL OF THE EARTH; OR TRAITS OF THE OPERATION OF THE SEVEN THUNDERS WHICH, IN THEMSELVES, WERE SEALED.—IN CONCLUSION: THE FIRST AND PRECURSORY ANTICHRISTIANITY; OR THE BEAST FROM THE ABYSS, THE DEMONIC REALM OF THE DEAD.

Chap. XI. 1–14.

a. The Inner and the Outer Church.

Vers. 1, 2.

1 And there was given me a reed like unto a rod: [,] and the angel stood, [*om.* and the angel stood,—*ins. he*][1] saying, Rise, and measure the temple [ναόν] of God, and
2 the altar, and them that worship therein [in it]. But [And] the court which is without [outside of] the temple [ναοῦ] leave [cast] out,[2] and measure it not [it shalt thou not measure]; for it is [was] given unto the Gentiles: and the holy city shall they tread under foot forty *and* [*or* and] two months.

b. The Two Witnesses. The Ideal Church and the Ideal State.

Vers. 3–12.

3 And I will give *power* [*om. power*] unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore [sixty] days, clothed in sackcloth.
4 These are the two olive trees, and the two candlesticks standing[3] before the God
5 [Lord][4] of the earth. And if any man [one] will [wills[5]] hurt [to injure] them, fire proceedeth [goeth forth] out of their mouth, and devoureth their enemies: and if any man [one] will hurt [shall will[6] to injure] them, he must in this manner
6 [thus must he] be killed. These have [*or ins.* the[7]] power to shut [*ins.* the] heaven, that it [*om.* it—*ins.* rain (ὑετός)] rain [βρέχῃ] not in [during[8]] the days of their prophecy: and have power over [*ins.* the] waters to turn them to [into] blood, and to smite the earth with all plagues [every plague], as often as they [*ins.* shall]
7 will. And when they shall have finished their testimony, the beast [wild-beast] that ascendeth out of the bottomless pit [*om.* bottomless pit—*ins.* abyss] shall make war against [with] them, and shall overcome [conquer] them, and [*ins.* shall] kill

TEXTUAL AND GRAMMATICAL.

1 Ver. 1. The reading of the Rec., *and the Angel stood and said*, is without sufficient foundation. [Cod. B*. gives καὶ εἱστήκει ὁ ἄγγελος; Critical Eds. generally omit, and also give λέγων with A. B*. P., instead of λέγει, acc. to ℵ*.—E. R. C.]
2 Ver. 2. [Treg. and Tisch. give ἔξωθεν with ℵ*. A.; Alf. ἔξω with B*. Cod. ℵ*. reads ἔσω and P. ἔσωθεν.—E. R. C.]
3 Ver. 4. The reading ἑστῶτες with A. C. ℵ. [ℵ*. B*. P.] and others.
4 Ver. 4. Κυρίου in acc. with A. B*. C. [ℵ. P.], not Θεοῦ.
5 Ver. 5. The reading θέλει. [So Crit. Eds. with ℵ. A. B*. C. P.—E. R. C.]
6 Ver. 5. [Treg. and Tisch. give θελήσῃ with ℵ. A.; Gb., Sz., Lach., Alf., Tisch. (1859), θέλει.—E. R. C.]
7 Ver. 6. [Lach. gives τήν with A. C. P.; Tisch. omits with ℵ. B*.; Alf. brackets and Treg. marks with *.—E. R. C.]
8 Ver. 6. [Mod. Crit. Eds. give τὰς ἡμέρας with ℵ. A. B*. C. P. See Lange, Exp. in Detail.—E. R. C.]

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8 them. And their dead bodies [corpse[9]] *shall lie* [*be*] in [upon] the street [broadway[10]] of the great city, which spiritually is called [is called spiritually] Sodom
9 and Egypt, where also our [their[11]] Lord was crucified. And they [*men*] of the people [peoples] and kindreds [tribes] and tongues and nations shall [*om.* shall[12]] see their dead bodies [corpse] three days and a half, and shall not [*om.* shall[13] not] suffer [*ins.* not] their dead bodies [corpses] to be put in graves [a sepulchre].
10 And they that dwell upon the earth shall [*om.* shall[14]] rejoice over them, and make merry,[15] and shall [*or om.* shall[16]] send gifts one to another; because these two
11 prophets tormented them that dwelt on [dwell upon] the earth. And after [*ins.* the] three days and a half the Spirit [a spirit] of life from God entered into them,[17] and they stood upon their feet; and great fear fell upon them which saw [those
12 who beheld] them. And they [*or* I][18] heard a great voice from [*ins.* the] heaven saying unto them, Come up hither. And they ascended up to [into—*ins.* the] heaven in a [the] cloud; and their enemies beheld them.

c. The Judgment.

VERS. 13, 14.

13 And [*ins.* in] the same [that] hour was there [there was] a great earthquake, and the tenth part of the city fell, and in the earthquake were slain [*ins.* names] of men seven thousand: and the remnant were [became] affrighted, and gave glory to the God of [*ins.* the] heaven.

14 The second woe is past; *and,* [*om. and,*] behold, the third woe cometh quickly.

[9] Ver. 8. [Lach., Alf., Treg., Tisch., give τὸ πτῶμα with A. B*. C.; Lange, and Rec. τα πτώματα with ℵ. P. In ver. 9, first occurrence, ℵ. also gives the singular; P. alone, the plural: in the second occurrence all the Codd. give the plural.—E. R. C.]

[10] Ver. 8. [See EXPLANATIONS IN DETAIL.—E. R. C.]

[11] Ver. 8. Instead of ἡμῶν, read αὐτῶν. [So Modern Crit. Eds. generally with ℵ^c. A. B. C. P.; Rec. *et al.* read ἡμῶν with 1; ℵ*. omits both.—E. R. C.]

[12] Ver. 9. [Lach., Words., Alf., Treg., Tisch., give βλέπουσιν with ℵ. A. B*. C. P., Gb., Sz.; Lange, βλέψουσιν with Vulg., *etc.*—E. R. C.]

[13] Ver. 10. 'Αφίουσιν. [So Eds. generally with ℵ. A. C. P., *etc.*—E. R. C.]

[14] Ver. 10. [Lach., Alf., Treg., Tisch., give χαίρουσιν with ℵ. A. B*. C. P.—E. R. C.]

[15] Ver. 10. 'Ευφραίνονται. [So Modern Eds. with ℵ. A. C. P.—E. R. C.]

[16] Ver. 10. [Tisch. reads πέμπουσιν with ℵ*. P.; Lach., Words., Alf., Treg., Tisch. (1859), Lange, πέμψουσιν, with ℵ^c. A. C.—E. R. C.]

[17] Ver. 11. 'Εν αὐτοῖς. See Düst. [Tisch. so gives with A.; Treg. reads αὐτοῖς without ἐν with C. P. (he cites A. as reading ἐπ' αυτοῖς); Alf. brackets ἐν; ℵ. B*. read εἰς αὐτούς.—E. R. C.]

[18] Ver. 12. The reading ἤκουσαν was probably preferred as apparently the more natural one. [So Lach., Alf., Treg., Tisch., with ℵ. A. C. P., Vulg., *etc.* Gb., Tisch. (1859), Lange, give ἤκουσα with ℵ^c B. (Treg. cites P. as giving the latter reading.)—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

The first figure that we meet with in this chapter could scarcely be plainer; nothing save a lapse into the misapprehensive literal conception could, from this passage, ch. xi. 1, 2, draw the conclusion that the Temple in Jerusalem was still standing at the time of these visions. The Temple has always been a symbol of the visible form under which the Kingdom of God has appeared, *i. e.* the Theocracy at first, and, later, the Church; and even the Temple of Ezekiel most distinctly presents this typicalism (especially in the features of the mystical stream, ch. xlvii. 1, and the voice of the Lord, ch. xliii. 7). In general, the mystical Temple of Ezekiel seems to constitute a form which is transitional to the Temple of the Apocalypse, in accordance with the symbolical circumstances. The Holy of Holies has become one with the Holy Place, because the time of reconciliation has come; and, on the other hand, the outer court has spread into a number of outer courts, because it must become a place for all nations; comp. Matt. xxi. 13; Is. lvi. 7. This significance and grandeur of the outer court particularly appears in the picture presented in the Apocalypse. Its contrast to the Temple is likewise strongly set forth. The Prophet is to *measure* the *Temple*, but *not* the *outer court*. The Temple of Ezekiel is also measured, ch. xl. But the City of Jerusalem itself is described as an immeasurable place in the Prophecy of Zechariah, ch. ii. 1 sqq. In the Apocalypse, the measured Temple expands into the measured City of God (ch. xxi. 15); the unmeasured or immeasurable outer court expands into the ideal domain of the world and the nations, out of which all glory shall be brought into the Holy City (Rev. xxi. 24; xxii. 2).

The Temple itself, then, must be measured; a *reed* is given to the Prophet that he may measure it. The Spirit of God in the Church has within Himself and in the Prophet a consciousness that the inner, essential Church is a Divine definity, chosen by God and known to Him—*not* a passing cloud, a drifting, shifting, transitory object. That which is here expressed by *measure*, is twice declared by the *number* 144,000 (chaps. vii. and xiv.). So the Northern Mythology claims that the heroes of Odin are numbered.

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A still more remarkable circumstance is that the *Altar* also is measured—the Altar of incense—the whole domain of holy prayer-life. And, humanly speaking, this belongs to the most conscious consciousness of God—to the inmost intuition (*innersten Erinnerung*) of the Church.

Finally, the *worshippers* in the Temple are to be measured. For the spiritual nature and development of every individual believer, the degree and the species of his glory, are known to God; they repose upon the individual capacities and disposition of each believer, as determined from eternity, his free agency being in nothing impaired (see Matt. vi. 27).

In antithesis to these Divine fixities, an immeasurable indefiniteness is reserved for the outer court. There can be nothing hostile in the direction to *cast it out;* the words can be expressive only of the decree that it is not to be measured along with the Sanctuary, that the consciousness of its externality is to be made permanent. For in its very quality of an outer court, it already lies outside of the Temple; and, furthermore, the direction: *cast it out* (on the milder or more general signification of ἐκβάλλειν, see the *Lexicons*) is modified by the words: *measure it not.* And why not? *For it is given to the Gentiles.* This does not mean merely, because the throng of the Gentiles—of such as are not subjective, living Christians—is immeasurable, but also because their assembly is fluctuating; because the outer court denotes the vestibule to the Sanctuary—a preparation for entrance into the Sanctuary. Of course, so long and in so far as the Gentiles are Gentiles, they *trample on* the outer court, as is also declared concerning the impenitent Jews, Is. i. They are loungers, street-walkers [*Pflastertreter*] in a religious sense; their outer court is the entire Holy City, *i. e.*, the Church as an external body; they are they who, according to another figure, "stand all the day idle in the market." In the Christian service of the Sanctuary, they constitute the ebbing and flowing mass; they may, as a pious man once paradoxically expressed himself, sit in the way of the truly devout. Their theological knowledge consists partly of gross popular conceits, partly of spiritualistic mist. In confession, they strain the Divine word, in one direction, into a literal ordinance, and relax it, in the other direction, until nothing but an uncertain sentiment remains. In matters of practical piety, they are either violently active or inconstant and wavering. In all cases, the *treading of the outer court* is the leading feature of their devotions.

In regard to the import of the *forty-two months*, Düsterdieck and others believe, that they are connected with "the type of the duration of the down-treading of the Holy City by Antiochus Epiphanes." That, however, lasted but three years (see 1 Macc. iv. 59; comp. ch. i. 55). Moreover, the different designations of the theocratic time of tribulation (a time, two times, and half a time, Dan. vii. 25; xii. 7), according to times, years, months or days, are not without a mutual connection (see *Introduction*, p. 16). The forty-two months are the times of the pilgrimage of Christianity through the world, bearing the cross of suffering—suffering inflicted on the internal Church through the external Church. These times are defined as forty-two little periods of change.

The second picture, in the history of the *Two Witnesses*, treats of another antithesis—that of the Christian Church and the Christian State. For the voice of the Lord which, in the text, so simply speaks of His two Witnesses, we, in face of the many marvels which have here been found, conceive of as setting forth the antithesis of the Christian Church and the Christian State; and this in accordance with the original passage in the Prophecy of Zechariah, on which the present passage is founded. The candlestick of Israel, the light and law of the Theocracy (Zech. iv. 2), receives its oil from the two olive-trees, or sons of oil, standing at the right and left of it (vers. 3 and 4). Now these, as they stand before the Ruler of the whole Earth, are, according to the context (ch. iii.), Joshua, the High-Priest, the typical representative of the future Church, concerning whom it is expressly declared, that he stands before the Angel of the Lord, and Zerubbabel the governor, the typical representative of the future State, distinguished by like dignities (ch. iv. 6, 7).

Many, no doubt, will regard this conception as too home-spun—not sufficiently ingenious or anecdotical. But, let us further remark, the removal, through the Man of Sin, of the *hindrance* to Antichristianity—the κατέχον (2 Thess. ii. 6), or κατέχων (ver. 7)—coincides precisely with the removal of the two olive-trees [*German*, sons of oil] through the medium of the Beast out of the abyss.

The two Witnesses of God *prophesy*. To prophesy is to aid in opening for the Kingdom of God a way into the future, by declaring the signs of the future.* True advances, developments and reforms, are prophecies in act. All sound dogmas of the Church, as well as all sound laws of the State, are prophecies. Both Witnesses prophesy *clad in sackcloth*—in the penitential garb of the Church Militant and of the State, which latter is engaged in an incessant struggle with the ungodly spirit of the world. Here the movement continues through an uninterrupted chain of days' works—*one thousand two hundred and sixty days.* The time is equal to the forty-two months, but is viewed from an entirely different point; the whole Church and the whole State, in their higher aspect, are denoted here. As, however, Church and State are distinct under the new dispensation, their oil no longer flows together in one candlestick; both are *olive trees* [oil-trees]; both, also, are *candlesticks.* Again, they *stand before the God of the earth; i. e.*, they unitedly represent firm, historic order, authority,—symbolized by the earth. Both have retained somewhat of the Old Testament character, the Elijah nature; and they are, manifestly, drawn after the type of Elijah. When they desire to injure any one, *fire goeth forth out of their mouth.* This can, of course, only be spiritual fire; just as the sword issuing from the mouth of the Lord, is but a spiritual sword. Nevertheless, it is a fire of judgment; it *devoureth their enemies.* The death that they inflict upon

* [See Add. Comm. on ch. x. 11, p. 221.—E. R. C.]

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those who offend them, cannot be apprehended as the spiritual death in order to the new life; at least social death must be understood—exclusion from religious communion and civil fellowship, practiced in the Middle Ages under the great and gloomy forms of outlawry and excommunication. Their *power to shut the Heaven, that it rain not*, is most strongly suggestive of Elijah; whilst their power *over the waters, to turn them into blood*, and *to smite the earth with every plague, as often as they shall will*, recalls the wonders done by Moses in Egypt.

They can shut Heaven. The meaning of this is, they can check and withhold the blessings of the Spirit.

To turn the waters into blood, is to darken the currents of national life through wars and bloodshed.

To smite the earth with every plague, means to curtail the blessing of the historical authority or order of things in every way, and to convert it into a curse. *As often as they shall will*, adds the Seer, thereby indicating a great development of despoticalness and autocracy in their power.

Can it be supposed, we ask, that toward the end of the New Testament economy, two persons could appear as Prophets, having power to answer personal grievances with devouring fire? Or having power, at their own discretion, to bring forth in nature such wonders of judgment, and inflict them upon the earth? The Church and the State, however, have, in a symbolical sense, acted after precisely the Old Testament fashion here described, and that, with such a mingling of their qualities, as though they had done all things in common. They have likewise, in respect of their fundamental tendency, prominently set forth by the Seer, *prophesied, i. e.*, served the cause of development; and they have been *Witnesses* of God—representatives of His light and justice.

The predominantly Old Testament character of the past and present fulfillment of their mission, undoubtedly aids in cutting short the time of their testimony and in facilitating the triumph of the Beast over them. In consequence of the severity—in many respects excessive—of their rule, as manifested, particularly, in the form of the mediæval excommunication, and the military and judicial system of the same period, a two-fold Helot rancor, an ecclesiastical and political resentment, has ineffaceably impressed itself on the memory of the agitated life of the nations, bringing near the fatal time at which the *Beast* of Antichristianity may *ascend out of the abyss.*

Be it observed that Antichristianity passes through three climactic stages before attaining to perfection; exhibiting itself first in the form of the Beast out of the *abyss*, next in that of the Beast out of the *sea*, and finally in that of the Beast from the *earth*. The Beast out of the abyss possesses, as yet, no positive popular and human apparent form, much less the complete mock-holy semblance of the Lamb, possessed by the Beast from the earth; it first comes forth, as a bodiless spirit, from the abyss, in the power of a predominantly demonic spirit of the times, or party spirit. This spirit has ascended from the abyss, *i. e.*, the demonic region of the realm of the dead, which constitutes a transition-form to the final hell. In this respect he is suggestive of the spirit of gloom which arose from the abyss at the fifth Trumpet. And from the fact of this resemblance, it results that he does not necessarily appear in the naked forms of lawlessness [*Anomismus*]. There is a gloomy churchly form which is subversive of the true Church, and a passionate state-form which undermines the true State. If we have recognized in the two Witnesses the intimate union between Church and State, as respects the bright side of both institutions, it becomes evident that their absolute disagreement must speedily be followed by self-dissolution. The true spirit of the Church can, indeed, long curb the wantonness of the State; the true spirit of the State can long protect the Church against a false ecclesiastical system. But mankind has already seen the false Church-form in conflict with sound State principles, and *vice versâ.* And mankind must finally see the Church ruined by the Church, the State by the State, because in the case of each, sombre party-spirit has taken the place of right principles.

The Beast, then, shall *make war with* the two Witnesses—not merely a word and pen war, but also the war of social breach. He shall *conquer them* in *public opinion*, as men say, and complete his triumph by *killing* them. They are killed when destroyed as to their true principles —when the masses rule over faith and worship [*Kultus*] in the Church, over morals and culture in the State; or when, in the State, the last trace of kinship with the Church is destroyed through principial Atheism, and the last trace of political or social discipline and duty has disappeared from the Church. Then are they killed, even though their outward forms continue to exist, like the shades of departed substances, as, for instance, the forms of the Roman Republic under the first Emperors.

It is most significantly said: *their corpses lie in the street of the great city.* Their bodies, therefore, are not formally buried and put out of sight: they remain in the public street of the great city, under the eyes, and amid the surging to and fro, of a society fundamentally anarchical.

The great city itself is called *Sodom and Egypt.* Sodom is the symbol of perfect unnaturalness; Egypt is the symbol of a magical natural science and deification of nature. The two extremes, in their abominable coalition, are the Janus heads of a world which, in her deification of nature, is fundamentally at variance not only with God, but also with the kernel or inmost essence of nature itself.

There, adds the Seer, *their Lord was crucified.* The crucifixion of Christ was itself the result of a coalition of the spiritual unnaturalness of Judaism—self-murderous, in the killing of its Messiah—and the heathen world, which had fallen into sorcery [*Magismus*] and an intellectual cultus of nature.

Thus, as the murderess of Christ, Jerusalem may be the type of this great collective city, Sodom-Egypt; that the real Jerusalem itself is intended, can be supposed only under the erroneous system of an anti-symbolical, so-called

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historical treatment of the Book. With the symbolical name Jerusalem, however, another collective city, Babylon, might easily correspond. Some of the men, better disposed ones, who still have a remnant of influence left, individuals of the *peoples and tribes and tongues and nations*, shall in the meantime keep their dead bodies in view for *three days and a half*—not permitting them to be put into sepulchres; assuredly, in the hope of their revival. But the time rich in promise, the time of resurrection, the *three days* (Hos. vi. 2), pass away without affording any comfort; the corpses lie there until the hour of despair, indicated by three days *and a half*. And precisely this fact is a cause of delight to those who *dwell on the Earth*, or cling to the Earth in her earthiness—the earthly-minded ones. They *rejoice* over the apparent destruction of the two Witnesses; they hold feasts and contemplate further festivities; mutual greetings, in the way of presents or compliments, are exchanged, falling, particularly, to the share of the great utterers of public opinion, we doubt not.

The reason for all this is as follows: *These two Prophets tormented them that dwell upon the Earth.* Churchly rule [*Norm*] and civil law have always, to the true men of this world, who have made themselves at home on the Earth, been as a troublesome fanaticism, only disciplinary and tormenting.

But the people who watched their dead bodies have not sorrowed in vain. Finally, out of the horror of the human heart, full of a religious-moral anguish, a super-terrestrial power developes. It is thus not without instrumentality that, in the most disconsolate hour, the flame of the ecclesiastical and the political spirit rises again bright and heavenly, with united brilliancy and glorified beauty; that *a spirit of life from God* penetrates the corpses, so that they again *stand upon their feet*, prepared for war and victory, offering defiance to the whole apostate world, and diffusing great spiritual terror over all with whom they come in contact.

But they are not commissioned to fight again the former conflict; in the Kingdom of Spirit, they have triumphed through their defeat, like Christ their Lord. Therefore they hear, or the Seer hears, a great voice from Heaven saying to them: *Come up hither.*

But how can the Christian Church and the Christian State have assigned to them an ascension more glorious than that of Elijah—similar to that of Christ Himself? Nitzsch says: "Church and State shall, in their consummation, be swallowed up in the unity of the Kingdom of God." Let us particularly consider the following in this connection:

Their *ascension* is their exaltation above the former historical, in part pedagogical, forms, into the ideal form of a pure spiritual fellowship. They ascend into Heaven even whilst still on Earth, by being transported into the realm of pure spirit, of perfect fellowship with God. When, however, it is declared, that a *cloud* envelops them, there takes place a gathering and separation of this perfected congregation of God, this Bride of Christ, from the unbelieving world (Matt. xxiv. 31); and, no less, an alteration of her condition, to meet the heavenly glorification—an alteration characterized as an "attaining" [*Entgegenkommen*=coming towards] "the resurrection" (Phil. iii. 11); as a being "changed" (1 Cor. xv. 51); as a being "caught up into the air to meet the Lord" (1 Thess. iv. 17).

Their *enemies* must be spectators of their beginning glorification.

The hour of their glorification, however, becomes an hour of judgment for the world. The separation of the congregation of God from the world is followed by a *great earthquake;* all the relations of the old human society are shaken and mingled confusedly together by the separation of the salt of the Earth. Thus a great reaction is awakened in the better elements of the ungodly world. The *tenth part* of the godless city falls in the earthquake. *Ten*, as perfect development, realized freedom, is also perfect will, decided tendency. Thus, with the fall of the tenth part of the Antichristian world, the back-bone of that world is broken; henceforth it is a confused mass, anxiously expectant of the end. This change is especially brought about, however, by the fact that *seven thousand names of men*, or men of name, are *slain* in their names by the earthquake. Without doubt, the reaction of the terrified peoples has been directed with special fury toward their leaders, who, as seducers, by *thousands*, as spirits, by *seven* (Matt. xii. 45), have promised men the seventh day—the peoples' holiday. Above all, their names, shimmering with a deceptive lustre, are given up to scorn and destruction.

Whilst we must not forget that a cyclical life-picture of the entire New Testament time is here presented to us, neither should the fact be overlooked, that the conclusion of this time is characterized as the *second woe*—the intermediate one therefore—that which forms the transition from the first to the third woe; and it is in accordance with this fact that we must seek to determine the eschatological import of the present section.

We have seen that the second woe has presented itself in the grand succession of heresies (religious and ethical), which run through the entire Christian time; the time of this woe, therefore, coincides with that of the activity of the two Witnesses; it forms the reverse of their dispensation (Matt. xxiv. 26). It has likewise been found that the third woe begins with the seventh Trumpet, as the time of ripened Antichristianity, with features historically developed and determined.

The second woe is, therefore, a peculiar conformation of the times, consummated at the defeat of the two Witnesses and continuing until the period of positive Antichristianity. Its characteristic feature is the tremendous rocking of affairs beginning with the bursting forth of Antichristianity. The authorities and guardians of Church and State seem at last to be everlastingly destroyed; the better disposed are but individuals from all parts of the world who, in a manner, keep watch by the bodies of the slain, whilst the ruling party celebrate the excited festivities of an utterly secularized party-spirit. Then, however, by reason of the separation and

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gathering of the Church of God, a reaction again takes place; the power of the godless city is shaken by the glorious precursory appearing of the congregation of the Kingdom and by the altered sentiments of many of her inhabitants—in whom the change, however, bears the predominant character of a repentance of fear, and can therefore give way to the full manifestation of Antichristianity in the third woe. This period of a purely Antichristian spirit of the times, without final consolidation, is, in more *general* descriptions, included together with the *final* revelation of Antichrist, *e. g.* 2 Thess. ii. 8. The manifestation of wickedness [or the Wicked One—*des Boshaften*] has its gradations, as has already been intimated. This time seems to be more definitely characterized by the Beast, which is transformed into the eighth king (ch. xvii. 11), and which forms the transition from the *seven* kings of the old world of authority to the *ten* kings of absolute democracy.

We must, further, not overlook the fact, that even the second woe touches the end of the world, and that even the third woe, the revelation of Antichristianity, reaches back into the old time. In this connection, we would again call to mind the law of the cyclical circles; they ever present total world-pictures, though observing a continual progression toward the end of the world and illustrating always a different aspect of the world.

A feature worthy of notice is that the Beast of this second woe ascends out of the same abyss whence, after the fifth Trumpet, the smoke, accompanied by the swarm of locusts, arose; that, on the other hand, it precedes the third woe of consummate Antichristianity, just as the judgment upon Babylon (chs. xvii. and xviii.) precedes the judgment upon the Beast (ch. xix.)

We have, then, in ch. xi., the Earth-picture of the Christian visible world, in respect of its all-sided historic conformation in good and evil; above all, in respect of the conflict, waxing ever more pronounced, between ecclesiastical and political *nomism* ([*Nomismus*] in the good sense of the term), on the one hand, and the *antinomism* or *anomism* of false liberty, or the modern spirit of the times, on the other hand—a conflict finally conducting, in part, to the ripe antithesis betwixt the Kingdom of God and the world, and ending, in the world itself, with the most extreme fluctuations.

[ABSTRACT OF VIEWS, ETC.]

By the American Editor.

[ELLIOTT and BARNES regard vers. 1, 2, as properly belonging to the preceding section (the latter part of ver. 2 being transitional to the following section) and as indicating the *Re-Formation* of the Church by those whom the *Seer* symbolized. The Temple, in the widest sense of the term, (inclusive of the Sanctuary and all the Courts) they interpret "as symbolic of the *Christian Church Universal:* the *Holy of Holies* . . . representing that part of it . . . gathered into Paradise; the *remainder of the Temple* . . . the Church on *Earth*, the *Holy Place*, ... as figuring the Church in respect of its *secret spiritual worship and character*, . . . the *Altar-court* . . the Church in respect of its *visible and public worship*, ... the *outer or Gentile court* is the symbolic scene of the adscititious members from out of heathenism." The bestowment of the *rod* (*Elliott*), as denoting "the *royal authorization* of those whom St. John here represented . . . in the work of the Scriptural *re-formation* of the Church;" the direction to *measure*, coupled with the *casting out*, as implying, 1. The *defining* of those who alone could rightly be considered as belonging to Christ's Church ("such as in public profession and worship recognized that cardinal point of the Christian faith which the Jewish Altar and Altar ritual-worship symbolized, viz. *justification by the alone efficacy of Christ's propitiatory sacrifice*");—2. The *exclusion* or *excommunication* of "the Romish (and Greek?) Church . . . as apostate and heathen;"—the recognition of those excluded as within a *Court* of the Temple, as indicating that those excluded "would continue to appear for a time attached as an appendage to the Church visible." By the *Witnesses* they understand the unbroken series of upholders and proclaimers of truth, divided as follows: (1) The earlier Western Witnesses, such as Serenus of Marseilles in the early part of the 8th Century, the Anglo Saxon Church, Agobard, Claude of Turin, *etc.*; (2) the Eastern line, consisting of the Paulicians arising about A.D. 653; (3) the United Eastern and Western lines, during the 11th and 12th Centuries; (4) the Waldenses* and Albigenses origina-

* [Elliott (Vol. II., *Appendix*) gives at length, and in the original, the *Noble Lesson* of the Waldenses. This work, written about A. D. 1170, presents the *Witness* of the Waldensian Church to the truth. He gives, Vol. II., pp. 390-396, translations from this, and from one of their later works entitled *Antichrist*. So valuable and interesting is the latter as indicating the position of that remarkable people in reference to Rome, and as *witnessing* against her, that the extract presented by Elliott is here reproduced. (The last paragraph is as presented by Barnes.)

"Antichrist is the falsehood (doomed to eternal damnation), covered with the appearance of the truth and righteousness of Christ and His spouse . . . being administered by false apostles; and defended by one or other arm (*i. e.*, the spiritual and secular arm). . . . Thus it is not a certain particular person, ordained in a certain grade, office, or ministry, considering the thing generally; but the falsehood itself, opposed to the truth, with which however it covers itself, adorning itself *outwardly* with the beauty and piety of Christ's Church, of Christ Himself, His names, offices, scriptures, sacraments. The iniquity of this system, with all his ministers, higher and lower, following it with an evil and blinded heart—such a congregation, taken together, is called Antichrist, or Babylon, or the Fourth Beast, or the Harlot, or the Man of Sin, the Son of Perdition.

"His *first* work is, that the service of *latria*, properly due to God alone, he (Antichrist) perverts unto himself and to his works, and to the poor creature, rational or irrational, sensible or insensible; as, for instance, to male or female saints departed this life, and to their images, bones, or relics. His works are the *sacraments*, especially that of the *eucharist*, which he worships equally with God and Christ, prohibiting the adoration of God alone.

"His *second* work is, that he robs and deprives Christ of the merits of Christ, with the whole sufficiency of grace, righteousness, regeneration, remission of sins, sanctification, confirmation, and spiritual nourishment; and imputes and attributes them to his own authority, to his own doings, or to the saints and their intercession, or to the fire of purgatory. Thus he *separates the people from Christ*, and leads them away to the things already mentioned; that so they may seek not the things of Christ, nor through Christ, but only the work of their own hands; not through a living faith in God, and Jesus Christ, and the Holy Spirit; but through the will and the works of Antichrist, agreeably to his preaching that man's whole salvation depends on his works.

"His *third* work is, that he attributes the regeneration of the Holy Spirit to a dead outward faith; baptizing child-

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ting about A. D. 1170; (5) the Churches of the Reformation.—They interpret: (1) The 1260 *days* as indicating 1260 *years;* (2) the *olive-trees* and *candlesticks*, that they were to consist of both *ministers* and *churches;* (3) the number *two* that they were to be, (*a*) a number *competent* to bear witness (comp. Deut. xvii. 6; xix. 15, *etc.*), (*b*) a *small* number, (*c*) possibly the original division into *two* lines, Eastern and Western; (4) their being *clothed in sack-cloth*, that they were to witness in the midst of grief and persecution; (5) their *power* (Barnes), (*a*) over those who should injure them, to *devour them with fire*, their doctrines and denunciations, which would resemble consuming fire (resulting ultimately in Divine judgment); (*b*) to *shut heaven*, that spiritual blessings would seem to be under their control. ("During the ages of their ministry, there was neither dew nor rain of a spiritual kind upon the earth, but at the word of the Witnesses. There was no knowledge of salvation but by their preaching—no descent of the Spirit but in answer to their prayers; and as the Witnesses were shut out from Christendom generally, a universal famine ensued," *Seventh Vial*); (*c*) over the *waters*, that the wars, commotions, *etc.*, which have followed the attempts to destroy them, and which have caused rivers of blood to flow, would *seem* to have been in answer to their prayers; (6) the *war* against them, the war of extermination waged in particular against the Waldenses ("from the year 1540–1570 . . . no fewer than *nine hundred thousand* Protestants were put to death by the Papists in different parts of Europe."—*Barnes*); (7) the *Beast* (the fourth Beast of Daniel, Dan. vii.), the Papacy; (8) the *death*, the apparent destruction of the Witnesses at the Lateran Council (to which all dissentients had been summoned and at which none appeared) when, May 5, A. D. 1514, the Orator of the Council proclaimed to the Pope from the pulpit, "*Jam nemo reclamat, nullus obsistit!*" "There is an end of resistance to the papal rule and religion; opposers there exist no more:" and again "The whole body of Christendom is now seen to be subjected to its *Head*, that is to *Thee*." (Quoted by Elliott, Vol. II., p. 450); (9) the *not permitting their bodies to be buried*, "that they should be treated with indignity *as if* they were not worthy of Christian burial," (it was decreed that heretics should be denied Christian burial by the Lateran Council, A. D. 1179; again, 1215, by Gregory IX.; and by Pope Martin, 1227); (10) the *broad place* (or *way*) of the City, (*Elliott*) the Council above mentioned, representing the whole Roman power, gathered in Rome; (11) the *rejoicing, etc.*, the special rejoicings after every new victory over "*heretics*," and especially at the close of th Council mentioned in sect. (8)—(see Elliott, Vol. II., pp. 454 sq.); (12) the *resurrection after three days and a half*, the renewal of witness by Luther—Luther posted his theses at Wittemberg, Oct. 31, 1517, *i. e.*, *three years* and 180 *days* after May 5, 1514, when the Orator of the Lateran Council (see above in 8) proclaimed *heresy* to be *extinct;* (13) the *ascension*, the deliverance of the Churches of the Reformation from persecution and into positions of prosperity and influence; (14) the *earthquake*, the Reformation—"That religious revolution which astonished and *convulsed* the nations of Europe" (*Lingard*, quoted by Barnes); (15) the *fall* of the *tenth* part of the City, the falling away from Rome of, (*Barnes*) a considerable portion of her power, (*Elliott*) *England*, one of the *ten* Papal kingdoms; (16) the slaying of seven Chiliads, (*Elliott*) the separation from the Roman power of the Seven United Provinces of Holland—(*Barnes*) the proportion of those who *perished* in Europe in the wars consequent on the Reformation; (17) the *remnant affrighted*, the alarm of, (*Elliott*) the *remnant* of Papists in Protestant countries, (*Barnes*) the entire unconverted portion of the Roman City; (18) *gave glory to God*, (*Elliott*) praise was given by the Witnesses, (*Barnes*) the unconverted stood in awe at what God was doing.

Stuart understands vers. 1, 2, "to prefigure *the preservation of all which was fundamental and essential in the ancient religion*, notwithstanding the destruction of all that was external in respect to the Temple, the City, and the ancient people of God." The vision of the Witnesses he interprets as symbolizing "that God would raise up faithful and well endowed preachers among the Jews, at the period when the nations were ready to perish; that those preachers would be persecuted and destroyed; and after all that the Christian cause would still be triumphant."

Wordsworth regards (vers. 1, 2) the *Temple* and *Altar* (of incense) as symbolizing the true Church; the *reed* as the Scriptures; the *measuring* as an act "of *appropriation* and of *preservation* (Num. xxxv. 5; Jer. xxxi. 39; Hab. iii. 6; Zech. ii. 2), and also of *partition* and *separation*, (2 Sam. viii. 2)"; "in this vision of the Apocalypse, the last written of all the Books of Holy Scripture (the completion of the Canon or *measuring rule*), St. John receives the reed from Christ and measures the Church." The two *Witnesses* he understands as indicating the Church (called *two* as consisting of both Jews and Gentiles), enlivened and enlightened by the two Testaments (the two *olive trees*); their *persecution, death, etc.*, that the history of Christ will be reproduced in the history of His Word and Church. The *Beast* and *City* he interprets as Barnes and Elliott.

Alford remarks, "No solution at all approaching to a satisfactory one has ever yet been given of any one of these periods. This being so, my principle is to regard them as being still among

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ren in that faith, and teaching that by it is the consecration of baptism and regeneration, on which same faith it (he) ministers orders and the other sacraments; and on it founds all Christian religion.

"His *fourth* work is, that he rests the whole religion and sanctity of the people upon his Mass; for leading them to hear it, he deprives them of spiritual and sacramental manducation.

"His *fifth* work is, that he does every thing to be *seen*, and to glut his insatiable avarice.

"His *sixth* work is, that he allows manifest sins without ecclesiastical censure and excommunication.

"His *seventh* work is, that he defends his unity, not by the Holy Spirit, but by the secular power.

"His *eighth* work is, that he hates, persecutes, makes inquisition after, and robs and puts to death the members of Christ.

"These things and many others, are the cloak and vestment of Antichrist; by which he covers his lying wickedness, lest he should be rejected as a heathen. But there is no other cause of idolatry than a false opinion of grace, and truth, and authority, and invocation, and intercession; which this Antichrist has taken away from God, and which he has ascribed to ceremonies, and authorities, and a man's own works, and to saints, and to purgatory."—E. R. C.]

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things unknown to the Church, and awaiting their elucidation by the event." Concerning the *Witnesses* he remarks on ver. 6, "All this points out the spirit and power of Moses combined with that of Elias. And undoubtedly it is in these two directions that we must look for the two witnesses or lines of witnesses. The one impersonates the law, the other the Prophets. The one reminds us of the Prophet whom God should raise up like unto Moses; the other of Elias, the Prophet who should come before the great and terrible day of the Lord." As to whether the prophecy is to be fulfilled by *individuals* or *lines of witnesses*, he does not attempt to decide.

Lord writes as to the *measuring of the Temple*, "The *rod* is the symbol of the revealed will of God; . . . the *Holy of Holies* . . . the scene in which God visibly manifests Himself, Christ intercedes, and the Cherubim, the representatives of the redeemed, serve in His presence; so the *other sanctuary* symbolizes the place or places on earth in which the true worshippers offer Him the public worship which He enjoins. The *Altar* on which incense, the symbol of prayer, was offered, represented the Cross of Christ, the instrument of His expiation, and thence of reconciliation and access to God. . . . To *measure the Temple*, then, was to seek and learn the truths taught in the Scriptures, and symbolized first by the *inner sanctuary*, . . . and next . . . by the *outer sanctuary*, respecting the *place* or *places* on earth which He has appointed for the worship which He enjoins on His people, respecting the *expiation* on which they are to rely, . . . and respecting the *ministers* who conduct the worship He enjoins. . . . The *court*, which was on the *outside*, . . . denoted the station of the congregation of visible worshippers; . . . to *reject it as no part of the Temple*, was therefore, to reject the body of the nominal or visible, as not true worshippers; and the direction to reject it was equivalent to the prophecy that the *nominal* was not to be a *true* Church. . . . The command to measure the Temple was addressed to *the Apostle* doubtless as representing the same persons as he symbolized in the prediction that he must again prophesy before peoples, *etc.*" On the subject of the Witnesses, he agrees as to their *nature*, substantially, with Elliott and Barnes; their death, resurrection, and ascension, however, he regards as still future and as literal. The 1260, and three and a half, *days*, he interprets as symbolic of years.

Glasgow refers the measuring to Apostolic times. "The *Apostles* (symbolized by *John*), by inspiration, gave laws of discipline and of morals, for receiving or excluding candidates or members. Thus they *measured* the *House* and *City* of God. And they measured the *Altar* by teaching the doctrine of the one sacrifice offered by Christ, and of His intercession, and of His government on the mediatorial throne; and they measured the *worshippers*, by supplying the patterns and rules of duty, and thus furnishing the means of distinguishing the Lord's peculiar 'people' from His enemies." The *outside* court he interprets substantially as Elliott; the *trampling* of the City, as the predominance "of what Neander and Killen have called 'the Catholic system.'" The *Witnesses* he also interprets as symbolizing the Paulicians, Waldenses, *etc.*; he begins the Witness, however, with the protest of the Novatians about A. D. 258, and thus concludes the 1260 days (or years) of prophesying *in sackcloth* (or affliction) in A. D. 1514. He adopts the opinion that the declaration made May 5th, 1514, in the Lateran Council, referred to above, denotes the death and exposure of the dead bodies of the Witnesses. On other points of interpretation he agrees generally with Elliott.—E. R. C.]

EXPLANATIONS IN DETAIL.

Düsterdieck holds, with us, that the present section really closes with ver. 14. [With Elliott and others, the Am. Ed. regards vers. 1 and 2 as connected with the preceding chapter. See Additional Note, p. 182.—E. R. C.]

Ver. 1. **And there was given me a reed.**—After the analogy of Old Testament prophetico-symbolical transactions; see Is. viii. 1, and many other passages, particularly in the Prophecies of Jeremiah and Ezekiel.

Given.—*By whom?* The indeterminateness denotes that nothing in the symbolism is dependent upon this feature. The *literal* interpretation would fain define the giver.

A reed.—Ezek. xl. 3; Rev. xxi. 15. [**Like unto a rod.**—"The word ῥάβδος, *rod*, is coupled three times in the Apocalypse with the adjective σιδηρᾶ (ii. 27; xii. 5; xix. 15). And in the same places it is coupled also with the verb ποιμαίνειν, to *tend*, as a shepherd does. The idea is thus suggested of a *pastoral staff*." Wordsw.—E. R. C.]

Saying [Lange: **Whilst it was commanded**].—Λέγων—indefinite form. Bengel explains, grammatically but not symbolically: the κάλαμος.

Measure the Temple.—The Temple in Jerusalem had long since been measured; it, however, is not what is meant here. Neither, indeed, is the measuring to be taken literally. The *worshippers*, also, are to be measured, *i. e.*, precisely determined. In Ezek. xl. 3 sqq., the measuring of a symbolical Temple is spoken of, whilst Rev. xxi. treats of the measurement of the symbolical City of God.

According to Düsterdieck and many others, the *measuring* here denotes exemption from destruction; the above-mentioned commentator supposes that the *treading under foot* of the *outer court* is indicative of actual destruction. Yet the very passages that he cites [in connection with the *measuring*]—Amos vii. 7; Hab. iii. 6—have reference to destruction, and the idea that the outer court was destroyed, but that the Temple and the worship continued to subsist, is utterly futile, as is in general the so-called historic application of the passage to the Temple at Jerusalem. Düsterdieck calls the interpretation of the Temple as the true Church of God, allegoristic! One-sided, we admit that it is, to interpret the measuring of the Temple as indicative of a reconstruction of the Church, or to apply the contrast between the Temple and the outer court, in which contrast the chief weight of the similitude lies, to the contrast between the evangelic Church and Catholicism; in opposition to the latter exposition, Catholic exegetes distinguish between good Catholics and

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excommunicated persons. [See the ABSTRACT OF VIEWS, *etc.*, pp. 227 sqq.—E. R. C.]

The altar.—The Altar of incense. The Altar of burnt-offering stood in the outer court. [Elliott and Barnes regard the Altar as that of *burnt-offering.* It must be acknowledged that the language apparently points to the three great divisions of the Temple enclosure—the ναός or Sanctuary, the θυσιαστήριον or *altar* (*court*), and the court *outside* the Sanctuary, *i. e.*, the court of the Gentiles. Of these courts, that of the Gentiles alone entirely surrounded the Sanctuary; the inner court merely enclosed it on three sides: the latter, from both its local and spiritual relations to the Sanctuary, could not so well be described as *outside* (τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ), as the former.—E. R. C.]

In it (ἐν αὐτῷ).—These words might be referred to the *Altar of incense*, inasmuch as all *prayers* do, in a symbolical sense, ascend from the Altar of incense; most exegetes, however, make them relate to the Temple.* The main thing, here as elsewhere, is the contrast presented to those without. John is thought even here to have in view the imminent destruction of Jerusalem, differing, however, from the eschatological prophecies of the Lord by predicting a preservation of the Temple, and placing the faithful Jewish Christians therein! (comp. also De Wette, Lücke, p. 354).

Ver. 2. **And [Lange: But] the court which is without the Temple.**—On misapprehensions of the outer court, by Luther, Vitringa, Ewald, see Düsterdieck.

Cast out.—Eichhorn, correctly: *Profanum declara.*

Given unto the Gentiles [*heathen*].—[On the New Testament force of τὰ ἔθνη see Cremer's *Biblico-Theological Lexicon* under Ἔθνος. The following is extracted: "It is a peculiarity of New Testament, or, indeed, of Bible usage generally, to understand by τὰ ἔθνη, πάντα τὰ ἔθνη, *those who are not of Israel*, opp. υἱοὶ Ἰσραήλ, Ἰουδαῖοι, Acts ix. 15; xiv. 2, 5; xxi. 11, 21; xxvi. 20; Rom. ii. 24; iii. 29; ix. 24, 30, 31; xi. 25; 1 Cor. i. 23; Gal. ii. 15: οἱ ἐκ περιτομῆς; Acts x. 45: περιτομή; Gal. ii. 9 (cf. Eph. ii. 11): γένος; 2 Cor. xi. 26 parallel; οἱ κατάλοιποι τῶν ἀνθρώπων, Acts xv. 17. In this sense the word corresponds to the Hebrew גוי (LXX. sometimes=λαός, *e. g.*, (Josh. iii. 17; iv. 1), which signifies primarily nothing but a *connected host, multitude.* . . . Τὰ ἔθνη are *the peoples outside* of Israel—the totality of the nations, which, being left to themselves (Acts xiv. 16), are unconnected with the God of Salvation, Who is Israel's God; Acts xxviii. 28; Eph. ii. 11, 12; Rom. xi. 11, 12; Gal. iii. 8, 14; 1 Thess. iv. 5; Eph. iii. 6; Matt. xii. 21. Left to themselves and to their own will, they stand in moral antagonism to the Divine order of life, Eph. iv. 17; 1 Pet. iv. 3, 4; 1 Cor. x. 20; xii. 2; Matt. vi. 32; Luke xii. 30; cf. Matt. xviii. 17; they are not in possession of the revealed law, Rom. ii. 14; cf. ix. 30; nor are they bound to the rules and laws of Israelitish life, Gal. ii. 12, 14, 15. It is this moral-religious lack that renders so significant the emphasis laid on the ὑπακοὴ πίστεως, on the part of the ἔθνη, Rom. i. 5; xv. 18; xvi. 26. . . Whether in the Apocalypse ἔθνη is opposed to Israel, or, as it appears to me, to the New Testament redeemed Church, must be left to commentators to decide. Rev. ii. 26; xi. 2, 18; xii. 5; xiv. 8; xv. 3, 4; xvi. 19; xviii. 3, 23; xix. 5; xx. 3, 8; xxi. 24, 26; xxii. 2." See *foot-note*† on p. 27.—E. R. C.]—[**Given unto.**]—Düsterd.: They shall lodge therein as victors, treading the outer court and the entire Holy City. Bengel—better, at least: The outer court is not measured, because an unthought-of throng of Gentiles shall one day worship therein. But something more than a mere future is contemplated. De Wette and others: The bloody sacrificial service, consummated on the altar of burnt-offering, shall cease.

Ver. 3. **My two Witnesses.**—According to Düsterdieck, these must be personal individuals. Personal individuals possessing the characteristics described cannot be pointed out as existing at the time of the destruction of Jerusalem, or as living on through the entire Crossæon of the Church down to the end of the world. According to Düsterdieck and others (p. 382), these two witnesses are Moses and Elijah; according to Stern and others, they are Enoch and Elijah; even Luther and Melanchthon have been suggested. According to Ebrard, they are symbols of authorities, powers, which, however, he pertinently enough defines as Law and Gospel. Since the Witnesses can be witnesses of *Christ* only, the term, *My* witnesses, is elucidative of the strong Angel mentioned in the foregoing chapter [who spoke to John, ch. x. 9, 11, and whom Lange apparently regards as still speaking]. [See ABSTRACT OF VIEWS, pp. 227 sqq., and ADD. NOTE, pp. 232 sq.—E. R. C.].

I will give.—*What* He gives them, is declared by what follows; δώσω, therefore, need not be supplemented by conjectures.

Sackcloth, as a penitential dress, Jer. iv. 8; Jon. iii. 5; Matt. xi. 21. [As a garment of *affliction*, see Gen. xxxvii. 34; 2 Sam. iii. 31; xxi. 10; 2 Kin. vi. 30; Esth. iv. 1, 2, 3, 4; Job xvi. 15; Pss. xxx. 11; xxxv. 13; lxix. 11; Isa. iii. 24; xv. 3; xx. 2; Jer, xlviii. 37; xlix. 3; Amos viii. 10.—E. R. C.]

Ver. 4. **The two olive trees.**—The Seer, as an accomplished symbolist, has descried in the olive trees of Zech. iv. perfectly admissible types of New Testament affairs. On αἱ...ἑστῶτες, see the remark in Düsterdieck. ["As the olive-tree furnished oil for the lamps, the two trees here would seem properly to denote ministers of religion; and as there can be no doubt that the candlesticks, or lamp-bearers, denote churches, the sense would appear to be that it was through the pastors of the churches that the oil of grace which maintained the brightness of those mystic candlesticks, or the churches, was conveyed. The image is a beautiful one, and expresses a truth of great importance to the world:—for God has designed that the lamp of piety shall be kept burning in the churches by truth supplied

* [With equal propriety may they refer to the Altar court, if that be meant by the θυσιαστήριον. And indeed the introduction of this clause seems to point to this interpretation of the Altar, as only priests worshipped in the Sanctuary—the people worshipping in the court. On the other hand, however, it may be contended that, as all true Christians are priests, their proper place of worship is the Sanctuary.—E. R. C.]

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through ministers and pastors." BARNES.—E. R. C.]

Before the Lord of the earth.—The Lord is the unitous authority of the *earth* or the theocratic institution—which formerly branched into Joshua and Zerubbabel, and now ramifies into State and Church. Ebrard interprets the Old Testament *Lord of the whole earth* as indicative of the king of Persia, and regards the corresponding New Testament expression as significant of the ruler of this world.

Vers. 5, 6. "The individual lineaments of this description, especially in ver. 6, are borrowed from the history of Elijah and Moses. This reference—admitted by all expositors—to the miracles of those old Prophets (miracles which are in no wise allegorically understood) of itself renders it highly improbable that the description of the present passage is allegorically intended" (Düsterdieck). Most original logic, this! As if historical facts, and especially such as have since their very occurrence assumed a symbolical coloring, might not be employed in allegorical descriptions. A slight examination of the New Testament will speedily convince us that such is not the case. [See the quotation from Alford, p. 229.—E. R. C.]

Fire goeth forth out of their mouth.—Jer. v. 14. The reference to 2 Kings i. 10 is by Düsterdieck considered of doubtful propriety, because Elijah calls down fire *from Heaven.* But even this fact might be paraphrased, in the prophetic style, as follows: fire proceeded out of his mouth, Sirach xlviii. 1. If, however, we take the words, *out of their mouth,* and *fire,* literally, we have "a fearful reality" (Düsterd.). This is called *historical exegesis.* The spectator of such fire-works might possibly say: a *dubious* reality—magic; such an one would be able to set his mind at rest only by echoing the verdict of Rothe: "God is an adept at sorcery."

Ver. 6. **Power to shut Heaven.**—1 Kings xvii. 1.

During [Lange: For] the days.—If the words, *for the days of their prophecy,* denote the time of their entire activity, and that with reference to the 3½ years of drought predicted by Elijah, the time of this entire activity would need to be reduced to ordinary years—and this is not practicable. We, therefore, apprehend the passage thus: for the days *fixed by* their prophecy.

Over the waters.—Ex. vii. 19.

With every plague [Lange: With all (manner of) plagues].—Reference to the Egyptian plagues generally. According to Düsterdieck, it is inadmissible to interpret even these features allegorically, *i. e.,* to apprehend them as allegorical. Whilst the interpretation of Bede—making the *power to shut Heaven* the *potestas clavium*—may be too restrictedly ecclesiastical, the more general application of the passage to the *withholding of the rain or blessing of the Gospel,* is certainly removed beyond the objection urged against it, *viz.:* that in case of its acceptance, it would be necessary to apprehend 1 Kings xvii.; James v. 17; Ex. vii. sqq. figuratively also; and this, apart from the fact that even these passages are not to be taken in so naked a Græco-historical sense as many seem to suppose.

Ver. 7. **Finished their testimony,* the wild-beast,** *etc.*—Preliminary and more general symbolization of Antichristianity. This one Beast branches into two Beasts in ch. xiii.

Vers. 8-10. **In the broad-way† [Lange: street] of the great city.**—The literal method entails the apprehension of the fact that the bodies remained lying in the City, in accordance with the ancient conception of the great impiety of suffering corpses to remain unburied. The question arises here, however: are the individuals (ver. 9) **of** (all) **the peoples** identical with the persons mentioned in ver. 10, who are described in general terms as *the inhabitants of the earth,* and are, therefore, enemies of the Witnesses? The text plainly distinguishes between the two classes. There is, then, in any case, a two-fold interest which is subserved by the leaving of the corpses unburied—a hostile and a friendly interest. In ver. 9 it is declared: *βλέπουσιν ἐκ τῶν λαῶν, etc.*

"That the *great* City is identical with the *Holy* City, where the *ναὸς τοῦ θεοῦ* stands (ver. 1 sqq.), and that it is, therefore, none other than Jerusalem, is evident from the context" (Düsterdieck). Even the literal interpretation is forced to admit that *Sodom and Egypt* (see Is. i. 9; Ezek. xvi. 48) is a "spiritual appellation," the fact being expressly set forth in the text. Yet this appellation is robbed of the greater part of its force, when the attempt to exhibit a distinction (Hengstenberg's, for instance: *Egypt* has reference to religious corruption, *Sodom* to bad morals) is swept aside, with the declaration that the only point of importance is that in which Sodom and Egypt are essentially *one, viz.:* perfect hostility to the true God, His servants, and His people.

The great City.—As the so-called historical interpretation regards the present passage as significant, throughout, of the real Jerusalem (Ewald, Bleek, De Wette, Düsterd., *et al.*), the following question arises: Why is the City called the *great,* and not the *holy?* Discussions of this question are submitted by Düsterdieck, p. 370. The question does not present itself at all to a more correct exegesis—one that appreciates the symbolical import of the passage. It is something of a leap to discover, like Calov., here, in the City of Jerusalem, Babylon—in Babylon, Rome—in Rome, papal Rome. Undoubtedly, this great City of Jerusalem is, in essentials, of like import with the great City of Babylon (in the more general sense of the latter, ch. xvi. 19); but the context contains a reason for the fact, that the City is *here* indirectly called *Jerusalem,* as the city where the Lord was crucified, and *there, Babylon.* Here, namely, it represents the symbolically modified Theocracy, or Divine establishment, embracing Church and State, as a mock-holy *fallen* Theocracy; there, it repre-

* [Lord translates: *And when they would finish their testimony, etc.;* and comments: "The Witnesses *would* finish their testimony before the close of the 1260 years, doubtless under the apprehension that it was no longer to be necessary; that the great changes wrought in public opinion, and in the condition of the apostate Church by judgments on it, divested it of its dangerous power, and insured its speedy overthrow; and that they might therefore turn from the mere endeavor to maintain the truth in opposition to it, to the happier task of proclaiming it to those who had never yet heard the glad tidings."—E. R. C.]

† [See Kitto's *Dict. of the Bible,* Title STREET.—E. R. C.]

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sents the centre of the open Antichristian spirit of the world.—The meaning of the great City is more generally apprehended by Ebrard, p. 842.*

Different interpretations of the *three and a half days* see in Düsterdieck, p. 871. A short time; the time during which Christ lay in the grave; the time which exceeds the term during which corpses should remain above ground; analogous to ver. 2; Chiliastic computations of the number.

Ver. 11. **And after the three days and a half, a spirit of life,** *etc.*—*Materially* [as distinguished from *grammatically*], Hengstenberg's interpretation of πνεῦμα ζωῆς as *the Spirit of life* cannot be incorrect [Düsterdieck to the contrary, notwithstanding], since this spirit proceeds from God.—A form of peculiar significance: εἰσῆλθεν ἐν αὐτοῖς.

Great fear.—The usual effect of great Divine wonders, angelic appearances, spiritual operations, and especially of the wonder of resurrection.

Ver. 12. **And they ascended,** *etc.*—Suggestive of the ascension of Elijah and, still more, of Christ's ascension.

Vers. 13, 14. **And in that hour.**—That is, the events narrated took place simultaneously with the ascension of the two Witnesses and were co-operative therewith. According to Düsterdieck, not even this *earthquake* should, as Ebrard maintains, be symbolically apprehended as an extraordinary event. In respect of the numbers, we refer to the SYNOPTICAL VIEW. Ebrard's interpretation, see p. 847; comp. Düsterdieck, p. 874.

In spite of the invincible difficulties which lie in the literal apprehension (the outer court destroyed; the Temple, and even the worship therein celebrated, continuing; the two Witnesses vomiting fire; Christ prophesied the *destruction* of Jerusalem—the Seer narrates its visitation by an earthquake, *etc.*), Düsterdieck, supported, we must own, by notable predecessors, believes that this apprehension is in all points firmly established against the symbolical apprehension. An allegorical text, however, does not cease to be allegorical for the simple reason, that a multitude of wrong interpretations have attached themselves to it. Arbitrary interpretation is not conquered by cutting the Gordian knot and plunging into the absurdities of literalism; that which is requisite and able to overcome it is a more precise and accurate determination of the symbolical expressions and conceptions of the Old Testament. Such a determination at once dispatches the following collection of arbitrary expositions presented by Düsterdieck, p. 875.

Vers. 1 and 2 are, according to Bede, prophetic of the institution of the festival of Church consecration by Pope Felix. The *two Witnesses* are, according to Lyra, Pope Silverius and the Patriarch Mennas; or, according to others, the *testes veritatis;* or the Waldenses; or Huss and Jerome; or Luther and Melanchthon. The *Beast out of the Abyss* is the Imperial general Belisarius, or the Pope. The *Temple* is the true Church; the *outer court*, bad Christians, *etc.* Similar chronological computations see in Düsterd.'s note, p. 876.

In reality, however, most of the so-called allegorists essentially occupy the same standpoint with the historical expositors after Lücke, Bleek, Düsterd. and others; both have in view particular historic facts, literally defined; only, according to the allegorists, these particularities are actual, inspired prophecies, veiled in figures. Modern supporters of the historical view have found some portions of the veil indispensable; they, moreover, divide the prophetic items into truths and errors.

With all Düsterdieck's fondness for literalism, however, he decidedly rejects the rationalistic interpretation, p. 377 sqq. See likewise his further examination of the symbolical exegesis as represented by Hengstenberg.

[ADDITIONAL NOTE ON THE SECTION.]

By the American Editor.

[In the judgment of the American Editor, vers. 1–8 (or 7) are connected with the vision of the preceding chapter—vers. 2-8 (or 7) containing an *address* made to the Seer during that vision, in which the work and death of the Witnesses are *verbally* described to him. The *vision* of the Witnesses begins with ver. 9 (or 8). It will be perceived that at that point the phraseology changes; the Seer no longer rehearses what another told him; he describes what he himself beheld. If this opinion be correct, the *Apocalyptic stand-point* of John at the vision beginning ch. x. 1, was probably at the period of the death of the Witnesses; in the explanatory narration beginning ch. xi. 3, the narrator described as *future* that which *was to be;* but in the description of the *vision*, John describes as *past* and *present* that which (in symbol) he so beheld.

THE WITNESSES.—*Who are they?* Barnes has well declared concerning the passage which describes them: "This is, in some respects, the most difficult portion of the Book of Revelation." There are many points in the description which seem to favor the idea that they are, as is contended by Elliott, Barnes, *etc.*, the long line of protesters against a heathenized Christianity; there are other points, however, in which we feel that, on this hypothesis, the symbols are but inadequately satisfied; the miraculous powers ascribed to them, for instance and especially, seem to demand something which the history even of the Waldenses does not fully supply. The thought has arisen in the mind of the writer, that possibly here, as in some of the Old Testament prophecies, and probably in those concerning Antichrist (see ADD. NOTE, p. 339), the symbols may have a double objective—respecting (1) *two lines of witnesses* which are to be consummated in (2) *two individual Witnesses*, in whom they are to be fully (as Immediate-similar Symbols) realized. On this hypothesis (possibly) *the lines* would prophesy throughout the twelve hundred and sixty *years* of initial Gentile trampling; the *individuals* throughout twelve hundred and sixty *days* of *consummate* trampling (the *three and a half years*=twelve hundred and sixty days, during which *the lines* would lie as dead), and then be literally slain, and lie unburied for three and a half days.

On the general hypothesis that *lines of witnesses*

* [For an exceedingly able argument designed to show that Rome was probably referred to by the Apocalyptist, see Barnes *in loc.*—E. R. C.]

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(either primarily or exclusively) are intended, two questions arise, *viz.*, What is the period of their *rise?* and what of their *death?* These questions are so intimately associated that they cannot with propriety be considered separately; they constitute one complex subject. On this subject there are *three* particular hypotheses set forth by those who adopt the *day-for-a-year* theory: 1. That of Elliott, that they began in the Paulicians about A. D. 653; were slain at the Lateran Council, May 5th, 1514; arose again in Luther, Oct. 31st, 1517; and still continue their testimony. 2. That of Glasgow, who agrees with Elliott as to the period of their death, but who places their beginning about A. D. 253, in the Novatian protest. 3. That of Lord, who substantially agrees with Elliott as to the period of their beginning, but who places their *death* in the future. Of these hypotheses, the first seems to the writer to be clearly inadmissible; the comparison of vers. 3 and 7 requires that we should place their death at the close of the twelve hundred and sixty days of their testimony. There is much to commend the earlier period *of beginning* advocated by Glasgow. Manifestly, there is much in history to support the idea that *a death* of the Witnesses did occur at the Council referred to—a death followed by a resurrection *three and a half years after* in the rise of the Reformers; and it is certainly a question whether, twelve hundred and sixty years before, *a trampling* of the Church by the previously invading Gentiles did not begin in the almost unconditional restoration of the *lapsi*—a restoration against which the Novatians *in sackcloth* protested. But, on the other hand, this hypothesis not only assumes a doubtful *terminus a quo*, but it fails to provide for the present time when, manifestly, there exists just such *a trampling* as then existed, and likewise a similar *witnessing*.

The writer would suggest as a possible solution of the difficulty, that there was contemplated (1) an *initial* trampling of the outer court beginning about A. D. 253, followed by a *typical* death of the Witnesses in 1514; (2) a *more complete* trampling beginning, perchance, in the introduction of image worship, to be followed by a *more complete* death in the future; (3) the whole to be consummated, as indicated above, by the prophesying and death of individual Witnesses.

As to the *measuring*, the writer agrees with the general opinion of the commentators whose views he has presented above. That opinion may be most completely set forth in the language of Wordsworth: "The action of measuring is one of *appropriation* and *preservation*, and also of *partition* and *separation*." This act, possibly, was initially and typically performed at the Reformation; probably it will be more fully performed in the future, when the *casting out* (the *excommunication*) of those who trample the outer court will be proclaimed by an *individual* (or a *class*) directly commissioned for this purpose by the Great Head of the Church. May not this event be coincident with the call to the people of the Lord, who may still remain in Babylon, to come out of her (ch. xviii. 4)?—E. R. C.]

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PART SECOND

THE END OF THE WORLD.

[CH. XI. 15—XXII. 5.]

SECTION FIFTH.

Developed Antichristianity. The seven-headed Dragon and his Image [*Erscheinungsbild*]: the seven-headed Beast.

CH. XI. 15—XIII.

A.—THE HEAVEN-PICTURE ABOVE THE ANTICHRISTIANITY ON EARTH; OR THE PRECURSORY TRIUMPH OVER THE DRAGON, AND HIS FALL FROM HEAVEN TO THE EARTH.

CH. XI. 15—XII. 12.

a. Pre-celebration of the Victory.

CH. XI. 15–19.

15 And the seventh angel sounded [trumpeted]; and there were great voices in [*ins.* the] heaven, saying, The kingdoms [kingdom][1] of this [the] world are [is] become *the kingdoms* of [*om. the kingdoms* of] our Lord [Lord's], and of [*om.* of] his Christ 16 [Christ's]; and he shall reign forever and ever [into the ages of the ages]. And the[2] four and twenty [twenty-four] elders, which [who][2] sat [sit][3] before God on 17 [upon] their seats [thrones], fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty [*or* All-ruler[4]], which [who] art, and [*ins.* who] wast, and art to come [*om.* , and art to come][5]; because thou hast taken to 18 thee [*om.* to thee] thy great power, and hast reigned. And the nations[6] were angry [wroth], and thy wrath is come, and the time of the dead, that they should [*om.* , that they should–*ins.* to] be judged, and that thou shouldest [*om.* that thou shouldest–*ins.* to] give [*ins.* the] reward unto thy servants the prophets, and to [*om.* to] the saints, and them that [those who] fear thy name, [*ins.* the] small and [*ins.* the great][7]; and shouldest [*om.* shouldest–*ins.* to] destroy them which [those who] destroy the

TEXTUAL AND GRAMMATICAL.

[1] Ver. 15. The plural of the Rec. is based upon a misapprehension of the passage. [Modern Critical Editors read ἐγένετο ἡ βασιλεία with ℵ. A. B*. C. P. *Vulg.*, *etc.* The Rec. is supported by only 1, 7.—E. R. C.]

[2] Ver. 16. [Lach. omits the οἱ in both instances, the former with ℵ*. A., the latter with A. B*., *etc.*; Alf. brackets both; both are given by Treg. and Tisch., the former with ℵ^{c}. B*. C. P., the latter with ℵ. C. P.—E. R. C.]

[3] Ver. 16. [Gb., Treg., Tisch. (8th Ed.) give κάθηνται with ℵ* et c. B*. C., *etc.*; Lach., Tisch. (1859), Alf., καθήμενοι with A. P.—E. R. C.]

[4] Ver. 17, [See *Add. Comm.* on ch. i. 8, p. 93.—E. R. C.]

[5] Ver. 17. The third item is here om. by the best Codd. [Modern Crit. Eds. om. with ℵ. A. B* C. P., *Am.*, *Fuld.*, *Harl.*, *etc.*—E. R. C.]

[6] Ver. 18. [See *Add. Comm.* on ch. xi. 2.—E. R. C.]

[7] Ver. 18. On an erroneous accusative in Cod. A., and in some others, see Düsterdieck. [Lach., Alf., and Treg., with ℵ*. A. C., read τοὺς μικροὺς καὶ τοὺς μεγάλους; Tisch., with ℵ^{c}. B*. P., gives τοῖς μικροῖς, κ. τ. λ.—E. R. C.]

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19 earth. And the temple of God [*ins.* which *was* in the heaven][8] was opened in heaven [*om.* in heaven], and there was seen in his temple the ark of his testament [covenant]: and there were lightnings, and voices, and thunderings [thunders], and an earthquake, and [*ins.* a] great hail.

CH. XII. 1-12.

b. The Theocracy. Christ. The Churches of the Wilderness, or Church of the Cross.

1 And there appeared [*om.* there appeared] a great wonder [sign (σημεῖον)—*ins.* was seen] in [*ins.* the] heaven; a woman clothed with the sun, and the moon under her feet,
2 and upon her head a crown of twelve stars: And she being with child cried [crieth][9], travailing in birth [*om.* in birth], and pained [tormented] to be delivered
3 [bring forth]. And there appeared [was seen] another wonder [sign] in [*ins.* the] heaven; and [,] behold [,] a great red [πυῤῥός] dragon, having seven heads and ten horns, and [*ins.* upon his heads] seven crowns [diadems] upon his heads [*om.* upon
4 his heads]. And his tail drew [draggeth[10]] the third part of the stars of [*ins.* the] heaven, and did [*om.* did] cast them to the earth: and the dragon stood before the woman which [who] was ready to be delivered [about to bring forth], for to devour her child as soon as it was born [that, when she should bring forth, he might
5 devour her child]. And she brought forth a man child [male son (υἱὸν ἄρσεν[11])] who was [is (μέλλει)] to rule [shepherdize] all [*ins.* the] nations with a rod of iron [an iron rod]: and her child was caught up [away (ἡρπάσθη)] unto [to] God, and
6 *to* [to] his throne. And the woman fled into the wilderness, where she hath [*ins.* there][12] a place prepared of [by (ἀπό)[13]] God, that [*ins.* there] they should feed [may nourish][14] her there [*om.* there] a thousand two hundred *and* threescore [sixty] days.

c. Establishment of the Church Triumphant in the Heaven of the inner Spirit-life on Earth. Freedom of the Invisible Church.

7 And there was [ἐγένετο] war in [*ins.* the] heaven: [,] Michael and his angels fought against [warring with][15] the dragon; and the dragon fought [warred] and his angels,
8 and [*ins.* they] prevailed not; neither was their place found any more in [*ins.* the] hea-
9 ven. And the great dragon was cast out [thrown down (ἐβλήθη)], that [the] old [ancient] serpent, [*ins.* that is] called the [*om.* the] Devil, and [*ins.* the] Satan [*or* adversary], which deceiveth [that seduceth *or* misleadeth (ὁ πλανῶν)] the whole world [inhabited world (οἰκουμένην)]: he was cast out [thrown down] into [unto] the
10 earth, and his angels were cast out [thrown down] with him. And I heard a loud [great] voice saying in [*ins.* the] heaven, Now is come [*ins.* the] salvation, and strength [the power], and the kingdom of our God, and the power [authority] of his Christ: for the accuser of our brethren is cast [thrown] down, which accused [that accuseth]
11 them[16] before our God [*ins.* by] day and [*ins.* by] night. And they overcame [conquered] him by [on account of] the blood of the Lamb, and by [on account of] the word of their testimony; and they loved not their lives [life (ψυχήν)] unto the [*om.* the]

[8] Ver. 19. The reading ὁ ἐν τῷ οὐρανῷ. [Alf. om. ὁ with ℵ. B.; Treg. and Tisch. give it with A. C. P., *etc.* Crit. Eds. generally give οὐρανῷ without the add. of ἄνω as in ℵ*.—E. R. C.]

[9] Ch. xii. 2. The reading καὶ ἔκραζεν is probably an alteration of the original reading. [Alf., Treg. and Tisch. read κράζει with ℵ. A. P.; Tisch. (8th Ed.), Lach. (maj.), prefix καί with ℵ. C.; Tisch. (1859), Lach. (min.), Treg., omit with A. B*. P.; Alf. brackets; Lach. reads ἔκραζεν with C.; B*. gives ἔκραξεν.—E. R. C.]

[10] Ver. 4. The imperfect is probably an alteration. [The reading σύρει is unquestioned.—E. R. C.]

[11] Ver. 5. Codd. A. C. give the reading ἄρσεν instead of ἄῤῥενα. [So Crit. Eds. generally. ℵ. and B*. give ἄῤῥενα (B*. ἄρενα).—E. R. C.]

[12] Ver. 6. Ὅπου ἔχει ἐκεῖ. [Alf. and Tisch. give ἐκεῖ with ℵ. A. B*. P., *etc.*; Rec. Lach. and Treg., omit with C. 1, *etc.*—E. R. C.]

[13] Ver. 6. [Crit. Eds. give ἀπό with ℵ. A. C. P.; B*. reads ὑπό.—E. R. C.]

[14] Ver. 6. [Lach. and Alf. give τρέφωσιν with A. P.; Gb. and Tisch. (1859), ἐκτρέφωσιν with B*; Treg. and Tisch. (8th Ed.), τρέφουσιν with ℵ. C. For the N. T. use of ἵνα with the Ind. Pres., see Winer, § 4, par. 3.—E. R. C.]

[15] Ver. 7. We follow the best authenticated, although difficult and venturesome reading τοῦ πολεμῆσαι. [Crit. Eds. give πολεμῆσαι with ℵ. A. B*. C. P., Gb., Sz., Lach., Tisch. (1859), Treg. prefix τοῦ with A. C. P.; Tisch (8th Ed.), omits with ℵ. B*.; Alf. brackets. Winer (§ 44, 4) confesses his inability to explain the construction, and thinks it probable that there is a corruption of the text. Alford comments: "The construction is remarkable, but may easily be explained as one compounded of (τοῦ) τὸν M. καὶ τοὺς ἀγγ. αὐτοῦ πολεμῆσαι (in which case the τοῦ depends on the ἐγένετο as in Acts x. 25) and ὁ M. καὶ οἱ ἀγγ. αὐτοῦ ἐπολέμησαν. In the next clause it passes into this latter." Lillie, assuming the correctness of the text (τοῦ πολεμῆσαι) prefers "to construe ὁ M καὶ οἱ ἀγγ. αὐτοῦ as absolute nominatives. with the participle of the substantive verb understood." This gives a construction equivalent to the one adopted above. For other explanations see Winer and Lillie.—E. R. C.]

[16] Ver. 10. There is an unimportant difference between αὐτῶν and αὐτούς. [Alf. and Tisch. read the latter with A. P.; Treg., the former with ℵ. B*. C.—E. R. C.]

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12 death. Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of [*om.* the inhabiters of][17] the earth and of [*om.* of] the sea! for [because] the devil is come down unto you, having great wrath [anger], because he knoweth that he hath but a [*om.* but a] short [little] time.

[17] Ver. 12. The reading τοῖς κατοικοῦσιν is a gloss. [It is supported only by 1.—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

Here, manifestly, the beginning of the End commences, and, consequently, the second division of the Apocalypse. It begins with the heavenly pre-celebration of the victory over the Dragon—Satan—and over his representative on earth—the Beast, *i. e.*, Antichrist. This pre-celebration is linked to the blast of the seventh Trumpet. A striking turn in the description is found in the fact, that the Spirit of prophecy does not make the seven-headed Beast appear immediately upon the blast of the seventh Trumpet, as the seven Trumpet-Angels emerged from the seventh Seal. In like manner, the vision of the seven Seals might not directly follow the picture of the seventh Church; nor, furthermore, can the seven Vials of wrath be immediately linked to the seven heads of Antichrist, and this irrespective of the fact, that these [the heads] constitute, in the first place, a unitous phenomenon. If it had been designed that the seven Thunders should be particularly set forth, they would have followed upon the seventh Trumpet, whilst the seventh Thunder would have been succeeded by the announcement of the Antichristian time. The sealing of the seven Thunders, however, necessitated a modification of the outward consequence of the septenaries; nor could the new Divine manifestations issue from the preceding bad human conditions, but could only follow them as judgments.

From the seventh Trumpet *great* or powerful *voices* proceed. Not *one* voice, but a chorus of voices—and those, *mighty*, voices—concordantly proclaim the great victory

This is, manifestly, an expression of the strongest assurance of victory, developed in the very face of the emergence of Satan and his Antichrist.

This assurance of victory *in Heaven* is also an assurance of victory in the *spirit-realm* of the Kingdom of God *in this world, i. e., in the invisible Church.* It is a fundamental feature of the Kingdom of God, that this assurance of victory has been in process of more and more glorious development from the Protevangel down to the consummation of the New Testament (1 John v. 4). And, indeed, with the death and resurrection of Christ the victory is, in principle, decided, so that there is no longer question save as to the full development of the principle into the visible appearance.

But in what manner do the voices proclaim the victory? *The kingdom of the world is become our Lord's and His Christ's, and He shall reign to the æons of the æons.* The position of Christ toward God the Lord is economically modified here, because the kingdom relationship is involved (see 1 Cor. xv. 25-27). Since we must distinguish between a Kingdom of power, possessed by God from the beginning, and a Kingdom of His Spirit's sovereignty in spirits, founded by His grace in Christ, to which, however, the kingdom of darkness stands opposed—an anarchy of spirits, under the lying power of Satan—the point in question here can be nought but the synthesis, already accomplished in principle, of the Kingdom of power and the Kingdom of grace. It is a Kingdom of God over the world, which is at the same time a Kingdom over hearts; or a Kingdom over hearts which, from the invisible Church, goes forth, in dynamic operation, through all the world, finally spreading through the worlds of space, as through the æons of time.

At the close appearing of this Kingdom, the kingdom of darkness is destroyed. With the mere announcement of this absolute Kingdom is conjoined the absolute *thanksgiving* of pious humanity in the evening of the world; pious humanity as represented by the *twenty-four Elders*, the Presbytery of the Theocracy and the Presbytery of the New Testament Kingdom of God, both of which institutions have had so much to suffer from the oppressions of the kingdom of darkness. [See *foot-note* †, p. 152.—E. R. C.]

They, lying upon their faces, rightly return thanks to *God* as the *All-Ruler*, Who now *has taken to Himself—i. e.*, brought into full operation—*His great power.* In these words a grand theological revelation is contained. From the beginning of the world's history, but, above all, in the humiliation of Christ, in His cross, and His cross-bearing Church, God has so greatly restrained His power, in the maintenance of the liberty, thereunto opposed, of moral agents, and in the service of love, as to make it seem as if He had laid that power aside. Now, however, that the seed of liberty has gradually matured, having sprouted up partly on the right hand side, partly on the left hand side, He can unchain His full majestic power, and He has begun His absolute royal rule.

The first mark of this turn in the current of affairs is peculiar; it has almost the aspect of a contradiction. *The heathen* [*nations*] *have become wroth*, it is declared; the power of darkness seems just now to be more than ever at liberty. But as, in the second Psalm, the strongly emphasized *today* marks the very date of the general rebellion against Jehovah and His Anointed as the date of the anointing and institution of His Son—as the date of the crucifixion of Christ became the date of His exaltation likewise—so it shall be at the time of the last great apostasy; even above the wrath of the heathen and simultaneously with it, the revelation of *the wrath of God* appears.

The wrath of God is destination to death (Ex. iv. 14; comp. ver. 24; Ps. xc.). The suicidal death-choice of the old world, in its apostasy from the living God, brings the judgment of the Divine destination to death directly upon this

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old world. The living have become a prey to death; the dead, on the other hand, revive. *The time of the dead*, when it is their turn to have justice done them, *has come;* the retributive judgment must be held, in which God *gives to His servants their reward*, *i. e.*, the final perfect and solemn restoration, which forms the antithesis to all the ignominy and sorrow of their historic life.

And here the Old Testament *Prophets* and the New Testament *saints* are beautifully linked together; and with them, all the *God-fearing*, who have kept the *name* of God—their knowledge of God—sacred; all, both *small* and *great*, in the whole sphere of God's Kingdom. For they all had to suffer from the destroyers of the *earth*—of Divine order on Earth, as well as of Nature and Earth in the literal sense.

But the time of compensatory retribution is likewise the time of punitory retribution: the destroyers of the Earth must themselves *be destroyed.*

The judgment is consummated amid the complete revelation of that idea of justice by which it is put in execution. Hence *the Temple of God in the Heaven is opened*, *i. e.*, the radiant archetype of the Kingdom of God on Earth is revealed in its ideal and dynamical authority for mankind. The *Ark of the Covenant* in this Temple becomes visible; the heavenly rule [*Norm*] of the condemning law, as well as of the real redemption, is made known to all the world.

Nor is the radiant appearance all; it produces, as a vital phenomenon, in the richest manifestations of its powers, *lightnings*, or revelations of the Spirit; *voices*, or Divine words and thoughts; *thunders*, or lively stirrings of soul; *earthquake*, or convulsions of the old world; and *a great hail*, as a symbol of the conflict betwixt Heaven and Earth: fire and cold issue from the disclosure of the heavenly spirit-world at the end of the world.

And now the history of Antichristianity on Earth is prefigured by the history of it in Heaven. Here *Heaven* is manifestly the pure celestial sphere of spirit and of spirits, the background of all occurrences in that general history of the world which is visible to all. A *great sign* appears in this Heaven. A *Woman*, the Kingdom of God, modified by the feminine receptivity of the human mind, is seen. She makes her appearance in the unity of the Old Testament Theocracy and the New Testament Kingdom of Heaven; she is adorned with the *sun* of revelation; with the *moon*, as a symbol of nature, in its subserviency to the Kingdom of God (and also as symbolizing the change of times), *under her feet;* and a *crown of twelve stars upon her head*—the adornment of a plenary number of elect spirits appertaining to her. The Seer has deeply felt the conflict of the transition from the Old Covenant to the New, as is proved by the words: *And she, being with child, crieth, etc.;* the Lord's people, together with Himself, have experienced these throes of the Messiah (see John xvi. 21). This sign is accompanied by another: *Behold, a great fiery-red Dragon. In Heaven!* how is this possible? Heaven is that realm of spirit and of spirits in which Christ overcame Judas (see the author's *Leben Jesu*, Book ii., p. 1328), without the observation of mere historical men, in their external world; hence, it is the spiritual back-ground of worldly history. In this Heaven, the great red Dragon appears; the winged primeval serpent, at once serpent and swine; signalized as a monster, not only by the *fiery* hue of the murderer, but also by the *seven heads*, and especially by the disproportion between the seven heads, or the caricature symbol of holy intelligence—not to say of a Holy Spirit—and the *ten horns* or the symbols of worldly power; the *heads* only are adorned with *diadems*, thus making the worldly power appear as unauthorized might, obtained by artifice. Farther on, the Dragon, the *ancient serpent* (Gen. iii.), is expressly called the *Devil* and *Satan* (ver. 9; ch. xx. 2). These seven heads of the Dragon are not to be identified with the seven heads of the Beast, nor are they to be referred to historical shapes; they are seven spiritual deformities which ape the seven Spirits, or ground-forms of the Spirit.

It is declared concerning his first exertion of violence: *His tail draggeth the third part of the stars of the Heaven, and cast them upon the Earth.* This cannot be regarded as significant of the apostasy of a portion of the angels, since the angels of the Dragon are spoken of, further on, as still in *Heaven.*

The passage should rather be interpreted in accordance with ch. viii., particularly ver. 10.

The third part of the spirits designed as *light-bearers* in the human Heaven are, by the violent oscillations of the demonic tail—overpowered, that is, by the impressions of apparently irresistible vivacity and might—swept from the Heaven of spiritual purity, and cast upon the Earth; made subservient to worldly-mindedness, in order to the more thorough transformation of God's Earth (Ps. xciii.) into an Earth estranged from God. The preliminaries to the crucifixion of Christ were, in particular, the fruit of this act of the Dragon. Fallen stars constituted the government of Palestine and the majority of the Sanhedrin; even the Messianic hopes of the Jews were satanically empoisoned. In the face of Christ's appearance, however, the machinations of the Dragon concentrate themselves; for Christ is the glorification of the personal God, of love in the love-kingdom of personal life, by means of an absolutely worthy personal conduct; Satan, on the other hand, is the seducer and accuser of men, who tends to sink the whole world in worldliness—to plunge the personal kingdom into the service of impersonal things, by means of the lying perversion of his own true creaturely essence into the semblance of a false divinity.

Shamelessly, therefore, the Dragon takes his stand before the Woman who is about to be delivered, that he may *devour her child.* Thus was the power of evil concentrated in Israel at the very moment when Christ, in respect of His historical descent from the eternal congregation of God, extending through the Theocracy and the Church, was about to be born.

But the new-born Child is a *man*—*the Man*, simply (Is. ix.)—destined, in the words of the Old Testament (Ps. ii.), to *rule* [*shepherdize*] *the nations with a rod of iron;* ordained to the government of the world in redemptive and

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judicial righteousness—for Satan, therefore, unattainable in His essence (John xiv. 30). His own name for Himself is *the Son of Man*, in the highest sense. Pilate calls Him *the Man* [ὁ ἄνθρωπος=*Mensch*, human being]. The vision calls Him *the Man* [*Mann* (υἱὸν ἄρσεν)], in the highest sense of the term. And here, in accordance with the spiritual, æonic aspect of the history, there is no special reference to the *sufferings* of Christ; His death itself forms a part of His elevation above every assault of Satan; hence it is declared: *her Child was caught away to God and to His Throne.* This exaltation (Phil. ii. 6 sqq.) is at the same time the foundation of the Church Triumphant in Heaven and on Earth.

Of the Woman it is said, that she *fled into the wilderness.* She is the same who bore Christ—hence, the Old and New Testament Church in undivided unity. The *wilderness*, prepared for her by God as a place of shelter,* exhibits a transformation similar to that presented by the cross. As the cross, from the tree of the curse, has become the symbol of salvation, so this wilderness, from being the abode of demons (Lev. xvi. 22; Matt. iv.; xii. 43), was changed into a refuge from the Arch-demon. This wilderness is the perfect New Testament renunciation of the world, which makes the Church on Earth, in respect of its invisible kernel, like unto the Church in Heaven. The entrance thereto is baptism into the death of Christ (Rom. vi.); its external form is asceticism; its security is courage for the cross; its verdant oases are the triumphs of the martyrs. The *time of residence* in this wilderness is modified after the measure of the New Testament trial-time; not in the form of the *change* of times (ch. xi. 2), but in that of uninterrupted days' works — *twelve hundred and sixty days* (ch. xi. 3). In regard to the Woman herself, the notation of time is more obscure, less definite, and gloomier: a time, two times, a half time (ch. xii. 14; Dan. xii. 7)—running, we may say, into apparently endless helplessness or destitution (Luke xviii. 1).

The succeeding scene is most wonderful. The theatre of this *war in Heaven*—a conflict marvellous when considered merely in the abstract—is, we believe, the spiritual and spirit world of the Church Invisible—not, however, the Heaven of Christ's glory.

The *nature* of the conflict is equally remarkable: *Michael and his angels* (as the attacking party) *war with the Dragon; but the Dragon also wars, and his angels* (as the resisting party). We have shown elsewhere that the Archangel Michael is an image of Christ victoriously combatant. Christ is an Archangel in His quality of Judge; and He appears as Judge, not only at the end of the world, but also in the preservation of the purity of His Church (Acts v. 1 sqq.; 1 Cor. v. 1 sqq.). That Christ has His angels also—those that war with Him—not merely in the evening of the world, but from the beginning, is a fact which John has previously intimated in his Gospel (ch. i. 51); they are the principles and spirits which are with Him absolutely. And so the Dragon also has his angels, his assistants. Since the foundation of Christ's Church, Christian and Antichristian principles have been warring with each other—primarily, in spiritual, intellectual and ethical forms (John xiv. [xv.?]).

These battles are not simply central general combats, but a sum of great single conflicts. Michael wars; the angels war; the Dragon wars, and his angels. But, with them, he is defeated.

Why is it so concisely declared: *they prevailed not?* Be it observed, in the first place, that the *principial* victory of Christ has already taken place, and that the *final* historic victory cannot yet be intended. But Satan is totally defeated, in so far as respects the fact, that the New Testament Heaven, in its central essence, is thoroughly purged from him and his angels; *in Heaven their place is no more found.* That is, as the Church Triumphant is now established in Heaven, so, in correspondence with it, the Church on Earth has also a place that is purified from all Satanic essence—the sphere of pure Christian spiritual life, the communion of saints. Out of this Heaven, therefore, is cast the *great Dragon*, the *ancient Serpent* (the demonic seducer of Adam); the *Devil* and *Satan*, as the slanderer and enemy of mankind (Job ii.), who has continually changed the conception: man is sinful and wicked—into the calumniatory sentence: he is fundamentally bad; and this, on account of his success in approving himself *the seducer of the whole world.*

When it is declared, that the whole Satanic troop is cast upon the Earth, in company with its leader, it cannot be necessary to apprehend the declaration in an astronomical or local sense. Expelled from the *inner* Church, Satan now directs his whole assault against the *outer* Church. The wheat of Christ's field remains pure; but the field, as such, becomes impure: the enemy sows his tares amongst the wheat.

The foundation of the holy Church, the communion of saints, is an infinitely glorious achievement. A *great voice* pronounces the hymn of victory; it is a single, common triumphant consciousness of all the heavenly throng. Now there is founded, with Christ and through Him, a pure, eternal Heaven, which descends from Heaven to Earth. And with the pure Church, the New Testament Kingdom of Heaven is established, in which God reigns with three attributes: He has taken upon Himself the *salvation*—the perfect and *final* redemption from all evil; He has, further, taken to Himself the *power* over redeemed souls, and has called in the current of worldly affairs as co-operative in redemption (Rom. viii.); and, consequently, He has finally assumed the real *Kingdom* of His Spirit as a sovereignty over all good spirits. The attribute of *Christ* is, henceforth, the *authority*, the executive power (ἐξουσία). Such is the constitution of the Kingdom (ch. xi. 15).

How all this has come to pass, is intimated in the following words. The negative term runs thus: *the accuser of our brethren is cast down, who accuseth them before our God by day and by night.*

* The Seer seems to repeat himself in ver. 14, the flight into the wilderness being again depicted there. But in this very fact, the architectonics of the Book may be seen. Here, in ver. 9, we have the Heaven-picture; in ver. 14, the Earth-picture.

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The temptations to despair, which Satan brought to bear upon the consciences of men, subsequent to his seduction of them into sin, are annihilated, throughout the whole realm of faith, by the sure and perfect peace of reconciliation (comp. 1 John iii. 20; Heb. ii. 15).

And they conquered him by [*on account of*] *the blood of the Lamb*, is the reason assigned for their victory; for it is upon the triumph of Christ that the triumphs of Christians are grounded. Their heart-victories, however, have become intellectual victories likewise, through *the word of their testimony;* and victories of their entire life, because *they loved not their life unto death*, when martyrdom was the price of adherence to the truth (Matt. xvi. 24, 25).

Therefore rejoice, ye Heavens, and ye that dwell (take up your abode) *in them*—such is the festal conclusion. Heaven spreads out into a plenitude of Heavens (John xiv. 2), and these Heavens become peopled with blessed conquerors.

A terrible contrast to the above is presented by the last words: *Woe unto the inhabiters* of the earth and of the sea*. The danger is heightened for the world-church of external order and authority, as well as for the surging popular life and the fluctuations of society. For the *Devil*, as the poisoner of the truly historical powers, has made their common destruction his aim. He has *great anger;* the principle of demoniac worldly-mindedness is excited—the more, as it is a final paroxysm, or *because he knoweth that he hath little time.*

The fact that the Heaven-picture continues to this passage, is proved, among other things, by the concluding hymn (vers. 10–12).

[ABSTRACT OF VIEWS, ETC.]

By the American Editor.

I. *Ch. xi.* 15–19.

[ELLIOTT regards ver. 14 as setting forth the cessation of the Turkish woe—the period of cessation beginning with the battle of Lepanto, A. D. 1571, and extending to the peace (humiliating to Turkey) in 1791, between Turkey on the one side and Russia and Austria on the other. He connects this "*second half*" of the Turkish woe with the visions of ch. x. 1–xi. 13, as follows: It was just after the "slaying of the third part of men" (ch. ix. 18), *i. e.*, the fall of Constantinople—and the ineffectiveness of the catastrophe to induce repentance (see p. 210, *foot-note*), that the Covenant Angel descended (ch. x. 1)—betokening the Reformation (see p. 218); and also it was just after the fall of the *tenth part of the City and the seven Chiliads* (ch. x. 13), *i. e.*, the political earthquake following the Reformation (see p. 228), that the announcement of ver. 14 was made. (The beginning of this earthquake he places about A. D., 1569; the battle of Lepanto was fought A. D. 1571.) Vers. 15–19 he interprets as a *general* Heaven-picture of the *last time* (including the establishment of Christ's Millennial Kingdom), the development of the great events of this vision being deferred until after "the parenthetic Visions" in chs. xii.–xiv.

* [In the Text (see ver. 12 and note 17) our author properly omits these words.—E. R. C.]

BARNES regards the description of the events of the seventh Trumpet as closing with ver. 18; the period extending to the establishment of the Millennial Kingdom, and the vision closing the series of visions beginning at ch. v. 1. He regards ver. 19 as commencing "a new series of visions, intended, also, but in a different line, to extend down to the consummation of all things."

STUART: "One powerful and bitter enemy of Christianity is now, or is speedily to be, put down. The judgments of Heaven, which had been so gradually proceeding, and seemingly so slow, are immediately to be consummated. The triumph of Christianity over opposing and embittered Judaism is to be completed. 'Their place and nation are now to be taken away.' The progress of the Gospel can no longer be stayed by them."

WORDSWORTH agrees with Barnes in regarding this section as closing the first series of visions, and with commentators generally, in regarding it as referring to the *last time.*

ALFORD: (Ver. 14). "*Transitional*—The episodical visions of chs. x. 1-11, xi. 1-13 are finished; and the prophecy refers to the plagues of the sixth Trumpet, ch. ix. 13–21. These formed the *second* woe, and upon these the third is to follow (vers. 15–19). But in actual relation and detail it does not immediately follow. Instead of it, we have voices of thanksgiving in Heaven, for that the hour of God's Kingdom and vengeance is come. The Seer is not yet prepared to set forth the nature of this taking of the Kingdom, this reward to God's servants, this destruction of the destroyers of the earth. Before he does so, another series of prophetic visions must be given regarding not merely the dwellers on the earth, but the Church herself, her glory and her shame, her faithfulness and her apostasy. When this series has been given, then shall be declared in its fullness the manner and the process of the time of the end."—"Notice (1), that the *seventh* Seal, the *seventh* Trumpet, and the *seventh* Vial, are all differently accompanied from any of the preceding series in each case; (2) at each *seventh* member of the series (a) we hear what is done, not on earth, but in Heaven (chs. viii. 1; xi. 15; xvi. 17); (b) we have it related in the form of a solemn conclusion (with slight variations), ἐγένοντο βρονταὶ κ. τ. λ., chs. viii. 5; xi. 19; xvi. 18 sqq.; (c) we have plain indication in the imagery or by direct expression, that the end is come, or close at hand, by (α) the imagery of the *sixth* Seal, and the two episodes preceding the *seventh* Seal, (β) the declaration here ἦλθεν ὁ καιρὸς τῶν νεκρῶν κριθῆναι, (γ) the Γέγονεν sounding from the Temple and the Throne on the pouring out of the seventh Vial; (3) all this forms strong ground for inference, that the three series of visions are not continuous, but resumptive; not indeed going over the same ground with one another, either of time or of occurrence, but each evolving something which was not in the former, and putting the course of God's providence in a different light. It is true that the Seals involve the Trumpets, the Trumpets the Vials; but it is not mere temporal succession, the involution and inclusion are far deeper," *etc.*

LORD: The seventh Trumpet is to be followed

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by 1. The assumption by the Redeemer of the dominion of the earth in a new and peculiar relation as its King, and the commencement of a visible and eternal reign. 2. The *resurrection*, and *public adoption as heirs of the Kingdom*, of all saints who have suffered the penalty of death; and the acceptance and reward of all living saints. 3. The destruction of the apostate powers, the Wild-beast, False Prophet, *etc.* This Trumpet is cotemporaneous with the seventh Vial (comp. ver. 19 with xvi. 18 sqq.); the lightnings, voices, *etc.*, denoting excitements, commotions, and revolutions among the nations, and the descent on them of judgments. The opening of the inner Temple and the exhibition of the Ark (ver. 19), denote, probably, that the *mysteries* of the former administration are finished, and that thenceforth the reasons of the Divine procedure are to be understood.

GLASGOW regards the prophecy of the period of the seventh Trumpet as contemplated in only ver. 15. This period he holds to begin with the Reformation and to extend "through all the period of the Vials." "The Trumpet declares the Kingdom to be Christ's, and goes on to announce the events by which all rebels are to be brought to submission or extinction." The *voices* he interprets as "The voice of Jesus through the instrumentality of ecclesiastical voices. They are the voices of Luther, Zwingli—all the Reforming preachers." He explains the expression: "His Christ's," as relating to the Church (see EXPL. IN DETAIL). Vers. 16, 17 describe a Heaven scene (at the *opening of* or *throughout* the period?); ver. 18, an Earth scene at the beginning of the Reformation. Ver. 19, he refers to the day of Pentecost, when "Peter and the other apostles, by preaching, 'opened the door of faith instrumentally!'" (See EXPL. IN DETAIL.)

II. *Ch. xii.* 1–12.

[ELLIOTT: With this section this author regards PART IV. of the Apocalypse as beginning, including chs. xii., xiii., xiv. This PART presents a "supplemental and explanatory history of the Rise, Character, and Establishment of the Beast from the Abyss, or Popedom; with its chief Adjuncts; and the contrasted Impersonation of Christ's faithful Church." The vision of this section he holds to be *retrogressive*. By the *Travailing Woman* he understands Christ's true visible Church, in the *heaven* of *political elevation* (invested with Christ as the *Sun of Righteousness;* the *moon*, representing the *civil authority*, under her feet; the *stars*, ecclesiastical ministers, recognized as dignified authorities before the world); bringing forth *with pain* (the Diocletian persecution) a *son who is to rule, etc., i. e.*, producing children who, united and multiplied into a nation, are to be raised to dominant political power; (this elevation being first accomplished under Constantine, to whom, according to Ambrose, was given the title "Son of the Church"). The *Dragon* he interprets as *the Roman Empire as a persecuting power hostile to Christianity.* He presents the following indications as to the time of the *birth* and effort to *destroy:* (1) not until after the close of the Second century, as it was then that the *dragon* was first used as a Roman ensign; (2) not until the time of Diocletian, as it was then that the *diadem* was first assumed as one of the imperial insignia; (3) the *drawing* by the *Dragon* of a *third part* of the stars of *Heaven* indicates that though he was still in the *political heaven*, his power was diminished to a third part of the Imperial power, and this occurred about A. D. 313, when in two divisions of the Roman Empire, Europe and Africa (under Constantine and Licinius), *Christianity was in the ascendancy*, but in the third, Asia (under Maximin), *Christians were still exposed to persecution;* (4) this was the period of the termination of forty weeks (280 prophetic days from Pentecost) of the Church's gestation. The attempt *to destroy* he explains by (1) the persecution of Maximin (see Gibbon ii. 489); (2) the apostasy of Licinius, A. D. 323, and the following persecutions. The *catching up of the child to God and His throne* he regards as the elevation of Constantine, *as an avowed Christian*, to the undivided throne of the Roman Empire, and the consequent establishment of Christianity, after the defeat of Licinius at the battle of Adrianople, A. D. 323 (see Gibbon and historians generally). (For the explanation of the *flight of the Woman*, see the following abstract, p. 258.) The *war in Heaven* he regards as indicating the struggle of Paganism for re-elevation to political power under Licinius and *Julian the Apostate*, and the *throwing down* of the Dragon (or Satan, who inspired them) as the final downfall of Paganism, *primarily* in the defeat of Licinius, and *finally* in the death of Julian in the Persian War, A. D. 363. Vers. 10–12 (1st clause) he interprets as the *Church's* song of victory in the "*symbolic Heaven* of political elevation and power." The last clause of ver. 12 he regards "as a detached and solemn notification by the *dictating prophetic Spirit* of some woe on the Roman Empire soon about to follow," reference being had "primarily, to *heretical* persecutors *within* the Church and Empire; and, secondarily, to the *Gothic* scourge."

BARNES agrees, in the main, with Elliott. His most important variations are as to—1. *The adornment of the Woman:* by the *moon under her feet* he understands "the ancient (Jewish) and comparatively obscure dispensation now made subordinate and humble; and by the *twelve stars*, "the usual well-known division of the people of God into twelve parts." 2. *The war in Heaven:* he writes, "Another vision appears. It is that of a contest between Michael, the protecting Angel of the people of God, and the great foe, in which victory declares in favor of the former, and Satan suffers a discomfiture, *as if* he were cast from Heaven to Earth."

STUART interprets (1) the *Woman* as the *Church* ("not simply as *Jewish*, but in a more generic and theocratic sense, *the people of God*") at the period of Christ's birth; (2) the *child* as Christ Himself; (3) the *dragon* as Satan inspiring Herod, Judas and other persecutors; (4) the *attempt to destroy* as the massacre at Bethlehem and the other assaults on our Lord; (5) the *catching up to Heaven* as the Ascension; (6) the *War in Heaven* (the lower heaven, the *air*) as a struggle between good and bad spirits, "accord-

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ing to the usual popular modes of conception;"* (7) "the words of the voice in Heaven (ver. 10 sqq.) are to be regarded mainly as *anticipative* of victory in respect to the future, grounded on a reminiscence of victory with regard to the past."

WORDSWORTH regards ch. xii. as a "Prophetic View of the History of the Church relatively to Rome" (vers. 1-12, relatively to *heathen* Rome). "The Woman in this vision is the Christian Church; she appeared in *Heaven*, for her origin is from above; she is *clothed with the Sun*, for Christ is the *Sun* of righteousness; she has the *moon under her feet*, because she will survive the changes of this world; she has on her head a *crown of victory* (στέφανος); the crown of *twelve stars* indicates the *Twelve Apostles*." The *Dragon* is the Old Serpent, who is called in this Book the Dragon, see vers. 9, 15, 16, where the names *Satan*, *Devil*, *Dragon* and *Serpent* are interchanged; the *Dragon* is also described here as having Seven Heads, *etc.; diadems* are symbols of *royalty; horns* are emblems of *power* (Luke i. 69); the number *seven* represents completeness, and combined with the number *ten* (*ten horns*), it connects this manifestation of the Dragon with the display of his power, as wielded by the *fourth* great Monarchy, that of Rome." He refers the *Male Son* primarily to Christ, secondarily to *the people of Christ;* the *rod of iron* is Christ's *word*, the Holy Scriptures, and by it the *male children*, the masculine spirits of Christ's Church, are endued with power from Him to *rule the nations* and *overcome the world*." (On the flight of the Woman see the Abstract on p. 261.) Concerning the *war in Heaven*, he writes: "St. John now *reverts* to an earlier period, in order to recite the *antecedent* history of the Dragon, and to explain the circumstances under which he was led to persecute the Woman, and he traces that history till it is brought down, in ver. 14, to the same point as in ver. 6, namely, to the escape of the Woman in the Wilderness; Satan is displayed as he was before his fall from Heaven."

ALFORD regards the vision of this chapter "as introductory to the whole imagery of the latter part of the Apocalypse," and holds that "the principal details of the present section (chapter) are rather *descriptive* than *strictly* prophetical." By the *Woman* he understands "the Church, the Bride of God, and, of course, from the circumstances afterwards related, the Old Testament Church, at least at this beginning of the vision;" by the *Dragon*, the *Devil* ("he is πυῤῥός, perhaps for the combined reasons of the *wasting* properties of *fire*, and the *redness* of *blood;*" the *seven crowned heads* represent "universality of earthly do-

* [SCRIPTURAL ANGELOLOGY.]

[STUART gives, in the Appendix of his Commentary on the Apocalypse, an elaborate Excursus on this subject, of which the following is an abstract.

I. *Good Angels.*

1. They are very numerous, Dan. vii. 10; Ps. lxviii. 17; 2 Kings vi. 16, 17; Heb. xii. 22; Matt. xxvi. 53: Jude 14; Rev. v. 11.

2. They accompany the Divine Majesty and the Saviour, and take part in all the peculiarly glorious displays which they make, either in the way of mercy or of judgment. (1). At the giving of the Law, Deut. xxxiii. 2; Ps. lxviii. 17; Heb. ii. 2; Acts vii. 53; Gal. iii. 19. (2). At the destruction of Jerusalem, Matt. xxiv. 30, 31. (3). At the final judgment, Matt. xiii. 39-41; xxv. 31; 1 Thess. iv. 16; 2 Thess. i. 7-9.

3. They are guardians—(1). Of the Lord Jesus, Luke i. 11-20, 26-38; Matt. i. 20, 21; ii. 13, 19, 20; iv. 11; John i. 51; Luke xxii. 43; Matt. xxviii. 2-7; Mark xvi. 5-7; Acts i. 10, 11. (2). Of individuals, Matt. xviii. 10; Gen. xxxii. 1; 2 Kings vi. 17; Ps. xxxiv. 7; Acts xii. 7-15; Heb. i. 14. (3). Of nations and kingdoms, Ex. xiv. 19; xxiii. 20; xxxiii. 2; Num. xx. 16; xxii. 22-35; Josh. v. 13; Isa. lxiii. 9; Dan. x. 5-13, 20, 21; xi. 1; Zech. i. 8-14; iii. 1, 2; xii. 1; Jude 9. From all this it is apparent that not only the Jews, but other nations—that not only Jesus and the saints, but *little children* have their guardian angels.

4. They are employed as special ministers for executing Divine justice. See many of the preceding passages; also Gen. xix. 1-23, comp. with xviii. 1, 2; Ex. xii. 23; Josh. v. 13, 14; 2 Sam. xxiv. 16, 17; 2 Kings xix. 35; Acts xii. 23; Rev. vii.-xi.; xvi.

5. They seem to watch over and govern the different elements, Rev. vii. 1, 2; xiv. 18; xvi. 5, (prob. 7); xix. 17; (also probably Ps. civ. 4; Heb. i. 7).

6. They were regarded as intercessors, Job, xxxiii. 23; Zech. i. 12, 13. In Rev. viii. 3 an Angel takes his station by the altar in Heaven, and presents "much incense .... with *the prayers* of all saints." (He endeavors to show, by copious extracts from Jewish and contemporary Christian writings, that John is not singular in his alleged meaning in Rev. viii. 3. This view, be it observed, does not involve the utterly unscriptural idea that Angels may themselves be invoked.)

II. *Evil Angels.*

1. These are numerous, Matt. xxv. 41; xii. 26; Mark v. 9.

2. They were originally good, but fell from their first estate, 2 Pet. ii. 4; Jude 6.

3. One is more distinctly marked and made very prominent. He is called (1). *Satan* (הַשָּׂטָן), the *adversary*, Job i. 6-12; ii. 1-7; 1 Chron. xxi. 1; Zech. iii 1, 2; Matt. xii. 26; Mark iv. 15; Luke xxii. 3; Acts v. 3; Rom xvi. 20, *etc.* (2). The *Tempter*, Matt. iv. 1-11; xiii. 19; Luke xxii. 3, 53; Acts v. 3; 1 Cor. vii. 5; 1 Thess. iii. 5; 2 Cor. xi. 3; Rev. xii. 9; xx. 2, 8, 10. (3). The *Destroyer* ('Απολλύων), Rev. ix. 11. (4). The *Devil* (ὁ διάβολος), the *accuser*, calumniator. This designation is too frequent to need references.

4. The extent of Satan's power, together with that of other evil spirits (*demons*), is very great, 2 Cor. iv. 4; John xii. 31; John xiv. 30; Eph. vi. 12; Col. i. 13; Rev. xii. 17; xx. 8. (This extensive influence is the result of corruption in men, rather than of any irresistible power in Satan, Jas. iv. 7; 1 Pet. v. 8, 9; Eph. iv. 27.)

5. *Place* of evil spirits before the general judgment. (1). The *Abyss*. This word means *without bottom, unfathomable*. The idea of the Hebrews respecting it was that of a deep, dark pit or chasm, which was, or might be, closed up, and where *darkness* perpetually reigned; hence Jude 6, "angels ..... kept in perpetual chains under *darkness*," *i. e.*, in *the deep and dark abyss*. See also 2 Pet. ii. 4; Luke viii. 31; Rev. ix. 1, 11; xvii. 8; xx. 1-3 (this, ver. 9, is styled φυλακή). (2). *Deserts*, Isa. xiii. 21; xxxiv. 14; Rev. xviii. 2; Matt. xii. 43. (3). The *air*, Eph. ii. 2; vi. 12.

6. They are sometimes employed as executioners of Divine justice or chastisement, Job i., ii; 1 Kings xxii. 21-23; 1 Cor. v. 5; 1 Tim. i. 20.

The Excursus concludes with the following: "Is angelic interposition unworthy of the Godhead? What then are the laws of nature, and all the intermediate agencies by which the Maker of Heaven and earth carries on His designs and accomplishes His purposes? On the other hand, I can conceive of no more magnificent and ennobling view of the Creator and Lord of all things, than that which regards Him as delighting to multiply, even to an almost boundless extent, beings made in His own image, and therefore rational, and moral, and immortal, like Himself. How different from representing Him as the Master of a magnificent puppet-show, all of which He manages by merely pulling the wires with His own hands! To make Him the only real agent in the universe, and all else as mere *passive* recipients of His influence, is to take from Him the glory that results from the creation of numberless beings in His own image—beings which reflect the brightness of their great Original. It is this intelligent and rational creation in which John lives, moves, thinks, and speaks. The universe, as viewed by him, is filled with ministers swift to do Jehovah's will. They stand before His throne; they preside over nations; they guide the sun in his shining course; the moon and stars send forth radiance at their bidding; the very elements are watched over by them; even infants are committed to the guidance of presence-angels; and 'the Angel of the Lord encampeth round about all that fear Him.' Such is the Universe, which the God Who is, and was, and is to come has created and governs; and amid the contemplation of productions and arrangements such as these, John wrote the glowing pages of the Apocalypse."—E. R. C.]

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minion;" "the magnitude and fury of the *Dragon* are graphically given by the fact of its tail . . . sweeping down the stars of heaven"); by the *child*, "the Lord Jesus, *and none other*" ("the exigencies of this passage require that the *birth* should be understood literally and historically, of that Birth of which all Christians know;" (see also EXPL. IN DETAIL, ver. 5). Concerning the *war*, he writes: "The war here spoken of appears in some of its features in the Book of Daniel, ch. x. 13, 21; xii. 1 (also Jude 9) . . . Satan's being cast out of Heaven to the Earth is the result not of the contest with the Lord Himself, of which it is only an incident leading to a new phase, but of an appointed conflict with his faithful fellow angels led on by the Archangel Michael." (See also EXPL. IN DETAIL.) In conclusion he writes: "I own that I have been led . . . to think whether after all the *Woman* may represent, not the *invisible* Church of God's true people, which under all conditions of the world must be known only to Him, but the *true visible Church:* that Church which in its divinely prescribed form as existing at Jerusalem was the mother of our Lord according to the flesh, and which continued as established by our Lord and His Apostles, in unbroken unity during the first centuries, but which, as time went on, was broken up by evil men and evil doctrines, and has remained, unseen, unrealized, her unity an article of faith, not of sight, but still multiplying her seed, those who keep the commandments of God and have the testimony of Jesus, in various sects and different countries, waiting the day for her comely order and oneness again to be manifested—the day when she shall 'come up out of the wilderness, leaning on her Beloved;' when our Lord's prayer for the unity of His people being accomplished, the world shall believe that the Father has sent Him. If we are disposed to carry out this idea, we might see the great realization of *the flight into the wilderness* in the final severance of the Eastern and Western churches in the seventh century, and the flood cast after the Woman by the Dragon in the irruption of the Mohammedan armies. But this, though not less satisfactory than the other interpretations, is as unsatisfactory. The latter part of the vision yet awaits its clearing up."

LORD. "The *Woman* is the representative of the true people of God; . . . her sunbeam robe, her station above the moon, and her crown of stars, bespeak her greatness, conspicuousness, and majesty; . . . her cry and labor to bear, denote the importunate desire and endeavor of those whom she symbolizes to present to the empire one who should, as their son, rise to supreme power, and rule the nations with an iron sceptre, *etc.*" "The *great red Dragon* symbolizes the rulers of the Roman Empire; the *seven heads* denoting the seven species of the chiefs of its ancient government; the *ten horns* the chiefs into which its western half was divided on its conquest by the Goths; . . . its sweeping its tail through the sky, dragging one-third of the stars, and casting them to the earth, represents its violent dejection of one-third of the Christian teachers from their stations by imprisonment," *etc.* By the *child* he understands CONSTANTINE; and his being *caught up to God and His throne* he takes as denoting "both (1) that he was rescued in an extraordinary manner from the attempts of the Pagan Emperor to destroy him, and exalted to supreme power in the Empire; and (2) that he became in that station a usurper of the rights of God, and an object of idolatrous homage to his subjects." "That the Woman fled into the desert, signifies that the people of God, wholly disappointed in their expectation of a more favorable rule from monarchs professing to be Christian and exposed to greater evils than they had suffered from their pagan persecutors, were compelled, in order to safety, to retire from the nationalized Church into seclusion." (See also Abstract on p. 262). Concerning the *war*, he writes: "Michael and his angels are symbols of believers in Christ, who gain a victory by faith in His blood, by proclaiming His word, and by submitting to martyrdom rather than swerve from fidelity to Him. . . . Satan* and his angels, on the other hand, symbolize antagonists of believers, who endeavor by contradiction to countervail, or by persecution to prevent, their testimony and to maintain the supremacy of idolatry. . . . The period of this war was the period of the persecutions by Diocletian, Galerius, Maxentius, Maximin, and Licinius; and the victory, that change of feeling that rendered persecution and paganism itself unpopular, prompted Constantine to espouse the cause of the Christians, and finally led to the rejection of paganism as the religion of the State." "The *chant* (ver. 10) was uttered by the victors, and indicates that the Church was to regard . . . (the victory) as insuring the speedy Advent of Christ, and commencement of His millennial reign. The *heavens* summoned to rejoice are the *new heavens*, the symbol of the risen and glorified saints; . . . they who *dwell* in those heavens are the sanctified nations who are to live under their sway; . . . the *land* and the *sea* . . . denote the nations at rest and in agitation anterior to the establishment of that millennial kingdom." "That the *dejection* of Satan and his angels was to be a *woe to the earth*, indicates that the decline of the pagan party into a minority was to exasperate its priests and rulers, and lead them to more violent measures, to overwhelm their antagonists, and reinstate themselves in authority."

GLASGOW regards the *Woman* as denoting the *invisible Church;* the *Child*, all the regenerated children of God, the *assumption of the Child*, the elevation of the members of the Church invisible to a heavenly status; the *Dragon* ("the seven headed monster, with his sixth head now fully developed"),† the heathen empire; the *attempt*

* [Lord distinguishes between the *great Dragon* of ver. 3, and the *great red Dragon* of ver. 6, identifying the former with Satan.—E. R. C.]

† [GLASGOW: "The pagan empire occupied the place and character of all the heads developed and gone. . . . Various enumerations of them (the heads) have been propounded. That which bears most verisimilitude is: 1. Egypt . . . 2. *Palestine* or Arabia (Amalek, Idumea, *etc.*) . . . 3. *Assyria* . . . 4. *Babylon* . . . 5. *Persia* . . . 6. *Yavan*, or Hellas, dating from Alexander's conquest of Persia, B. C. 331, and comprehending Greece and Rome, until Paganism fell, and which, when it became complete, assumed the nature and received the name of Dragon. 7. *Rome*, which began first with Constantine, who adopted Byzantium as his capitol, B. C. 329, and thus led the way to the rise of that new or second Roman empire, called Θήριον, *the monster with seven heads* (the first six represented by the last) and ten horns." (*see footnote* †, p. .)—E. R. C.]

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to devour, the persecution of the Church begun, in a public and national sense, in A. D. 51, under Claudius, but in an indirect sense in Herod's massacre of the babes; the *flight* (ver. 6, distinguished from that of ver. 14), the banishment of Christians in the first persecution, A. D. 51. The *war* he interprets as the intellectual and polemical warfare waged between Jesus (Michael) and His ministers (Quadratus, Aristides, Justin, *etc.*), and Satan and his ministers (Celsus, Porphyry, Diocletian, *etc.*), resulting in the *dejection*, *i. e.*, the destruction of Pagan supremacy under Constantine. The *hymn* (ver. 10) he regards as that of Christians raised to the Heaven of ecclesiastical superiority; the *woe* (ver. 12) as implying that Satan instigated the pagan priesthood to resist Christianity to the utmost, and also that after Constantine, Arianism prevailed.

AUBERLEN.* "Woman and Beast form manifestly the same contrast as in Daniel the Son of Man and the Beasts. . . . In both cases it is the *human* which is opposed to the *bestial*, only with Daniel in *male*, with John in *female* shape. Daniel beholds the *Man*, the *Bridegroom*, the *Messiah;* because he looks into the time when Christ shall reappear visibly and establish His Kingdom upon earth. John, on the other hand, within whose horizon lies, to speak at present only in a general way, the time before the second advent, beholds the *Woman*, the *Bride*, the *Congregation of God* in the world. He beholds her in the figure of a *Woman*, and this symbolism is not confined to the Apocalypses, but is a consummation of the whole *usus loquendi* of the Old and New Testaments. It begins in the Pentateuch . . . (for example Ex. xxxiv. 15; Lev. xvii. 7; xx. 5, 6; Num. xiv. 33; xv. 39; Deut. xxxi. 16; xxxii. 16, 21). We find a further development of this view in the writings of the Prophets . . . (Isa. i. 21; l. 1; liv. 1; Jer. ii. 2, 20, 23–25; iii. 1; Ezek. xvi., xxiii.; Hos. i., *etc.*). In the New Testament the same expression is used by John the Baptist (John iii. 29). Thus from the very outset Christ is introduced in the place of Jehovah: in the time of fulfillment Jehovah became Jesus Christ, as His name manifests, ὁ Κύριος, the Lord. He Himself calls Himself the Bridegroom (Matt. ix. 15). . . . We meet the same view in the Apostolic Epistles (Eph. v. 23-32, comp. with Gen. ii.) . . . All this the Apocalypse sums up in one word, *Woman* (xii. 1). The characteristic of *woman*, in contradistinction to that of *man*, is her being subject (Eph. v. 22–24), the surrendering of herself, her being receptive. And this is in like manner the characteristic of man in his relation to God, and receiving from Him. . . . Humanity, in so far as it belongs to God, is the *Woman;* therefore it is said of Christ, the Son of the woman (xii. 5), that He is a Male-Son. True, He is born of a *woman;* . . but at the same time, He is the Son of God, and as such His relation to the Church is that of Husband to Wife. . . . This is the simple meaning of the addition of *male* to *son*, apparently pleonastic. . . . Beside Him no man dare deny his receptive, woman-like position; for they who imagine to have life in themselves, who separate themselves from God, rise against Him, and, trusting to stand in their own strength, sink to the level of *irrational beasts*. The proud nature-strength of man is not of a manly, but of a beastly kind; it is nothing but the brute force of the beast. . . . The choice of symbols is (not) accidental or arbitrary, but based on the essential characteristics of *Woman* and of the *beast*. . . . *Woman* and *Beast* designate the Kingdom [Church] of God, and the kingdom of the world, not only in this or that period of their development in time; but also in general universality." By the *male-son*, this commentator understands (as above) CHRIST; by the *Woman*, at the period of Christ's advent, "*the congregation of God in its Old Testament shape;*" by her *adornments*—the *sun*, the supernatural Divine light borne by her; the *moon under her feet*, heathenism vanquished and conquered by her; the *crown of stars*, the twelve-fold division of Israel (continued in the twelve-fold New Testament shape, ch. xxi. 12). The *wilderness* he regards as indicating the *heathen world* whither the Church fled from Canaan; "the *flight of the Woman into the wilderness* is nothing else but the passing away of the Kingdom, [Church] of God from the Jews, and its introduction among the Gentiles: Matt. viii. 11, 12; xxii. 43; Acts xiii. 46, 47; xxviii. 25–28." ("The Acts of the Apostles gives us a grand comment upon this in the description it contains of the Church's migration from Jerusalem to Rome. . . . The Church's life is nourished by the kind ministrations from on high; she lives in the *wilderness*, even as Israel on manna from Heaven; . . . but though she finds no nourishment, yet she finds a refuge and an asylum in the Gentile world, even up to this day.") Concerning the *war in Heaven* (vers. 7–12) he writes: "We cannot possibly find anything else but a description of the fact, known to us from other parts of Scripture . . . that the Prince of this world is judged by the completion of Christ's work of reconciliation. . . . . There are three stages of the conflict of Christ and Satan. The *first* is the temptation of Christ in the wilderness; . . . (the *second*, the assault upon) those who were near Christ, in order to oppose the Saviour's work; the *third*, in which the victory is consummated, is the sufferings and death, the resurrection and ascension of Jesus. (What Paul expresses in Col. ii. 15, in a didactic form, John saw in a prophetic vision. The devil is now cast out of Heaven after the Son is raised to the throne of God, ver. 5. The Archangel Michael is appointed the executor of the judgment. For according to Dan. x. 13, 21; xii. 1, he, among the high angelic Princes, is the Angel to whom is entrusted the defence of God's Church against the opposing powers in the invisible world of spirits.)" Vers. 12 sqq. he regards as setting forth the *second period** in the history of Satan

* [Although this distinguished author cannot be classed with English and American commentators, it is deemed proper here to present an abstract of his views.—E. R. C.]

* [Auberlen holds that the history of Satan and evil spirits "consists of an ever deeper downfall, in *four* gradations or periods. The *first* extends to the first coming of Christ (ver. 8 (ἔτι) presupposes that hitherto, up to the ascension of Christ, *the demons were in Heaven* like the other angels, and that like them, they influenced Earth from their abodes in Heaven, in which there are many mansions. See Job i. 6; ii. 1; 1 Kings xxii. 19–22; Zech. iii. 1, 2). The *second* period is from Christ to the commencement of the Millennium; then Satan is cast out of Heaven to earth, where he exercises yet free power. . . . The *third* period embraces the millennium.

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during which, having "lost his power and place in Heaven, and chiefly for this reason, because (ὅτι) he *can no longer accuse men before God,*" "he concentrates all his strength (by *temptation* and persecution) to ruin as many souls as possible." (See also *in loco.*)—E. R. C.]

EXPLANATIONS IN DETAIL.*

Ch. xi. 15. **Great voices.**—Voices simple are prophecies. In view of the hasty movement of the Kingdom of Darkness toward the revelation of Antichristianity, Heaven is filled with the triumphant and prophetic presentiment that now the judgment upon the dark kingdom and, consequently, the appearance of Christ's Kingdom, are near. "The question—to whom did these voices belong?—need neither be asked nor answered" (Düsterdieck). For various insignificant hypotheses on this subject, see Düsterdieck. This commentator also rightly discards the limitations of the circuit of the seventh Trumpet (Hengstenberg: it embraces vers. 15–19; Ebrard: vers. 15–18), and, in connection with others, maintains the proleptical import of the voices. On the other hand, the interpretation of the words:

In the Heaven, as indicative that John is still in Heaven, reposes upon a comprehensive misapprehension of the structure of the Book.

The kingdom of the world.—Simultaneously with the Satanic and Antichristian uprising, the imminent emergence of the Kingdom of Christ is decided (Matt. xxvi. 64; comp. Ps. ii.)—as beginning, however, with dynamical operations which are in constant process of development, and do not become perfectly apparent until the end, at the Parousia.

Is become our Lord's.—Rapturous feeling of the Christian consciousness, in face of the *apparent* rule of the Beast who is about to come forth.

He shall reign.—See Dan. vii. 14.

Our Lord's and His Christ's.—Careful observation of the economical relation.

Vers. 16, 17, 18. **The twenty-four Elders.**—These, therefore, are distinguished from the voices; doubtless, however, as forming the concentrated acme of them. The prophecy concerning the Kingdom of God likewise assumes a stronger expression. *First,* in the circumstance that the Elders **fell upon their faces** (see ch. iv. 10; v. 8, 14; vii. 11; xix. 4). The contemplation of the sublime, thrills us with a sense of our own littleness and nothingness; the adoring and admiring consideration of the sublime, triumphant Divine rule, in its moments of grandeur, casts angels and men upon their knees. In the twenty-four Elders we see, as ever, the elect representatives of the human race. [See *foot-note* †, p. 152.—E. R. C.]

The *second* element in which the *prophecy of the Kingdom* presents a stronger tinge, is the *form* of their adoration: they **give thanks,** in the loftiest assurance of spirit; they regard what is to come as already decided. "*They give thanks,* not because they regard themselves as participants in the great power and government of God (Hengstenberg), a conception which is as remote from the subject here as in ver. 15" (Düsterdieck). As remote, in the sense of hierarchical superiority, and as near, in the sense of humble co-heirship with Christ. Furthermore, the feeling that God is the **All-Ruler** assumes additional prominence, and the *future* of His consummate sovereignty has become *present*—hence the omission of ὁ ἐρχόμενος.

Because Thou hast taken, *etc.*—In the economy of grace, God had suffered human spirits to pursue their own way in liberty, emptying Himself, as it were, of His power, even to the semblance of impotency (Christ on the cross), that He might then make conquest of souls in this their liberty, and educate them to salvation. Now, however, this economy of salvation is ended, and God brings His whole authoritative sway into active and visible operation again.

Thirdly, there is a particular grandeur in the sign by which the Elders recognize the turning-point of the times. This sign consists in the fact that

The nations [Lange: **heathen**] **were wroth.**—In the very wrath of the revolt, the apostasy of the heathen—and also of the Christian peoples, which have, by apostasy, become heathen again,—the Seer—as, approximately, the singer of Ps. ii. (particularly in the *to-day* that exegetes have misunderstood)—perceives that the *wrath of God* is on the point of executing its judgment. Not only has He arisen "against the wrath of His enemies," but *in* the very wrath of His enemies, the judgment of *His* wrath is revealed. Undoubtedly, however, the wrath of God first issues forth, *in full revelation,* in the *Vials of wrath* [or *anger*]* which follow upon the wrath of the heathen under the domination of the Antichristian Beasts.

The time of the dead.—We understand this, not as significant of the judgment upon the awakened dead, ch. xx. 12, with Düsterd., but as indicative of the satisfaction imparted to the pious dead by the judgment upon living transgressors (see ch. vi. 10, 11). This judgment is two-sided: first, it *gives reward* to all the *servants of God,* and that in all proportionate degrees: to *Prophets, saints,* even to simple *God-fearing* men—and not only the *great,* but also the *small.* This reward does not necessarily begin with the heavenly glory; the most affecting reward is satisfaction, vindication of honor, justification. Hence the second side of the judgment, the antithesis:

To destroy those who destroy the earth.—The latter expression recurs in ch. xix. 2. It is in every respect highly significant, whether by *earth* we understand the theocratic Divine institution, or the basis thereof, the cosmos, which, in all points of its ideal destinations, is laid waste by the enemies of the Lord, even in the direction of an ungodly civilization.

The enemy is bound; and as he was cast out of Heaven to Earth, he is now cast into the bottomless pit [pit of the Abyss] and rendered harmless, Rev. xx. 1–3. After having been let loose for a little while, he is, *fourthly,* judged and cast for ever and ever into the lake of fire (Rev. xx. 7–10; Matt. xxv. 41; 1 Cor. vi. 3). Thus the whole history which the Apocalypse gives of Satan, is a continual succession of his being cast out, hurled down (βληθῆναι, xii. 9; xx. 3–10)."—E. R. C.]

* [Special comments are reserved for the Add. Note, p. 250 sq.—E. R. C.]

* [See note 29, p. 275; and *foot-note* on p. 276.—E. R. C.]

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Düsterdieck refers τοῖς δούλοις to the *Prophets* only, apprehending τοῖς φοβουμένοις as a summary expression for the entire mass of the godly. The distinction of Bengel, adopted by Hengstenberg, accords better, however, with New Testament usage; namely, the *servants of God* and the *God-fearing*—by *servants* understanding the *saints* together with the *Prophets*. Nor must the antithesis, *the small and the great*, be confounded with the same antithesis in ch. xiii. 16 and xix. 18—interior relations being contemplated here.

Ver. 19. **And the Temple of God which was in the Heaven was opened.**—Herewith begins the heavenly fulfillment of the preceding festal prophecies.

The Heavenly Temple is the archetype of the earthly Temple (see Ex. xxv. 9 and 40); it is, therefore, the ideal Kingdom of God. The Church Invisible, then, begins to become visible; even the *Ark of the Covenant* in the Holy of Holies is seen. The meaning of this is, we believe: the ideal import of the holiness of the law and the truth of the redemption becomes a matter of Christian knowledge manifest to all the world. Hence, also, there proceed from this great ideal appearance *lightnings*, and *voices*, and *thunders*, and *earthquake*, and *a great hail*—all kinds of awakening and vitalizing convulsions of the spiritual world. They commence with *lightnings*, with grand radiations of new illumination, and close with a great *hail*, in which the grand conflict of hostile winds with the heavenly spring-wind in the spiritual atmosphere seems to be set forth. So far as the idea of the heavenly Temple, the heavenly Ark of the Covenant, *etc.*, is concerned, we may remark that the Jewish axiom cited by Düsterdieck [see p. 150 and *foot-note.*—E. R. C.]: *quodcunque in terra est, id etiam in cœlo est*, does not stand on the same footing with the Jewish tradition to the effect that the lost Ark of the Covenant had been transported to Heaven. On the confusions of construction attaching to vers. 18 and 19, see Düsterdieck, p. 388.

The different expositions of the present section follow the lead of the various conceptions of the whole Book. According to the *Church-historical* view, reference is had to the conquest of the Goths and other Arians by Narses (Lyra). According to the *synchrono-historical* view, we have an announcement of the truth, that access to the heavenly Sanctuary is open to all through Christ (Herder), or a reference to the destruction of Jerusalem (Eichhorn), or to Barcocheba (Grotius). According to Hofmann, the law has now received its due through the medium of the judgment; therefore, the Ark of the Covenant, which contains the law, can now appear. According to Hengstenberg, the Ark of the Covenant appears, because the Covenant now meets with its visible realization. Similarly Düsterdieck. Sander better explains: "The testament [covenant] which the Lord made with His Church and, particularly, with Israel, becomes manifest in all its glory; to many, profound glimpses into the mysteries of the covenant are vouchsafed," *etc.*

Ch. xii. 1. "If that judgment upon Antichristianity, which the Lord comes to execute, is to be represented in exact completeness and reasonableness [*Begründung*=state of being based upon just and sufficient reasons.—TR.], not only must the deepest Satanic foundations of Antichristianity as a whole be laid bare but, likewise, the most essential shapes in which this radically Satanic Antichristianity appears in the world, must be depicted" (Düsterdieck).

A great sign was seen in the Heaven.—According to Ebrard, this means simply a *symbol*. Hengstenb. is of the same opinion. Düsterd. strives to distinguish this symbol from other figures, which, he declares, are in no whit allegorical in their nature; he, however, cites, in illustration, no figures that are *not* allegorical; for *dearth*, for instance, in ch. vi., is assuredly presented in an allegorical figure. Hengstenberg, on the other hand, superfluously suggests that John is continually seeing only *signs*.

Be it observed, in the first place, that the Seer here speaks of a *great* sign; and, furthermore, that the *Woman* cannot be intended as a symbol of the Church or the Theocracy simply in and for herself; but that her *condition* forms an important element in the symbolism. The great sign in Heaven presents, in a highly striking picture, which is no mere symbol, but a historical life-picture or parabolical phenomenon (an entire composition of single symbols), the whole spiritual conflict betwixt the Kingdom of God and the kingdom of Satan—a conflict which is at the same time a presage of the imminent emergence of Antichristianity, to do battle against Christianity in this present visible world.

A woman.—In reality, only three explanations are possible here:

1. The *Woman* (as the Bride of the Lord, in accordance with a standing Biblical view, based upon deep and essential spiritual relations, the contrast of spiritual receptivity and spiritual creative power) is the Christian Church (Bede *et al.* to Bengel *et al.*), or, particularly, the Christian Church of the last time (à Lapide, Stern, Christiani). The attempt has been made to remove the contradiction which makes the Christian Church the mother of Christ, by saying that by the birth of the Messiah we are to understand the birth of Christ in believers; or even by declaring that His birth is His return to judgment (Kliefoth).

2. The *Woman* can be only the Old Testament Church of God, the true Israel (Herder *et al.* to Düsterdieck). Ebrard even apprehends by the *Woman*, the *natural* people of Israel *qua* possessor of the promises.

3. The *Woman* is the Old and New Testament Church of God in undivided unity (Victorinus to De Wette, Hengstenberg, Auberlen). The fact that the Woman cannot be referred to the *New Testament Church* alone, results clearly from ver. 5; the Christian Church did not bear Christ. Holding fast the identity of her in the *Heaven* and her in the *wilderness*, neither can the Woman be significant of the *Old Testament Church* by itself, since the same Woman lives on in the wilderness throughout the New Testament period of the cross. The *unity* of the Old and the New Testament Church of God lay, doubtless, much nearer to the contemplation of John

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than to that of an exegesis whose view is, in many respects, too exclusively fixed upon externalities. Though it is impossible that John could have apprehended the Woman as *Mary* herself, yet the fact was most closely present to his consciousness that this Mary, whose bodily offspring Christ was, was the final concentration of the Old Testament Theocracy—the Theocracy which, in respect of its inner essence, spiritually gave birth to the Messiah, and which, in respect of this inner essence again, continued, as the Kingdom of God, in a new and New Testament shape.

But who then are the λοιποί of ver. 17? queries Düsterdieck. This we shall touch upon later.

Clothed with the sun.—It is an obvious fact that the *sun* is a symbol of the Divine revelation of salvation; comp. Mal. iv. 2; also Ps. xix., where the sun is spoken of in connection with the law, *i. e.*, revelation. The distinct reference of the sun to the historic Christ, which many have sought to establish (Bede, *etc.*), is not pertinent here, because Christ is the Son of the Woman. According to Hengstenberg, the sun is the glory of the Lord; but with the glory of the Lord, the Lord Himself is clothed (Ps. civ. 1, 2).

So far as the **moon** is concerned, Diana of the Ephesians was well known to the Apostle as a symbol of *nature*, and to readers of Asia Minor there was something peculiarly striking in the circumstance that the Seer represents the moon as appearing **under the feet** of the Woman whose clothing was the sun. The symbol of Isis also denotes nature. Thus Constantine saw the cross over the *sun*, because in his time the latter was adored, as a symbol of the nature-divinity, by a sublimated heathenism, and particularly in his own family.

The figure of the **moon** has likewise been variously interpreted—as significant of: Worldly glory (Bede); the light of the Old Testament (Grotius); the light of Church teachers, in so far as that is derived from Christ (Calov.); the light of the Turkish crescent (Bengel; to make this true, however, half of the moon must be invisible. The same commentator regards the *sun* as the Christian Empire!); created light (Hengstenberg; the same looks upon the *sun* as significant of uncreated light); pale night with her half (?) moon-light (Ebrard). Poetic description (Düsterdieck).

A crown of twelve stars.—*Twelve* is the number of completeness; the *crown*, as a wreath or garland [prize], is an ornament which has been obtained by a struggle; the *stars* are the elect spirits of the Kingdom of God (Dan. xii. 3). The number *twelve* has been taken literally, and, in accordance with the whole interpretation, referred either to the twelve Apostles (Vitringa, *et al.*), or to the twelve Tribes of Israel (De Wette, *et al.*).

Ver. 2. **And she, being with child, crieth.**—Several grand contrasts successively appear here. First, the Woman in her heavenly garb of light; then the same, crying out in the pains of a hard travail and menaced by the hellish Dragon. Again, the Woman in her simply beautiful and sublime raiment of light, over against the Dragon in the startling forms and glaring colors of demonico-bestial unnaturalness. Furthermore, the *third part* of the *stars* of Heaven; swept away and cast down by the tail of the Dragon. Next, the Son lifted up to the Throne of God, and the mother sheltered in the retirement of the wilderness. The *crying Woman* represents the sufferings of the true Israel at the time of Christ's crucifixion—sufferings of which John had the deepest experience.

Ver. 3. **Another sign.**—The sign is not only the symbolical form of the Devil, as the prince of darkness, the adversary of the Kingdom of God, the murderer of man and mortal enemy of Christ, but also a presage of the imminent outburst of the Antichristian power. The allegorical figure of the *serpent*, originally significant of Satan, was blended, even upon Israelitish ground, with the figure of the crocodile or leviathan; in Jewish tradition, together with the *features* of the dragon of story, it received the *name* thereof, especially through the mediation of the Septuagint (δράκων=תנין and לויתן). Though the dragon, in the narrower sense, has, in accordance with passages in the Psalms, been represented as king of the sea and of marine animals (like the Midgard serpent in Scandinavian mythology), he also occupies the position of a hostile ruling power toward the Earth; and the present figure in the Apocalypse symbolically indicates that which in the Gospel of John is denoted by "the prince of this world" (John xii. 31; xiv. 30; xvi. 11). Greek mythology elevated the dragon, subsequent to its killing by Hercules, into a constellation, situated near the polar star, and embracing several stars in its folds. Jewish tradition elaborated the original figure of a serpent into a dragon with seven heads (see De Wette, p. 127).—Even in Christian story, the dragon-slayer, under different names (Michael, St. George), occupies an important place.

A great red [Lange: **fiery red**] **dragon.**—Πυῤῥός, the designation of the color, is looked upon by many as blood-color, in accordance with ch. vi. 4, and considered as referring to him who, from the beginning, has been the murderer of man (John viii. and 44), and who now seeks to kill, in particular, the Son of the Woman also. Ebrard combats this interpretation, maintaining that blood-red and fire-red are two different things, and that fire is a symbol of destruction and ruin. The fire-hue certainly is susceptible of several shades, from pale to brownish red. In ch. vi. 4, blood-color is unmistakably indicated. In the Neronic persecution, John had, moreover, become acquainted with the prelude to those stakes at which, since then, the hues of blood and fire have so often mingled.

Seven heads and ten horns.—"The picture is not to be conceived of (with De Wette) as so utterly without taste, as if on *four* of the heads there were *one* horn and on the remaining *three*, *two* horns, but (with Bengel, *et al.*) as having *ten* horns on *one* of the heads." This is said to be proved by ch. xvii. 5, 9, 12; but the horns of Satan must not be identified with the horns of the Beast. Neither is it possible for us to see how one head with ten horns could, beside these, carry a crown likewise. A correct

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appreciation of the symbolism, however, will leave the disposition of the *ten horns* amongst the *seven heads* to exegetical controversy. The appearance is *designed* to be monstrous, however. By many, a wrong leap is taken from the figure of the heads and horns of the Dragon to the heads and horns of the Beast (see Düsterdieck, p. 395; Ebrard, p. 355; Hengstenberg, p. 603), although the Seer himself has taken sufficient pains for their distinction. The *seven heads* of Satan are not, in the abstract, to be divided into historical phases, any more than are the seven archangelic forms, or the seven Spirits, that, from the Throne of God, go forth into all lands, to be thus distributed. In the case of the seven heads, the septenary bears the import of the whole Satanic *week*, so to speak—in its continuance, as a plenary number of lying works, from the beginning of the Satanic labor in Paradise: this week, with its demonic days' works, gives promise of a new Paradise, an absolute witches' Sabbath*—which, however, shall be celebrated in the *lake of fire*.

The same emphasis must be laid upon the symbolical element in the case of the *ten horns; i. e.*, neither are they to be identified with the ten kings who appear as ten horns of the Beast. *Ten* is the complete course of the world; *ten horns* are the complete world-power, here, indeed, appearing as lying powers. This circumstance [of their falsity] is manifest in the fact that Satan has three more horns than crowns. In more ancient times Vitringa, at least, pointed out the difference of equipment between the Dragon and the Beast; the same has been done in modern times by De Wette. Ancient exegetes have, moreover, taken the difference for granted, by referring the *seven heads* of the Dragon to seven bad spirits, or the whole number of bad spirits; to seven capital vices, or the seven deadly sins: or by apprehending, by the *ten horns*, the ten sins against the ten commandments; or worldly power; or the multitude and might of the demons.

According to Hofmann, the *seven heads* symbolize the *non-unitous* power of Satan; according to De Wette, they are a symbol of wisdom—that is to say, of consummate cunning. In the Indian mythology, the members of the divine forms are multiplied, for the purpose of portraying the superhuman greatness of the qualities indicated.

Erroneous historical interpretations see cited by Düsterdieck: Diocletian, the one head with ten horns. Düsterdieck himself: the Roman empire [*imperium*], *etc.* Düsterdieck, p. 396; De Wette, p. 127.

The *Heaven*, in which the Dragon makes his appearance, can be neither the antemundane Heaven of the angel-world—since the fallen angels did not immediately fall to *earth*—nor the Heaven in which the glorified Christ is enthroned. That which is intended, therefore, is the Heaven that Christ has instituted on earth —the invisible Church, the Communion of saints —into which Satan, as a Dragon, has found entrance, just as, long ago, he pressed into Paradise.

* [Witches' Sabbath (*Hexensabbath*): "the festive conventicle of witches and spirits, for the indulgence of wild uproar and dissolute mirth." SANDERS' *Wörterbuch*.—TR.]

Ver. 4. **And his tail**, *etc.*—De Wette: "The strength of dragons is resident in their tails, *Solin.*, ch. xxx. in Wetstein." *Three* is the number of spirit. A *third* is a fraction in reference to spiritual things. The significance of the *third* has already been set forth in ch. viii. From the one star of embitterment, of merely germinant apostasy, an apostasy of the third part of the stars, *i. e.*, the spiritual Church-heaven, has resulted. These stars are, by the lashings of the Satanic tail, by the magic of an apparently prodigious vital power, cast from Heaven to earth, *i. e.*, from being stars of the invisible Church, they become demonic organs of the external Church and of Christian political order.

The reference of the stars to angels (Vitringa, *et al.*, Ebrard) is most erroneous: further on, the Dragon himself, *together with his angels*, is found still in Heaven. The division of the stars into two classes, based upon their reference to churchly teachers (Grotius, *et al.*), and to believers or saints (Alcasar, *et al.*), is inadmissible. According to Ewald, the action of the Dragon's tail constitutes merely a poetic trait—being indicative of eagerness for combat. Düsterdieck also reduces the description, in essence, to a poetic picture. Other interpretations see quoted by the last named commentator, p. 398.

And the Dragon stood [*trat*=stepped—took his stand].—According to Pliny viii. 3, dragons move in an upright posture. Comp. Wetstein, De Wette.

Ver. 5. **A male son.**—Jer. xx. 15. The strong expression of the manfulness of the Child by the neuter ἄρσεν, is not merely explanatory of His destination, in accordance with Ps. ii. 9, to **shepherdize** (in accordance with the Sept.) **all the nations with a rod of iron** (Düsterd.); it also contains a slight intimation of the fact that Christ has, by His resurrection, frustrated the attempt of Satan to devour Him. De Wette totally denies the emphasis in the apposition; Düsterdieck, unnecessarily, discovers an announcement of the shepherdizing of Antichristian nations in *judgment*.

Manifestly the Messiah is here denoted in the literal sense of the term—not in any metaphorical sense whatsoever. This truth, however, does not invalidate the typicalness of the facts set forth: the people of Christ, in whom He is born on earth, are, like Him, themselves caught away into Heaven, through the medium of suffering and death, from Satan's plots for their destruction.

Manifold interpretations of the words, as referring to the Christ born of the Church, from Bede onward, see in Düsterdieck, p. 400, De Wette, p. 128 (Christians; Constantine the Great: the Nicene confession; the Roman Church; Christianity, *etc.*).

["These words (who is to shepherdize all the nations, *etc.*), cited verbatim from the LXX. of the Messianic Psalm ii., and preceded by the ὅς of personal identification, leave no possibility of doubt who was here intended. The man-child is the Lord Jesus Christ, *and none other.*" ALFORD. See also the abstract of Auberlen, p. 243, and the ADD. NOTE, p. 250 sq.—E. R. C.]

And her child was caught away.—*Sub*

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specie æterni, the sufferings of Christ, as instigated by Satan, down to His very death upon the cross, are a baffled machination, resulting in the consummation—opposite to that desired—of His exaltation to the Throne of God. De Wette pertinently cites the words of Jesus (John xiv. 30): The prince of this world hath nothing in Me. Mark also his comment on the "absurd interpretation" of Grotius concerning the translation of Christ, on the hypothesis that the Roman Church is meant. On the same hypothesis of a mystical birth of Christ, Lyra spoke of the liberation of the Church, and Eichhorn of its growth. The fact that the actual history of the humiliation and exaltation of Jesus (hence also the fact of the Ascension) underlies the Apocalyptic description, is vainly denied by Düsterdieck; he himself subsequently admits it, in a certain degree, by saying that the historical actuality serves merely as a firm, concrete substratum for the idea.

Ver. 6. **And** [Lange: **But**] **the woman fled into the wilderness.**—On the repetition of this passage, see above. The *wilderness* becomes a place in the heavenly region itself by its perfect symbolico-ideal import: heroic abnegation of the world. On the term designating the *period* of retirement in the wilderness, see Symbolism of Numbers in the Introduction. Also De Wette, p. 121. In commenting on *the wilderness*, exegetes have referred to the wandering of Israel through the wilderness; the sojourn of Elijah in the wilderness; the flight of the parents of Jesus to Egypt; withdrawal from the world and renunciation of it; the flight of the Christians into the wilderness; the flight of the Christians to Pella, *etc.* Even waste-lying Palestine is mentioned (by Hofmann) as the wilderness in which the Woman, who is still fleeing, will one day arrive (!).

De Wette calls the interpretation of the *flight* as the flight of the Christians into the wilderness, "pettily literal"—a comment which is ungrounded, since in that flight the external fact originally coincided with its inner significance—as was the case in regard to Christ's sojourn in the wilderness.

[Auberlen supports his view that by the *wilderness* is meant the heathen world (see p. 243), by considerations such as the following: "It is by flight that the Woman comes into the wilderness. If we remark whence she flies, we shall also find whither. It is before the persecutions of the Devil, through Herod, and in general through the Jews. But whither does she fly? . . Undoubtedly from the Jews to the heathens. Therefore it is that, in this passage, the attribute given to Christ elsewhere, that He will rule the heathen with an iron sceptre (ii. 27; xix. 5; Ps. ii. 9), is expressly mentioned. From the time of His ascension, the heathen are given to Him as His field; thither His Church, persecuted by the Jews, takes her refuge (from Acts viii. onwards). There God has prepared a place for her to be sheltered and nourished. . . This signification . . . is corroborated by the prophetic *usus loquendi*. We know that Canaan, as the seat of all temporal and spiritual blessings of God, is called the land of glory, of pleasantness, *etc.* (Jer. iii. 19; Ezek. xx. 6, 15; Dan. xi. 16, 41; viii. 9). The land of the heathen, on the contrary, is a wilderness, because forsaken by the fullness of Divine life and strength. As God dwells and reveals Himself in the *land of glory*, the demons dwell in the *wilderness* (Matt. xii. 43; Mark i. 13; Lev. xvi. 21, 22; Isa. xxxiv. 14); they are the rulers and princes of the heathen world (1 Cor. x. 20; Rev. ix. 20). Hence, when Israel is exiled to Babylon, it is said to be in the *wilderness* (Isa. xl. 3; xli. 17-19; xlii. 10-12; xliii. 19, 20," *etc.*—E. R. C.]

Vers. 7-12. Expulsion of Satan from the Heaven of the spiritual Church, the communion of saints.

"The assumption that the Dragon pursued the Child even to the Throne of God, and that this was the cause of the conflict that arose in Heaven (Eichhorn, Herder, De Wette, Stern), is not only utterly without foundation in the context, but is also incompatible with what is stated in ver. 5" (Düsterdieck). The commentator from whom we have just quoted, will, however, listen to no conjectures as to the signification of this *Heaven*, and calls even Bede's explanation (which is also that of Primasius and others), *in ecclesia*, "allegorical interpretation."

Ver. 7. **War in the Heaven.**—Treatises on the difficult reading which we meet with here, see in De Wette (p. 131; Düsterd., p. 404). [See Text. and Gram.—E. R. C.]

Michael.—We read this as in apposition to the war in Heaven. The *war in Heaven* is the eternal, holy, and warlike opposition against the Satanic Kingdom; an opposition represented by *Michael*, the warlike form of Christ, a form which also manifests itself in His Church as the spirit of discipline.

"The view of Vitringa, of which Hengstenberg is an earnest advocate, that Michael is not an *Angel* (according to Dan. x. 13; xii. 1, the guardian Angel of the Old Testament people of God; according to Jude 9, an Archangel), but *Christ* Himself, or, as Hengstenberg prefers to say, the *Logos*—suffers shipwreck at the very outset—irrespective of the passage Jude 9, where the express title ὁ ἀρχάγγελος, according to Hengstenberg, no more contains a proof against the divinity of Michael than the utterance of our Lord, John xiv. 28, bears testimony against the homoöusia of the Son—in the impossibility of regarding the Michael of ver. 7 and the Child of ver. 5 as one and the same person" (Düsterd.). Within the range of sensuous apperception this is, undoubtedly, impossible; in Christology, however, Christ can, at the same time, be a child, in Bethlehem, and the Son of God, in universal relations and manifestations. We take it that Michael, in accordance with the difficult reading, is, from the outset, Christ in warlike array against Satan, and that hence it is that the angels of Michael are appointed to be angels of war against the Kingdom of Darkness. The very designation of Michael in Jewish Theology as the συνήγωρ, or advocate of the pious, in opposition to the κατήγωρ, is expressive of the assumption that Michael is no mere angel. [See *foot-note*, p. 241.—E. R. C.]

Ver. 8. "Hofmann, Ebrard and Auberlen preposterously dogmatize on this verse, maintaining that it presents the idea that until then (until

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the Ascension of Christ, ver. 5, Auberlen [see pp. 243 sq.]; during the whole 'world-period,' *from* the Ascension, Ebrard) Satan and his angels have really had *their place* in *Heaven*. In the presentation of this view, reference is had to the appearance of Satan before the Lord, Job i., in the sense of an historical fact, and from Zech. iii. it is shown that Satan's occupation in Heaven is that of *accusing*" (Düsterd). Ebrard even assumes that during the whole world-period of the 1260 days, Satan has a right to appear before God as the accuser of the people of Israel, *etc.*, p. 365.

We have already called attention to the conciseness of the expression: **they prevailed not; neither was their place** (as a permanent position) **found any more in the Heaven**

Ver. 9. **And the great Dragon was thrown down** [Lange: **cast out**], *etc.*—A solemn and comprehensive expression, declaratory of the expulsion of Satan, hence also of his lying arts and motives, from the Church of God, the kernel of humanity. First, the symbolical term: **the ancient serpent**. The *great Dragon*, as the mortal enemy of Christ, long ago began his murderous sport as the *ancient serpent*. The serpent of Paradise has become the great Hell-dragon. And, similarly, in accordance with his true essence, the fiend has, from being the **Devil**, or *slanderer* and *accuser* of mankind, become its unmasked *foe*, **Satan**. Although known in, and *cast out* from, *Heaven* under these titles, he resumes his old courses in the *world* as the *seducer* of the whole world. In antithesis to the holy kernel of the Church of God, he now becomes, more truly than ever, the seducer of the world.

He was thrown down unto the earth.—That is, not out of the cloud-heaven upon the terrestrial globe, but out of the inner Church upon the external Church and the ecclesiastico-political institution. It is a truth supported by historical data, that the antithesis of the external Church to the inner spiritual Church of faith has, in many impure, egotistical organs of the former, been the cause of the more perfect development of the hypocritical world-spirit in hierarchical and sectarian forms. The second clause of the sentence, therefore:

And his angels were thrown down with him, must not be regarded as relating purely to demonic powers of the other world. The declaration concerning the angel of Satan, who buffeted the apostle Paul [2 Cor. xii. 7], is suggestive of the hatred of Jewish or Judaizing fanaticism; and such fanaticism was also at work in the rise of the synagogues of Satan, of which the Apocalyptist speaks.

Vers. 10–12. The song of triumph over the liberation of the invisible Church, the communion of saints, from the deceptive arts of Satan and his angels.—This song is expressive of the great contrast betwixt the inner and the external Church—a contrast as great as that between Heaven and earth, nay, between wheat and tares, though, notwithstanding it, the Church in its totality continues to be a unitous organic phenomenon until the end of the world. Hail to the one! Woe to the other!

Ver. 10. **Now is come** (ἐγένετο) **the salvation and the power and the Kingdom of** [Lange: **with**] **our God.**—These words, difficult in an exegetical point of view, are explained by the assumption of a traditional antithesis. In this holy region, which is purged from all Satanic works, but one *salvation* is known, which, as principial and final σωτηρία, is *with God* alone. Here, therefore, there is no condition of the forgiveness of sins, or of the going home to the Father through human mediation. Here the mighty rule of God alone prevails, and the Church is purely and alone His Kingdom, in which the authority of no other ruler is of any account. The rule of the Divine authority, however, is mediated singly and only by the pure and infallible mighty rule of Christ.

For the accuser (κατήγωρ) **of our brethren is thrown down.**—Satan is, on the one hand, the *seducer* of the natural life to levity by the sophism, that sin is nothing, and on the other hand, the *accuser* of the spiritual life, and the deluder into melancholy, by the sophism, that sin is unpardonable; in both aspects, he is the *calumniator* of man before God, in the declaration that man is worthless to the very core. As *seducer*, he endeavors to rule in the world; as *accuser*, he seeks dominion in the Church. So long as men's consciences are unperfected (Heb. ix. 9, 14), so long are they in fear of death (Heb. ii. 14, 15); and just so long are they not free from the power of the accuser, as exercised through hierarchs and sectarian heads of parties. If, however, the *accuser* be but decidedly cast out of the sanctuary by means of the perfect peace of the reconciliation, then is salvation found here alone with God, and all the might of hypocrites influenced by Satan is here broken. But how has this Divine freedom in the peace of God been brought about?

Ver. 11. **They conquered him on account of** [Lange: **by virtue of**] **the blood of the Lamb.**—The appropriation of the reconciliation in the death of Christ was, at the same time, a being baptized, with Him, into His death, resulting in their joyful confession of Him. [ALFORD: "They conquered by virtue of that blood having been shed; not as in E. V., '*by* the blood,' as if διά had been with the genitive. The meaning is far more significant; their victory over Satan was grounded in, was a consequence of, His having shed His precious blood; without that, the adversary's charges against them would have been unanswerable. It is remarkable, that the rabbinical books give a tradition that Satan accuses men all days of the year, *except on the day of Atonement. Vajikra Rabba*, § 21, fol. 164. 8, in Schöttgen."—E. R. C.]

The word of their testimony. In the consistent bearing of this testimony, **they loved not their life unto death**; they were, in respect of the posture of their hearts, *ideal* martyrs, even though *real* martyrdom should not have been required of them. That the Heaven on earth is here intended throughout, is evident from the fact that the great voice in Heaven says: *The accuser of our brethren is thrown down.* Thus do the blessed in the Heaven beyond, speak of the sealed in this present world.

Interpretations of the heavenly *brethren:* As the Angels; the twenty-four Elders; the per-

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fected saints in the other world. According to Ebrard, the *voice* proceeds from the whole number of individual Israelites who are converted throughout the period of the 1260 days; by the *brethren* in this world, he understands Israel as converted at the end of the world-period.

Ver. 12. **Therefore rejoice, ye heavens.**—Significant plural. The dwellers in the Heaven *beyond* this life, as well as the dwellers in the Heaven *in* this life. Düsterdieck combats the declaration of Hengstenberg, that the saints on earth are included in this apostrophe (in accordance with Phil. iii. 20; Eph. ii. 6). The former commentator regards the inhabitants of Heaven as proleptically celebrating the victory, yet future, of their brethren. This explanation is foreign to the context, and does not hold fast the antithesis.

Woe to the earth and the sea.—Even here Bengel looks upon earth and sea as significant of Asia and Europe. Düsterdieck utterly rejects every "allegorical interpretation," and thus the two unreconciled propositions stand contrasted: WOE TO THE EARTH (with the Accusative)—"Satan is made a conquered foe even for believers *on earth*" [Düsterdieck's comment on ver. 11.—TR.].* If the *terrestrial orb* were meant, in its merely literal sense, the mention of the *sea* would be superfluous. Hengstenberg rightly refers the *sea* to the sea of nations, and thus, here also, a contrast to it is formed by the *earth* as the theocratic institution and order, as ecclesiastical and, relatively, ecclesiastico-political authority.

The devil is come down unto you.—Even within the sphere of the earth there is an *above* and a *below*. The devil, after being cast down, makes pretence of a voluntary descent, as a sort of Mentor, to the pastors of the earth and the agitators of the sea.

Having great anger.—The animosity of the kingdom of darkness and its prince is heightened by the presentiment of its imminent judgment—a presentiment conditioned by the sense of its vileness.

Little time.—We cannot identify καιρός with χρόνος, as if the whole time from the Dragon's expulsion from Heaven to the coming of the judgment were intended, as the "time of Antichrist," or, according to Bengel, the period from the year 947 to 1836. The καιροί of Satan do not run through the whole Chronos of the Church of the cross; they emerge from time to time only, as particular moments of apparent triumph for the kingdom of darkness, even though Satanic temptations pervade all times; see Luke xxii. 53. Here, therefore, the kingdom of darkness, in its deepest demonic foundation, as represented by Satan himself and his angels, appears first as an ultramundane spiritual kingdom—which, however, in its onslaughts against the Kingdom of God and His Anointed, begins, in the centre of the Theocracy in this world, as, subsequently, in the periphery of the Church, to belong to this world. Satan already has his instruments in this world, as prefigured by his organs in the specific Antichristian sphere, the Beast out of the sea and the Beast from the earth. The attributes of this hellish triad are attributes of falsehood and hypocrisy. The Dragon has *seven heads*, the sea-Beast has seven heads; and whilst the *plurality* of heads announces the monster, the *septenary*, as holy, seems to cover this drawback; it is the number of holy days' works, promissory of an entrance upon the eternal Sabbath, the new Paradise. In still more hypocritical guise, the Beast from the earth appears; he has *two horns* like the lamb. This is the pseudo-Christian figure which comes to the aid of the Antichristian shape, by means of which the latter succeeds in obtaining perfect apparent victory. The consummate hypocrisy of this second Beast forms a contrast to the insolent boldness of the Beast out of the sea. The *ten horns* of Satan are themselves indicative of complete earthly world-power, as well as the *ten horns* of the first Beast; but the former wears the *crowns*, a sacred *seven*, with the semblance of legitimacy, upon his heads, whilst the Beast has *ten* crowns, which he boldly sets upon his horns, as manifest signs of his usurped revolutionary power. This hellish triad agree, however, in blasphemous speech; even the *Lamb* speaks as a Dragon.*

* [The precise position of Düsterdieck is, that ver. 11 contains a proleptical celebration of the future victory of earthly believers, whilst ver. 12 rather reverts to the actual condition of affairs, proclaiming *joy* to the Heavens and the dwellers therein, on account of the victory over the Dragon; but *woe* to the earth and all its inhabitants—even to believers, since it is theirs now to make good the triumph proleptically rejoiced over, and to fight the raging Dragon, even to the death.—The contrast between the "two propositions," therefore, is not quite so irreconcilable as would appear from Dr. Lange's statement of the case.—TR.]

* The hypothesis earlier advanced by Bleek, to the effect that the Book originally closed with ch. xi., has since been declared by himself to be untenable (*Apok.*, p. 120; *Beiträge*, p. 81). This dispatches the note in Hengstenberg I., p. 569.

[ADDITIONAL NOTE ON THE SECTION.]

By the American Editor.

[In the judgment of the writer, this Section is divisible into two parts. The first, ch. xi. 15–18, presents the doxology of the heavenly host† in view of the events of the seventh and last Trumpet, which events are immediately in order to the establishment of the Millennial Kingdom, and issue in that establishment. At the first blast of the Trumpet this doxology is begun. The *second* part, ch. xi. 19—xii. 12, forms the introduction to the development of the events of the Trumpet. Ch. xi. 19, like the preceding doxology, may indicate purely a Heaven-scene in which, under circumstances of inexpressible grandeur, the Divine purposes in fulfillment of the promises of the Covenant will be unveiled to the inhabitants of Heaven; or it may betoken a fearful convulsion, shaking Heaven and Earth, which will inaugurate, and perhaps be continued throughout, the period of this Trumpet.

The Woman and the Dragon.

The writer adopts the view, that the *Woman* symbolizes the True Church; and the *Dragon*, Satan, or more probably the host of evil spirits under the leadership of Satan (possibly one-third of the original number of blessed spirits, ch. xii. 4). He regards them as Classical Sym-

† [For the writer's views concerning the *Elders* see *footnote* to p. 152.—E. R. C.]

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bols (see p. 146), as also the *male Son* of ver. 5, representing the ἀπαρχή (see below). He cannot adopt the conclusion that the vision is *retrogressive.* This seems to be forbidden by the phraseology of the Apocalyptist. There is here no strong disjunctive (καὶ μετὰ τοῦτο εἶδον) as in the beginning of the account of the intercalated vision of ch. vii., not even the *secondary* disjunctive καὶ εἶδον (see ADD. NOTE, p. 193; and *footnotes*, pp. 150, 190); the whole narrative flows on as though the Seer were describing one continuous scene. And not only so, but there is nothing to *require* an unannounced and unprecedented break in the description at this point, and still further, as will appear, the idea that the actions ascribed to these symbols occurred *after* the blowing of the *seventh* Trumpet gives a unity to the whole description unattainable on any other hypothesis.

As to the *adornment* of the Woman, the writer adopts the general view set forth by Lange (pp. 237, 246), understanding, however, by the *crown of twelve stars* the dignified position and completeness of her ministers. (On the number *twelve*, see p. 15; and for an inspired exposition of the *stars*, ch. i. 20.) He has formed no decided opinion as to what is symbolized by the *seven crowned heads* and the *ten horns* of the Dragon. He would suggest, however, that this symbolization may have been employed because of the relation of Satan to the *seven-headed and ten-horned Wild Beast* (the World-power, developing in *seven* Empires, the last being divided into *ten* kingdoms, see p. 272), which he inspires, which is his earthly representative and instrument. On this hypothesis, the Dragon appropriately wears the crowns on all his *heads*, as the one inspirer and ruler of all; but the Wild-beast is introduced as wearing the crowns upon his *horns* (ch. xiii. 1) as indicative of the time of his appearance on the Apocalyptic platform.

By the *male Son*, the writer understands the ἀπαρχή, who, with Christ, their Elder Brother and Head, are to rule all nations with an iron sceptre (comp. ch. ii. 26, 27; iii. 21; xx. 4, 6; Matt. xix. 28; Luke xxii. 29, 30; 1 Cor. vi. 3; see also ADD. NOTE, p. 193). In one point of view (exclusive of Christ), this body constitutes the *Bride* of the Lamb, and is so symbolized, ch. xxi. 2, 9; but in another (as forming one body with Christ—a body of which He is the Head, the Root, the King, the Elder Brother, the Husband) it may appropriately be styled the *male Son.* The *travail* of the Woman commenced with the Advent of Jesus, and from that time until the present the Dragon has continually stood before her striving to destroy her offspring, which continually has been caught away from his grasp to the Throne of God. She is brought into the field of Apocalyptic vision in the *last time*, when her long labor is near its end. John beheld the completion of the birth, the last assault of the Dragon, and the completed deliverance of the male Son from his attacks. Then the completed body, the ἀπαρχή, the 144,000, delivered from Satan and the woe that is to come upon *them that dwell upon the Earth*, stand in safety, with their Head, on Mount Zion (comp. vers. 5, 12; Luke xxi. 35, 36; Rev. iii. 10; vii. 4, 14; xiv. 1–5; see also NOTE ON THE GREAT TRIBULATION, pp. 191 sq., and ADD. NOTE, p. 193).*

The *War in Heaven* the writer also refers to the period of the seventh Trumpet. It may, indeed, have begun on, or before, the Ascension of Jesus; but for reasons already given, we must conclude, that it comes into the view of the Seer as waged to its completion under this Trumpet. As additional reasons for this opinion may be urged the following: 1. The declaration concerning the Dragon following his dejection, "he knoweth that he hath *little* time," ver. 12; the time accorded could not have been characterized as *little* if the dejection occurred at either the Ascension of our Lord or the establishment of Christianity under Constantine. 2. The declaration that the woe following the dejection should be visited upon *the Earth.* This seems to point to the period of *the great tribulation* (see above; and also 2 Thess. ii. 8-13, comp. with Matt. xxiv. 21–24, in which the last and most violent outburst of Satanic malice is directly connected with the *great tribulation*). The writer adopts in the main the views of Auberlen as to the *nature* and *place* of demons; holding, however, that the dejection is still future; that when it takes place, the hosts of evil spirits being concentrated on Earth, the fulfillment of the last quoted prophecies, which lie parallel with the remaining portions of this vision, will begin.

By the *flight of the Woman into the Wilderness*, the writer thinks it probable, is intended the removal of the vital Church to some earthly retreat of seclusion and safety. By the *victory* of ver. 11 he understands not that of Michael, but the victory of the Saints whom the Dragon *persecuted* and *accused.*—E. R. C.]

* [An objection to the interpretation given above may arise in the minds of some from the fact, that after the dejection of the Dragon to Earth, he is represented as making war with the *remnant* of the Woman's seed, ver. 17. The writer will here only remark, that in his mind there is a growing conviction that the ἀπαρχή does not include all true Christians, but that it consists of a select portion of them—the specially faithful. He regards ver. 17 (τῶν λοιπῶν τοῦ σπέρματος αὐτῆς) as strongly confirmative of this view. See ADD. NOTES, pp. 193 and 291.—E. R. C.]

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B.—THE DRAGON UPON THE EARTH; OR, CHRISTIANITY, AND, OPPOSED TO IT, ANTICHRISTIANITY, IN ITS DEVELOPMENT AND IN THE TWO GROUND-FORMS OF ITS MATURITY: THE BEAST OUT OF THE SEA AND THE BEAST OUT OF THE EARTH.

CHAP. XII. 13—CHAP. XIII. 18.

CHAP. XII. 13–18.*

a. The Dragon and the Prelude of Antichristianity.

13 And when the dragon saw that he was cast [thrown] unto the earth, he persecuted
14 the woman which [who] brought forth the man *child* [male *son*]. And to the woman were given [*ins.* the[1]] two wings of a [the[2]] great eagle, that she might fly into the wilderness, into her place, where she is nourished [*ins.* there] for [*om.*
15 for] a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth [*ins.* after the woman] water as a flood [river] after the woman [*om.* after the woman], that he might cause her[3] to be carried
16 away of the flood [river][4]. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood [river] which the dragon cast out
17 of his mouth. And the dragon was wroth with [concerning[5]] the woman, and went [departed] to make war with the remnant of her seed, which [who] keep the commandments of God, and have the testimony of Jesus Christ [*om.* Christ][6].
18* And I [he][7] stood upon the sand of the sea, [.]

CHAP. XIII. 1–18.

b. The Antichrist out of the Sea of Nations.

1 And [*ins.* I] saw a beast [wild-beast] rise up [ascending] out of the sea, having seven heads and ten horns [ten horns and seven heads][8], and upon his horns ten crowns [diadems], and upon his heads the [*om.* the] name [names[9]] of blasphemy.[;]
2 and the beast [wild-beast] which [that] I saw was like unto a leopard, and his feet were [*om.* were] as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat [throne], and great authority
3 [ἐξουσία].[:] And I saw [*om.* I saw][10] one of [from among] his heads as it were [*om.* it were—*ins.* if] wounded [slain][11] to death; and his deadly wound [*or* the wound of his death] was healed: and all the world [the whole earth] wondered after the beast

TEXTUAL AND GRAMMATICAL.

[1] Ver. 14. [Tisch. inserts αἱ, with A. C. P.; Treg. marks with *; Alf. brackets; it is omitted by ℵ. B*.—E. R. C.]

[2] Ver. 14. [Alf., Treg., Tisch., insert τοῦ before ἀετοῦ; it is omitted by ℵ.—E. R. C]

[3] Ver. 15. [Gb. and Sz. read ταύτην with P. 1, 7, instead of αὐτήν, given by Modern Eds. with ℵ. A. B*. C.—E. R. C.]

[4] Ver. 15. [An unusual compound adjective is here employed, ποταμοφόρητον; the literal translation of the sentence is, *that he might make her river-borne.*—E. R. C.]

[5] Ver. 17. [" The ἐπί presents the Woman as the ground and occasion, not as the immediate object, of the Dragon's wrath. Comp. Matt. xviii. 3; Mark iii. 5, *etc.;* and see Winer, § 52, c." LILLIE'S *Notes.* Winer, § 52. c. (*c*), gives ἐπί in this place the force of *over.*—E. R. C]

[6] Ver. 17. [Modern Editors omit Χριστοῦ with all the Greek Codd.; it is given by the Vul. *Cl.*, om. by *Am.* and *Fuld.;* Lange retains.—E. R. C.]

[7] Ver. 18. This reading is given by ℵ. A. C., *Vulg., etc.* The Rec. ἐστάθην (retained by B*. [P.], *etc.*, Gb., Tisch., *etc.*), has the internal connection against it. The standpoint of the Seer is immovable; the scenes he beholds are movable. [The reading of Lange, with which Lach., Alford, and Treg. agree, is adopted.—E. R. C.]

[8] Ch. xiii. 1. According to ℵ. A. B*. C. [P.], *etc.*, the κέρατα are mentioned first; and indeed they are more striking here than the heads; the natural sequence, preferred by the Rec., would here be inappropriate.

[9] Ver. 1. The plural ὀνόματα is given by [ℵ.], A. B*., and many others. Düsterdieck regards it as interpretative, but it might also be supposed—*one* Beast, *one* name. [Treg. and Tischendorf give the plural; Alford gives ὄνομα with C. P.—E. R. C.]

[10] Ver. 3. Inserted for the sake of clearness. [It is omitted by Crit. Eds. with ℵ. A. B*. C. P. 1, *Am., Tol.;* it occurs in Vulg. *Cl.* Doubtless the μίαν is governed by the εἶδον of ver. 2; the Seer beheld the Wild-beast ascending with a wounded head. Ver. 2 is, in a sense, parenthetical and subsidiary to ver. 1.—E. R. C.]

[11] Ver. 3. [The marginal reading of the E. V. (*first-class*, marked †) is here adopted. See section on *Marginal Readings* in the Special Introduction, by the Am. Ed.—E. R. C.]

* [The notation of Lange and of Critical Editors of the Greek Testament is here adopted. That which is here styled *ver.* 18 is the first clause of *ch.* xiii. 1 of the English Version. See NOTE 7 above.—E. R. C.]

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4 [wild-beast]. And they worshipped the dragon which [*om.* which—*ins.* because he] gave power [the authority (τὴν ἐξουσίαν)] unto the beast [wild-beast]:[12] and they worshipped the beast [wild-beast], saying, Who *is* like unto [*om.* unto] the
5 beast [wild-beast]? [*ins.* and] who is able to make [*om.* make] war with him? And there was given unto him a mouth speaking great things and blasphemies;[13] and power [*om.* power—*ins.* there] was given unto him [authority (ἐξουσία)] to continue
6 [act[14]] forty *and* [*om.* *and*] two months. And he opened his mouth in blasphemy [unto blasphemies][15] against God, to blaspheme his name, and his tabernacle, and[16]
7 them that dwell [those who tabernacle] in [*ins.* the] heaven. And it was given unto him to make war with the saints, and to overcome [conquer][17] them: and power [authority (ἐξουσία)] was given him over all kindreds, and tongues, and nations
8 [every tribe, and people[18], and tongue, and nation]. And all that dwell upon the earth shall worship him,[19] whose names are not [*every one* whose name[20] hath not been] written in the book of life of the Lamb [*ins.* that hath been] slain [*or ins.* ,][21]
9 from the foundation of the world. If any man [one] have [hath] an ear, let him
10 hear. He that leadeth into [If any one *is* for] captivity shall go [*om.* shall go—*ins.* ,] into captivity [*ins.* he goeth][22]: he that killeth [if any one shall kill][23] with the sword [*ins.* , he] must be killed with the sword. Here is the patience [endurance] and the faith of the saints.

e. The Antichristian False Prophet, as the last Product of the Earth—i. e., the Ancient Order of Things—in its Lapse into Antichristianity.

11 And I beheld [saw] another beast [wild-beast] coming up [ascending] out of the
12 earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power [authority (ἐξουσία)] of the first beast [wild-beast] before him, [in his presence;] and [*ins.* he] causeth [maketh][24] the earth and them which [that] dwell therein [in it] to [*om.* to—*ins.* that they should] worship the first beast [wild-beast], whose deadly [*om.* deadly] wound [*ins.* of his death] was healed.
13 And he doeth great wonders [signs], so that [*or* in order that also (ἵνα καί)][25] he maketh [may make] fire come down from [*ins.* the] heaven on [unto] the earth in
14 the sight [presence] of men, and deceiveth [seduceth *or* misleadeth (πλανᾷ)] them that dwell on the earth by *the means of* [because of] those miracles [the signs] which he had power [it was given to him] to do [work] in the sight [presence] of the beast [wild-beast]; saying to [telling] them that dwell on the earth, that they should [*om.* that they should—*ins.* to] make an image to the beast [wild-
15 beast], which [who[26]] had [hath] the wound by a sword, and did live [lived]. And

[12] Ver. 4. [The Am. Ed. leaves unaltered the *pointing* of Vers. 3 and 4, in the E. V. On this subject critical editors are widely at variance. That pointing which, in his judgment, will most correctly present the entire passage, is as follows: *And one from among his heads as if slain to death. And the wound of his death was healed; and the whole earth wondered after the wild-beast, and they worshipped the dragon because he gave the authority unto the wild-beast, and they worshipped the wild-beast, saying, etc.*—E. R. C.]

[13] Ver. 5. We give the *plural* in acc. with the Rec., ℵ. C. Opposed to this we find the *singular*, and the reading βλάσφημα. [Treg. and Tisch. (8th ed.) as Lange, which reading is adopted above; Gb. and Tisch. (1859), give βλασφημίαν with B*. P.; Lach. and Alford, βλάσφημα with A.—E. R. C.]

[14] Ver. 5. [For this translation of ποιῆσαι, see Robinson *sub voce* 2. (b). Lange translates *schalten*.—E. R. C.]

[15] Ver. 6. [Crit. Eds. read εἰς βλασφημίας with ℵ. A. C. The singular is given by B*. P.—E. R. C.]

[16] Ver. 6. [Lach., Alford, Treg., Tisch. (8th ed.) omit καί with ℵ[1]. A. B*[2]. C.; Lange and Tisch. (1859) retain (as above) with ℵ*. B*. P., Vulg.—E. R. C.]

[17] Ver. 7. The first half of this verse is omitted in A. C. [P.], *etc.*, and is discarded by Lach. Codd. ℵ. B. and versions [Vulg., Cop., Æth.] give it. The omission is to be explained by the repetition καὶ ἐδόθη. [Alford, Treg., Tisch. retain. Against such authorities the Am. Ed. dares not remove the sentence from the text, although he regards the internal evidence as favoring the judgment of Lachmann.—E. R. C.]

[18] Ver. 7. [Crit. Eds. insert λαόν with ℵ. A. B*. C. P.—E. R. C.]

[19] Ver. 8. The reading αὐτόν in acc. with A. B*. C., *etc.*

[20] Ver. 8. Several unimportant variations here. Tisch. [Alford, Treg.] gives οὗ οὐ γέγραπται τὸ ὄνομα κ. τ. λ. [Some Eds. give τὰ ὀνόματα with ℵ. P.—E. R. C.]

[21] Ver. 8. [It is doubtful from the text whether or not a comma should here be introduced. Lange omits. For a presentation of his views and those of other commentators, see under EXP. IN DETAIL, pp. 268 sq.—E. R. C.]

[22] Ver. 10. For various readings, see Tisch. and Düsterd. [Lach. (ed. maj.), Alford, Tisch., with A., give εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει; Treg., with ℵ. B*. C., gives εἰς αἰχμαλωσίαν only once; Lange seems to adopt the reading of the Rec.—E. R. C.]

[23] Ver. 10. [Treg. and Tisch. give ἀποκτενεῖ δεῖ with B*. C. P.; Alford reads ἀποκτανθῆναι with A.—E. R. C.]

[24] Ver. 12. Καὶ ποιεῖ, ℵ. A. C. [P.], Lach. [So Alf., Treg., Tisch (8th ed.). Tisch. (1859), καὶ ἐποιεῖ with B*.—E. R. C.]

[25] Ver. 13. [WINER writes, § 53, "In the defective diction of the Apocalypse, ἵνα is apparently used once, xiii. 13, for ὥστε or ὡς, after an adjective including the notion of intensity: *magna miracula, i. e.*, tam magna, *ut, etc.*" The Am. Ed. must express his dissatisfaction with this unprecedented, though generally accepted, translation—the more especially, as, in his judgment, the ordinary force of the particle gives a good sense.—E. R. C.]

[26] Ver. 14. The striking reading ὅς in A. B*. C. [P.], is probably based upon an exegetical interpretation of the Beast. [ℵ. 1. *etc.*, give ὅ. The reading ὅς, which Alford, Treg., Tisch. adopt, is clearly to be preferred.—E. R. C.]

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he had power [it was given to him] to give life [*or* a spirit[27] (πνεῦμα)] unto the image of the beast [wild-beast], that the image of the beast [wild-beast] should both speak, and cause that[28] as many as would [should][29] not worship the image of
16 the beast [wild-beast] should be killed [slain]. And he causeth [maketh] all, both [*om.* both—*ins.* the] small and [*ins.* the] great, [*ins.* and the] rich and [*ins.* the] poor, [*ins.* and the] free and [*ins.* the] bond, to receive [*om.* to receive—*ins.* that they should give[30] them] a mark in [on] their right hand, or in [on] their foreheads
17 [forehead]: and [*or om.* and][31] that no man might [one should be able to] buy or sell, save [but] he that had [hath] the mark, or [*om.* or] the name of the beast
18 [wild-beast], or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast [wild-beast]: for it is the number of a man; and his number *is* Six hundred threescore [*and* sixty] *and* [*om. and*] six.[32]

[27] Ver. 15. [The Marg. Read. (†) of the E. V. is *breath*. This meaning is altogether unprecedented in the New Testament.—E. R. C.]

[28] Ver. 15. Lachmann, in acc. with A. [P. 7, Vulg. *Cl.* and *Fuld.*], reads ἵνα before ὅσοι. [This reading is also given by Treg.; Alford brackets; Tisch. and Lange omit with ℵ. C., *Am.*, *etc.* The Am. Ed. has not felt at liberty to alter the generally accepted reading, although he is inclined to adopt the opinion of Lach. and Treg. If the ἵνα be genuine, the translation will be, "*the image of the wild-beast should both speak and act, in order that as many as,*" *etc.*—E. R. C.]

[29] Ver. 15. [Lach., Tisch. (1859), Alford, Treg. read προσκυνήσωσιν, with A. B*. P.; Tisch. (8th ed.), -ουσιν with ℵ. —E. R. C.]

[30] Ver. 16. [Crit. Eds. give δῶσιν with ℵ*. A. B*. C. P.; 1 reads δώσει; 7, δωσῶσιν; 26, 95, λαβῶσιν.—E. R. C.]

[31] Ver. 17. Lachmann, in acc. with C., omits the καί without sufficient reason. [Tisch. (8th ed.) omits with ℵ*. C. 6, *Tol.*, *etc.*; Tisch. (1859), Treg. give it with ℵ^c. A. B*. P., Vulg. (except *Tol.*), *etc.*; Alford brackets.—E. R. C.]

[32] Ver. 18. [Tisch., Treg. read χξϛ with B*. 1, 6, *etc.* (Tischendorf's Ed. of B*. gives χξϛ); Alford, ἑξακόσιοι ἑξήκοντα ἕξ with A. Cod. ℵ., instead of the ἑξακόσιοι of A., reads -ιαι; and P. 7, -ια. Cod. C. gives ἑξηκόσια δέκα ἕξ.—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

PREFATORY REMARKS ON THE RELATION OF CH. XIII. TO CH. XVII.—*It has already been remarked that the figure of Satan and his seven heads* (ch. xii.) *must not be identified with the figure of Antichrist and his seven heads. Neither must the history of the rule of Antichristianity, primarily set forth as a whole* (ch. xiii.), *be identified with the judgment upon the first third of Antichristianity, the Harlot,* (ch. xvii.). *Consequently, the details also* (chs. xiii. *and* xvii.), *especially the parallels of the seven heads, may, indeed, be regarded as similarities, but are not to be treated as identities. This remark applies particularly to the deadly wounding of one of the Beast's heads* (ch. xiii.) *and the temporary disappearance of the Beast* (ch. xvii.)—*a disappearance certainly resultant upon the wounding. All those combinations that are grounded upon the identity of these two items, which are connected as cause and effect, fall to pieces when subjected to a more precise and circumstantial exegesis. It is impossible to overlook the antithesis, that, in the total history of Antichristianity* (ch. xiii.), *the False Prophet, the spirit of a fallen Hierarchy, is subservient to the Antichristian political World-power, whilst in the history of partial Antichristianity* (ch. xvii.), *the Woman rides upon the Beast, although the Beast at last destroys the Harlot. Comp. Ebrard,* pp. 377 *and* 455.

Above all, we would remind our readers of the fact that we have another entire cyclical world-picture before us, viewed under the aspect of Antichristianity; it is no mere petty section of Roman history, comprised, as some would have it, between the years 1 and 70 A.D. Further, the following definite antithesis is distinctly evident: As the *Beast out of the sea* represents the whole of historical worldly political Antichristianity, as embraced, however, in its final consummate appearance—so, likewise, the *Woman*, contrasted with the *Beast*, is not, so to speak, a *particle* of the Kingdom of God, still less the Jewish people, but *the whole Old and New Testament* Kingdom of God, and this too with reference to the *final* form of the *Old* Testament, in which the Mother appears, and to the *final* form of the *New* Testament Church, which divides into the two forms of *Harlot* and *Bride*, finally appearing as the *Bride*.

Our Earth-picture is in three sections. In the first, the devilish essence has obtained no human shape, but already operates by summoning to its aid human masses which unconsciously serve it. In the second section, it has fashioned an organ unto itself in the appearance of the *Beast out of the sea*. In the third section, it has even made a *Beast from the earth*, a production of the old Theocratic order of things, subservient to the sea-monster, and hence, indirectly, ministrant to itself.

The beginning of the first section plainly shows that here the Earth-picture commences which corresponds with the Heaven-picture, for in ver. 14 ver. 6 is repeated. Here, however, we have the amplificatory statement: *to the Woman were given the two wings of the great eagle, that she might fly into the wilderness.* The *great eagle* may be relatively understood of worldly powers, if the context require such an apprehension, as for instance in Ezek. xvii. 3, 7. When, however, the term is as free from limitation as we find it here, our thoughts are led back to the redemption of Israel from Egypt, when Jehovah bare the people on *eagle wings* (Ex. xix. 4); and we are the more forcibly reminded of that event, since Israel, also, found refuge from the pursuing Pharaoh far out in the *wilderness*. If Jehovah Himself is not to be here understood, the thing signified is His redemptive providence, in its powerful, swift and lofty flight, unattainable for all earthly pursuers. The fact that the wings must be *two* in number requires no elucidation; it is, however, somewhat remarkable that the Woman receives the wings herself and becomes a *flying Woman*. Thus did the young

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Church of Christ fly from Jerusalem to Pella; and thus in every subsequent persecution it has fled deeper into the *wilderness* of solitude, of concealment, of renunciation, of foreign countries;* thus it finally fled literally into the wilderness of hermitry and monasticism. For the *wilderness* forms, in general, a contrast to the worldly region of secular life, just as the wilderness into which the Eagle bore Israel formed a contrast to Egypt. The Middle Ages afford a symbolical representation of these flights, in the development of monkish forms, of constantly increasing strictness, in face of every new advance of secularization;—back of these figures, however, lies the fact that the Church has ever fled deeper into the hiding-place of world-renunciation. Here is her *place*, where she is *nourished*. And how she has been nourished with heavenly strength, has been shown by the Mystics of the Middle Ages as well as by the Martyrs of the Reformation.

The *time* of her sojourn in the wilderness, or the time of the Church of the Cross, is, as has already been observed, obscurely designated in a twofold manner—by the number 3½ and by the indefinite form of *times*.

Thus she is nourished *from the face of the Serpent*. Even the serpent of hierarchical despotism scarce observed how the Church was nourished inwardly with powers of the world to come [Heb. vi. 5].

But the abode of the Woman does not remain hidden from the Serpent, who *casts out of his mouth water as a river, that he might cause her to be carried away*. In the parable of the mustard seed, Christ had described the development of the seed into a tree-like shrub, which the birds would mistake for a real tree, and make their nests in its branches; John could already see the beginnings of the fulfillment of this prophecy in the pressing of foreign elements into the living Church. In his quality of Seer, however, he had the broadest and most extensive view of this whole inundation of the Church by the Græco-Roman world, by the migrations of nations, by its baptism with many peoples. For it is an irrefragable fact that *waters* are indicative of surging national life (Ps. xciii. 3, 4); consequently, the *river* here denotes a violent flux of national life against the essential Church, and the *casting of this water out of the mouth of the Dragon* forces the inference of a diabolical background to this tremendous onset. We cannot, of course, deny the fact that an opposite attraction to the light had its share in influencing the Germanic peoples, especially, in their migrations; this, however, does not invalidate a truth clearly unfolded in the migrations of the Huns, the Vandals, the Turks, and the Mongols, in their perilous onset against the Church. And, moreover, the Germanic nations were urged on and swept away by the dark lust of conquest of the Huns. But *the earth helped the Woman by opening her mouth and swallowing up the river*. It was the *earth* as a Divine institution, in the double form of the pedagogical *Church* of the Law, striking back into the Old Testament, and the Christian *State*, which subdued the flood of barbarous nations through the medium of a Theocratic education.* Numbers xvi. 32 can hardly, merely on account of the similarity of expression, be cited here as analogous.

The rage of the Evil One is, indeed, only heightened by this discomfiture; it, however, takes another direction. The Dragon, *angry concerning the Woman*, departs to make war "with the remnant of her seed." These are designated as truly pious persons; they *keep the commandments of God, and have the testimony of Jesus Christ*. The explanations of them as brethren of Christ, or Gentile Christians, or Zionites, are not satisfactory. It would seem nearer the truth to say that they are the individual Christians who, collectively, form the Woman (Bleek *et al.*), if the text did not make a decided distinction between the Woman, or the Kingdom of God in its visible appearance, and these isolated children of the same. And here it is a natural proceeding to glance back from the striking expression οἱ λοιποί (comp. ch. iii. 2) to the significant typical expression of the Prophets: *the remnant* ([residue, remainder] שְׁאָר שְׁאֵרִית; Is. x. 20-22; xi. 11; xxviii. 5; Amos ix. 12; Micah ii. 12; iv. 7; vii. 18, *etc.*). There has been a storm of judgment, in the assaults of the Dragon upon the Woman, at the end of which there is but a remnant of individual Christians left, who are true servants of God and martyrs of Christ. The *Woman* has had to submit to an alliance with *the earth*; the *essential Church* has had to consent to an alliance with the Theocratic ecclesiastico-political form. In consequence of this alliance, the Church has itself become more akin to the earth, and a distinction has arisen between her visible totality and her living children. Subsequently she is herself partially represented by the earth. In the last time, therefore, Satan instinctively directs his attacks only upon the vital Christianity of individual Christians. He may gain many a victory in combat with them; for how many separatists and sects fall a prey to diabolical deceit. As a whole, however, they resist him, and this urges him on in the direction of the *sea*, the social life of the nations.

Accordingly, *he stands upon the sand of the sea*. Here he appears to vanish—only, however, to arise in his moral creature, the *Beast out of the sea*, positive Antichristianity. The fact that here, as well as Dan. vii. 2 sqq., the sea represents the life of the nations, is proved not only by the consistent import of this symbol, but also by the agreement of the idea in respect of the ascending Beast. The fundamental thought is this —that always a demonic *ruling power* issues from a spiritual *anarchy* of excited national life, and rests thereupon. It does not follow from this that we already have to do with a democratic form of Antichristianity. The decisive passage where we are to seek for light is the scene ch. xvi. 19. After the out-pouring of the seventh Vial of wrath, the one great city, Sodom-Egypt (ch. xi. 8), is divided into *three*

* Christians as emigrants to Bohemia, Poland, Germany, Prussia, America—a long story. See Matt. x. 23.

* In connection with the general fulfillment of this prophecy, reference may be made to the slaughter of the Huns, the victory of Charles Martel, and, in general, to the triumphs of Christendom in the East and West over Mohammedanism.

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parts, and the one judgment branches into three judgments—the judgment upon specific Babylon, executed by the ten kings (chs. xvii., xviii.); the judgment upon the ten kings, executed through the Parousia of Christ (ch. xix.); and the judgment upon Gog and Magog as the host of Satan, executed through the intervention of God with fire from Heaven (ch. xx. 9). Hence it is evident that in the present bestial figure, those three potencies are still undivided—Antichristian absolute despotism, democracy and anarchy. That the decidedly *worldly* character of the Beast is expressed, is evidenced by his coherence with the Danielic world-monarchies; and, no less, by his hostile antithesis to the Theocratico-churchly Woman, and his distinction from the False Prophet from the earth. Still, the three ground-forms of Antichristianity already peep forth from our unitous figure, and among them, of course, the first ground-form, Babylon, appears. That a great *Beast of prey* is intended, is evident from the attributes of the Beast as well as from his peculiar designation (ϑηρίον not=ζῶον). With these attributes, he appears as a unitous compound of the Danielic beasts, yet in an original modification. The *ten horns* of the fourth Danielic Beast come in view here. In the stead of the *four* Beasts, however, we have the *one* Beast, and that not with *four*, but with *seven* heads, because here the centre of gravity falls in the New Testament time, beyond the vision of Daniel. The Beast has, moreover, become civilized with the times. In the vision of Daniel, the *lion* occupies the foreground; here, the general aspect of the Beast is pied, like the less formidable *leopard*—variegated with hierarchic and despotic colors. Of the Danielic *bear*, the Johannean Beast has retained the *ursine feet*, on account of his ungainly appearance, or his fatal embraces. Of the *lion*, the *mouth* remains (see 1 Pet. v. 8). Thus compounded, he is still more of a monster than the fourth Danielic Beast; and his monstrosity is still further increased by the fact of his union of the *seven* spirit-like and apparently holy *heads* with *ten horns* of worldly authority—a disproportion which distinctly proclaims that his authority is to be regarded as bestial arbitrariness, and not as reposing upon actual spirit-might; this fact is also evident from the circumstance that he has set his *crowns* not on his *heads*, but, more shamelessly than Satan himself, on his *horns*.

On the other hand, the *heads* have on them *names of blasphemy*, different forms of rebellion against the Divine-human government of God, and against the God-man Himself (Dan. vii.; 2 Thess. ii.).

The *Dragon* seems desirous of being completely merged in this his representative. He gives him (the *manner* of the giving is intimated John xiii. 27) his magical *power, i. e.* his lying power; his *throne* or his terrific ruler-glory, intimidating to all that is cowardly and base on Earth; and his *authority* as a ruler (see Matt. iv. 9; 2 Cor. iv. 4).

Manifestly, this collective appearance of Antichristianity reaches back into the Old Testament; in this it resembles the collective appearance of the Kingdom of God, in the form of the Woman (ch. xii). As, however, the main history of the Woman falls in the New Testament time, so it is with the full revelation of Antichristianity, which even tapers at last into the consummate figure of Antichrist (vers. 17, 18).

And now we come to the hardest knot of the Book. The point of departure for our consideration is the *mark*, or recognition-sign (χάραγμα), the real *symbolum* of the congregation of the Beast. Every one who chooses to belong to this congregation must bear this sign about him, either on his *forehead* or on his *hand*. After the analogy of branded slaves, he must bear the Antichristian slave-mark on himself as a sign that he belongs to the Beast—indirectly to the Dragon—and that he has not fallen under social excommunication, like the confessors of Christ. Now is this mark to be apprehended literally or figuratively? The particulars seem to favor the literal apprehension of it. Either on the forehead or on the hand—either in ordinary writing or in number-writing.

Forehead and *hand*, however, are themselves intelligible symbols; and, consequently, the sign on the *forehead* seems to denote the *Theocratic* impiety of open confession of the prince of enmity to God and Christ, whilst the sign on the *hand* is apparently significant of the *practical* impiety of open atheistical audaciousness; thus a contrast is formed, as if the complete dogmatics and ethics of Satanic superstition and unbelief were intended.

But, though the spiritual deportment is the main thing, the instantaneous recognizability of the spiritual state is conditioned on a definite symbolum. This symbolum consists of the Antichristian party-name, corresponding to the generic name of Christian. The devil-worshipper calls himself after the name of the Beast who rules him; either plainly, without circumlocution, or in numeric writing.

In the declaration: *here is wisdom*—however, it cannot be meant that the Seer designs depositing here in a riddle the central point of all the wisdom of revelation. The like expression recurs, more plainly, in ch. xvii. 9: *Here is the understanding that possesses* [is master of] *wisdom*—in accordance with what follows after, the skillful, holy, intelligent ability to recognize the Antichristian power, or rightly to apply the Apocalyptic sign to the corresponding historic phenomenon. In this, therefore, wisdom will approve itself. *Wisdom* alone will not answer; *understanding* alone would be still further from the mark. But whosoever has the right understanding of wisdom will *reckon the number* of the Beast, *or transpose the ideal marks of the Beast into historic marks.*

The Seer next furnishes the key. The *number* of the Beast is, in the first place, the number of an unknown *man*. It runs through a line of precursory Antichrists down to the last specifically consummated Antichrist. The standing sign, however, is the demonic side of Antichrist, and this is signalized by the number *six hundred sixty-six*. By an absolute unrepose and toil, by the absolute denial of the approaching Sabbath or Golden Age, and by an absolute aimlessness and abortiveness, or self-consumption, we are to recognize the features of Antichrist. Where these appear in demonic perfection, there is

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Antichrist (comp. Is. xlviii. 22; lvii. 21; lxvi. 24). To *compute* the number of the Beast means, therefore, to determine the human unknown Antichrist in accordance with the stationary and revealed traits of the demonic nature of Antichrist, with the understanding of wisdom (not the understanding of a prying and calculating curiosity).*

Between the general form of Antichristianity and its summing up in the last Antichrist, a highly significant consideration presents itself. *One of the heads* of the Beast appears as *wounded to death;* but the deadly wound becomes whole again. Such a wounding could proceed only from Christianity. We must, however, carefully distinguish the fact, that Christ Himself, in the kingdom of spirit, has bruised the serpent's head (the life-principle of the seven heads)—from the fact that historic Christianity inflicts a deadly wound upon the Antichristian world-power in the distinct head of the pagan-Roman world-monarchy,—a wound which, in this present world's history, can be *healed.* This item coincides precisely with the apparent vanishment of the Beast that was and is not and shall be, as represented by the *seventh* head (ch. xvii. 8-10.—See *Int.*, pp. 25 sq.). Since that healing, *all the Earth* has been *wondering after* the Beast. Since within Christianity itself an Antichristian power has unfolded in many and diverse forms, having even partially *matured* its principles, the generality of men, especially such as are hangers on of authority *à tout prix*, have become accustomed to divide their hearts, and at the rupture of light [truth] and falsehood, right and might, with superstition and cowardice to pay homage to the lying power, making, for the most part, only symbolical reverences to Christianity. This is *worshipping the Beast*, and it is also, indirectly, a subtile devil-service—a worshipping of the *Dragon.* For that which has converted Satan into an Ahriman, an evil deity, for such men, is the fact that he has *given power* to the Beast; this he has accomplished by means of an impious policy of craft and violence—a policy which, starting from Italy especially, attained such fearful terroristic development in the Middle Ages. In reference to the Dragon, they worship Godless principles; in reference to the Beast, they worship his incomparableness and irresistibility. Vast pomp and inexorable hardness compose the social cement which, ever more and more, threatens to convert the majority of men into an idea-less, anti-ideal mass—the method which would succeed in giving mankind an animal training, were it not that it has a Divine kernel before which all the might of Satan must be confounded. So secure is Divine Providence in face of the Beast, that it gives him *a mouth* for all boasting and *blasphemy*, *i. e.*, for all self-exaltation and derision of Divine truth, of Christian principles. For precisely this is the Divine method of sifting, as exhibited in the history of the world; thus the elect must become manifest, and thus the chaff must be separated from the wheat. To this end, therefore, *authority* is given to him, power to do what seems good to him for *forty-two months.* This, again, is the whole time of the Church of the cross—not, however, in the form of times or of days, but in the form of *months* [moons], like the abandonment of the outer court to the Gentiles (ch. xi. 2); the greatest vicissitudes and fluctuations thus being indicated. Meanwhile, this Antichristianity is perfecting itself against the end. Finally, there is an open manifestation of audacity; the Beast *blasphemes God,* and that in a threefold manner: he blasphemes His *name,* or revealed religion; His *tabernacle,* or His vital, simple, unadorned Church; and His *children,* the men of the Spirit [or men of spirit, *i. e.*, spiritually-minded men], who *dwell in Heaven:* in his blaspheming against them that dwell in Heaven, a blasphemy against the hope of a hereafter is involved. It is also given him even *to make war with the saints and to overcome them* For the combat is conducted before the undiscerning, appearance-seeking and party-spirited world, and here, almost invariably, it is the Stentor voice, arrogance and false pathos that decide; and the result is all the more certain since extraordinary magical and terroristic aids are on the side of the Beast, extending even to all terrors of violence and tricks of craft. Thus there is vouchsafed him an extension of authority over *every tribe, and people, and tongue, and nation.* Now it is an unmistakable fact that this ideally unitous might has hitherto, in its actual exercise, been only approximately unitous, although the phenomena of the gradual realization of such a unity occasionally appear in formidable powers. But with the developments of the Antichristian might, corresponds the homage of all *who dwell upon the earth,* the true slaves of the old ordinances and the old earth, further characterized as those whose *names are not written in the Book of Life of the Lamb slain from the foundation of the world.* The meaning of this is—they lack the Divine trait of a believing aptitude for suffering, of willingness to suffer for the truth, to suffer with Christ.

The highly significant words now following, to which the arousing challenge is prefixed, "if any man hath an ear, let him hear," may primarily conduce to the comfort of believers amid the persecutions which the Beast prepares for them. The Old Testament law of the strictest retribution, in spite of that misunderstanding which regards it as abrogated in the social affairs of life, because it is thus abrogated, by a higher law, in the Kingdom of Love, of personal relations, re-appears at the close of the New Testament in all its freshness, nay, in sharper outlines than before. We refer our readers to the original text and the attempt of the translation to reproduce it.* The retribution will correspond in each case to the fault.

* The verb [ψηφίζειν] means not merely to reckon, but also to judge (pass sentence), decide, adjudge. We have already rejected the unsymbolical, though usual, hypothesis of an ordinary number. Such an hypothesis fails to recognise the symbolical character of the Apocalypse. It is an impossibility that the Seer should have regarded it as a mark of Christian wisdom, and that in an extraordinary degree, either to propose or to decipher such a numeric puzzle. In ch. xvii. 9 likewise, wisdom will approve itself, not in refinements of calculation, but in a religious-moral judgment, aided by a reference to Old Testament symbolism.

* [The translation of Lange is: "*Wenn jemand eine Gefangenschaft* betreibt, *der treibt sich in die Gefangenschaft*

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Believers are to comfort themselves with these words in their sorrows. The words are, also, however, designed for their instruction, for even well-meaning, pious zeal has, in manifold ways, violated the law of *the patience* [*endurance*] *of the saints*. Often are the sufferings of a later Christian generation expiations of ancient trespasses, committed in a sphere in which the *patience* [*endurance*] and the *faith* of the saints alone win the victory. Here appears the vital law which lies at the foundation of the patience and faith of the saints. The more prominence is given to this law, inasmuch as just these excesses of pious zeal to which we have referred, are connected with the contrast which now comes to view with the appearance of the *second Beast*, that arises from the *earth*. This *Beast from the earth*, the supreme issue of the spirit of corrupt theocratic authority, the spiritual extract of the fallen hierarchy, is a still more hateful monster than the Beast out of the sea. He is personified baseness, for he denies his origin, *the consecrated earth of God*. He is personified *hypocrisy*, for he has *two horns like a lamb*, and he *speaks like a dragon;* he is, therefore, still worse than the Beast out of the sea, in Satanic falseness, in Satanic hate. He is, likewise, personified *hollowness*, in that he begins to imitate the deeds of the first Beast. Finally, he is personified *reprobacy*, in that he becomes an eye-servant of the first Beast, changing from a prophet of God into a prophet of Antichrist. The prototype of such "arch-rogues" was *Judas*, when he became subservient to the enemies of Christ, himself excelling them in depravity.* Even in earlier Judaism such traitors made their appearance, especially in the time of the Maccabees, when Simon, Jason, Menelaus and the like figured (2 Macc. iv.). In reality, Caiaphas, in his relation to the Romans, belongs to this class. Throughout the Christian ages such perfidies have been repeated: there was a rank growth of them in the French revolution in particular. Even our own time betrays a peculiar disposition to the production of such subjects. The approach to the bridge of treason is, however, visible at *all* times in such tendencies as seek to obliterate, as far as possible, the contrast between God and the world, sin and grace, inwardness and outward show. But at all events, the master of false prophecy is yet to come—the vice-Antichrist, acting as the deputy [*Scherge*] of the head Antichrist, and seeking to save at least his thirty pieces of silver out of the wreck of his former system. Thus, therefore, the *False Prophet* enters the service of Antichrist; his office, henceforth, is to gain adherents for his master. He it is who also prepares *the earth* for apostasy. A special motive which he urges to induce men to become worshippers of the Beast, is the fact that *his deadly wound is healed*. This, in his sense, signifies that the operation of Christianity is exhausted—that Christianity has outlived itself—Biblical, pristine Christianity is at an end. This false, counterfeit *lamb* does *great signs*, and would even, in appearance, imitate the former Church-ban by a ban of nature, and make *fire fall from Heaven*. Here, especially, we perceive the heavenly integrity of the former Son of Thunder, who once desired to make fire fall from Heaven upon a Samaritan city. He now knows to what such a proceeding would lead, and knows that God has reserved to Himself the right in the final judgment to let fire fall from Heaven on the Satanic mob (ch. xx.). The signs, however, which the false lamb really executes, to the seduction of men, will be lying signs, like the cause which he serves—or, at all events, grandiose magical arts.* The greatest sign is the infatuation of men into making an *image* to the Beast—to the Beast, moreover, as presenting the mockery of Christ's resurrection, as having been wounded to death, and as having revived again—*i. e.*, to the invincible, immortal Beast. It is a slight reminder of the sin of Aaron, that the men must make the image, but the False Prophet himself gives it a *spirit*, so that the image of the Beast can *speak*. Thus, in fine, the theory, science, poetry, and art of Antichristianity speak just as does this Beast himself in his practical shape. The declaration that the tendency of the image was to cause that all who would not worship the Beast should be *killed*, is doubtless to be taken as referring to social death; and matters even arrive at such a pass that those who refuse their countenance to the Beast are, by his godless company, who have adopted an absolutely anti-symbolical *symbolum*, completely excluded from social intercourse, as indicated by *buying* and *selling*. Thus there is already prepared, by the world, that separation which Christ, at His coming, shall judicially consummate.

[ABSTRACT OF VIEWS, ETC.]
By the American Editor.

[ELLIOTT: The dejected *Dragon* (Satan) persecutes the *Woman* (*the true, primitive, orthodox, catholicly united Church*), also fallen from Heaven (*her first figured state of elevation and glory*), by inciting against her (1) *Arian* emperors (Constantius, A. D. 337-361; Valens, A. D. 364-378): (2) temptations to *superstition:* (3) the *Arian-Pagan* Gothic flood (see below). The *flight into the wilderness* indicates a change, not of *place*, but of *state;* it implies "the *faithful* Church's (gradual) loss of its previous character of *Catholicity* or *Universality*, its *invisibility* in respect of *true Christian public worship and destitution of all ordinary means of* spiritual *sustenance*." (For the *period* of the Wilderness-state, ch. xii. 14, see below with ch. xiii. 5.) The *two wings of the great eagle*, the assisting and protecting influence of the Eastern and Western divisions of the *great, eagle-symbolized*, Roman Empire united under Theodosius the Great; these wings were *given to her:* Theodosius was not only a Church-member, but appears to have been a truly pious

hinein. Wenn jemand mit dem Schwert tödten will, der muss selber (*schon*) *mit dem Schwert getödtet sein;*" which may thus be rendered: "If any one *driveth* a captivity, he driveth himself into captivity. If any one *will kill* with the sword, he must himself (his very self) be killed with the sword."—E. R. C.]

* Here we have a striking Johannean trait. Not one in the circle of the disciples of Jesus penetrated so early and so deeply the demonic inclination to treason as John. And thus, doubtless, Judas became for him the type of the False Prophet. The way in which he several times strikes upon the idea of making fire fall from Heaven, is likewise characteristic of the Son of Thunder.

* [See Add. Comment on ch. xiii. 13, p. 270.—E. R. C.]

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man.* The *flood cast out of the serpent's mouth*, the Arian-Pagan Gothic invasions (a double idea suggested: (1) what flows from the *mouth* is *doctrine*, good or bad, Prov. xviii. 4; xv. 28; (2) *floods* are a constant Scripture metaphor for the *invasion of hostile nations*, Isa. viii. 7; Jer. xlvi. 7; Ezek. xxvi. 3; Nahum i. 8, *etc.;* see also, with the double sense, Ps. cxliv. 7); such was the fury of this flood as "to sweep away all the political bulwarks of the Roman authority before it; and thus might well have been deemed sufficient to sweep away also the Christian Church and Christianity itself, the professed religion of the Empire." *The earth helped, etc.:* "In those continuous and bloody wars of which the Western world had been the theatre, the barbarous invading population was so thinned, so absorbed, as it were, into the land they had invaded, that it needed their incorporation as one people with the conquered to make up the necessary constituency of Kingdoms. And in this incorporation, not only was much of their original institutions, customs and languages absorbed, but their religion altogether. . . . So the *Arianism* of the invading flood, as well as its Paganism, was seen no more. It was absorbed, as it were, into the soil, and had disappeared." The *Beast from the sea* (ch. xiii. 1) is one with (1) the *Beast from the Abyss* (ch. xvii. 3); (2) the *little horn* of Daniel's *fourth wild Beast* (Dan. vii. 7, 8, 19-24); (3) St. Paul's *Man of sin* (2 Thess. ii. 1-12); (4) St. John's *Antichrist* (1 John ii. 18-22; iv. 3; 2 John 7), and symbolizes the PAPAL EMPIRE (the *sea* representing the *flood of invading Goths*)*:* the *seven heads* signify (1) *seven hills* (of Rome), ch. xvii. 9; (2) "the number of *different successive governing heads* of *bestial character—forms of government* —which (not *another Beast* or *Empire*, but) *the same individual seven-hilled Roman Empire* would be under from first to last, from its early origin to its final destruction; there being here premised, however, . . . that the *seventh* head visible on the Apocalyptic Beast would be, in *order of existence*, its *eighth* (ch. xvii. 11),"† they (*five* having fallen at the time of the Apocalypse, xvii. 10) represent (*a*) Kings, (*b*) Consuls, (*c*) Dictators, (*d*) Decemvirs, (*e*) Military Tribunes, (*f*) the *στέφανος* crowned Emperors beginning with Augustus (the head then existing), (*g*) the *διάδημα* Emperors beginning with Diocletian,* (this head received its *deadly wound* in the edict of Theodosius, suppressing Pagan worship, which edict, according to Gibbon, ch. xxviii., "inflicted a *deadly wound* on Paganism," but revived or sprouted again as an *eighth* head, *viz.:*) (*h*) the Popedom—professedly Christian, but essentially heathen: the *ten horns* represent the ten kingdoms into which the Western Empire was divided (and which gave their power and strength unto the Beast, ch. xvii. 12, 13), *viz.,* (1) the Anglo-Saxons, (2) the Franks of Central France, (3) Alleman-Franks of Eastern France, (4) the Burgundic Franks of South-eastern France, (5) the Visigoths, (6) the Suevi, (7) the Vandals, (8) the Ostro-Goths in Italy, (9) the Bavarians, (10) the Lombards; (with changes, "the number *ten* will be found to have been observed on from time to time, as that of the Western Roman or Papal Kingdoms"): the Beast and the ten horns receive their power at *one and the same time* (*μίαν ὥραν*, ch. xvii. 12), *i. e.,* from about A. D. 430–530; *three horns* plucked up before the Beast (Dan. vii. 8), the subjection of the Vandals, Ostrogoths and Lombards to the temporal power of the Pope (A. D. 533-755, in which last year was Pepin's *donation* of the Exarchate of Ravenna—a *donation* confirmed and enlarged by Charlemagne, A. D. 774, which completed *Peter's Patrimony*)*; blasphemies*, as Christ's Vicar assuming all his offices as Prophet, Priest and King; *worshipped* (ch. xiii. 4, comp. 2 Thess. ii. 4), the Pope seats himself "on the day of his consecration upon *God's high Altar* under the dome of St. Peter's, there to receive the adoration of his Cardinals," and "in the eighth century it was Gregory the Second's boast to the Greek Emperor, 'All the kings of the West reverence the Pope as a God on Earth'"

* ["First, to him (Theodosius), alone of Roman Emperors from Constantine to Charlemagne, the title has attached—*deservedly* attached, to use Gibbon's expression—of 'THEODOSIUS THE GREAT.' Next it was his lot, alone of Roman Emperors after its bipartition by Valentinian, to unite the two divisions of the Empire, the Eastern and the Western, which now, let it be noted, in the very coinage of the Empire seemed to be figured as *wings*, under his own sway. Further, it was pre-eminently his character to use all this, his imperial power, success and greatness, as a protector and nursing father to the orthodox Church of Christ. As Gibbon says, 'Every victory of his contributed to the triumph of the Christian and catholic faith.' Indeed, not the *professing orthodox Church* alone (contradistinctively to the *Arian*) might claim Theodosius as a friend and protector; but Christ's true Church also, included in the former. For none, I think, can read his history without the impression of his real personal piety. See his character as sketched by Milner."—ELLIOTT, Vol. III., pp. 55 sq.

[The patent objection to this exposition is, that it is difficult to conceive how the influence of Theodosius could have assisted the flight of the Church *into the wilderness* as that symbol is explained by Elliott; it would seem as though his influence must rather have tended to an *escape from it.* —E. R. C.]

† ["His (the Angel's) meaning in this (xvii. 11) is easily seen, in so far as the symbol itself is concerned, by reference to the statement . . . of ch. xiii. 3, that one of his heads appeared to have been wounded to death by a sword, but that his deadly wound was healed. For a fresh head had evidently sprouted up in place of the preceding one cut down—a *new* seventh in place of the *old* seventh; so that the last head visible on the Beast, though *visibly the seventh*, was, in point of chronological succession, the *eighth*. It was thus, indeed, that the Beast, under its new and last head, became what the Angel called it, 'The Beast that was, and is not, and yet is' (*καὶ παρέσται*—and shall be present), ch. vii. 8; it having by that deadly wound been annihilated in its immediately preceding *draconic* form; and through the fresh-sprouted head, revived in its new or *ten-horned bestial* form. I said the *next preceding draconic* form, because it is stated, that *the Dragon yielded to it* (*the Beast*), on its emergence from the sea, 'his power and *his throne* and great authority.' So that the transition from the *draconic* state of Rome and its empire to the *ten-horned bestial* was *direct*, and without any other form or head intervening, according to the Apocalyptic representation." ELLIOTT, vol. iii., p. 115.—E. R. C.]

* [Elliott calls attention to the fact, that although the *title* of the sovereign remained the same, the nature of his office was entirely changed after Diocletian. He writes: "On turning to Gibbon .... and glancing at the Index of Contents, ch. xiii., . . . both the *fact* and the *symbol* that we seek arrest the eye connectedly, even as if placed there for the very purpose of illustrating the Apocalyptic enigma: 'Diocletian *assumes the diadem*, and introduces the *Persian* ceremonial. *New form of administration.*'—The notice thus summarily given is explained and enlarged on in the history (ch. xiii). The transition of the Roman Empire from its *imperial* or *sixth* head, introduced by Augustus, to a new and *seventh* introduced by Diocletian, is thus distinctly declared: 'Like Augustus, Diocletian may be considered as *the founder of a new empire,*' and the change is then illustrated somewhat fully, as affecting alike the *official dignity of the Prince governing*, and the *constitution and administration of the Empire governed.*"—E. R. C.]

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(*Gibbon;* see also Secular and Ecc. Histories). The *two-horned Beast* represents the *Papal Clergy* united under the Pope in his ecclesiastical character as Western Patriarch, and acting so as to support his usurpation as Vicar of Christ: (1) *he has horns like a lamb, and speaks as a dragon, i. e.* under pretence of preaching the Gospel, he elaborates a denial of Christ; (2) *he exercises all the power and authority of the first Beast before* (*i. e.* as responsible to) *him*, the grand characteristic (assumed) power of the Pope—that of *the keys*—is delegated to the clergy; (3) *signs*, the assumption by the clergy of the power to work miracles; (4) *causing them that dwell on the Earth to worship*, the entire influence of the clergy exercised to support the usurped claims of the Pope. The *Image of the Beast* symbolizes the *Papal General Councils*, which virtually *represented* the Head of Antichristendom,* (1) it was the *two-horned Beast* (the papal clergy) that said to them who dwelt on the Roman Earth, that they should *make the image* (constitute a General Council); (2) *it was given to this Beast to give breath to the image, etc.*—it was the peculiarity of the General Councils that on *matters ecclesiastical* the clergy should *alone* have voice; (3) *the Image was made to be worshipped*—these Councils claimed to pronounce *infallibly* on questions of religion and faith; (4) the Image caused as many as would not worship it *to be put to death*—the Councils anathematized and excommunicated all who would not submit to their decrees. The *name* is, the one suggested by Irenæus, Λατεινός—the *numerical value* of the constituent letters of which is (λ, 80 + α, 1 + τ, 300 + ε, 5 + ι, 10 + ν, 50 + ο, 70 + ς, 200 =) 666; the imposing on men the *mark, etc.*, is causing the inhabitants of the Roman Earth to devote themselves to the Papal Antichrist, and this both in *profession* (forehead) and *action* (hand), even as *soldiers* to their *emperor*, *slaves* to their *master*, *devotees* to their *god.*—The *period of the Beast's continuance* as a persecuting power, ch. xiii. 5, and of the *wilderness-state* of the Church, ch. xii. 6, is twelve hundred and sixty prophetic days or years: the *primary* terminus *a quo* of this period is *the promulgation of Justinian's Code and Decretal Epistle to the Pope*, A. D. 529-533; the *secondary* epoch is the Decree of Phocas, A. D. 604-608; the *primary* concluding terminus, A. D. 1789-1793, "the epoch by which a blow was dealt to the Papal power from which it has never recovered." (In reference to the *secondary* concluding terminus, Elliott calls attention to the fact, that Daniel (xii. 11, 12) foretells a supplemental period of *seventy-five* years which he (writing in A. D. 1861) suggested was probably to be added to that terminus in A. D. 1864-8. Writing in A. D. 1868 (Postscript to Preface, Vol. I.), he claims that the Bull of the Pope for the Convocation of an Œcumenical Council, issued in that year, in that it does not invite Sovereigns to sit in that Council, is "an admission of the *completed ending of the period of the kings of Western Christendom spiritually subjecting the power of their kingdoms to him;* that is, of the completed ending of twelve hundred and sixty years." The *present* he regards as the *supplemental* period, to close about A. D. 1943.*

BARNES: (Ch. xii. 13-17). Satan (after his failure to destroy the Church through Pagan persecutions, see p. 240), "puts forth his power and manifests his hostility in another form—that of the Papacy. . . The Church is, however, safe from *that* attempt to destroy it, for the *Woman* is represented as fleeing to the wilderness (some place of refuge—possibly the retreats of the Waldenses, deserts, monasteries, *etc.*), beyond the power of the enemy, and is there kept alive. Still filled with rage, though incapable of destroying the true Church itself, he turns his wrath, under the form of Papal persecutions, against individual Christians."—(Ch. xiii.) The first Beast is the one (secular) Roman power contemplated as made up of ten subordinate kingdoms, which "combined in itself all the elements of the terrible and the oppressive, which had existed in the aggregate in the other great empires that preceded it." The *second* Beast is the Papacy considered as a spiritual power, putting on the apparent gentleness of the

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* [As to the *fitness* of the symbol (εἰκών), Elliott writes: "The figure has been applied to the chief exemplifications that history offers of *national representation* by *deputies*. So *e. g.* of the British Parliament. Says Burke: 'The virtue, spirit and essence of a *House of Commons* consists in its being *the express image* of the feelings of a nation,'" *etc.*—E. R. C.]

* [Elliott at this point (vol. iii., p. 260 sqq.) presents an elaborate argument, of which the following is an abstract, against the *Day-Day*, and in favor of what he styles

THE YEAR-DAY PRINCIPLE.

I. The presumptive *à priori* evidence.

1. From *the nature of prophetic symbols.* The Apocalyptic prophecies, to which the controversy relates, are confessedly *symbolic* prophecies (save that of the Two Witnesses, which some contend to be literal). In such prophecies (which are pictures in miniature), it is reasonable to expect that a proportion of scale will be observed between *the symbol* and *the thing symbolized*, in *time* as well as in other respects.

2. From God's declared purpose of making the near approach of the consummation evident at the time of its approaching; yet, till then, so hidden as to allow of Christians always expecting it. This seems to require that, when prophesying concerning times, *a chronological cypher* should have been employed.

3. From the probability that this *cypher* would be a *day* for a *year*. We find similar cyphers employed Dan. ix. 24-27 (Elliott contends that שָׁבוּעַ, there meaning *hebdomad*, when by itself, always means a *week*—seven days); Ezek. iv. 1-6: Analogies, Num. xiv. 34; Lev. xxv. 2-4.

II. *The direct evidence.*

This arises from the fact, that the periods of so many prophecies interpreted on the Year-day principle have proved correct. He refers to his interpretations of the periods of the Saracenic woe, p. 201; the Turkish woe, p. 201; the Witnesses, p. 228; the Woman travailing in birth, p. 248, and sojourning in the Wilderness, p. 260; the ten-horned Beast's time of prospering, p. 260.

III. *Objections.* (Only the more prominent will be mentioned.)

1. The alleged *novelty* of the principle as one unknown in the Church from the days of Daniel to those of Wickliffe. *Answer:* The fact is not as alleged. From the days of Cyprian, this principle in reference to *some* prophecies has been adopted.

2. The alleged discrepancies and unsatisfactoriness of Apocalyptic expositions based on this principle. *Answer:* Wrong applications of a principle, resulting in discrepancies, do not militate against the principle itself, if it be supported (as this is, see under II.) by manifest coincidences.

3. The alleged necessary participation of all in communion with the Church of Rome throughout twelve hundred and sixty years (many of whom we have reason to believe were true Christians) in the curse and perdition of Babylon as set forth ch. xiv. 9-11. *Answer:* The chronological position of the warning which contains the threatening of woe is at the very end of the period of twelve hundred and sixty years, after the fall of Babylon (xiv. 8), and therefore after the call of ch. xviii. 4.—E. R. C.]

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lamb, but at the same time possessing the spirit of the Dragon. The *deadly wound* of the first Beast indicates that the Roman civil and secular power was *so* waning (in consequence of the invasion of the Northern hordes) as to be in danger of extinction; the *healing* symbolizes the restorative and preservative influence of the Church of Rome upon the secular empire. The *secular* power thus preserved is to continue 1260 prophetic days or years—*blaspheming* (by its (1) arrogant claims, (2) assumed authority in matters of conscience, (3) setting aside Divine authority, (4) impions declarations in derogation of the Divine claims); *persecuting* (*e. g.*, the Waldenses, Albigenses, *etc.*), but at last shall (1) *go into captivity*,* (2) come to an end in blood.—The *image of the Beast* symbolizes the civil government *strongly* resembling the old Roman dominion, which the spiritual power of the Papacy caused to exist, depending for its vital energy on the Papacy, and in its turn, lending its aid to support the Papacy.†—In reference to the *name* and *mark* of the Beast, Barnes agrees with Elliott.

STUART: (Ch. xiii.). The *first* Beast symbolizes the *Pagan* Roman Empire; the *second*, the Pagan Priesthood; the *deadly wound* of one of the heads, the death of Nero, one of the *seven* Kings of Ch. xvii. 10, 11; the *restoration*, the belief of a reappearance of that emperor (!);‡ the *image*, the statue erected to him as a god; the *forty-two months*, the period of the Neronic persecution (from November, A. D. 64 to June, A. D. 68); the *name*, נֵרוֹן קֵסַר, the letters of which give the number 666.

WORDSWORTH: "The *Two Wings* are emblems of the Two Testaments; . . . the Church flies on their pinions in her missionary course through the *wilderness of this world*." The *flood* and the *help of the earth*, he interprets as Elliott.—(Ch. xiii.) He agrees with Elliott in the exposition of this chapter, with the following exceptions: By the *seven heads* he understands (ch. xvii. 10, 11) "the kingdoms which were successively absorbed within the circle of the Roman Empire, . . . the (1) Babylonian, (2) Medo-Persian, (3) Greek, (4) Syrian, (5) Egyptian, (6) Roman Heathen Imperial . . . (7) Imperial power of Germany." By the *wounding*, the ceasing of the imperial power in the abdication of Augustulus—it is not said that the *Head* was restored, but that the wound of the *Beast* was healed (ver. 12), the Beast lived on in the Papacy. By the *image*, "the *personification* of the Papacy, in the visible form of the Pontiff for the time being."

ALFORD: (Ch. xii. 13-18.) The figure of the *wings* is taken from Old Testament expressions in reference to the flight of Israel from Egypt (Ex. xix. 4; Deut. xxxii. 11). "We must not understand (by) the *Woman*, the invisible spiritual Church of Christ, nor (by) her *flight into the wilderness*, the withdrawal of God's true servants from the eyes of the world. . . I own that considering the analogies and the language used (in reference to Israel in the desert), I am much more disposed to interpret the *persecution of the Woman* by the Dragon, of the various persecutions by Jews which followed the Ascension, and her *flight into the wilderness*, of the gradual withdrawing of the Church and her agency from Jerusalem and Judea, finally consummated by the flight to the mountains on the approaching siege. . . And then the *river* . . . might be variously understood—of the Roman armies which threatened to sweep away Christianity—or of the persecutions which followed the Church into her retreats, but eventually became absorbed by the civil power turning Christian—or of the Jewish nation itself, banded together against Christianity wherever it appeared, but eventually itself becoming powerless against it by its dispersion and ruin—or, again, of the influx of heretical opinions from the Pagan philosophies which tended to swamp the true faith. I confess that not one of these seems to me satisfactorily to answer the conditions; nor do we gain any thing by their combination. . . . As to the *time* indicated by the 1260 days, or 3½ years, the interpretations given have not been convincing, nor even specious." See also the extract from Alford on p. 242. He concludes his section with the words: "This latter part of the vision yet waits its clearing up."—Chap. xiii.) *The first Beast* is one with the four Beasts of Daniel and that of ch. xvii.; he symbolizes the aggregate of the empires of this world as opposed to Christ and His Kingdom; the seven *heads* are (1) Egypt, (2) Nineveh, (3) Babylon, (4) Persia, (5) Græcia, (6) Rome, (7) the *Christian Empire* beginning with Constantine; the *wounding* (with *Auberlen*), the *conversion* of the empire to Christianity, by virtue of which the Beast in his proper essence, in the fullness of his opposition

* ["This is yet, in a great measure, to be fulfilled; and as I understand it, it discloses the manner in which the Papal *secular* power will come to an end. It will be by being subdued, so that it might *seem* to be made captive, and led off by some victorious host. Rome now is practically held in subjection by foreign arms, and has no true independence; perhaps this will be more and more so as its ultimate fall approaches." BARNES. (This was written A. D. 1851.)—E. R. C.]

† [Barnes finds the fulfillment of this Symbol in the re-establishment of the Roman Empire under Charlemagne. He quotes the following from Gibbon, ch. xlix.: "The title of patrician was below the merit and greatness of Charlemagne; and *it was only by reviving the Western empire* that they could pay their obligations, or secure their establishment. By this decisive measure they would finally eradicate the claims of the Greeks; from the debasement of a provincial town the majesty of Rome would be restored; the Latin Christians would be united under a supreme head in their ancient metropolis; *and the conquerors of the West would receive their crown from the successors of St. Peter. The Roman Church would acquire a zealous and respectable advocate*; and, under the shadow of the Carlovingian power, the bishop might exercise, with honor and safety, the government of the city." To this he adds the following remark: "All this seems as if it were a *designed* commentary on such expressions as these: 'And he exerciseth all the power of the first Beast, ... saying to them that dwell on the earth that they should make an image to the Beast which had the wound by a sword and did live; and he had power to give life unto the image of the Beast,'" *etc.* He also subjoins the coronation oath of the Emperor from Sigonius: "I, the Emperor, do engage and promise, in the name of Christ, before God and the blessed Apostle Peter, that I will be a protector and defender of this holy Church of Rome, in all things wherein I can be useful to it, so far as Divine assistance shall enable me, and so far as my knowledge and power can reach."—E. R. C.]

‡ [Stuart devotes a long Excursus to the establishment of this opinion. He writes: "I do *not* say that John meant to convey the impression that Nero would actually revive, and reappear on the stage of action; for this I do not believe. But thus much I am compelled to believe, . . . that John here recognizes, and intends that others should recognize, Nero, by pointing to an individual respecting whom reports were everywhere current, such as have been exhibited above."—E. R. C.]

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to God and His saints, ceases to be; the worship, *etc.*, "are a sort of parody on ascriptions of praise to God (Ex. xv. 11; Ps. xxxv. 10; lxxi. 19; Is. xl. 18, 25; xlvi. 5, *etc.*): they represent to us the relapse into all the substantial elements of Paganism of the resuscitated empire:" the *forty-two months*, the well-known period of the agency of Antichrist. The *second Beast*, identical with the false Prophet of ch. xix. 20, is the reviver and upholder of the *first;* in reference to the first, he is (1) *identical* as to genus, (2) *diverse* in origin, (3) *subsidiary* in zeal and action; he symbolizes the *sacerdotal persecuting power*, Pagan and Christian, which, gentle in its aspect and professions, was yet cruel in its actions. The *Image*, the statue of the Emperor, which every where men were made to worship; "it is not so easy to assign a meaning to the *giving life and speech* to the Image. . . The allusion probably is to some lying wonders permitted to the Pagan priests to try the faith of God's people. We cannot help, as we read, thinking of the moving images, and winking and speaking pictures, so often employed for purposes of imposture by their far less excusable Papal successors." Vers. 16, 17 point to the commercial and spiritual interdicts which have, both by Pagan and by Papal persecutors, been laid on non-conformity. Concerning the *name* and *number*, he writes in the Prolegomena, § 5, 82: "It (Λατεινός) is beyond question the best solution that has been given; but that it is not *the* solution, I have a persuasion amounting to a certainty." (See also *in loc.*)

LORD: (Ch. xii. 13-17.) "The *Dragon who followed the Woman* symbolizes the Pagan priests and their abettors; . . their *following after her* denotes their attempt to join her society by a profession of Christianity." "The *Serpent* . . . was not the Devil who fought with Michael, but the Monster Dragon of seven heads (see p. 242), . . . it represents the rulers of the Roman Empire from the elevation of Constantine." The gift to the Woman of *the wings*, denotes that supernatural aids were granted her, *viz.*: *graces* that formed a part of herself; the *river*, the flood of false doctrines and superstitious rites introduced by Constantine and his successors; the *earth*, the people generally, who eagerly embraced the adulterated religion, and who by their exulting reception of it so occupied the attention of the rulers as to allow the dissentients to escape; the *retreat from the face of the serpent*, the flight of the true Church to a place unknown (the Waldenses, *etc.*); the *anger of the serpent*, the continued disposition to destroy; the *making war with the remnant*, the persecution of isolated dissentients; the *time, times, and half a time*, twelve hundred and sixty years.—(Ch. xiii.) The *first Beast* symbolizes "the Gothic rulers who established governments in the Western Empire during the Fifth century, and their successors and subjects to the present time;" the symbols of the *first part of ver.* 2, that this government unites in itself the agility of the *leopard*, the strength of the *bear*, and the mercilessness and voracity of the *lion;* the head receiving the wound was the last—the *wounding* denotes the slaughter of all Christian heirs to the throne and the accession of Julian the apostate; the *recovery*, the restoration of the Christian succession in Jovian; the *worship, etc.*, of vers. 3, 4, that the populace (1) entertained for their rulers awe and admiration, (2) and, regarding them as having acquired the rights of the old Roman Emperors, acquiesced in their assumptions in matters of religion; the *great things* and *blasphemy*, usurpations of authority over Divine rights, laws, *etc.;* ver. 7, the persecutions of the Albigenses, Waldenses, *etc.;* vers. 9, 10 predict the slaughter and vassalage of all who should attempt to deliver themselves from religious tyranny by force (exemplified in the history of all persecuted peoples); the *forty-two months* denotes 1260 years of domination (the *terminus a quo* being about A. D. 597 or somewhat later).* The *second Beast* indicates the "hierarchy of the Italian Catholic Church within the Papal dominions;" the *earth* whence he came, the population of the empire under a settled government; the *two horns*, twofold rule (civil and military)—*lamb*-like (apparently for ornament and defence), *dragon*-like (aggressive, insatiable, merciless); ver. 12 (first part), that it exercises the same power (civil and military) as the first Beast, and contemporaneously (issuing and executing decrees, making war, *etc.*); ver. 12 (second part), the leading of the populace to submit to blasphemous usurpations of the emperors; vers. 13, 14, the pretended miracles of the priesthood. The *Image* symbolizes the Papal *Kingdom* which the priesthood established—"the union of their several national churches into a single hierarchy, and subjection of them to the Pope as their supreme legislative and judicial head, after the model of the ancient civil Empire under Constantine," *etc.* The *Name* is Λατεινός, whose letters give the *number* 666. Vers. 16, 18 indicate excommunication and outlawry for non-conformity.

GLASGOW: (Ch. xii. 13-18.) Ver. 13. When Satan could not prevent the external prosperity of the Church, he diffused the poison of heresy. Ver. 14. The *second* flight of the Woman; the *great eagle* is the fourth Zōa of chap. iv;† the flight to the *desert* indicates *expatriation* (in the valleys of Piedmont, *etc.*); the *time, etc.*, the prophetic period of 1260 years (beginning about A. D. 607).‡ Vers. 15-17, as Elliott.—(Ch. xiii.)

* [Lord's EXPOSITION was published in 1847.—E. R. C.]

† [Glasgow recognizes in the Zōa "The official and representative ministrant agencies commissioned by the Lord Jesus; and comprehensively all His people, when actively serving Him for the good of man." According to him, the *Lion* symbolizes "that like Judah of old will be the Christian people of the Gospel age, rising paramount to and subduing all the nations of the earth; the *Ox*, the ministers and people of Jesus" as (1) "sufferers of persecution," (2) abounding in "works of faith and labors of love;" the *Face of a Man*, the "people of God as bearing the image of Christ"—especially ministers; the *Flying Eagle*, "three great facts realised in the agencies employed by Jesus in His Church: (1) the means and power given them of escaping from the rage of their persecuting enemies; (2) their movement to distant places in bearing the gospel message; (3) their study of the prophecies, and their having 'their life hid with Christ,' the Rock of Ages."—E. R. C.]

‡ [Glasgow remarks: "It is worthy of being noted that there is in all these, as in prophetic dates generally, a margin of three or four, sometimes as many as seven, years, within which limit an event may be reckoned some few years earlier or later." (He might also have called attention to the fact that some prophecies have a double—an initial and consummate—objective, and consequently will have a twofold *beginning* and *ending*.) He brings together some even 8 that have for their period 1260 years, as follows:

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This is not a new vision, but a continuation of the preceding—the Dragon that sank down in the sea (ch. xii. 18) emerges in a new form and with a new name; this Beast (see p. 242) emerges from the *sea*, *i. e.*, "of the Arian Goths and northern Pagans, and remanent Pagans of the Empire." For his expositions of the *heads*, see p. 242; in his interpretation of the *horns* he agrees with Elliott, p. 259. The *wounding* denotes the fall of the Western Empire, partially in A. D. 476, and more completely A. D. 493—this fall did not imply a total cessation of the imperial power; the imperial laws and principles were so adopted by the barbarian conquerors that ultimately a new Roman Empire sprang to life from the contused head of the old (the *restoration*). The transition of the Beast from the Dragon-form spanned over the time from Constantine to Justinian; the *forty-two months* were allotted to him after the healing of the mortal stroke, and their beginning (A. D. 529-532) was marked by the institution of the Benedictine Order, and the publication of the Code of Justinian. The *second Beast* is the Papal hierarchy (*generally* on this subject he agrees with Elliott). The *Image*—(*sic*)—"this we at once recognize in the temporal power of the Pope, and the territory called Peter's Patrimony, granted by Pepin in A. D. 754; to which may be added the creation of cardinals, who are at once priests and temporal lords;" (this image of the monster has not the term of 1260 prophetic days assigned to it; the *giving of spirit* to it was fulfilled in the summoning of Western Councils—by these it both spoke and acted. The *Name* and *number*, Λατεινός, is *one*, though not the *sole*, solution of the problem. (He presents the following, all bearing on the Latin Church: *Βενέδικτός, 'Ιταλική ἐκκλησία, Εὐπορία, Παράδοσις,* Ἕσπερος ἀββᾶ, ראש לקהל, *Vicarius Filii Dei, Vicarius generalis Dei in terris, etc.*).

AUBERLEN: (Ch. xiii.) This writer in many points agrees with Elliott, and his views have to a considerable extent been adopted by Alford, Glasgow and others. According to him: The *first Beast* represents the world-power; the *seven heads*, (1) Egypt, (2) Assyria, (3) Babylon, (4) Medo-Persia, (5) Greece, (6) Rome, (7) the Germanic-Sclavonic Empire; the *wounding*, the conversion to Christianity of the *seventh* head;* the *healing*, the apostatizing of the Christian head (this is the *eighth* head of ch. xvii. 11, the *Antichristian Kingdom* in the strict sense;* probably a *person* †); the *ten horns* denote ten

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[A. D. 67+1260—1327, from the Woman's flight under Nero, until the setting up of a rival Pope by Louis of Bavaria, which gave a measure of relief—synchronous with the birth of Wickliffe, and the rise of Marsilius of Padua.

[A. D. 254+1260—1514, from the usurpation exercised by Cornelius, Bishop of Rome, to the death of the Witnesses (see p. 229).

[A. D. 292+1260—1552, from the beginning of the Galerian persecution to the Peace of Passau and the establishment of Protestant freedom.

[A. D. 311+1260—1571, from the election of Cœcilianus as Bishop of Carthage leading to the Erastian interference of the Emperor, to the granting of liberty of conscience to Protestants in France, and the Pope's excommunication of the Protestant Sovereign of England.

[A. D. 529+1260—1789, from the institution of the Benedictine Monks, and the publication of Justinian's code, to the beginning of the French Revolution.

[A. D. 607+1260—1867 (8), from the decree of Phocas, to the Spanish Revolution, which brought down the last of the ten horns.—E. R. C.]

* ["St. John beholds 'one of the Beast's heads, as it were slain unto death, and the wound of his death was healed' (xiii. 3, 12, 14). This deadly wound of one of the world-kingdoms reminds us of what Daniel saw (Dan. vii. 4) with regard to the King of Babylon: 'I beheld till the wings thereof (of the lion) were plucked, and the King received the upright posture and the heart of a man.' We know that hereby the humiliation of Nebuchadnezzar's high-soaring haughtiness is indicated, and his subsequent conversion to the living God. A similar change passes over one of the Apocalyptic heads of the Beast. It is not changed into a human head, but it receives a wound to death, and is thus rendered innocuous. The Kingdom of this world, for which this head stands, does not truly turn to the living God, so that its beast-nature is changed into a human one, as was the case with Nebuchadnezzar; but it does not develope its beast-like, brutal, God opposed character, so fully as the six others; for a time it divests itself of its anti-Christian character. It appears ὡς ἐσφαγμένον, as if slain; and the remark has been justly made, that this expression is chosen purposely, in order to point out an outward resemblance between the Beast and the Lamb, which John beholds (ch. v. 6), likewise *ὡς ἐσφαγμένον*. The second Beast was like the Lamb, because it had two horns like a lamb (xiii. 11); the first is like the Lamb in having a deadly wound. Hence we must not expect, even of the Beast, of the world-power itself, that its development to the end will be in an exclusively heathenish form; it is to be Christianized externally; nay, for a time, it will appear to be altogether dead, and to have passed out of existence; and yet it will be in existence, and not have ceased to be *Beast*." AUBERLEN, p. 297.—E. R. C.]

* ["The deadly wound is thus healed: The Beast which received it recovers life and returns, but now not only from the sea, but out of the Abyss, whence it drew new Antichristian strength of Hell (xiii. 3, 12, 14; xvii 8; xi. 7). The Lord Jesus has expressed the same progression (Matt. xii. 43-45). The Christian Germanic world apostatizes from Christianity; the old, God-opposed, and anti-Christian beast-nature asserts itself with new power and gains the ascendancy; a new heathenism breaks in upon the Christian world. A heathenism which is worse, more demonic, more of the nature of the bottomless pit, than the ancient one, for it, as represented by the first heads of the Beast, was only an apostasy from the general revelation of God in nature and conscience (Rom. i. and ii. 14), whereas this heathenism is an apostasy from the full revelation of Divine love in the Son (comp. Matt. xi. 41. 42); it is refined, intensified heathenism, to which the words shall be addressed: 'Remember from whence thou art fallen!' (ch. ii. 5). This prophecy is not confined to the Revelation; it is the same apostasy (*ἀποστασία*) of which St. Paul speaks in 2 Thess. ii. 3, and which he sees culminate in Antichrist, the Man of Sin, the son of perdition. And in describing the evil times of the last days (2 Tim. iii. 1 sqq.), the Apostle delineates the character of the men who shall live then, in a manner which reminds us of his characteristics of the heathens (Rom. i. 29): thus he foresaw a new heathenism within Christendom. For it is evident that he speaks of Christendom; his expressions—*apostasy*, 2 Thess. ii. 3; *some shall depart from the faith*, 1 Tim. iv. 1 (comp. 2 Tim. iii. 5; iv. 3, *etc.*)—plainly show it. What is peculiar to the Apocalypse is the clear juxtaposition of the Harlot and the returning Beast. The Lord Jesus (Matt. xxiv. 4, 5, 11, 23-26) and the Apostles speak of false doctrine, seduction, apostasy, more in general terms, whereas the Apocalypse distinguishes between two kinds of apostasies, Jewish and heathenish, of the Church and of the world; the pseudo-Christianity of the Harlot, and the anti-Christianity of the returning Beast. The latter is the world divested of all Christianity; the former, the world, adopting Christianity, or Christianity adapting itself to the world." AUBERLEN, pp. 300 sq.—E. R. C.]

† ["It cannot be proved with absolute certainty that a *personal* Antichrist will stand at the head of the Antichristian Kingdom, for it is possible that the eighth, like the preceding seven heads, designates a kingdom, a power, and not a person, and the same may be said concerning the Antichristian horn described by Daniel, when compared with the ten horns. But the type of Antiochus Epiphanes is of decisive importance, for this personal enemy of God's Kingdom is described in the eighth chapter of Daniel, as a little, gradually increasing horn, just as Antichrist is spoken of in the seventh. And this is corroborated by the Apostle Paul (2 Thess. ii.), who describes Antichrist (ver. 4) with colors evidently furnished by Daniel's sketch of Antiochus, and who calls him, moreover, the *Man* of sin, the *Son* of perdition, which, if explained naturally, must refer to an individual (comp. John xvii. 12, where the same expression, ὁ υἱὸς τῆς ἀπωλείας, is used of Judas). In favor of the same view may be adduced, likewise, analogies in the history of the world; the previous world-kingdoms had extraordinary persons as their heads, Nebuchadnezzar, Cyrus, Alexander the Great.

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kingdoms into which the last head is to be divided (this division is still future). The *second Beast* is identical with the *False Prophet* of ch. xix. 20, and with the *human eyes* of the *little horn* of Dan. vii. 8; the *first Beast* is a *physical, political—this* a *spiritual* power, the power of doctrine and knowledge, of intellectual cultivation, of ideas; he arises from the *earth, i. e.*, the civilized, consolidated, orderly world; he comes in a Christian garb and name, *the horns of the lamb*, but with the spirit and speech of the Dragon (comp. Matt. vii. 15); the *Image* which the False Prophet causes to be made (the historical substratum of which is in the image in Dan. iii., and the statues of the Roman Emperors, to which divine worship was paid), denotes the deification of the world and the world-power—this is the new heathenism, sinking back into the deification of nature and humanity, of which it cannot be predicted what forms of folly and bestiality (Rom. i. 22 sq.) it shall yet assume; with this enhancement of idolatry, seem to be connected new demonic mighty operations, according to ver. 15. Vers. 15-17 contain a prophecy that all public intercourse will be on condition of receiving the *mark of the Beast* (which is significantly contrasted with the *Seal* of the servants of God, ch. vii. 3 sqq.), and that *true believers* will be given into the hand of Antichrist for persecution, as is intimated, Dan. vii. 21, 25; Matt. xxiv. 9.*—E. R. C.]

EXPLANATIONS IN DETAIL.

Ch. XII. 13. **He persecuted the woman.**—First he persecuted her *Child*, the holy Christ Himself; now he persecutes the *Woman*, the institution of the Kingdom of God; subsequently, when the Woman has, in respect of her outward appearance, allied herself with *the earth*, he persecutes her inner essentiality—that which is later to appear as the Bride—in her *remaining children*. That the *earth* must, equally with the *wilderness*, be symbolically apprehended, is required by the consistency of the description.

Ver. 14. **The two wings.**—The saving providence of God is represented, in *eagle-like flight;* the Church has so intimately appropriated this providence, that it may be said that the *eagle-wings* are *given* her, Rom. viii. 28-37. As the deliverance on eagles' wings, into the wilderness, is suggestive of *Israel's* deliverance, so, also, an entrance into the heavenly *Canaan* is in view; not, however, the Judaizing prospect of the external leadership of a Jewish Church at the end of the world.*

Where she is nourished.—The beginning of this fact had arrived even in the ancient days of John—with the flight to Pella. The typical element in the miraculous nourishment of Israel in the wilderness is here touched upon. She is nourished (and thus preserved) **from the face of the serpent** (Bengel, Ewald, *et al.*). That the *wilderness* is to be apprehended in a symbolical sense, is manifest from the fact that the Woman, whilst in it, is unattainable for Satan, although elsewhere earthly wildernesses are designated as a favorite abode of evil spirits. The Serpent, therefore, sends a *stream of water out of his mouth* after the escaped Woman.

Vers. 15, 16. **Water as a river.**—That is, in the form of an apparently incessant current. Düsterdieck vainly labors to fix upon the interpretation of the torrent of *water* as a torrent of *nations* an allegoristic character. It is the simple historico-philological explanation of a very pronounced allegorical figure; whilst, on the other hand, the general application of the figure to *pressing dangers*, or the citation of billows of death and streams of destruction (Ps. xviii. 4), is meaningless in this connection, it being the intention of Satan not to *kill* the woman outright, but to **cause her to be carried away of the river**—possibly, only to cause her "to float with the current" (ποταμοφόρητον). The divergent specializations of the stream of nations do, indeed, rest upon ill-advised and arbitrary guesswork, practised in conformity to the theory of Church-historical predictions (persecutors; wicked men and evil demons; heretics; Saracens;

The spiritual and universal character does not exclude individual personal representatives. Every spiritual tendency has its distinguished representatives, and when it has reached its perfection, produces its representative κατ' ἐξοχήν. Hence Anti-Christian tendencies produce different Antichrists; and it is a sober historical view, when Christianity maintains that these separate Antichrists shall, some future day, find their consummation in an individual, far excelling them in the intensity of his evil character (Lange l. c. 374)." AUBERLEN, pp. 304 sq.—E. R. C.]

* [According to Auberlen the *healing of the first Beast* and the exercise of the special power of the *second*, set forth in ver. 12, have already begun. He writes: "The return of the Beast is represented, or at least prepared in that principle, which, since A. D. 1789, has manifested itself in beast-like outbreaks, and has since then been developed both extensively and intensively. This principle has appeared in various forms, in the Revolution; in Napoleon, despotism sanctioning revolution, proving, at the same time, that the Beast, even in this shape, can carry the Harlot; in Socialism and Communism. But we may yet expect other manifestations."——"It will not be denied by any one who views the events of the two last centuries with enlightened eyes, that also the prediction of the false prophecy has begun to be fulfilled. Unconverted Paganism passed over by degrees into the Church during the first centuries, and this mixing of Christian and Pagan elements produced Roman Catholicism. Then came the Reformation, dissolving this illegitimate union, and restoring pure Christianity; and hence, it was natural, that in the succeeding centuries, Heathenism should likewise appear more naked, undisguised, and decided, and should attack Christianity again, but at first only with spiritual weapons. The Antichristian element, which before was under a Christian guise, now came forward with increasing openness, and manifested itself as the false prophecy, as false doctrine, as the spiritual power of seducing ideas, which are based on a view of the world, radically false and opposed to God, but which spread and eat as a canker, under the name of philosophy, enlightenment, and civilization (2 Tim. ii. 17). It is a fact, that the Beast's coming to life again, and its new power, whereof we spoke above, is called forth, accompanied and strengthened by the influence of the False Prophet exactly as it is described in Rev. xiii. 12 sqq. It is evident and palpable, that the philosophic principle of the autonomy of the human spirit, and the corresponding theological principle of Rationalism, that Idealism and Materialism, Deism, Pantheism, and Atheism, are all the products of the same spirit, the essence of which is apostasy from the fundamental principles of Christianity, alienation from the living and holy God, deification of the creaturely, is exactly what is meant in the Apocalypse by worshipping the Beast. Indeed, even in a literal sense, in the present day, '*bestiality is the ideal of thinkers.*' But even where this extreme point has not yet been reached, the False Prophet is powerful enough. What is bringing thousands from Christianity, and preventing others from coming to a belief in a full and true Christianity, is nothing else but respect for these intellectual powers which rule in these days, for modern Science and Culture." (These quotations have been made from the Edinburgh Trans. of the first edition of Auberlen, pp. 304, 311 sq.)—E. R. C.]

* [In accordance with his view that this vision relates to that which is still future (see ADD. NOTE, pp. 250 sq.), the Am. Ed. regards this definite symbol (*the* two wings of *the* great eagle) as having reference to an object that cannot now be identified. For his views concerning the *wilderness*, see concluding paragraph on p. 251.—E. R. C.]

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Ewald: a sore peril menacing the fugitive Christians by the Jordan! See Düsterdieck). Düsterdieck's objections against the general reference of the water-stream to streaming nations (p. 418) are based upon a continuous misapprehension of allegorical modes of expression. He asks: "Can it be said that the Germanic peoples came, like a flood, out of the jaws of Satan, and were swallowed up by the earth?" It may, assuredly, be assumed that in the first motions of the migrations of nations, especially in the rising of the Huns, demonic impulses were at play; and, similarly, it may be asserted that the Theocratic order of the Mediæval Occident overcame the hostile torrent of barbarians.

And [Lange: **But**] **the earth.**—Neither the application of this figure to the cultured Roman world (Auberlen) or to another opposing worldly power (Hengstenberg), nor the reference of it to the cleaving Mount of Olives (Zech. xiv. 4), in accordance with the opinion that the *final* Antichristian time is here exclusively spoken of (Ebrard), corresponds to the explicit character of this Old Testament type.

Ver. 17. **And the dragon was wroth.**—Since the Dragon has already been wroth against the Woman, an increase of wrath is here expressed, developed in the conflict with the Woman. Hence the reading: ἐπί in conjunction with τῇ γυναικί is significant. The preposition ἐπί with the dative may, indeed, simply denote the object of an action, but it often signifies: *concerning*, *on account of*, *about*, and this is most frequently the case with verbs that indicate an emotion of the mind (as here). Satan becomes so incensed *concerning the combat* with the Woman that he now departs, *etc.*

With the remnant.—See above. A copious treatise on this point see in Düsterdieck, who, however, by these *remaining ones* apprehends, with Züllig, the Zionites (?) on earth.*

Ver. 18. **And he stood.**—[See TEXT. AND GRAM., Note 7.—E. R. C.] According to De Wette and many others, the reading ἐστάθη is exegetically impossible. In reality, however, the reading of the Recepta, ἐστάθην, for which there is less authority, is far less possible. See above. Since a demonic operation upon the *sea of nations* is in question, Satan takes his station upon the *sandy* shore, a place where the earth is *flat* and the sea *shallow*. A contemporaneous appearance of the *Dragon*, on the sand, and the *Beast*, above the waves of the ocean, is not declared; the Dragon vanishes as the Beast inspired by him makes his appearance.

Ch. XIII. 1.† **Ascending out of the sea.**—See the *Introduction*. Out of the sea of nations: Many interpreters from Victorinus down. Out of Europe (! Bengel); out of the Italian insular kingdom (Ewald). The sea is the sea and nothing more, Düsterdieck declares, just as the earth is the literal earth—why, then, are not also the Beasts literal beasts?

A wild-beast.—Doubtless, only the God-opposed, Antichristian world-power can primarily be intended—eschatologically concentrated and modified, however (Auberlen, Hengstenberg). One-sided, therefore, is the interpretation of the Beast as *pagan* Rome (from Victorinus to Bleek and many others); and equally one-sided is the application of it to papal Christian Rome (Vitringa, Bengel, *et al.*). The import of the figure, undoubtedly, does not gravitate backward to heathen Rome, but, in accordance with its eschatological tendency, forward to Christian Rome. Heathen Rome can be but visible in one of the *seven heads;* and the like is true of Christian Rome, or, rather, the ecclesiastico-political Rome of the Middle Ages. The Beast is ἀναβαῖνον through a long period. With the circumstance that the terrestrial ocean embraces the earth, the fact that the *Beast from the earth* does not appear as co-regent with the *Beast out of the sea*, but as his vassal, must not be confounded, as in Düsterdieck.—The Beast, as θηρίον, is to be distinguished from ζῶον; the word is indicative of a bestially ferocious nature, see Dan. vii. 1.

Ten horns.—See the *Introduction.*

Seven heads.—Interpreted as seven world-periods; or seven persecutions of Christians; or seven Antichristian world-powers. Hengstenberg defines these powers as follows (ii. 13): The Chaldean, Medo-Persian, Greek and Roman kingdoms. The first and second heads he looks for as existing before the Chaldean empire. Consequently, "only *Egypt* and *Assyria* can be thought of." The sixth kingdom, he affirms, is that of Rome, in accordance with ch. xvii. 10; the seventh endures, as he believes, until the cessation of the God-opposed power, and passes into the *ten horns* or God-opposed kings. We have taken the liberty of apprehending the seven heads otherwise (p. 25 sq.). In the first place, it is, in all probability, to be taken for granted that the Apocalyptist retains the four world-monarchies of Daniel. In accordance with his manner of constructing the *seven*, he then follows up the pre-Christian *quaternary* with a *ternary*, beginning with the Christian era. John would be more apt to include the Herodian kingdom in his system of heads than Egypt or Assyria. With Christianity, pronounced Antichristianity first began — began primarily, in the Herodian forms,* and continued in the new phase of the Christ-opposed Roman *empire*, as distinct from the Danielic vision of the Roman *republic*. With the application of the Beast to *pagan* Rome, a manifold explanation of the *seven heads* has been connected (the seven hills with ten kings, seven emperors with ten prefects). With the reference of the Beast to *papal* Rome, Vitringa conjoined an enumeration of seven principal forms of Roman government, from kings and consuls to the pope; by the *ten horns* he understood ten kingdoms subservient to the papacy, from the French kingdom to the Polish (see Düsterdieck). Pursuant to the interpretation of the Beast as the pagan Roman empire, Düsterdieck, in accordance with others (see Bleek, p. 326), makes of the *ten horns with ten crowns* ten Roman emperors; 1. Augustus; 2. Tiberius; 3. Caligula; 4. Claudius; 5. Nero; 6. Galba; 7. Otho; 8. Vitellius; 9. Vespasian; 10. Titus. The *tenth*,

* [By the *remnant* the Am. Ed. understands those left on earth, subject to the assaults of the Dragon and his instruments, after the removal of the ἀπαρχή (see p. 251 and *foot-note*.—E. R. C.]

† [See the ADD. NOTE, pp. 272 sq.—E. R. C.]

* Züllig regards the eight kings as Edomitish princes.

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corresponding to the *seventh head*, is, he declares, still future [to the Seer]. His exposition of the relation between the ten horns and seven heads may be found p. 432. The whole, therefore, according to his view, is a petty repetition of the history of the time, clothed, in an illusory manner, in prophetico-symbolic form. It is not to be denied that the self-deifications of Roman emperors (Düsterdieck, page 58) were types of Antichristian blasphemies.

Names of blasphemy.—It is neither assumable, with Zällig, that the individual heads bore frontlets, on each of which was inscribed one letter, the whole number making together the inscription: קֹדֶשׁ לַשָּׂטָן (although the antithetic reference to the frontlet of the High Priest, Holiness to Jehovah, is certainly ingenious)—nor that upon every head the same blasphemous name was written, according to Düsterdieck and others. Why should not a sevenfold form of Antichristian self-deification, corresponding to the seven world-powers, be intended? Bede refers to the name Augustus; Bengel conjectured that the name Papa was intended; Hengstenberg suggests the name of Christ, ch. xix. 16.

Ver. 2. **And the wild-beast that I saw was like,** *etc.*—The Beast is a compound of the four Danielic Beasts, Dan. vii. 4; amongst these, however, we regard the fourth Beast as the Roman world-kingdom, since the third Beast (ch. vii. 6) has the same number as the Greek world-kingdom (ch. viii. 8)—four wings, four heads, four horns. It is entirely incorrect, on the other hand, to identify the eschatological anti-theocratic horn (ch. vii. 8) with the precursory anti-theocratic horn (ch. viii. 8). Be it observed, however, in this connection, that the fourth Beast in Daniel, as the real eschatological Beast, embraces, together with the vision of the Roman kingdom, the entire series of world-powers, as coinciding, in perspective, with that kingdom. The ground-color of the Apocalyptic Beast is *variegated*, as was formerly the color of the Greek kingdom in its division. The fact that, with John, the four kingdoms have become one kingdom, rests upon the depth of intuition by which he has perceived the unitous demonic foundation of the world-kingdoms. The circumstance that the ten horns of the fourth Danielic Beast find their parallel in the ten horns of the Apocalyptic Beast, which embraces all the world-kingdoms, reposes upon the common symbolism of the number *ten* and the *horns*, by which a perfectly developed and organically ramified world-power is expressed. Amongst the different interpretations of the individual bestial forms, that of Cocceius is particularly interesting: *Varii coloris. Ad hanc bestiam enim pertinent Christiani servientes episcopis et aliud principium fidei constituentes, item Ariani, Musulmanni,* etc.

And the Dragon gave him, *etc.*—After this inauguration, the Dragon seems to retire from the scene. His representative now comes forward. The Devil has vanished from theology, philosophy, and popular consciousness, but Antichrist is present, in whom the genius of the former secretly lives on. To him is transferred, first, the *demonic* **power**, the true method of combining falsehood, hatred, and the breath of death into a magical agency. Then he has, secondly, the *demonic* **throne**, *i. e.*, there is henceforth a centre of diabolical evil in this present world. Thirdly, great *demonic* **authority** is committed to him; he has despotic and anarchical organs enough.

Ver. 3. **One from among his heads as if slain** [Lange: **wounded**]. — That the Apocalyptist could ascribe the wounding to death of a head of the Antichristian power only to the operation of Christ's victory, or to Christianity in its assumption of its visible place in history (Hengstenberg), but not to the migration of nations (Calov., Auberlen, De Rougemont. *et al.*), ought to be understood without further dissertation. Nothing save the ὡς could lead us to doubt that such was the fact, and that only if the word be regarded as indicative exclusively of mere empty appearance. The expression, however, does not mean that the wound itself was mere semblance, but that the probability of its inflicting death upon the head, and so, indirectly, upon the Beast, seemed to be mere semblance. The wound was, doubtless, principially mortal (as is evident from the expression: ἡ πληγὴ τοῦ θανάτου αὐτοῦ, vers. 3 and 12—each time referring to the Beast itself), but, so far as outward appearance was concerned, it seemed soon after to be healed, the Antichristian power of this head reviving. Now whilst the ancient Protestant exegesis referred this power, exclusively, to Rome (see Calov., Cocceius, Nikolai, Vitringa, Bengel, in Düsterdieck, p. 438), Düsterdieck maintains the limitation of the seven heads to seven Roman kings. A *quid pro quo*, he declares, is ascribed to the Apocalyptist when it is asserted that "he represents the holy Roman Empire as the revived world-kingdom of pagan Rome;" such an assertion, he states, is incompatible either with historical truth or with a sound conception of Biblical prophecy. We certainly are not willing to conclude, with Auberlen and others, from ὡς ἐσφαγμ., that an *apparently* Christian life and essence are ascribed to the healed* head. The explanation of Hengstenberg is as follows: ὡς ἐσφ., as in the case of the Lamb, means that the slaying was accompanied by real death, but was now perceptible only by the scar, the Beast having become alive again;—this interpretation, also, may be dispatched with the remark that there is a wide difference between the risen Christ and the apparent restoration of the Antichristian Beast. We may safely leave the "*holy* Roman Empire" its measure of holiness, without, on the one side, with Rothe, regarding the Christian State as the heir of the goods of the Church, or with Hengstenberg, locating the Millennial Kingdom in the Middle Ages; but also without, on the other hand, shutting our eyes to the fact that the mediæval system of government, in its theocratic, ecclesiastico-political character, abandoned itself more and more, in the constraint which it

* [Lange seems here to misapprehend Auberlen. It is to the *wounded* head that the latter ascribes an apparent Christian life; the wounding consists in the partial destruction of the *beastly* nature. See Abstracts of Auberlen, p. 263sq.—E. R. C.]

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exercised over men in matters of faith, in the Inquisition, in Machiavelism, in papistic and despotic forms of world-empire, to ungodly, worldly, and demonic principles. In the face of this great fact, Düsterdieck arrives at the following interpretation: "The *death-wound* was given to the (fifth [?]) head by the death of Nero and the immediately following interregnum, *etc.* The *healing* of that death-wound took place when Vespasian, the founder of a new race of emperors, restored the empire, as its actual possessor, to its ancient strength and vitality." Far be it from us to deny that Düsterdieck has performed a meritorious act in refuting that miserable invention—first appearing in the obscure sphere of Victorinus—which regards the fable concerning the risen Nero as here transformed into an Apocalyptic prophecy (see Düsterd., p. 439 sqq.); he has, however, not accomplished the refutation without inconsistency, for if the Apocalyptic *king* be only a literal king, the *wound* can not be situate in Nero, and the *healing*, on the other hand, in Vespasian. Comp. the Introduction to this Commentary, pp. 26 and 60. Explanations by Grotius and Züllig, see in Düsterdieck, p. 439, as also a special reference to the Popes, by Vitringa, in the note on p. 438. Sander thinks the wounded Beast is Gregory VII. Gräber, more appropriately, regards the wounding as the Reformation; in a certain degree, the Reformation does pertain to the death-stroke which the Beast received at the entrance of Christianity into the world.

And the whole earth wondered.*—This applies to the increasingly general despair as to the truth of the victory of Christ and the Christian principle—a despair which is confronted by a sovereignty and an external glory of the world-power which continually become more imposing. To this wonderment and admiration all converts of despotism and particularly of the hierarchy, who have turned their backs on Christianity, specially testify.

Ver. 4. **And they worshipped the dragon.**—The history of gross and subtile devil-service here arrives at its meridian. Most certainly the exclamation: **Who is like unto the wild-beast, and who is able to war with him?** does bear the appearance of a liturgy of this new demonic *cultus*, of "a blasphemous parody of the praise with which the Old Testament congregation celebrated the incomparable gloriousness of the living God (comp. Is. xl. 25; xliv. 7, *etc.*"). DUESTERDIECK. The commentator from whom we have quoted seems, however, to apprehend everything that is said in regard to a worship of the Devil, rather literally; hence he cannot approve of the utterances of Cocceius, according to whom such worship may be offered by the adherents of the papacy. But what is it to offer the most decided personal conviction to a worldly apparent power, let that power be of a hierarchical or a political nature? In every village where demonic villainy has become such a power that no one dares any more stand up for right and truth against it, there a subtile devil-service reigns, even though the people who indulge in it may still frequent the house of God.

[The verb προσκυνέω is the one elsewhere employed to denote the outward worship that should be offered only to God. See ch. iv. 10; v. 14; vii. 11; xiv. 7; xv. 4; xix. 4, 10; xxii. 8, 9 (ch. iii. 9 may seem to be an exception to the general rule; but even there the reference is to a *grovelling in the dust* as before a superior being). The reference here, and in vers. 8, 12, 15; xiv. 9, 11; xvi. 2; xix. 20; xx. 4, probably is to the payment of Divine honors. These prophecies have almost certainly been fulfilled, either typically or consummately, in the *worship* offered to the Pope.—E. R. C.]

Ver. 5. **And there was given unto him.**—An actual *giving*, in the ordinary sense of the term, is not intended, but a perfect *abandonment*, as a positive Divine destination to judgment. The στόμα of the Beast, employed by him for blasphemy, is even itself to be regarded as a product of world-historical culture. The specifically *great* **mouth** may, in a formal aspect, be conceived of as an excessively cultivated mouth, practised in the rhetoric of deceit. Its manifestation in **speaking great things**, words of outrageous arrogance, of self-glorification (2 Thess. ii.), is in close correspondence with its **blasphemies**. In all great world-kingdoms, political and hierarchical, this polarity of godlessness appears. The great words of the King of Babylon (see Is. xiv.) were followed by the great words of the successors of Cyrus; these, by the self-deification of Alexander and the anti-theocratic machinations of Antiochus Epiphanes. To the last, finally, succeeded the vain-glorious vaunts and apotheoses of pagan (see Düsterdieck, p. 58) and mediæval Rome, the echoes of whose last word are even yet resounding in all the churches and on all the thrones of Europe. The typical expression of this art of blasphemies is found in Dan. vii. 20 and 25. The time which is there granted to the last king for his blasphemy is defined in the form: a time, two times, a half time. Here, the authority of the Beast continues for **forty-two months**. These periods are not to be chronologically calculated; still less are they to be conformed to each other; the distinction lies in the choice of form. The *forty-two months* constitute a changeful time of tribulation, in which the number of rest and joy is continually crossed by the number of toil and distress (7 × 6).

Ver. 6. **Unto blasphemies against God.**—The blasphemies noticed in ver. 5 are here more particularly explained, and that with exceeding pertinence.

To blaspheme (first) **His name.**—In the more general sense, religion itself; in the more special sense, His revelation, especially His complete revelation in Christianity. The Beast retains a remnant of religious idea sufficient to make a god of himself (Antichristianity=pseudo-Christianity).

(Secondly) **His tabernacle.**—That is, the Church of God, the true, living Church, mentioned in Amos, ch. ix. 11, 12, as the house of God of the λοιποί out of all nations, in antithesis to the splendid edifice of the Temple. According to Düsterdieck, Heaven is meant. But how

* [The German word (*bewundern*) includes the idea of admiration.—TR.]

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should Heaven, as distinct from God and from those who dwell in Heaven, be an object of irreligious hate? Possibly it might be thus conceived of by those systems which regard the Earth alone as a place of spiritual life, and to which the idea of the stars as symbols of a local existence beyond this life is repugnant.

The third blasphemy is, however, itself the blasphemy against the life beyond. With **those who tabernacle in the heaven**, not only is God's work of grace in Christians who are yet in this world blasphemed, as a recognized reality, but the inhabitants of the world beyond are themselves, likewise, blasphemed as vain shadows, or as men who, for a phantom hope, have sacrificed their pretensions to this present life.

As, to the *Name* of God, the Beast opposes his own self-deification, so, to the *Tabernacle* of God, he opposes God's desecrated Temple (2 Thess. ii. 4), and so, finally, to the vital *Heaven* of the blessed Church of Christ and to the hope of that Heaven, he opposes the present world, made empty and of no account by atheism and communism.

Ver. 7. **To make war with the saints, and to conquer them.**—Observe the grand integrity and boldness of the vision. The victory will, indeed, be only an apparent victory, for before God it is the saints who shall remain victors (ch. xii. 11); it is not necessary to conclude from this, however, that the Beast will *conquer* them merely by violence, by imprisonment, exile, death, and all sorts of θλίψις (Düst.; similarly De Wette and others). We question whether those are the methods of triumph of Antichristianity in the last days. At all events, *killing* is not spoken of previous to ver. 15. In the war of words, also, and the conflict of opinions, the Beast is able to conquer the saints, before an auditory fully given over to the spirit of the times. Even the religious disputations of the time of the Reformation may give us a preliminary idea of the magic of the loudest voices, of bold assurances, of disputatious arts, in presence of a sympathizing audience. Not merely the awkward utterances of an uncalled pious zeal, but also ripe testimonies to the truth, may, in great modern world-circles, be seemingly demolished by so-called witty jests. But when, in the future, public opinion, the press, the forms of mental intercourse in general, shall lapse more and more into what may be the ungodly tendency of the day, the tongues of truth and of love, of men and angels, may, in the end, be drowned by an impious majority of voices. The elect, of course, who are of the truth, will, doubtless, always recognize the voice of truth.

Authority was given him over every tribe, *etc.*—In connection with morbid universalism, a morbid particularism, on the other hand, is developed; the principle of nationality, which, in its ancient morbid form, preferred the isolation of the heathen nations to the principle of humanity, appears again in a modern morbid form; in this latter form, by the excessive stress which it lays upon *tribes*, it disintegrates the nation and the state; by an exclusive stress upon the *people* (for instance, the Italian or the Russian), it disintegrates the Church; and it results in making of the conflict of *languages* (whose common notions are increasingly denied) an eschatological Babel, and, by the fanatical battle of *races* [*nations*], puts an end to the conflict between the Kingdom of God and the kingdom of darkness. The relative authorization of the principle of nationality in the Kingdom of God has been earlier expressed in the Apocalypse (ch. v. 9; also, it is probable, ch. xi. 9). The fixedness of the four forms (φυλή, *etc.;* also ch. xiv. 6) manifests, at the same time, their authorization. Hence we have particularly to consider the distinction of λαός (עַם cultured people, primarily Israel) and ἔθνος (גּוֹי a nationality, nation or race). At the last, this classification is perturbed, as it appears, by the agency of Antichristianity (ch. xvii. 5).

Ver. 8. **And all that dwell upon the earth.**—The *dwelling on earth* is the common characteristic of the different modern heathendoms: all who have made themselves at home in *this* world simply and exclusively. [The expression: "they that dwell upon the Earth" (οἱ κατοικοῦντες ἐπὶ τῆς γῆς) here, and elsewhere (ch. iii. 10; vi. 10; viii. 13; xi. 10 *bis;* xii. 12; xiii. 8, 12, 14 *bis;* xiv. 6; xvii. 2, 8) might be translated *worldlings.* It designates such as are in antithesis to those whose *conversation is in Heaven*, who live as *pilgrims and sojourners* here. —E. R. C.]

Shall worship him (προσκυνήσουσιν).—Αὐτόν is rightly referred by Düsterdieck,—against Hengstenberg, who understands by it the king, ch. xvii. 11—to the chief subject ὁ δράκων, with the remark that the future form corresponds with such a reference ["(comp., on the other hand, ver. 4): as the activity of the Beast, in respect of its decisive part, is still in the future (comp. ver. 7, where it is first Divinely given to the Beast what it shall do), so also is the worship of the Dragon thereby induced still future." DUESTERDIECK.—TR.]. There continually develops more and more fully, along with the enthusiastic veneration of the Antichristian power, a conscious bowing of the knee before the *Satanic* principles which lie at the foundation of that power (slander, murder, absolute egoism) and before the *Dragon* himself.

Every one whose name, *etc.*—Thus a contrast is found—not merely in a general way, but betwixt man and man—between the worshippers of the Dragon and those whose names are written in the book of life. This *writing* here denotes that security of the people of God which is expressed in ch. vii. by the *sealing.* And now the following question arises—Shall we read: **Written in the book of life of the Lamb that hath been slain from the foundation of the world** (Vulg., Bede, *etc.*), as the immediate reference of the closing words [ἀπὸ καταβολῆς κόσμου] seems to demand, or: **written from the foundation of the world in the book of life of the Lamb that hath been slain** (Grotius, Bengel, Hengstenberg, Düsterdieck, *et al.*), as seems to be decidedly indicated by the passage, ch. xvii. 8? It cannot, however, be denied that 1 Pet. i. 19, 20, supports the former and more ancient apprehension, as does also the Johannean utterance in the Gospel of John, ch. xvii. 24. Both ap-

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prehensions of the passage contemplate the first, and hence the last, cause of the security of God's people in that election which took place before the foundation of the world, and which has therefore prevailed since the foundation of the world. But as the pre-appointment of the glory of Christ was at the same time a pre-appointment of His death, and was conditioned, in its manifestation, by the foreview of His holy conduct, so the election of believers, *in its manifestation*, is conditioned by their faithfulness, in accordance with ch. xx. 12 (κατὰ τὰ ἔργα αὐτῶν). We, therefore, have to do with a mysterious synthesis of eternal personal foundation and disposition and a morally free verification [of said foundation and disposition]—neither with the one alone, in a predestinarian sense, nor with the other exclusively, in an Arminian sense. There is a decided lack of clearness in the following deliverance of Hengstenberg: "When temptation has attained its highest degree, nothing holds out against it save the eternal election *based upon the atonement in Christ.*" Since both explanations are, materially, equally warranted, the more obvious course is to prefer the older exposition. And what shall we gain by so doing? Those who are written in the book of the Lamb that was slain from the foundation of the world, are such as form a contrast, in respect of their disposition and conduct, to those who *dread and shun suffering;* for by a dread of suffering, the greatest genius that mankind has ever seen may lapse into subtile cowardice, and thus fall under the dominion of the world and Antichristianity. Comp. Rom. vi. 8. The central point of those who are *ready for suffering*—the martyrs, who, precisely as such, are invincible—is formed by the *Lamb*, Who was mystically *slain from the foundation of the world*, and Who, from the very fact of His being thus slain, is the Prince of life, with Whose victory the ideal, eternal *book of life* is actualized.

["These last words (ἀπὸ καταβολῆς κόσμου) are ambiguously placed. They may belong either to γέγραπται, or to ἐσφαγμένου. The former connection is taken by Hammond, Bengel, Heinr., Ewald, Züllig, De Wette, Hengst., Düsterd. But the other is far more obvious and natural: and had it not been for the apparent difficulty of the sense thus conveyed, the going back so far as to γέγραπται for a connection would never have been thought of. . . . The difficulty, however, is but apparent: 1 Pet. i. 19, 20, says more fully the same thing. That death of Christ which was foreordained from the foundation of the world, is said to have *taken place* in the counsels of Him with Whom the end and the beginning are one." ALFORD.—The *foreordination* of an event is one thing, its *occurrence* is another. In like manner as the above, it might be said that, as the destruction of the world was foreordained from the foundation of the world, the world has been destroyed from its foundation. In the judgment of the Am. Ed., the *manifest* difficulty of the sense conveyed by the connection advocated by our author and Alford, together with ch. xvii. 8, not only justify, but require, the connection with γέγραπται.—E. R. C.]

Vers. 9, 10. **If any one is for captivity** [LANGE: **If any one driveth a captivity**], *etc.*—Whosoever *hears* this declaration with the right hearing of faith, is perfectly comforted as well as perfectly warned. In God's world, a perfect system of retribution obtains. Just as elsewhere the depth of the suffering and the wrong-suffering of Christ is made the measure of His exaltation, so here the greatness and the manner of wrong-doing—especially in the Antichristian persecution of believers—are constituted the measure of future retributional suffering. In the form of the legal *jus talionis*, this is a thoroughly matter-of-fact and indefeasible vital law. So much so, that the Apostle speaks elliptically, as if he were quoting a perfectly familiar paragraph from the Law: εἴ τις εἰς αἰχμαλωσίαν, *etc.* DUESTERDIECK: "Volkmar regards the threat of the sword as directed against Nero." *Of course*, where the Apocalyptic Seer declares a profound and general vital law, there—according to Volkmar—an uncanonical, Christian poet of the people slyly doubles up his fist against Nero.* This reminds us of the kicking cavalry horses, ch. ix. 19.

[The declaration seems to be the announcement of a general law in reference both to Saints and the ungodly. In reference to the Saints, it is a declaration that if they resist persecution with carnal weapons, they shall perish by the sword. And has not this been exemplified in the history of the Albigenses and Waldenses, and others who have taken up the sword in their own defence? In reference to the persecuting world-power, it is a declaration that though for a season it may prosper, in the end it shall be destroyed with violence. The reception of this truth, which is but one phase of the more general truth, "Vengeance is Mine, I will repay, saith the Lord," Rom. xii. 19, manifests the *faith* and gives strength for the *endurance* of the Saints.—E. R. C.]

Here is the endurance [LANGE: **patience**] *etc.*—Does this mean: here must the patience and faith of the saints show themselves (DE WETTE), or: "here is patience existent; here are the foundation and the source of it" (DUESTERDIECK)? The meaning may also be, however: here is the objective mark of the saints, the vital law which has become embodied in them. The suffering of wrong without doing wrong, in the assurance that the wrong-doing rebounds upon its author, in accordance with the law of retribution—this universal ordinance established by God in this world, appears principially in the cross of Christ and is continually further manifested in the *endurance* and *faith* of the saints. Thus, eschatological *wisdom* appears in the right understanding of the number of the Beast, ver. 17, and thus the wise man's understanding of eschatological symbolism, in particular, is evident in the right understanding of the *seven heads* of the Beast, ch. xvii. 9.—Here is the *source* or *fountain:*—this would be saying too much, inasmuch as Christ is the fountain, Who, verily, has drawn His constancy from the depths of that Divine law. On the other hand, the challenge: here let the patience and faith of the saints give evidence of themselves, would be saying too little. Here, therefore, appears *the idea* which is realized in the life of the saints.

* [*Da macht nach Volkmar ein unkanonischer christlicher Volksdichter gegen den Nero eine Faust in der Tasche.*]

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Ver. 11. **Another wild-beast.***—The *False Prophet*, according to chs. xvi. 13; xix. 20; xx. 10; Iren. v. 28, (2). According to Düsterdieck and many who preceded him (Victorinus, Grotius, De Wette, Hengstenberg), the pagan Roman prophethood is here intended—that paltry system of augurs. "The many references to papal Rome (Cocceius, Calov., Vitringa, *et al.*)" are, according to Düsterdieck, precluded [by the application of vers. 1-8 to the Roman empire.—TR]. The Augurs, then, had hypocritically imitated the lamb-like character of Christ! [Düsterdieck denies that there is any special reference to Christ as the Lamb, whilst he admits that there may be an allusion to the idiocrasy of pseudo-prophethood as set forth in Matt. vii. 15.—TR.]

Out of the earth.—Of this, various interpretations have been given, all of which regardlessly pass by the Old Testament symbolism: the Asiatic continent (Bengel and Ewald); earthliness or worldliness (Hengstenberg); as near as may be, meaningless (Düsterdieck); ἐκ τῆς γῆς signifies: out of that which "has already become firm soil" (Ebrard after Vitringa and Hofmann).

Two horns like a lamb.—We do not translate, like *the* lamb, since the Lamb, in the eminent sense of the term (ch. v. 6), has seven horns; the present description, however, like that unique Lamb, goes back to the phenomenon of the *lamb generically considered;* the Beast counterfeits the nature of the lamb. The *two horns*, therefore, are not to be placed in the category of a defect, in accordance with Ebrard: "the Beast (ver. 11) has but two horns, and is thus distinguished, as a natural sheep, confined within creaturely limits and boundaries, from that other Lamb." According to this, he is innocent enough. But since he *speaks* as the *Dragon*, he is scarcely all right, notwithstanding his two horns. Hengstenberg's conjectures respecting the two horns, see in Ebrard. The former commentator looks upon them as denoting the hidden might of the wisdom of this world! The lamb has his two horns simply for self-defence, and yet he speaks as the Dragon, as though he had ten horns. Are there not such lambs? See Matt. vii. 15. According to Düsterdieck, the speaking like the Dragon is indicative of the crafty speech of the deceiver and seducer, Gen. iii.; but the Dragon's speech is not merely crafty, like that of the serpent, as is evident from the whole of the present chapter.

Special interpretations: Vitringa: The two horns are the two mendicant orders of friars. Hammond: Double priestly power of miracles and prophecy.

Ver. 12. **And he exerciseth.**—Ποιεῖ. In magical *poesy* he imitates all the power of the first Beast *in presence of that Beast*, thus preparing the earth and the dwellers thereon to *worship* the first Beast, whose wound was healed. The ἐνώπιον αὐτοῦ cannot mean that he has from the outset voluntarily regarded himself as the vassal of the first Beast; his subserviency to him was not originally contemplated and does but gradually result from the operations of the second Beast. His mode of action being terrestrial, must eventually devolve upon the first Beast, and finally, the second form, as a matured *Beast from the earth*, becomes the conscious False Prophet of the *Sea-Beast.*

Ver. 13. **Great signs.**—Not real miracles, but ostensible, illusive wonders. The tendency is that he would even [seem to] **make fire come down from the Heaven in the presence of men.** That is, to the acknowledgment of spectators. Without doubt, this is an imitation of Elijah, in the sphere of the superstitious view of men. Agreeably to the conception of superstition, the fire of the Inquisition stakes fell from Heaven. A controversy between Hengstenberg and Düsterdieck on the subject of ἵνα, see in the Commentary of the latter, p. 452. Misunderstanding of the passage. It might, indeed, be said that as a true Elijah goes before the true Christ, so a pseudo-Elijah goes before the pseudo-Christ.—False applications to the Pentecostal feast and to Solomon, see noted in Düsterdieck.

[The term σημεῖα (see also Matt. xxiv. 24; 2 Thess. ii. 9) is the same that is generally employed to designate the miracles of Christ. In both the additional passages referred to, τέρατα occurs, and in the second δυνάμεις. And not only so, but the connection of ποιεῖν with σημεῖα is the form of expression commonly used by John to designate the working of miracles (see John ii. 11, 23; iii. 2; iv. 54; vi. 2, *etc.*). In view of these facts, together with a consideration of Deut. xiii. 1, 2, (where *genuine* σημεῖα and τέρατα seem to be referred to) and the solemn warning of our Lord, Matt. xxiv. 24, 25, it seems, to the Am. Ed., scarce possible to avoid the conclusion that the miracles foretold are genuine. The implication of Deut. xiii. 1-5, seems to the writer to be that miracles *alone* are not evidence of Divine commission, that God may permit their being wrought for the purpose of *testing* His professed followers; and that the claims of one who offers miracles as a proof that he speaks by Divine inspiration, are to be further tested by the accordance of his teachings with extant Revelations. The last clause of 2 Thess. ii. 9 cannot be alleged as an objection to this view, since the τέρασι ψεύδους (*wonders of falsehood*) may well be interpreted as τέρατα in confirmation of the ψεῦδος mentioned in ver. 11.—E. R. C.]

And he seduceth (or **misleadeth**).—DUESTERDIECK: "The wonders are an actual means, (Matt. xxiv. 24);"—as powerful lies, or lying powers, we would add.—**Telling them that dwell on the earth to make an image to the wild beast.**—DUESTERD.: "The images of the deified emperors. The statues of Augustus and Caligula erected to them in the character of gods." The Seer is not speaking of an image of the first Beast in the abstract, but of the image of that Beast in his quality of having the wound by the sword and reviving. This can be only an idealized, theoretical and poetical likeness of the regenerate heathen world power—a likeness which has diffused itself in the pagan deification of power, in hero-worship, image-worship and external *cultus* and popular superstition—a unique image of the pre-Christian world-power in many images. The image of the Beast is, therefore, the re-appearance of heathenism, or the heathen world-power, in the Christian world; and it is the False Prophet who

* [See the ADD. NOTE, p. 272 sq.—E. R. C.]

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causes the erection of this Image. Ay, he even knows how to communicate a sort of apparent life to the image of the first Beast.

Ver. 15. **And it was given to him to give a spirit**, *etc.*—A kind of *spirit* suitable to the kind of *image;* an appearance of unitous spirit-life, for modern heathenism as the image of ancient heathenism. It is impossible by this to understand the cultivation of humanism—practised by later Byzantinism and the Romanism of the Fifteenth century,—as the acme of the civilization of ancient heathenism. The image of the heathen world-power is spoken of—the reflection of that world-power, in copy, within Christendom. The fundamental features of this image are: abstract authority, corresponding with abstract superstitious democratism—the design being abstract uniformity. At first, the second Beast claimed all this for himself, but, in accordance with the nature of the case, he was all the time playing into the hands of the first Beast, and has now, in the last eschatological time, entirely gone over to the service of the latter. The medium by which life is counterfeited in the image is the power to *speak.* "Ver. 15 must not be apprehended as significant of a 'spiritual speaking' of pagan images of gods (in opposition to Hengstenberg, who remarks that the heathen, in his image of a god, objectified his own intuitions [*Anschauungen*], and that with a liveliness which attested itself in the allegations of actual speech on the part of those images); this trait of the description rather contains a suggestion of what is reported concerning divine images which are said really to *speak* (comp. Grotius, Ewald II.; the latter also refers to the deception of the people by means of talking images of the Virgin); and John seems to take for granted the reality of such demonic wonders" (DUESTERDIECK). Disregard of the symbolicalness of the expression leads to such an assumption as the above, which virtually charges John with superstition. The image of the Beast can really *speak.* But as the image itself is a fundamentally false, new-heathenish, romantic system, so its *speaking* is the art of the fundamentally false and dazzling phraseology which is in the service of that system.

And cause that as many as should not worship the image of the wild-beast should be slain.—We understand this *slaying* in an eschatological sense, and regard it as signifying social annihilation—privation of oral, legal, social [in the more restricted sense of the term] life [=influence, efficiency]. The analogies discoverable in the heathen mode of procedure against Christianity (DUESTERD., p. 458—letter of Pliny to Trajan: worship of the imperial image), consisting in the infliction of capital punishment, may have served as the starting-point of the text. The first great type of the uniformity-image was the tower of Babel. The first image which men were commanded, on pain of death, to worship, was the symbol of the first heathen world-power—the golden image of King Nebuchadnezzar, at Babylon (Dan. iii.).

Vers. 16, 17. **And he maketh all.**—The False Prophet operates upon all. This fact of his universal operation is emphatically set forth by a threefold antithesis: **the small and the great**, *etc.* The end for this universal company upon which the False Prophet has been working, is the Antichristian symbolism; they assume the mark of appertinency to the Beast (ch. xiv. 9, 11; xvi. 2; xix. 20; xx. 4). The terrible earnestness and decisiveness of this self-assignment of men to the Beast, and the distinctness with which the Seer foresees this formation of a perverted congregation of Antichristian confessors, are evident from his frequent recurrence to this fatal *symbolum.* We cannot perceive why Düsterdieck should regard the view of Grotius and others, who maintain that this idea is reminiscent of the heathen custom of stigmatizing slaves and soldiers, and thus signalizing their appertinency to their masters, as at variance with Hengstenberg's view, that the χάραγμα will be a species of confession. The exclusive operation of the token is expressly brought out. Here, also, it is perfectly obvious that the Seer did not intend that his words should be taken literally. For it is impossible to overlook the fact that both the *forehead* and the *hand* have a symbolical significance in the Scriptures. The frontlet of the high priest, with its inscription; the expression: forehead against forehead, Ezek. iii. 8, 9; and similar passages afford sufficient evidence that the mark on the forehead imports a confession; whilst the mark on the hand is no less expressive of a practical tendency. See SYNOP. VIEW. Consummate effrontery and consummate mutinousness—by these attributes, the members of this Church of the Beast shall recognize each other, and accordingly consign to social death those who are unmarked, not simply excommunicating them, but also civilly outlawing them. A fanatical Protestant interpretation of the χάραγμα by Cocc., see in Düsterd., p. 454.

Ver. 18. **Here is wisdom.**—The wisdom of God, like the wisdom of men, relates to the ends and aims of life. Hence Christianity, towards the end of the world, is more and more a vocation to wisdom, to the trying of spirits, especially to the recognition of the signs of the Antichristian spirit. Herein wisdom must show itself (see SYNOP. VIEW). Wisdom, however, is to be learned in learning to calculate the number of the Beast. That this can be no problematical, chiliastic reckoning, in the true sense of that term, we may rest assured, by reason of the origin of the recommendation ["Let him that hath understanding," *etc.*] with the Spirit of prophecy.

Various explanations of the number 666:

1. According to Hofmann (*Schriftbeweis*, ii. 2, p. 702), John himself was ignorant of the reference of the number to a determinate personality, having merely seen and written the number (similarly Luthardt, *Die Offenb. Joh.*, p. 53). In reality, however, Hofmann pledges himself to the following solution: It will be the Greek enemy of the Old Testament Church of God, who will return to this earthly life in order to the destruction of the New Testament Church.

2. The difficult solution of the puzzle will be found in the future (Iren., Andr., *et al.*).—With Nos. 1 and 2, No. 3 is connected, which is as follows:

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3 The number denotes a distinct human individual (Bede, Grotius, *et al.*).

4. The expression, ἀριθμὸς γὰρ ἀνθρώπου, denotes that the interpretation of the letters is to be determined in accordance with their conventional numeric value (which must be translated back into letters); the number must be referred, agreeably to ordinary human custom, to a name (Wetstein, De Wette, Hengstenberg, Düsterdieck, *et al.*). "That this is no easy operation is manifest from the history of the interpretation of this passage, which exhibits (comp. Wolf, *Curæ;* Heinrichs, *Excurs.* vi.; Züllig, *Excurs.* ii.) hundreds of attempts at a solution of the problem, *etc.*" (Düsterdieck).

5. Interpretations looking off from the personal reference; amongst these, that of Bengel —666 years—is specially worthy of notice (Düsterdieck, p. 457).

Vitringa and Hengstenberg refer the number to the Hebrew name Adonikam (the Lord ariseth), because the Adonikam mentioned in Ezra ii. 13 had 666 sons. Hengstenb. gives a better alternate interpretation, in accordance with which the number 666, as a world-number, falls short of the Divine number *Seven.* In this sense, Luthardt contrasts the number 666 with 888, the number appearing in the Sibylline books as the number of the name of Jesus. By the employment of the Greek, the Hebrew and the Latin alphabet, the most diverse names have been arrived at (Nero, Diocletian, Luther, Calvin, names of Popes, the Jesuits, Napoleon, Balaam, Cæsar, Rome, *etc.*, see Düsterdieck, p. 459. A quantity of chiliastic computations of time and other definitions, see noted in Ebrard, pp. 891, 892; De Wette, p. 139 sqq.). Calov., Eichhorn, De Wette, Ebrard, Düsterd., and others, have, after Irenæus, declared themselves in favor of the name λατεῖνος. And thus, according to them, the great mystery amounts, after all, only to such a generality as the Roman world-kingdom.*

[ADDITIONAL NOTE ON THE SECTION.]
By the American Editor.

[For reasons given in the preceding Add. Note (pp. 250 sq.), the writer regards the entire scene described in ch. xii., as having its *consummate* fulfillment in events under the seventh Trumpet—the blowing of which is yet future. In continuance, he would remark that to him it seems scarcely possible that (according to Lord) the *flight of the Woman* mentioned in ver. 6, should be different from that of ver. 14. He supposes that after the mention of the flight in ver. 6, an account of the Dragon is given, which in ver. 14 reaches the same incident. In vers. 15, 16 are foretold Satan's attempt, immediately following the flight, to destroy, and its frustration; ver. 17 declares his subsequent purposes of destruction; and in ch. xiii. are described the instrumentalities by which he endeavors to accomplish these purposes.

The position here taken, that the visions of this section have *immediate* respect to events still future, in which they are to be *consummately* fulfilled, is not inconsistent with the further idea that they may have already had a typical fulfillment. The course of history is often a foreshadowing, through long ages, of that in which it is to be consummated; and, in such case, a prophecy which has immediate respect to that consummation, will have a *secondary* (though previously fulfilled) relation to the foreshadowing events. Many of those prophecies which had an immediate respect to the Messiah, found a typical fulfillment in Israel. The many coincidences brought to view by Elliott and others, forbid the thought that in this section there is no reference to the Church of Rome; but, on the other hand, the circumstances of the vision, together with the manifest fact that the fulfillment claimed in the past is to so great an extent shadowy and incomplete, compel the conclusion that the *consummate* fulfillment is yet future.

The Beasts and the Image (ch. xiii.).

The writer adopts the opinion that the *first* Beast symbolizes the world-power, or rather that portion of the world-power within whose domain the Church has had existence, and is *substantially* (*i. e.*, as to the object symbolized) identical with the *statue* of Dan. ii., the Beasts of Dan. vii., and the scarlet colored Beast of ch. xvii.; the *heads* representing the seven universal* Sovereignties that have exercised *temporal* authority over the Church, *viz.:* (1) the Egyptian, (2) the Palestinian, or the Assyrian, (3) the Babylonian, (4) the Medo-Persian, (5) the Grecian (the five fallen heads, ch. xvii. 10), (6) the Roman (the one existing at the date of the Apocalypse), and (7) one that is yet to arise.†

By the *wounding* the writer understands, not only with Auberlen the nominal conversion of one of the heads, but also its *ceasing to be* as a universal Sovereignty; and by this *wounded head* he understands, not the *seventh*, as does Auberlen, but the *sixth* or Roman. They are notorious facts of history, (1) that the Roman head was converted (at least nominally) in the person of Constantine, and (2) that shortly after the period of Constantine the *one* Roman sovereignty ceased to exist. The imperial power was divided amongst the sons of Constantine, and though again united, it was again divided, and finally in the death of Theodosius it ceased to exist as a unit—and from that day to the present there has been no universal go-

* See also the application of the number, on the part of the Swedish theologian Petrelli, to Joseph Smith, the founder of Mormonism, as discussed by me in No. 39 of the *Deutsche Zeitschrift für christl. Wissenschaft*, 1859.

* [*Universal*, *i. e.*, in reference to what may be styled *the area of the Church.* No human government, since that of Noah, has been *universal*, in the more extensive sense of that term.—E. R. C.]

† [Daniel presents only the Sovereignties that were to bear rule in and after his day—his fifth *power* being presented in the *feet* of the Statue (ch. ii. 33, 41–43), and in the *ten horns* and *little horn* of the fourth Beast (ch. vii. 7, 8, 20, 24, 25). The view of John sweeps over the entire period of the Church's history, and embraces the two persecuting powers that had preceded Daniel. Glasgow, in his identification of the heads (see *foot-note*, p. 242), mentions the *Palestinian* as the *second*, and the *Assyrian* as the *third*. This cannot be correct, as it would imply that *six* heads had fallen at the date of the Apocalypse, which is directly counter to ch. xvii. 10. Auberlen omits the *Palestinian*, and reckons the *Assyrian* as the *second*, on the authority of Jer. l. 17 sq. Is it not more probable that the Seer contemplated the *Assyrian* and *Babylonian* as one head—the *third*, and the *Palestinian* as the *second?* Most certainly this power, as represented by the Philistines (or the Arabian hordes), may well be regarded as one of the persecuting heads.—E. R. C.]

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vernment within the area of Christendom. The Empire established in Charlemagne cannot be regarded either as the continuance of the sixth head, or as the seventh, since it never extended over the field of the Eastern Churches, and indeed not entirely over that of the Western. If the seventh head is in its universality analogous to that of the six that preceded it, we must look for it in the future.

It is with extreme hesitation that the Am. Ed. ventures to write any thing concerning prophecy as yet unfulfilled. He dares not dogmatize, and he scarcely ventures to suggest what he regards as the possible outline of the future as portrayed in Apocalyptic symbols.

Did ch. xiii. stand alone, the probable interpretation would be that the Beast is to arise from the sea of the nations with the seventh head not only fully developed, but analogous in form to those that preceded it, *i. e.*, under one fully established and visible imperial government, the *ten horns* indicating ten subordinate kingdoms. A comparison, however, of this chapter with Dan. vii. and ch. xvii. suggests a different hypothesis. May it not be that in the first arising of the Beast the head is to be found in a *confederation* of the ten horns or kings (themselves wearing the diadems), which confederation is to be subsequently developed into an empire? May it not be that the *Image*, vers. 14, 15, is the *Little Horn* of Dan. vii. 8, 24, 25, before whom three of the original *horns* are to be plucked up, and who is to attain to supremacy over the others—the *eighth* head of ch. xvii. 11, who is of the seven—in whom the Beast is to be finally and completely "headed up," and who is the personal Antichrist, the Man of Sin and Son of Perdition. On this hypothesis the second Beast (vers. 11–14), the False Prophet (ch. xix. 20) may represent a class of teachers (perchance an apostate ministry of Christ [comp. Matt. vii 15], possibly to be consummated in an individual) under whose influence *he* shall arise, and be anointed and supported, who shall develop into the seventh complete head.

Of the prophecy as interpreted above, we have had a typical fulfillment in the history of the Western Empire. Although wounded unto death, the beastly nature of the world-power has continued throughout the ages. In the West we find the temporal power continued in ten kingdoms, which, under the instigation of the great adversary, might be regarded as *confederate* in the oppression of the true body of Christ. Under the influence of the Romish priesthood, the Pope—an image of the old Roman emperors—arose; before him three of the original horns were plucked up, and in process of time he attained to a real supremacy over the whole of Western Christendom (see Abstract of Elliott, p. 259). This *Image* of the old Roman Empire is now, it is true, shorn of his temporal, and in great measure of his spiritual, supremacy; but, in conclusion, it may be asked if it be not possible that he, under the influence and support of an apostate ministry, may yet develop into the seventh and consummate head of the Beast (the *eighth* head of ch. xvii. 11).

As to the *number* of the Beast, the writer agrees with Alford (see p. 262). As to the 1260 days, it may be remarked that in the *typical* fulfillment of the prophecy it may indicate a period of years—in the consummate fulfillment a period of days, or weeks, or months, or years. Properly the symbol indicates 1260 periods of time; what those minor periods are, can be determined only by the event, or at least in the period of fulfillment.—E. R. C.]

SECTION SIXTH.

(First Division.)

The End-judgment in general. The Judgment of Anger. The Seven Vials of Anger.

CHAP. XIV. 1—XVI. 21.

A.—THE IDEAL HEAVENLY WORLD-PICTURE OF THE LAST JUDGMENT; THE ANGER-VIALS IN GENERAL.

CH. XIV. 1—XV. 8.

1. *The solemn Festival of the Elect. The Church Triumphant high above the Anger-Judgments of Earth.*

1 And I looked [saw], and, lo [behold], a [the][1] Lamb stood [standing][2] on the mount Sion, and with him a hundred forty *and* four thousand, having [*ins.* his 2 name and][3] his Father's name written in their foreheads. And I heard a voice from [*ins.* the] heaven, as the [a] voice of many waters, and as the [a] voice of a

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. [Crit. Eds. give τό, with ℵ. A. B*. C.; it is omitted by P. 1, 28, *etc.*—E. R. C.]

[2] Ver. 1. Instead of the Rec. ἑστηκός, ℵ. A. C. [P. 79] give ἑστός. [B*. gives ἑστώς.—E. R. C.]

[3] Ver. 1. *His* against the Rec. [Lange reads αὐτοῦ twice, but ὄνομα only once. Alf., Treg., Tisch., read τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ with ℵ. A. B*. C.; 7, 16, 98, with Lange, omit the second τὸ ὄνομα; P. and 1 read as Rec.—E. R. C.]

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[*om.* a] great thunder: and [*ins.* the voice which][4] I heard the voice [*om.* the voice
3 —*ins.* was as][4] of harpers harping with their harps: And they sung [sing] as it were [*om.* as it were][5] a new song before the throne, and before the four beasts [living-beings], and the elders: and no man [one] could [was able to] learn that [the] song but [except] the hundred *and* forty *and* [*om.* *and*] four thousand, which
4 [that] were redeemed [bought] from the earth. These are they which [who] were not defiled with women; for they are virgins. These are [*are*] they which [who] follow the Lamb whithersoever he goeth [may go].[6] These were redeemed [bought] from among men, *being* the [*om.* *being* the—*ins.* a] first-fruits [first-fruit] unto God
5 and to [*om.* to] the Lamb. And in their mouth was [*ins.* not] found no [*om.* no] guile [falsehood]: for they are without fault [blameless] before the throne of God [*om.* before the throne of God].[7]

2. *The Three Angels of the Annunciation of the Final Judgment.*

a. Announcement of the Final Judgment as the Eternal Gospel.

6 And I saw another[8] angel fly [flying] in the midst of heaven [mid-heaven], having the [an] everlasting gospel [,][9] to preach [declare glad tidings (εὐαγγελίσαι)] unto[10] them that dwell [sit][11] on the earth, and to every nation, and kindred [tribe], and
7 tongue, and people, Saying with a loud [great] voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that [who] made [*ins.* the] heaven, and [*ins.* the] earth, and the[12] sea, and the [*om.* the] fountains of waters.

b. Announcement of the Final Judgment for the Destruction of Babylon.

8 And there [*om.* there—*ins.* another, second[13] angel] followed another angel [*om.* another angel], saying, [*ins.* Fallen, fallen, is] Babylon [*ins.* the great][14] is fallen, is fallen, that great city [*om.* is fallen, is fallen, that great city],[14] because she [*om.* because she—*ins.* who][15] made [gave] all [*ins.* the] nations [*ins.* to] drink of the wine of the wrath [anger *or* rage][16] of her fornication.

c. Announcement of the Final Judgment upon the Wicked.

9 And the [*om.* the—*ins.* another,][17] third angel followed them,[18] saying with a loud [great] voice, If any man [one] worship [worshippeth] the beast [wild-beast] and his image, and receive [receiveth] *his* [*or* a] mark in [on] his forehead, or in [on]
10 his hand, The same [he also] shall drink of the wine of the wrath [anger] of God, which is [hath been] poured out without mixture into [*or* mingled unmixed in][19] the cup of his indignation [wrath (ὀργή)]; and he shall be tormented with fire and brimstone in the presence of the [*om.* the][20] holy angels, and in the presence of the
11 Lamb: And the smoke of their torment ascendeth up [*om.* up] for ever and ever [into ages of ages]: and they have no [not] rest [*ins.* by] day nor [and by] night, who worship the beast [wild-beast] and his image, and whosoever [if any one] re-

[4] Ver. 2. [Alf., Treg., Tisch., read *καὶ ἡ φωνὴ ἣν ἤκουσα ὡς* with ℵ. A. B*. C.; P. reads, *καὶ φωνὴν ἤκουσα ὡς*.—E. R. C.]
[5] Ver. 3. The reading of ℵ. B*. [P.], *etc.;* A. C., *etc.*, read *ὡς ᾠδήν*. [Tisch., as Lange, omits; Alf. and Treg. bracket.—E. R. C.]
[6] Ver. 4. [Lange and Tisch. (8th Ed.) read *ὑπάγῃ* with ℵ. B*. P.; Lach., Alf., Treg., Tisch. (1859) *ὑπάγει* with A. C. 7, *etc.*—E. R. C.]
[7] Ver. 5. This clause is wanting in the best codices. [So modern Crit. Eds. with ℵ. A. B*. C. P. 1, *etc.*—E. R. C.]
[8] Ver. 6. [Lange, Treg., Tisch., read *ἄλλον* with ℵ[cc]. A. C. P., Vulg., *etc.;* Gb. omits with ℵ*. B*.; Alf. brackets.—E. R. C.]
[9] Ver. 6. [The pointing is that of the Vulg., Treg., Lillie, *etc.*—E. R. C.]
[10] Ver. 6. Codd. A. C. [ℵ. P.] give *ἐπί* before *καθημένους*.
[11] Ver. 6. [Modern Crit. Eds. give *καθημένους* with ℵ. B*. C. P. Vulg., *etc.* Lach. (min.), *κατοικοῦντας* with A. 14, *etc.*—E. R. C.]
[12] Ver. 7. [Tisch. (8th Ed.) gives *τήν* with ℵ. B*.; Lach. Alf., Treg., Tisch. (1859) omit with A. C. P. 1, *etc.*—E. R. C.]
[13] Ver. 8. [Crit. Eds. give *δεύτερος* in acc. with almost all the Codd.—E. R. C.]
[14] Ver. 8. [Modern Crit. Eds. read *Ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη*; the insertion of *ἡ πόλις* is without authority.—E. R. C.]
[15] Ver. 8. In accordance with A. C., *etc.*, *ἥ*. [*Ὅτι* is given only by 1 and 36.—E. R. C.]
[16] Ver. 8. [For the rendering *anger* see Note 29 below. It is, however, exceedingly questionable whether, by reason of its connection with *wine* and *fornication*, *θυμός* has not, in this place, a peculiar idiomatic force, and should not be translated *rage*. See Note 29 below.—E. R. C.]
[17] Ver. 9. In accordance with A. B* C. [P.] *etc.*
[18] Ver. 9. [Crit. Eds. generally read *αὐτοῖς* with *Cypr.;* Lange reads *αὐτῷ* with A.—E. R. C.]
[19] Ver. 10. [The E. V. presents the *idiomatic*, though not the *literal*, translation of the Greek. Alford remarks: "From the almost universal custom of mixing wine with water, the common term for preparing wine, putting it into the cup, came to be *κεράννυμι;* hence the apparent contradiction in terms here."—E. R. C.]
[20] Ver. 10. [Treg. and Tisch. (8th Ed.) give *ἀγγέλων ἁγίων* (without *τῶν*) with ℵ. C. P., *etc.;* B*. prefixes *τῶν*; Tisch (1859), Alf. read *τῶν ἀγγέλων* with A.—E. R. C.]

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12 ceiveth the mark of his name. Here is the patience [endurance] of the saints: [,] here *are* they that [*om.* here[21] *are* they that—*ins.* who] keep the commandments of God, and the faith of Jesus.

d. Deliverance concerning the Godly.

13 And I heard a voice from [*ins.* the] heaven saying unto me [*om.* unto me][22], Write, Blessed *are* the dead which [who] die in the Lord from [*om.* from] henceforth: Yea, saith the Spirit, that they may [shall] rest[23] from their labours; and [for][24] their works do [*om.* do] follow [*ins.* with] them.

3. *The Three Angels of the Beginning Execution of the Final Judgment.*

a. The Judgment, or Harvest, of the Earth itself. The Chief Harvest, or the Harvest of the Blessed. (Matt. iii. 12 *a*. Ch. xiii. 43.)

14 And I looked [saw] and behold a white cloud, and upon the cloud *one* sat [sitting] like unto the [a] Son of man, having on [upon] his head a golden crown (στέφανον),
15 and in his hand a sharp sickle. And another angel came [*ins.* forth] out of the temple, crying with a loud [great] voice to him that sat on [the one sitting upon] the cloud, Thrust in [Send forth (πέμψον)] thy sickle, and reap: for the time [hour] is come for thee [*om.* for thee][25] to reap; for the harvest of the earth is ripe
16 [has become dry]. And he that sat on [the one sitting upon] the cloud thrust in [cast (ἔβαλεν)] his sickle on [upon] the earth; and the earth was reaped.

b. The Harvest of Anger, or the Judgment upon the Wicked (Matt. iii. 12; ch. xiii. 42).

17 And another angel came [*ins.* forth] out of the temple which is in [*ins.* the] heaven,
18 he also having a sharp sickle. And another angel came [*ins.* forth] out from [of] the altar, which had [*om.* which had—*ins.* having][26] power [authority (ἐξουσία)] over [*ins.* the] fire; and cried with a loud cry [great voice] to him that had [the one having] the sharp sickle, saying, Thrust in [Send forth] thy sharp sickle, and
19 gather the clusters of the vine of the earth; for her grapes are[27] fully ripe. And the angel thrust in [cast] his sickle into [unto] the earth, and gathered the vine of the earth, and cast *it* [*om. it*] into the great[28] winepress of the wrath [anger] of God.
20 And the winepress was trodden without the city, and blood came [*ins.* forth] out of the winepress, even [*om.* even] unto the horse [*om.* horse] bridles [*ins.* of the horses], by the space [*or* to the distance] of a thousand *and* six hundred furlongs [stadia].

4. *Preparation, in Heaven, for the Judgment.*

CH. XV. 1–8.

a. The Ideal Preparation.

1 And I saw another sign in [*ins.* the] heaven, great and marvellous, seven angels having the [*om.* the] seven last [*om.* last] plagues [*ins*, the last]; [,] for
2 in them is filled up [finished] the wrath [anger][29] of God.[30] And I saw as it were a [*ins.* glassy] sea of glass [*om.* of glass] mingled with fire: and them that had

[21] Ver. 12. The second ὧδε is unfounded. [Crit. Eds. omit with ℵ. A. B*. C. P. Vulg., *etc.*; it is given by 1. 7, *etc.*—E. R. C.]

[22] Ver. 13. [Lach., Alf., Treg., Tisch., omit μοι with ℵ. A. B*. C. P. *Am.*, *Fuld.*, *etc.*; Lange gives it with 1, 28, 36, *Clem.*, *etc.*—E. R. C.]

[23] Ver. 13. [Crit. Eds. give ἀναπαήσονται with ℵ. A. C. (B*. and 1 also give ἀναπαύσονται); P. gives ἀναπαύσωνται.—E. R. C.]

[24] Ver. 13. [Lach., Alf., Treg., Tisch. (8th Ed.) give γάρ with ℵ. A. C. P. Vulg., *etc.*; Lange and Tisch. (1859) read δέ with B*.—E. R. C.]

[25] Ver. 15. Σοι is omitted by the best Codd. [by ℵ. A. B*. C. P. Vulg.—E. R. C.].

[26] Ver. 18. The article ὁ is omitted by ℵ. B*. [P.]; the omission probably originated in an incorrect exegetical apprehension of the passage. [Alf., Treg., Tisch. (8th Ed.), omit; Lach., Lange, and Tisch. (1859) give it with A. C.—E. R. C.]

[27] Ver. 18. The reading ἤκμασεν ἡ σταφυλὴ τῆς γῆς, in acc. with B*., *etc.* The easier reading undoubtedly has more authorities in its favor. But why is this? The question is whether that which is difficult is significant. [Crit. Eds. generally give ἤκμασαν αἱ σταφυλαὶ αὐτῆς, with ℵ. A. C. P. 1, Vulg., *etc.*; Tisch. (1859) instead of αὐτῆς reads τῆς γῆς with B*. 7, *etc.*—E. R. C.]

[28] Ver. 9. The remarkable reading τὸν μέγαν; the most obvious explanation is that ληνός is *gen. commun.* On the change of gender in the adjective see Winer, De Wette, Düsterd. [The reading is supported by A. B*. C. P. 6, 8, *etc.*; ℵ. 7, *etc.*, give τὴν μεγάλην.—E. R. C.]

[29] Ch. XV. 1. [There are three words which in the E. V. are translated *wrath: viz.:* θυμός, as here; ὀργή, as in ver. 10; παροργισμός, which occurs only in Eph. iv. 26. The instances of the occurrence of the first two are as follows: Θυμός: Luke iv. 28; Acts xix. 28; Rom. ii. 8 (*indignation*); 2 Cor. xii. 20; Gal. v. 20; Eph. iv. 31; Col. iii. 8; Heb. xi. 27; Rev. xii. 12; xiv. 8, 10, 19; xv. 1, 7; xvi. 1, 19 (*fierceness*); xviii. 3; xix. 15 (*fierceness*); Ὀργή: Matt. iii. 7; Mark iii. 5; Luke iii. 7;

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gotten the victory [those conquering] over [from] the beast [wild-beast], and over [from] his image, and over his mark [*om.* and over his mark,][31] *and* [and] over [from] the number of his name, stand [standing] on [*or* by] the [*ins.* glassy] sea of
3 glass [*om.* of glass], having the [*om.* the][32] harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, [*ins.* O] Lord [,] God Almighty [,the All-Ruler]; just and true *are*
4 thy ways, thou King of Saints [*om.* saints—*ins.* the nations].[33] Who shall [*or* should][34] not fear thee [*om.* thee][35] O Lord, and glorify[34] thy name? for *thou* only *art* holy (ὅσιος)[36]: for all [*ins.* the] nations shall come and worship before thee; for thy judgments are made manifest [were manifested].

b. The Real Preparation. Equipment of the Angels of Judgment, or the Seven Angels with the Vials of Anger.

5 And after that [these things] I looked [saw], and, behold, [*om.*, behold[37]—*ins.* opened was] the temple of the tabernacle of the testimony [witness] in [*ins.* the] heaven was
6 opened [*om.* was opened]: And the seven angels came out of [from] the temple, having [*or* that had][38] the seven plagues, clothed in [*ins.* linen[39]] pure and [*and*] white [glistening] linen [*om.* linen], and having their breasts girded [girt around the
7 breasts] with golden girdles. And one of the four beasts [living-beings] gave unto the seven angels seven golden vials full of the wrath [anger] of God, who liveth for
8 ever and ever [into the ages of the ages]. And the temple was filled with smoke[40] from the glory of God, and from his power; and no man [one] was able to enter into the temple, till [until] the seven plagues of the seven angels were fulfilled [should be finished].

xxi. 23; John iii. 36; Rom. i. 18; ii. 5 (*bis*), 8; iii. 5 (*vengeance*); iv. 15; v. 9; ix. 22 (*bis*); xii. 19; xiii. 4, 5; Eph. ii. 3; iv. 31; v. 6; Col. iii. 6; 8 (*anger*); 1 Thess. i. 10; ii. 16; v. 9; 1 Tim. ii. 8; Heb. iii. 11; iv. 3; Jas. i. 19, 20; Rev. vi. 16, 17; xi. 18; xiv. 10 (*indignation*); xvi. 19; xix. 15. From a comparison of these passages, especially those in the Apocalypse, it will become apparent that the latter is the *intensive* of the former (see Lange in EXPL. IN DETAIL on ver. 10),—that the effects of θυμος are for the most part experienced in the present life; those of ὀργή in the life to come. In accordance with what he regards as the manifest design of the Spirit to distinguish between the *objectives* of these terms, the Am. Ed. throughout this translation renders the former by *anger* and the latter by *wrath*. It may be objected that this change of the translation of θυμός involves a change in the formula *Vials of wrath* that has become a household phrase. It may be answered that due regard for the distinctions made by the Holy Spirit requires a change here, or in the rendering of ὀργή; and the latter would require an alteration of the formulas—the *wrath* of the Lamb (vi. 16), the great day of His *wrath* (vi. 17), the fierceness of His *wrath* (xvi. 19), the *wrath* of Almighty God, xix. 15.—It should be remarked that in the confused translation of these terms the E. V. closely follows Luther's Version, as it generally does in other instances.—E. R. C.]

[30] Ver. 1. [The translation contemplated is as follows: "*Seven angels having seven plagues—the last, for in them is finished the anger of God.*"—E. R. C.]

[31] Ver. 2. Omitted in the best Codd. [Omitted by ℵ. A. B*. C. P. 6, 7, 14, Vulg., *etc.*; it is given (see Tisch.) only by 1, 35, 36, 79.—E. R. C.]

[32] Ver. 2. [Crit. Eds. omit the *article* with ℵ. A. C. P.; it is given by B*. 2, 7, *etc.*—E. R. C.]

[33] Ver. 3. Two variations: of the *æons*, of the *saints*. [Crit. Eds. give τῶν ἐθνῶν with ℵ*. A. B*. P. 1, 6, 7, *etc.*; τῶν ἁγίων with?; ℵ*. C. 18, 95, Vulg., *Cl.*, *Fuld.*, *etc.*, read τῶν αἰώνων. Alford judiciously remarks: "The confusion has apparently arisen from the similarity of ΑΙΘΝΩΝ (ἐθνῶν) and ΑΙΩΝΩΝ; but which was the original, it is impossible, in the conflict of authorities, to decide."—E. R. C.]

[34] Ver. 4. [The construction here is irregular—the *first* verb being φοβηθῇ; the *second*, δοξάσει.—E. R. C.]

[35] Ver. 4. φοβηθῇ without σε. [So Crit. Eds. with A. B*. C. P. 1, 12, *etc.*, *Am.*, *Fuld.*; 6, 7, *Cl.*, *etc.*, subjoin σε; ℵ. places it before οὐ φοβ.—E. R. C.]

[36] Ver. 4. [Crit. Eds. give ὅσιος with ℵ. A. C. P. 1, *etc.*; B*. 6, 7, 8, read ἅγιος.—E. R. C.]

[37] Ver. 5. [The ἰδού is supported only by Vulg., Cop., *Prims.*, *Er.*; Crit. Eds. omit with ℵ. A. B*. C. P. 1, Syr., Arm., Æth., *etc.*—E. R. C.]

[38] Ver. 6. [Lange and Tisch. read οἱ ἔχοντες with A. C., *etc.*; ℵ. B*. 1, *etc.*, omit οἱ; Alf. brackets, Treg. marks with *.—E. R. C.]

[39] Ver. 6. Codd. A. C., *etc.* [*Am.*, *Fuld.*] give the difficult reading λίθον; ℵ. B*. [P. Vulg. *Cl.*] support the Rec. [Lange, Alf., Tisch., give λίνον; Lach. and Treg. λίθον.—E. R. C.]

[40] Ver. 8. Καπνοῦ without ἐκ τοῦ, according to ℵ. A. C. [P.]. [So Crit. Eds. generally; Tisch. (1859) prefixed ἐκ τοῦ with B*.—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

The fundamental idea of the *whole section*, chs. xiv.–xv., is *the End-Judgment in its general form—the same Judgment which subsequently branches into the three special judgments upon Babylon, the Beast, and Satan himself in conjunction with Gog and Magog.* The fundamental idea of this *first division* [chs. xiv., xv.] of our section is the *preparation* of the End-Judgment, or the judgment of the Vials of Anger,* in Heaven. Because this great judgment brings about the final decision, it is preceded by a very great and solemn preparation in Heaven, the description of which runs through two chapters, the judgments then being executed upon the earth itself, in swift succession, by the outpouring of the Vials of Anger (ch. xvi.). Thus, this heavenly proleptical celebration of the End-judgment is analogous to the

* [For the employment of this term rather than *wrath* see TEXT. AND GRAM. (Note 28) on ch. xv. 1. In consequence of the confusion of θυμός and ὀργή in the accepted Version, the same confusion exists in the language of German, as in that of English-speaking. Theologians. As the German *Zorn*, like the English *wrath*, is used to translate both these words; and as it is capable of being rendered by both *anger* and *wrath*, the Am. Ed. takes the liberty of using the one or the other of these English words according as the reference is to θυμός or ὀργή.—E. R. C.]

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great proleptical celebration of the Seven Seals of world-history in chs. iv. and v.

The *anger* of God is the manifestation of His love in the forth-going and predominancy of His righteousness unto judgment. God's anger ordains *death* as a punishment for sin—as a reaction against the spiritual death of man, continuous disobedience or germinant apostasy (comp. the art. *Zorn* [anger, wrath] in Herzog's *Real-Encyklopädie*). And inasmuch as anger impels apostasy, or hardening, which is but another form of apostasy, to a crisis, it conducts to eternal death through spiritual death—*i. e.*, it manifests itself in judgment.

But as the very first manifestation of anger was but the climax of a rhythmical succession of chastisements under the reign of long-suffering (Rom. ii. 4, 5), so also the true anger- [or wrath-] period, the great day of anger [or wrath], appears in a succession of constant augmentations.

Great, however, though the anger-judgments may be, so that they wear the aspect of endless and nameless darknesses—as, *e. g.*, in the destruction of Jerusalem, in the fall of Constantinople,—before God they are weighed and measured, and their measure and operation are appointed them by God's faithfulness. Thus, *anger* is contained in *golden vials;* it is so scrupulously prepared in Heaven, so pondered over, so permeated by the Divine Intelligence, that, as a heroic act of Divine reason, it embodies in itself precisely the opposite to what is described in the heathen pictures of the envy of the gods, and the might of destiny. Our remarks hold good especially in regard to the moderation and limitation of the anger-judgments for the righteous, who are oftentimes externally exposed to the same tempests as the godless—in regard to the cutting short of the troublous days, as the Lord expresses it (see Comm. on *Matthew* xxiv. 22); they are, however, also applicable to the operation of judgment in general.

As these Anger-Vials are, on the one hand, akin to the Trumpets, and unmistakably parallel with them (see *Int.*, p. 86), they form, on the other hand, an antithesis to them, in that the Trumpets are predominantly exhibited in the light of judgments in order to awakening (see ch. xi. 13), whilst the Vials of anger generally operate as judgments of hardening (see ch. xvi. 9, 11).

The first great vision in the Heaven-picture of the end of the world is the throng of the elect centre of the Church Triumphant, representative of the Church Triumphant itself. The scene is on *Mount Zion*. That Mount Zion can neither be situate in Heaven, nor be geographically understood of the eminence on which the Temple stood in Jerusalem, is evident from the symbolical import of the expression. Accordingly, Mount Zion is the *real* State of God, in its consummation. The heavenly appearance, ch. i. 12, becomes, ch. iv. 2, the sphere of the heavenly Throne. In ch. vii. 9, the Church Triumphant is depicted *in the process of its growth.* Here we have the picture of its preliminary spiritual consummation. It is still, however, to be conceived of as in the sphere of the *beyond,* for only in ch. xxi. is the union between the Christian further and hither shores consummated in the descent of the heavenly Jerusalem, as the City of God, upon the earth. Then, and not till then, the complete pneumatico-corporeal transfiguration of the world, and the real resurrection, are declared. The spiritual consummation of the Church, however, is declared in this earlier passage—its blessed, secure position above the anger judgments now about to break upon the earth. The centre of the picture is formed by *the Lamb.* He is surrounded by 144,000 elect souls. To the query as to whether these are the same souls that appear as sealed ones in ch. vii., we would answer: First, that the crisis of trial lies before those sealed ones, whilst these who surround the Lamb have passed it, and are, to the triumphant prophetic gaze, perfected ones, the centre, therefore, of the innumerable throng of ch. vii. 9. Secondly, the symbolical import of the number 144,000 must be carefully regarded in this passage also. We need not, therefore, press the inquiry as to the identity of the two bands as individuals, but may regard as established their identity as a whole; inasmuch as the sealed elect of this world must also appear in the other world as perfected elect ones. The companions of the Lamb, therefore, are the complete number of the centre of the blessed, representing the entire Church Triumphant.* They have the *Name of Christ* and the *Name of the Father* written on their foreheads, *i. e.*, they are perfected confessors, and hence not such as think they must obscure the Name of the Father by the Name of the Lamb; nor are they such as act in a converse manner. That the Seer intended to represent this throng as composed exclusively of Jews is an utterly ridiculous assumption, from beginning to end. It is, however, particularly ridiculous when the designation of them as *virgins* is literally understood of celibacy, and the climax of absurdity is reached with the explanatory citation of the Old Testament provision, in accordance with which sexual intercourse rendered unclean for a time. For marriage itself was so far from being represented in the Old Testament as defiling, that, on the contrary, the greatest promises were attached to it. Even Mary, the Mother of our Lord, was obliged to pass through a legal purification, and the Apostle Peter was married. To attribute such a view as the above to the writer of the Apocalypse is to regard him as a dualistic ascetic. Even the Patriarchs and Prophets would, on this ground, be excluded from the number of the elect by this supposed Judaist or *Judaizing non-Judaist*—for the historical interpretation advances even to the latter conception of the Apocalyptist.

This great optical wonder is followed by a great auricular wonder. The *new song* of the consummation of the Church Triumphant bursts, in a grand harmony, from Heaven. It sounds like the *roar of many waters,* for it is the united praise offered to God by the redeemed peoples. It sounds like *a great thunder,* for it is the completed, world-refreshing revelation of God. It sounds like the *harping of harpers,* for all true art has entered

* [See ADD. NOTE, p. 193.—E. R. C.]

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into the service of the holy. *And they sing a new song.* These words seem to relate primarily to the harpers, for it is declared that they sing it before the Throne, before the four Life-shapes and before the Elders. The song, however, is not their property; it is given to them as the perfect blossom of revelation; hence it is also *new* —a marvel of song, which has never before been. We must not overlook the fact that the *new song*, like the State of God, passes through different stages of development before attaining to perfection; see chs. v. 9; xiv. 3; xv. 3; xix. 6 (comp. Ex. xv.; Ps. xcvi. 1). Even the 144,000 elect must *learn* the song, and they alone *can* learn it, because it presupposes the entire depth and circuit of their experience and the whole state of their being "bought from the earth."

They have not defiled themselves with women. It is manifest that this can be understood only symbolically, for *virgins* are spoken of. The symbol, however, does not consist of *women* themselves, but of *defilement with women*, by which defilement the women themselves are more particularly characterized (Prov. ix. 13). That illicit intercourse is here referred to, and not marriage, may be understood as a matter of course, in a Book which closes with the Bridal of the Lamb. The Biblical representation of idolatry and apostasy under the figure of harlotry is familiar to all readers of the Sacred Writings, and the idea referred to is the more obvious here, since immediately before the great apostasy has been depicted. The *doing* of these virgin souls was, however, founded upon their *being*.* As *virgins*, they have also kept themselves pure from all fanaticism and party-spirit in their piety, for both these forms of the defilement of piety are also, in particular, very fatal forms of subtile idolatry. Their virginity is expressed in the fact that they *follow the Lamb whithersoever He goeth* —follow Him, therefore, in all His historical and heavenly movements and advances, and follow only Him. Absolute, pure obedience in absolute, pure trust, is the sign that they are *bought from among men* as *first-fruits* (see Comm. on *James* i. 18) *unto God and the Lamb.* As, however, the consummation of their electness was based upon redemptive grace, evidence of that electness was given, above all, in the characteristics of uprightness (Prov. ii. 7; Eccl. vii. 8) and veracity. Grotius rightly makes mention of the fact that all idolatry is infected with *falsehood* (John iii. 21). The fact that they should not be represented as sinless and having no need of redemption, is manifest from the declaration concerning them, that they stand before the Lamb, that they are bought, and that no falsehood was found in their mouth—no species of untruthfulness—and that they stand as, in every respect, wholly perfected, *blameless*—as is expressly affirmed—before the Throne of God.

After this exhibition of the security of the whole blessed Kingdom of God, the announcement of the Judgment may be made. This Judgment has three sides:

First, it is, for the righteous, final redemption; hence, its proclamation as an everlasting gospel, *the eschatological gospel* of the final σωτηρία, through the judgment, to eternal blessedness and well-being ([*Heil*] Matt. xxv.; Luke xxi. 28). This gospel is proclaimed to all *who sit on the earth*, all who are most firmly attached to earth (ver. 6), before the coming of the Judgment itself; and the proclamation is conjoined with an admonition to voluntary self-humiliation before God, Who is here pertinently designated as the Creator, the Cause and Lord of all things, and particularly also, as the Author of the *fountains of waters, i. e.*, all original geniuses.

The Judgment is, secondly, for the world ripe unto perdition, an actual fall into perdition. Hence the proclamation: *Fallen, fallen is Babylon the great!* Be it here observed that in this passage it is not Babylon in the narrower sense of the word, to which reference is had, as in ch. xvii. As in Genesis, ch. i., *water* is at first spoken of in the most general sense, then in a special sense, and finally in the most special sense, so here by Babylon the whole ungodly Anti-christianized world is intended. At the outpouring of the seventh Vial of anger, this ungodly and Antichristian world, represented by Babylon, is divided into three parts (ch. xvi. 19), when the general Judgment branches into the three special judgments: upon the Harlot, or Babylon in the narrower sense; upon the Beast; and upon Gog and Magog under the leadership of Satan. Concerning the more general Babylon which has, undoubtedly, for a considerable time had its culmination-point in the more special Babylon, it is declared: *She gave all the nations* [heathen, Gentiles] *to drink of the wine of the anger* [or *rage*]* *of her fornication.* Antichristianity is a unitous evil mock-growth, which has twined its stifling tendrils throughout humanity, as, on the other hand, the tree of the Kingdom of God has pushed its holy roots throughout the same. The wine of the anger of fornication is only materially identical with the anger of God (see ch. xi. 18); in a formal point of view it forms an antithesis thereto. The wine of the anger of fornication is, as *sin*, passionate, riotous intoxication in apostasy; as a *judgment*, it is also the wine of the wrath of God, the mind-deranging operation of the death-judgments of God.

Finally, the judgment consists, in the third place, of the sentence which interprets the facts. Thus the actual separation of the sheep and the goats (Matt. xxv.) precedes the sentence passed upon them. The sentence of the Angel is conditioned as follows: *If any one worshippeth the Wild-beast and his image, and receiveth his mark on his forehead or on his hand.* The one implies the other: recognition of the power of the Beast, and appropriation of the false idea of the system, *theocratic* or *practical* testimony. The sentence is as follows: he incurs the internal judgment of having to *drink of the wine of the anger* [or *wrath*] *of God*—deadly derangement of the mind; this is a wine *mingled, i. e.*, here *poured out* (presented, *credenzt*) *unmixed* [οἶνος κεκερασμένος ἀκρατος].† as the strongest and most intoxicating

* Schiller: Gemeine *Naturen zahlen mit dem was sie* thun, edle *mit dem was sie* sind.

* [See Text. and Gram. under ch. xiv. 8, note 16.—E. R. C.]

† [See Text. and Gram. under ch. xiv. 10, note 19.—E. R. C.]

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beverage, *in the cup*, the self-limiting decree, *of His wrath* [ὀργή]. The external *local result* is as follows: *he shall be tormented with fire and brimstone in the presence of holy angels and in the presence of the Lamb.* The outward and apparent form of the Judgment is fiery self-consumption in the ever affluent new elements of fiery irritation. For as, to the righteous, every affluent experience is transformed into the gentle oil of the Spirit, so, to the wicked, every experience becomes brimstone—fuel for his passion. The *temporal result* of the Judgment is as follows: *the smoke of their torment ascendeth into ages of ages.* Smoke rises from fire; not, however, from a clear fire, but from that which is hemmed in and dim. Here, doubtless, the fire of hate is particularly referred to—fanatical passionateness in apostasy. Hence it is further declared: *they have not rest by day and by night;* this they have not, not in a good sense (ch. iv. 8), but in a bad sense, as demonic beings, and the true causality thereof lies in their very apostasy;—the context is: *who worship the wild-beast and his image, and if any one receiveth the mark of his name.* The fact that the condition of damnation can continue *into the ages* denotes, indubitably, the temporal immensity of that condition, but is also, at the same time, expressive of æonic figurations and alterations of it.

At the close of this sentence, we again encounter the saying of ch. xiii. 10, amplified by the declaration that *the patience* [*endurance*] *of the saints* is also evidenced in *keeping the commandments of God;* their *faith*, meanwhile, appearing as a faith in *Jesus*. Only through this patience or endurance can a man escape that sentence of æonic fiery death. Here also, as in ch. xiii. 10, this spirit of blessed calm forms a contrast to the fire-smoke of the restless (Is. xlviii. 22). Here again the Seer significantly insists upon the fact that a vital veneration of God and faith in Jesus necessarily accompany each other.

The sentence unto *damnation* is now contrasted with the sentence unto *blessedness.* But why does not the *Angel* give utterance to the latter, and not *a voice from Heaven?* We might reply, because the experience of the celestial blessedness of proven Christians passes the experience of Angels. According to the context, this beatitude is pronounced by the *Spirit, i. e.*, the Spirit of the Church Triumphant; He, therefore, gives utterance to a testimony of direct experience. The beatitude of the blessed dead is, however, specially signalized, and commended, as it were, as an inscription for gravestones, with the command: *Write.* Although this precious sentence (ver. 13) holds good for all times—*blessed are the dead, etc.*—it is of particular moment when regarded in its bearing upon the last times. Then are the dying, who *die in the Lord* as they have lived in Him, to be accounted particularly blessed, because they are taken away from the storm of the last days (see Is. lvii. 1).

We, therefore, interpret ἀπάρτι in the following sense: Such are henceforth peculiarly blessed, because they attain unto *rest* from their sore conflicts, whilst the blessing of their *works*, and also their perfected vocation to ideal activity, accompany them into the Church Triumphant.

Before passing to a consideration of the three Angels of the beginning *execution* of the End-Judgment, we must examine the relation of these three Angels to the preceding three Angels of the *announcement* of Judgment. It is natural to suppose that the first three Angels form an organic totality (ἄλλος ver. 15, ἄλλος ver. 17, ἄλλος ver. 18, akin to ἄλλος, ἕτερος, ἄλλος, 1 Cor. xii. 10), and not that an abstract series of other and still other Angels is cited. The second angelic triad, then, corresponds to the first, and the following scheme is formed:

A. THE ANNOUNCEMENT OF THE END. THE LAMB STANDING ON MOUNT ZION (ver. 1).

1. The ἄλλος ἄγγελος, the proclaimer of the everlasting Gospel, or the Gospel of eternity (ver. 6).
2. The ἄλλος δεύτερος ἄγγελος, as the proclaimer of the decided fall of Babylon the Great (ver. 8).
3. The ἄλλος ἄγγελος τρίτος, the proclaimer of the judgment upon the worshippers of the Beast (ver. 9).
4. The *voice from Heaven:* Proclamation of the blessedness of the dead who die in the Lord.

B. THE ACCOMPLISHMENT OF THE END. APPEARANCE OF THE FORM OF THE SON OF MAN ON THE WHITE CLOUD (ver. 14).

1. The ἄλλος ἄγγελος, issuing *out of the Temple*, proclaiming the hour of the Judgment (the beginning of the entire Judgment) as a judgment upon Babylon (ver. 15).
2. The ἄλλος ἄγγελος, issuing out of the Temple in Heaven, with the sharp sickle for the consummation of the harvest (ver. 17).
3. The ἄλλος ἄγγελος, ver. 18, issuing from the Altar, having power over the fire of sacrifice —who challenges the preceding Angel to the completion of the End-Judgment, as that Angel (ver. 15) had in his turn challenged the form of the Son of Man (ver. 14).

We, therefore, distinguish the group of the *proclamation of Judgment* (A) and that of the *execution of Judgment* (B). The former is under the dominion of the Lamb, Who stands fast forever on Mount Zion as the Head of the Church Triumphant; the latter group is under the dominion of the form of the Son of Man on the white cloud, with the crown upon His head, and in His hand the sharp harvest-sickle—under the Christ, therefore, as He comes for Judgment *upon the world* (Matt. xxvi. 64; comp. Dan. vii.).

With the *first* Angel, who has *proclaimed* the eternal Gospel, *i. e.*, the Gospel of a blessed eternity, the final σωτηρία (ver. 6), corresponds the *first* Angel of *execution*, in that he notifies the Son of Man of *the hour* or *time* of harvest, and summons Him to the harvest; whereupon, He Who sits upon the cloud, casts His sickle upon the earth and reaps the earth. This harvest (ver. 16) is, without doubt, the harvest of the *wheat* (Matt. iii. 12; xiii. 39), with which the Parousia begins (Matt. xxiv. 31), corresponding to the Gospel of the final redemption, and to be distinguished from the harvest of judgment (vers. 19, 20). Distinctive marks: The Angel of ver. 15 goes forth from the *Temple, i. e.*, the ideal Temple of the ripened Church of God, for

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the ripeness of God's Church for redemption is the sign of the ripeness of the world for judgment; this Angel is the symbol of the *decree of the Father* (Acts i. 7). Again, this first harvest is called simply the harvest *of the earth;* it begins with Christ, as the Judge of the world, casting His sickle from the cloud to the earth—that is, with the commencement of His Parousia itself. Here, therefore, the *earth* which is reaped, is to be understood in the more special sense of the term.

With the *second* Angel of *proclamation*, who cries out: Fallen is Babylon (ver. 8), corresponds the *second* Angel of *execution* (ver. 17). This latter Angel issues forth from the Temple of *Heaven*, for the judgment unto judgment is based entirely upon the objective sentence of Divine Righteousness, which decides when the internal corruptness [*Verderben*] of the world must find its judgment in external ruin [*Verderben*]. Even this Angel of judgment, however (who bears a similarity to the import of Michael, the judging Christ), receives the summons to the execution of judgment from another Angel, the *third* Angel of *execution*. This Angel issues from the *Altar;* he has *authority over the fire*. This is what qualifies him to call for the fire of judgment. For every little flame, every fire of sacrifice, has been a pre-exhibition of the great sacrificial burning at the end of the world. Thus with the *third* Angel of *proclamation* (ver. 9), who announced that law of the Kingdom in accordance with which the sentence of damnation (vers. 9–11) *and the Judgment, as a judgment of fire*, ensue, corresponds the Angel of the *actual fiery Judgment*, whose world-historic prefiguration is sacrifice.

We scarcely need mention that this double angelic triad forms a group of symbolical figures; in which the first triad belongs more to the economy of Christ, and the second more to the economy of the Father.

It may appear particularly remarkable that the harvest of judgment is represented as a gathering of the *vine*—the *vine* thus, apparently, having an entirely different import here from that assigned it John xv. 1. It might here be suggested that all Antichristianity will be a corrupt and apostate Christianity. There is, however, another motive which lies at the door, *viz.*, that of conforming the entire picture to the central idea of the *wine-press*, Is. lxiii. The wine-press of wrath or deadly judgment brings with it the retribution for the great blood-guiltiness of the world's history—especially as manifested in the history of the martyrs;—this retribution is exhibited in the mighty river of blood in which, at the end of the world, the life of the old humanity pours forth. The *treading* of the wine-press is accomplished *without the city;** an antithesis by which only the City simple, the City of God, can be intended. The depth of the river of blood is indicated by the declaration that it reaches to the *reins* [*Zügel*] *of the horses*—not to the *bits* [*Zaüme*, German Version], for in that case the horses would necessarily sink. It is with difficulty, therefore, that the horses of world-development (ch. vi. 2; xix. 14) can labor through this stream; it is only through a great crisis that the new world issues from the old. The bloody stream itself overspreads 1000 *stadia*, the symbol of an æon, by the space of 600 *stadia*, by which an immense extent of further suffering is indicated.

In ch. xv. is represented the *preparation* of this Judgment which is about to be executed through the medium of the Vials of Anger. It might be conjectured that the Earth-picture of the Anger-Vials would begin here, but individual traits are against such a supposition—especially the festival-keeping on the crystal sea. First, then, the Seer beholds *another sign in Heaven*, the *seven Angels* with the *last seven plagues*, or judgment-strokes, with which the anger of God shall be filled up. Again, however, the vision must strengthen the courage of the faithful; the description of the terrible angelic forms is therefore preceded by a picture of the celebration of the Judgment in the congregation of the blessed. The *glassy sea* is here, as in an earlier passage [chap. iv. 6], the completed history of the peoples as a history of salvation, *sub specie æterni*, translumined by the Spirit of God; Divinely still and transparent, and Divinely moved. Here, however, it is mingled with the appearance of *fire* (see p. 34); for this new world-form has passed through the sacrificial fire as well as through the fire of the universal judgment; moreover, the reflection of the Vials of anger falls upon the crystal splendor of this sea. Hence, the blessed are here designated as *victors over the Beast*. Their victory is detailed. They have vanquished not only the temptation of the *Beast*, but also the temptation of his *Image*, the temptation of his *mark*, the Antichristian symbol; aye, they have overcome even the temptation to a covert [*verblümt*] recognition of him by the assumption of the *number of his name* in a restless pursuit of vanity. And now they all have *harps;* harps *of God*, as Divinely inspired singers and players. The *new song* which they sing is now called *the song of Moses, the servant of God*, and *the song of the Lamb*. Of the two songs, the song of the typical redemption (Ex. xv.) and the song of the real redemption, one unitous, grand anthem of redemption is born. Even the Law is, in the light of the consummation, glorified into a phase of the Gospel; and it is also, in spiritual forms, its very self glorified, elevated—and, by being elevated, in a sense abrogated [*aufgehoben*],—transmuted into celestial custom (Matt. v.). This song has reference to the imminent final Judgment from which they, through the redemption, have escaped, as Israel escaped from the pursuit of Pharaoh. Hence, mention is first made of the *great wonders* of God, particularly as manifest in His conduct of the Final Judgment. Hence, God is again magnified as the *All-Ruler* [Παντοκράτωρ],* and His *ways*, in particular,—His government and providences [*Führungen und Fügungen*=leadings and joinings]—are extolled as *righteous and true;* as *righteous* in His world-historic retribution—as *true* in His final fulfillment of all prophecies and threats. Thus

* [May there not be an allusion to the fact that the crucifixion of Christ, in which the sin and, *par excellence*, the blood-guiltiness of the world culminated, took place *without the city?*—Tr.]

* [See on p. 94.—E. R. C.]

He approves Himself the essential *King of the nations* (not simply of the *saints*, after the scantily attested reading).* Thus the *worship* of the true *fear* of God appertains to Him at the end of days as much as, and still more than, in the days of the Old Covenant, for this fear is fundamentally diverse from the fear which is cast out by perfect love. The supreme reason for this worship is expressed in the words: *He only is holy*—words declaratory of the Absolute Personality, not merely as a negation of all impersonal conduct, but also as the Founder and Awakener of the Personal Kingdom of Love, in Whose almighty traction of love *all nations* [*Heiden*, heathen, Gentiles] *shall come and worship before Him* after they have beheld the grand manifestation of His judgments. These words point to a great conversion, to take place amidst the development of the world's judgment.

After this pre-celebration of the Judgment of Anger, the Seer, with new amazement (ver. 5), beholds the equipment of the seven Angels for the execution of the Judgment. The scene opens with the opening of the Temple of the Tabernacle of the Witness, *i. e.*, the Ark of the Covenant—the Holy of Holies, therefore. There the holy Law reposes, which has testified the will of God to the nations; thence, therefore, perfect retribution proceeds, as a punitory providence which itself bears the mark of the Holy of Holies, and hence is to be regarded entirely as a providence in order to the protection of personal life.

This providence issues from the Holy of Holies, under the guidance of the seven Angels who are to execute the seven last plagues. These Angels themselves appear as highly consecrate spirits, clothed with *pure, glistening* (or pearl-beset?†) *linen*, for they accomplish the deliverances of supreme truth and righteousness solely, in executing the sentence of the anger of God; they are no mediums for the outflowings of dark and unfree passion, no ministers of blind and senseless fate-strokes. Hence they are also *girded* as for a festal celebration, *about the breast*—not as for labor, about the loins; they are girded with *golden girdles*, the signs of Divine strength, self-determination, and bound-abiding faithfulness.

The seven Vials of Anger are given to the Angels by one of the four Life-shapes. Here it is particularly manifest that these Life-shapes cannot be regarded as symbolical forms of creature life.‡ They stand between God and these high Angels—who may not, indeed, be identified with the Archangels—and receive the Vials, which are full of the anger of God. *One* of them distributes the Vials; greater explicitness is not accorded to the vision—hence it would be mere guess-work were we to conjecture that the *Lion* was the recipient and distributer of the Vials.

Why do we here find the expression: *Who liveth into the ages of the ages?* The domination of God's wrath in inflictions of death is conditioned by this life. The manifestation of absolute Life is a decree of death to obstinate sinners.

* [See TEXT. AND GRAMM. under ch. xv. 3, note 33.—E. R. C.]

† On the reading λίθον, see Düsterd. [See also TEXT. AND GRAM.—E. R. C.]

‡ [See ADD. NOTE on pp. 161 sq.—E. R. C.]

Furthermore, God withdraws Himself from human view as an angry God. Thenceforth the Temple was *filled with smoke from the glory of God*, so that none could go into the Temple until the seven plagues were fulfilled. This phenomenon cannot be resolved into the more general fact that the glory of God veils itself in the pillar of cloud or in a pillar of smoke (Ex. xl. 34; 1 Kings viii. 10; Matt. xvii. 5), although it is connected with that fact. For the Temple was not previously filled with smoke, to the eye of the Seer; he has even had a mysteriously expressed sight of God. But as God, as the Holy One, in general conceals Himself from the gaze of sinful man, so this is especially the case in His judgments. "He made the darkness about Him His covering—His pavilion round about Him dark waters [*Wassernacht*], clouds upon clouds," Ps. xviii. 11. Thus He covers Himself when He comes with terrors upon His enemies. For the Prophet Isaiah also (Is. vi.), the Temple in which he has seen the glory of Jehovah, afterwards becomes filled with smoke; a sign that this Temple should be burnt, but also an expression of the fact that God is, for the human eye, hidden most in His judgments, most difficult of comprehension therein. That affectionate and familiar boldness which seeks an immediate access into the Temple, to God, shrinks back amid the thunders of majesty; nevertheless, the Mercy-seat is set up in front of the Temple in the person of Jesus Christ for all in the whole world who seek for refuge (Rom. iii.).

[ABSTRACT OF VIEWS, ETC.]

By the American Editor.

[ELLIOTT:* Ch. xiv. 1–5, is parallel with chs. xii., xiii., and presents a view of the true Church gathered around the true Christ (the *Lamb—standing*, not yet enthroned)—in antithesis with the merely *nominal* Church gathered around the enthroned Antichrist, as set forth in those chapters; vers. 2, 3, mark a progression in their condition—they refer to the Reformation;—the *harpers* are the rejoicing members of the churches of the Reformation; the *voice of many waters and of a great thunder* implies the uniting of both nations and princes in their rejoicing; the *new song*, the song of the Reformation, as set forth by Luther: "Learn to know CHRIST, Christ crucified, Christ come down from Heaven to dwell with sinners! Learn to sing the NEW SONG, *Thou Jesus art my righteousness; I am Thy sin; Thou hast taken on Thyself what was mine; Thou hast given me what is Thine.*"——Vers. 6–8 are parallel with chs. xv., xvi. 1–14 (xi. 15–19), and set forth the missionary advance of the true Church throughout the Era predicted in those passages (see on p. 296).——Vers. 9–20 are connected with ch. xvi. 15 to the end of the Apocalypse (see on p. 297).

* [There is considerable complexity in the last part of Elliott's great work. The whole of chs. xii.-xiv. he regards as a connected revelation written on the *outside* of the Roll, and presenting a revelation parallel with that presented in the other portions of the Apocalypse (*inside* written) to the close of ch. xix. (see ch. v. 1). Chs. xii.-xiv. 5, he regards as extending to what he styles *the primary end* of the period of 1260 days, about A. D., 1789–93 (see p. 260); ch. xiv. 6-8, and 9-20, as above.—E. R. C.]

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BARNES: Ch. xiv. contains a succession of symbolical representations, designed to comfort those exposed to the troublous events of chs. xii., xiii., by showing the ultimate result of those events: There is represented by the vision of (1) vers. 1–5, the character and final triumph of all the redeemed; (2) vers. 6, 7, that the gospel *will* be preached among all nations, and *that* as indicating the near approach of the consummation; (3) ver. 8, the destruction of Antichristian, Papal Rome; (4) vers. 9–12, the certain and final destruction of all the upholders of that power; (5) ver. 13, the blessedness of all who die in the Lord; (6) vers. 14–20, the final overthrow of all the enemies of the Church; the *harvest* representing the righteous to be gathered into the Kingdom; the *vintage*, the wicked to be destroyed.——Ch. xv. commences the statement of the manner in which the pledges of the preceding chapter would be accomplished, which statement is pursued through the subsequent chapters, giving in detail what is here promised in a general manner—it "is merely introductory to what follows, . . . and designed to introduce the account of those judgments with suitable circumstances of solemnity."

STUART: "The combination of *three* such powerful enemies against Christianity (the *Dragon*, Satan [p. 240]; the *First Beast*, Pagan Rome; the *Second*, the Pagan Priesthood [p. 261]), was in itself of fearful import. . . . To animate the courage, however, of this noble little band (of Christians), the writer arrests the progress of action in the great drama, in order to hold out the *symbols of ultimate and certain victory:* Symbol *First* is of the Lamb (Christ) on the *earthly* Zion, surrounded by His 144,000 sealed ones—not *forces* to be employed against enemies, but *trophies* of victory already achieved; *Second*, consists of a *triplex* series of *proclamations* of (*a*) the ultimate and certain spread of the gospel throughout the whole world, vers. 6, 7, (*b*) the absolute and certain fall of mystical Babylon (heathen Rome), ver. 8, (*c*) the awful punishment that awaits the followers of the Beast; *Third*, is constituted of a *triplex* series of *actions*—(*a*) the *reaping*, vers. 14–16 (the harvest which is ripe, *i.e.*, the enemies of the Church whose wickedness is consummated), (*b*) the *gathering*, vers. 17–19 (also the wicked), (*c*) the *treading* of the wine-press, ver. 20.*——Ch. xv. A *Heaven*-scene preceding the infliction of the seven *last plagues:* the martyrs around the Throne sing the song of anticipative triumph, and praise the justice of God as about to be displayed in the overthrow of the Beast, vers. 2–4; the *smoke preventing the entrance of any one into the Temple*, ver. 8, indicates that no one is permitted to intercede for those about to be punished, and consequently, that their punishment is certain and inevitable.

WORDSWORTH: Ch. xiv. 1–5. This vision reveals that, although during the sway of the Beast many would fall from the faith, yet the true Catholic Apostolic Church of Christ (the 144,000—the number of *completeness* and *union* in the true *doctrine* and *discipline* of Christ, as preached by the *twelve Apostles*) would never fail, and would finally triumph over the power of the Beast, and would *stand* with the *Lamb* on *Mount Zion* (in antithesis to the *rising* of the *Beast* from the *sea*) in His Kingdom, which will never be destroyed (comp. Ps. cxxv. 1, *etc.*); the *virginity* of the 144,000 (ver. 3) indicates that they were not corrupted by the spiritual *harlotries* of Babylon (ver. 8; xvii. 1–5); the *song of triumph* (vers. 2, 3), is that of *Angels* chanting the victory of the Church.——Vers. 6, 7 predict the universal proclamation of the gospel (by *literal* Angels?), and *that* as a preparation for the End (compare Matt. xxiv. 4).——Ver. 8 is anticipative of the fall of *Babylon, i. e., Papal Rome.*——Vers. 9-11, a warning (by *literal* Angels?) against worshipping the Beast.——Vers. 14-16, Vision of the Last Judgment, as (1) a *Harvest*, the ingathering of the good; (2) a *Vintage*, the crushing of the wicked.——Ch. xv. 1. "St. John, having been brought in the foregoing chapter to the eve of the Day of Judgment, now *re-ascends*, as usual, to an *earlier* point in the Prophecy; and enlarges on the judicial chastisements to be inflicted on the Empire of the Beast."——Vers. 2-4. "Anticipations, continued and expanded, of the future *victory* of the faithful over the power of the Beast."——Vers. 5-8. "Preparation for the pouring out of the Seven Vials on the Empire of the Beast."

ALFORD: Ch. xiv. This is not entirely another vision, but an introduction of a new element, one of comfort and joy, upon the scene of the last; it is *anticipatory*, having reference to two subjects to be treated of afterwards in detail—(1) the mystic Babylon, (2) the consummation of punishment and reward; it is *general* in its character, reaching forward close to the time of the end, and treating compendiously of the torment of the apostates and the blessedness of the righteous. It naturally divides itself into three *sections:* I. Vers. 1-5. The 144,000 are identical with those of ch. vii. 4, and represent *the people of God;* their introduction here serves to place before us the Church on *the holy hill of Sion* ("the site of the display of God's chosen ones with Christ" ["the seat of God's true Church and worship?"]), where God has placed His King, as an introduction to the description of her agency in preaching the gospel, and her faithfulness in persecutions. II. Vers. 6-13. The four *announcements* of this section form the text and the compendium of the rest of the Book—these are of (1) the universal proclamation of the gospel as previous to the final judgments, vers. 6, 7, (2) the fall of *Babylon* (Rome, Pagan and Papal—principally Papal; see on ch. xvii.), as an encouragement for the patience of the saints, ver. 8; (3) the final defeat and torment of the Lord's enemies, vers. 9-12; (4) the blessedness of all who die in the faith and obedience of Christ. III. Vers. 14-16. The *Harvest, i. e.*, the *ingathering of the saints*, answering to the proclamation of the gospel in vers. 6, 7. IV. Vers. 17-20. The *Vintage of Wrath*, fulfilling the denunciations of vers. 8, 11.——Ch. xv. PREPATORY *to the Seven Vials:* Ver. 1, the description of the vision; vers. 2-4, the song of triumph of the saints victorious over the Beast; vers. 5 8, the coming forth of the

* [The above *seems* to be the division contemplated by Stuart.—E. R. C.]

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seven Angels, and delivering to them of the seven Vials. (See also in EXPL. IN DETAIL *in loc.*)

LORD: Ch. xiv. 1-4. The 144,000 are the same as those of ch. vii.; they are also the Witnesses of ch. xi. raised from the dead; they have not belonged to the apostate Church, nor sanctioned the blasphemous usurpations of the Wild Beast, but are pure worshippers of God; they are the *first-fruits* unto God (distinguished from the complete *harvest* of vers. 15, 16); the *song* of ver. 3 is *their* song.——Ch. xiv. 6, 7. The *Angel* represents a body and succession of men, who are to bear the everlasting gospel both to the nations of the ten kingdoms, and to all other tribes and languages of earth.——Ch. xiv. 8. Great Babylon is the aggregate of the nationalized hierarchies of the ten kingdoms; she symbolizes the teachers and rulers of the churches, with whom the kings of the earth join in the institution, practice, and dissemination of a false religion; uniting with her in the usurpation of the rights of God as lawgiver, *etc.*; her fall is her severance from the civil governments, and dejection from her station and power as a combination of national establishments; the *Angel* is the representative of a body of men, *his flight in mid-Heaven* denotes their publicity and conspicuity, and *his annunciation*, that there is to be a public and exalting celebration of her overthrow.——Ch. xiv. 9-13. The warning implies that notwithstanding great Babylon has fallen from her station as a national establishment, men are still worshipping the Wild-beast and its image, and receiving its mark—those Romish hierarchies are still to subsist after their fall, and acknowledge the Pope as their head; the symbol foreshows that after great Babylon has fallen from her station as a combination of nationalized hierarchies, numerous teachers shall arise who shall publicly and strenuously assert the exclusive right of God to enjoin the faith and institute the worship of the Church, *etc.*——Ch. xiv. 14-16. The *one like the Son of Man* represents (not Christ but) a human being, raised from the dead in glory, like the human form of Christ in His exaltation—the period of this agency, therefore, is after the revivification of the *Witnesses*; those harvested by him are the saints, living and mortal.——Ch. xiv. 17-20. The dejection of the vine into the wine-press signifies that those whom the vine symbolizes are to be crushed by the vengeance of the Almighty—the treading of the wine-press outside the *city* (the symbol of the nationalized hierarchies), denotes that the grapes are from their vineyards—the *river of blood* symbolizes the vastness and visibility of the destruction; the *dejection* of the vine into the press is a different work from the *treading*—the *former* is the work of the reapers, the latter of the Son of God.——Ch. xv. 1-4. A Heaven-scene wherein the entire mass of witnesses, who throughout the ages have held the testimony of Jesus, and refused submission to Antichristian powers, are represented as praising the wisdom and rectitude of the Almighty.——Ch. xv. 5-8. The introduction to the pouring out of the Vials, indicating that no intercession by the saints on earth for the salvation of Antichristian foes is to be offered during this period.

GLASGOW: Ch. xiv. The 144,000 are the same as those of chap. vii.—they are the *first-fruits* (comp. Ex. xiii. 15; xxxiv. 20), *representing* all God's ransomed people; the Angel of ver. 6 symbolizes the ministry of the gospel from the beginning (specially as missionaries to the heathen); the Angel of ver. 8 represents home missionaries, who are more controversial and Protestant than the preceding; the third Angel, ver. 9, symbolizes the Protestant ministry; the *dead* of ver. 13 are the *martyred* dead of all ages; the *one sitting on the cloud*, ver. 14, is Christ in His humanity throughout the gospel dispensation sitting on the cloud (the symbol taken from the cloudy pillar), which ever abides over the Church; the Angel of ver. 15, the whole body of Christ's ministry—the time of their prayer to Christ coincides with the death of the Witnesses, the reaping-time of His compliance with that prayer is that of the resurrection of the witnesses (the Reformation); the Angel of ver. 17 is the Holy Ghost; that of ver. 18 represents persecuted saints; the *vintage* symbolizes the wasting wars that followed the Reformation.——Ch. xv. The resurrection of the witnesses symbolizes the Reformation, and also presents a general view of the glorious events and retributions that followed.—E. R. C.]

EXPLANATIONS IN DETAIL.

Ch. xiv. 1. **And I saw, and behold.**—Lively introduction of the new, great vision of the heavenly pre-celebration and preparation of the final Judgment. The consummation of the Church, as appearing in the 144,000 virgins, is symptomatic of the consummation of the earth, of its ripeness for judgment.

The Lamb (ch. vii. 17)—here in the radiance of His glorious spoils of victory.

On the Mount Zion.—Is the mountain to be conceived of as in Heaven (in accordance with Grotius, Hengstenberg, Ebrard, *et al.*)? Or is it, in accordance with De Wette and Düsterd., to be taken in its "proper" acceptation, *i. e.*, literally? Düsterdieck applies the epithet *allegoristic* to the interpretation of Mount Zion as the Church (after Bede, Calov., *et al.*), in his chronic misapprehension of what allegorism is. The vision is, evidently, a picture of the Church Triumphant, resident in that spiritual Heaven which pervades Heaven and earth. Mount Zion, however, particularly symbolizes the lofty citadel, the eternal fortress of the people of God.

And with Him a hundred and forty-four thousand.—There is as little foundation for the belief that these 144,000 are composed exclusively of *Gentiles* (Düsterdieck) as for the assumption that the 144,000 of ch. vii. are *Jews* exclusively. For a discussion of the question as to the identity (Grot., Vitringa, and many others) or diversity (Bleek, Neander, *et al.*) of the two assemblies, we refer our readers to the SYNOPTICAL VIEW [also ADD. NOTE, p. 193.—E. R. C.] The 144,000 of the present chapter are, as a whole, the same kernel of the Church of God—a kernel, however, which has developed, from a host of *combatants* warring on this side of the boundary which divides this life from the life to come, to a host of *victors* who have crossed the line; as, similarly, the *seal* on the

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foreheads of the first has become the open *inscription* of appertinency to *God* and *Christ*.

Ver. 2. **A voice from the Heaven.**—The *heavenly* character of the voice is the main thing; the sounds are sounds of perfection. The voices are in part voices of Christian nations (the voice of *great waters*), in part the voices of great Prophets (the voice of *a great thunder*), both the former and the latter being perfected in holy art (the voice of *harpers*). In a certain degree, therefore, the voice from Heaven certainly does represent the 144,000 themselves (Bengel, Hengstenberg, *et al.*); more strictly speaking, however, it is the true fountain of song within the Church of God, whose outflowings pass but gradually to the entire Church;—the *choir* of the celestial Church.—**Great waters** (ch. i. 15).—**The voice of a great thunder** (ch. vi. 1).—**Harps** (or *citherns*).—With all its sublimity, the song, in its spiritual beauty, is as exquisitely delicate as the music of the cithern. [ALFORD comments: "The harpers and the song are in Heaven, the 144,000 on earth; *and no one was able to learn the song, i. e.*, to appreciate its melody and meaning, so as to accompany it and bear part in the chorus." On the other hand LORD remarks: "The Mount Sion on which the 144,000 stood was that of the heavenly tabernacle. . . The song, accordingly, which he heard from Heaven was their song; not the song of the other redeemed or of angels. This is apparent from the representation that it was sung before the Living-creatures and Elders, and that no one was able to learn it but the 144,000. *To suppose it to have been sung by others, is to suppose that they had already learned it.*"—E. R. C.]

Ver. 3. **A new song.**—As the Old Testament is *new* in comparison with the primeval time; as the New Testament is *new* in comparison with the Old Testament; as the eternal gospel is *new* in comparison with the gospel of principial σωτηρία; so the *new song* is *new* in comparison with Moses' song of redemption;—a more developed form is the conjunction of the two songs (ch. xv. 3).—**And no one could learn the song,** *etc.*—The condition whereon the learning of it is dependent is not artistic talent, but the depth of ethical experience, such as is possessed by the 144,000. The highest æsthetics, the most profound artistic intelligence, in the simplest words.

Vers. 4 and 5. On different attempts to construe the following, see Düsterd.

Attributes of the 144,000: 1. **They are virgins** (παρθένοι, virgin-like [*Jungfräuliche*]; the Greek term is applied to men as well as to women) in a religious sense; they have kept themselves pure from idolatry (Coccei., Grot., *et al.*), ideal iconoclasts, who, it may be, even as heathen, perceived the myths to be but symbols. The words [παρθένοι γάρ εἰσιν] have been infelicitously referred to monkish asceticism by Roman Catholic exegetes; to celibacy (Augustine, Bede, Rothe, Düsterdieck); to chastity (Hengstenberg; abstinence from all fornication, De Wette); to the Christians of the last days (Hofmann). And thus the symbolism of the entire Old Testament, bearing upon this point, has been unable to obtain a foothold in the minds of these commentators. And the flimsy deductions which Neander and others (also Düsterdieck especially, see his note, p. 466) have drawn from the misunderstanding, are a result of this ignoring of the Old Testament symbol, a recognition of which should the more assuredly have been induced by the fact that this virginity forms the extreme contrast to the extreme abomination of idolatry, *viz.*: the worship of the Beast.*

2. **These** (with emphasis) **are they who follow the Lamb**, *etc.*—Düsterdieck and others lay stress upon the present, *follow*, in order to confute the interpretation of the term as a preterite, expressive of the following of Christ to tribulation and death (Grot., Bengel, Hengstenberg). They are the constant attendants of the Lamb, it is declared. The latter thought, however, is inclusive of the former one, even as it is also the result of it. ["If He goes to Gethsemane, they follow Him thither; if He goes to Calvary, they take up their cross and follow Him thither. He is gone to Heaven, and they will be with Him there also." WORDSWORTH.—E. R. C.]

3. **These were bought.**—Emphasis is laid upon the personal worth of these souls by the repetition of οὗτοι. They are redeemed [bought] in a special sense, agreeably to their destination of being an ἀπαρχή for God and the Lamb. ["*Redeemed from among men*—language derived from the Book of Exodus: 'The first-born of my sons I redeem' (Ex. xiii. 15; xxxiv. 20). This exhibits the 144,000 as representing all God's ransomed people."—E. R. C.]

Does ἀπαρχή constitute an antithesis to the entire world (in accordance with De Wette, *et al.*, comp. Jas. i. 18), or, which is more probable, to the general throng of believers (Ewald), or of the blessed (Bengel, Düsterd., *et al.*)? In accordance with the distinction made, ch. vii., between the 144,000 and the innumerable multitude, a special selection is likewise intended here. In this view, the difference between the Augustine-Calvinistic and the Biblical doctrine of election is clearly apparent.

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* [ALFORD: "There are two ways of understanding these words. Either they may be *figurative*, implying that the pure ones lived in all chastity, whether in single or in married life, and incurred no pollution (see 2 Cor. xi. 2); or they may be meant *literally*, that these purest ones had lived in that state of which St. Paul says, 1 Cor. vii. 1, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι; and as between these two meanings, I conceive, that the somewhat emphatic position of μετὰ γυναικῶν goes some way to decide. It is not ἐμολύνθησαν, the fact of impurity in allowed intercourse, but μετὰ γυναικῶν that is put forward, the fact of commerce with women. I would therefore believe that in the description of those who are the first fruits from the earth, the feature of virginity is to be taken in its literal meaning. Nor need any difficulty be found in this. It is on all hands granted that he who is married in the Lord enters into holy relations of which the single have no experience, and goes through blessed and elevating degrees of self-sacrifice, and loving allowance, and preferring others before himself. . . But neither on the other hand can it be denied that the state of holy virginity has also its peculiar blessings and exemptions. Of these, the Apostle himself speaks of that absence of distraction from the Lord's work, which is apt to beset the married, busy as they are with the cares of a household and with pleasing one another. And another and primary blessing is, that in them that fountain of carnal desire has never been opened which is so apt to be a channel for unholy thoughts and an access for the tempter. The virgins may thus have missed the victory over the lusts of the flesh; but they have also in great part escaped the conflict. Theirs is not the triumph of the toil-worn and stained soldier, but the calm and the unspottedness of those who have kept from the strife."—E. R. C.]

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4. **In their mouth was not found falsehood.**—"The term ψεῦδος (comp. ch. xxi. 27) is to be apprehended in its general import, and not to be limited to the falsehood of idolatry (Grot.: *non vocarunt deos, qui dii non sunt*, Bengel), heresy, or a denial of Christ (Hengstenberg)." Düsterdieck. This deliverance is more than half recanted by the remark that a certain antithesis to the sphere of falsehood in which the seducing pseudo-prophet moves, is obvious, (after Ewald, Ebrard). Idolatry is the primary form of falsehood, see Rom. i.

Summation of attributes: **For they are blameless.**—Here, again, their æonic disposition is cited as the basis of their temporal conduct; as in ver. 4: *for they are virgins.*

In discussing the design of this vision it must first of all be stated that, in accordance with the construction of the whole Book, the vision has not a backward reference to ch. xiii., but a forward reference to ch. xvi., as a life-picture of the final σωτηρία contrasted with the final Judgment. Church-historical interpretations of particular details—some of which are of a remarkable character—see in Düsterdieck, p. 468, and De Wette, p. 143. Christiani's reference of the 144,000 to the Church of the last time agrees better with the context than many another interpretation. A reference to the *Israelitish* Church of the end [Luthardt] belongs to a Judaizing chiliasm.

Vers. 6 and 7. **Another Angel.**—The reference of the expression "*another* Angel" to Angels who have previously appeared upon the scene (De Wette, Düsterdieck), is untenable. The difficulty of ἄλλος was, perhaps, the cause of its omission in Cod. B.; see above.—**Flying**;—Comp. ch. viii. 13.—**In mid-heaven.**—A herald to the whole world.—**An everlasting gospel.**—Ebrard: "The older exegetes, together with Lücke, are probably right in understanding the import of the tidings to be salvation in Christ generally." (Note by the same com.: "Of course this apprehension does not in the slightest degree justify the arbitrary allegoristic references of the three Angels to Wickliffe, Huss, and Luther, and the like. Calovius understood by the first two Angels Luther and Chemnitz, most coolly appropriating to himself the honor of being the third."—In conjunction, that is, with the other opponents of syncretism; see De Wette on this passage; also Düsterd., p. 474.) Other interpretations of the three Angels, see collected in De Wette, p. 147 (Peter de Bruis, Wickliffe, Luther, *etc.*). Ebrard refers the Angel of the everlasting Gospel to the preaching of the Gospel amongst the heathen, which, according to Matt. xxiv., precedes the end. But though the old Gospel is, in respect of its purport, an eternal Gospel, it should, as the Gospel of *principial* salvation, be distinguished from the Gospel of the *final* redemption to eternal felicity; and the new proclamation, of which the present passage speaks, is not for the heathen alone, but for the whole earth. One-sided, but not incorrect, is the explanation of Corn. à-Lapide: A message promissory of the eternal good things in Heaven. According to Hengstenberg, the message of the Angel is a Gospel [even for the enemies of God], inasmuch as his exhortation to repentance is conjoined with the grant of a respite for repentance. But there is no intimation here of a respite for repentance in the strict sense of the words. The last-named commentator interprets the attribute *eternal* as having reference solely to the irrevocability or certainty of this Gospel. On the reference of this Angel to Luther, comp. Hengstenberg, II., p. 133.

To declare glad tidings unto them, *etc.*—The fact that this message is not addressed simply to the *heathen* who may still be left (Ebrard, p. 408), is clearly evident from the further explication of those for whom it is intended: **to every nation,** *etc.* Neither can it be said that the Angel's exhortation to repentance is distinct from his message of joy:—the message in its totality is *the everlasting Gospel,* in the form of a parænesis [παραίνεσις].

The general character of the exhortation:—**Fear God,** *etc.*, rests upon the law that the preaching of the end goes back to the preaching of the beginning; and *that* partly on account of the fact that most Christians have learned very little from Christianity, and that there is now no time to lose. The *fear of God,* according to the text, would be for many the beginning of salvation, as it is elsewhere declared to be the beginning of wisdom. Finally, in the eternal Gospel, the form shall have become transparent for the universal Gospel, and a real worship of God, **Who,** besides **the Heaven, has made the earth and the sea and fountains of waters**—all in a symbolical sense—would be the actual foundation of conversion, the beginning of all Christian development. This Gospel is, certainly, conditioned, but, as conditioned, it is also a real Gospel (see Luke xxi. 28). It cannot be denied that the passage is suggestive of man's absolute dependence upon God, as opposed to a false dependence upon, and subserviency to, the Beast;—the particular truth, however, which it is designed to exhibit is, that the judicial power of God is based upon the fact that He is the Creator of all things.

Ver. 8. **And another, second Angel,** *etc.*—It is not on account of the dramatic vividness of the scene that one Angel follows another (Düsterd.), but because of the rapid succession of particular items in the approaching judgment—a truth of which Grotius was sensible when he commented thus: *Quot rei nunciandæ, totidem nuntii.*

Fallen.—One of the sublimest words of consolation for advanced Christians. Comp. Is. xiv. Before God, the thing is decided; the decision on earth approaches. The passage is, therefore, a proleptical description, in prophetic form, of an imminent event (see ch. xi. 18).—Triumphant certainty is expressed in the repetition: **fallen!**

Babylon the great.—*Babel* was, even in Genesis, the primeval type of a *God-opposed* world-power; in the Prophets, Babel [or Babylon] became the greatest type of the *anti-theocratic* world-power; and here the typical expression is perfected in the type of the *anti-Christian* world-power. Godless self-exaltation (Dan. iv. 30), apparent crushing omnipotence over against the Church of God, and perfect impotence in face of the suddenly approaching

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storms of Divine judgment—are the individual features of the type. Here, however, as has already been remarked, the reference is, not to Babylon in the narrower sense of the term, but to Babylon in the most general sense, culminating, of course, in Babylon in the more restricted sense.

Who gave all the nations to drink of the wine of the anger [or **rage**] **of her fornication.**—*Wine* is a symbol of enthusiasm; *fornication* is a symbol of idolatry; and ϑυμός in this connection is the wrathful [angry] zeal of fanaticism.* As fanaticism, in its lust of rule and its intolerance, corresponds with internal irreligiousness and profligacy, so idolatry itself corresponds with actual unchastity. These characteristics are found combined in the religion of ancient Babylon, and are in process of constant development, corresponding to the increasingly God-opposed character of the world-powers. Various have been the false interpretations of the **wine of anger,** as *e.g., poisoned wine* and *ardent wine*—explanations rightly rejected by Düsterdieck. Yet the expression can not be regarded as significant purely of the wine of the anger of God; rather, together with the anger of the heathen [nations] or the Harlot, the reaction of the Divine anger develops into judgment (see ch. xi. 18; xvii. 4; comp. Rom. i. 21 sqq.). Thus the *fornication* also is not simply "fornication committed with great Babylon" (Düsterdieck), but, above all, the fornication of the Harlot herself (see Jer. xxv. 15; li. 7). De Wette and others assert that this Babylon is pagan Rome solely (Tertull., Augustine, *etc.*); not papal Rome (Vitringa, Bengel, *et al.*), or Jerusalem (Abauzit, Herder, *et al.*), not even the wicked world or world-power (Andreas, Bede, *et al.*). Hengstenberg also confounds Babylon in the wider and Babylon in the narrower sense (ch. xviii.). Similarly Ebrard. It should, indeed, be observed that the judgment upon the great universal world-Babylon commences with the judgment upon Babylon in the narrower sense of the term.

Vers. 9-11. **And another, third Angel.**—He proclaims the code or norm of judgment in an eschatological form.—**With a great voice.**—This clause is wanting in the description of the *second* Angel. Hengstenberg thinks that this is because the proclamation of the *second* Angel is related to that of the *first* as the particular to the general, whilst the proclamation of the *third* Angel is of a general cast again. The distinction, however, lies also, and in a greater degree, in the purport of the announcements.

If any one worshippeth the Wild-beast, see ch. xiii.—**He also shall drink,** *etc.*—Düsterdieck: "Καὶ αὐτός (comp. ver. 17) represents the individual as incurring judgment equally with the Harlot herself (compare Ewald)" A nearer reference of the καὶ αὐτός would, perhaps, be to the fact that he has previously, in company with the Beast, himself drunk the wine of anger of Antichristian fanaticism, and presented the same to others (see ch. ix. 17, 18; xiii. 10; Hengstenberg, II., p. 151). Taken in the abstract, the reference to the Beast would also give a good sense. The meaning is that none shall be able to excuse himself on the plea that the Beast or the False Prophet seduced him; every one who has worshipped Antichrist shall be personally responsible for the fact—he himself, man for man. An important rule, as opposed to those who hold that individuals belonging to a great mass are personally excused from responsibility. The error is the greater when it includes the belief that the holiness-treasures of a heavily indebted hierarchical system* are available for personal profiting.

Of the anger of God.—Anger for anger—the holy coming as a retribution upon the evil.

Which is mingled [=poured out—prepared] **unmixed.**—The expression, literally apprehended, contains a contradiction; it must, therefore, be taken as an oxymoron. Now if, with Wetstein and others, we take κερᾶν in the trite sense of *to pour out*, no distinct point is visible. The explanation of Züllig: "pure essence of mixtures" [spices, *etc.*], needs not to be refuted. Hengstenberg, on the other hand, seems to hit the point: "In the Divine wine of anger, mixture with water corresponds to the element of grace, of compassion. The entire absence of such an element is represented here." Düsterdieck calls this comment artificial. [See TEXT. AND GRAM., NOTE 19.—E. R. C.]

In the cup of His wrath.—Here ὀργή appears—the stronger form of ϑυμός. [See TEXT. AND GRAM., note 29.—E. R. C.]

Tormented with fire and brimstone.—Ch. ix. 17; xx. 10. "The hell punishment here described may not be resolved, in accordance with Grotius, into pangs of conscience." (Düsterd.). It goes on, however: **In the presence of holy angels and of the Lamb.** Can this be said of the torments of hell, in the strict sense of the term? The torments of hell resultant upon a being cast into the *lake of fire* are spoken of later. Do they not begin, however, in this life, especially at the end of time, where time and eternity come in contact with each other? The *fire* is the glow of passionate self-consumption; the *brimstone* is an envelopment in the fuel of irritability and irritation—a fuel constantly blazing up afresh with new ardor; the pangs of conscience are as yet in the background, or at least form but a part of the torment. On the Old Testament types of punishment by fire, see Hengstenberg, II., p. 150. A leading passage bearing upon the subject is Is. lxvi. 24. ["See ch. xx. 10, and Is. xxxiv. 9, 10, from which the imagery comes. De Wette is certainly wrong in interpreting ἐνώπιον, *nach dem Urtheile—in the judgment of.* It is literal, and the meaning as in Luke xvi. 23 sqq., that the torments are visible to the angels and the Lamb." ALFORD.—E. R. C.]

And the smoke of their torment.—Ch. xix. 3; Is. xxxiv. 10; Matt. xxv. 41. Smoke is

* [See TEXT. AND GRAM. (note 16) *in loc.*—E. R. C.]

* [Whether the *indebtedness* has a human or a Divine bearing—*i. e.*, whether it signifies the issue, by the system in question, of more promissory notes than its capital will cover,—or whether it is indicative of a moral involvement toward God—the German leaves undecided (*Heiligkeitsschätze eines schwer verschuldeten hierarchischen Systems*); Dr. Lange's somewhat frequent use of the *équivoque*, however, favors the idea that both aspects of the matter were contemplated by him.—TR.]

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a phenomenon attendant upon imperfect combustion. *If* they burned with free devotion in sacrificial fire, they would blaze refulgently, without smoke; the more the flame is restrained by resistance, the thicker and blacker is the smoke which pours forth. Hence, also, βασανισμός is not pure [passive] suffering, but a racking or torturing process. Hengstenberg: "They have no rest day and night from being tormented"—with reference to ch. xx. 10, and in opposition to Vitringa, who interpreted the passage as referring to the torment of conscience.

They have not rest by day and by night.—Absolute unrest or excitement—a frantic condition, therefore—forms the spiritual aspect of their βασανισμός.

Who worship, *etc.*—The present form of the verb must not be overlooked. The offence continues along with the βασανισμός. It is not: *who worshipped.* With the punishment, the crime which at the first merited that punishment, endures.

Ver. 12. **Here is the endurance** [Lange: **patience**], *etc.*—Are these words a digression of the Seer, or are they the concluding utterance of the Angel? In accordance with the analogy of ch. xiii. 10 (comp. also ver. 18), they are a practical digression of the Seer. Thus Hengstenberg regards them: "The verse has reference to the point of view, the purpose to which the foregoing is subservient." Does this mean that the warning against this hell-punishment is the source of the patience [endurance] of the saints? This is about the theory maintained by those who occupy a legal stand-point; it was the theory of the Middle Ages, and is still the theory of the most popular Protestant sermons which advocate a turning from sin to holiness principally on the ground of the pain thereby to be escaped. The patience [endurance] of the saints, however, has its source in the righteousness of God, in that sacred and Divine justice which is here depicted in characters of flame (see ch. xiii. 10). The explanation: Here is the place for patience, here it must give proof of itself (De Wette, Hengstenberg, Ebrard), virtually translates ὧδε by *hither!* which, undoubtedly, in and for itself gives a good sense; it is also mediately to be retained as a challenge, as is evidenced by the subsequent sentence. The construction οἱ τηροῦντες "is informal, like ch. i. 5; ii. 20" (Düsterdieck). In the sense of the Seer, however, a second ὧδε is, probably, presupposed. The expression: **The commandments of God and the faith of Jesus,** is, doubtless, of wider scope than the distinction of Law and Gospel. The whole of revelation is grounded in the eternal righteousness of God, and culminates in the faith of Jesus, which is principially the steadfastness of Jesus Himself.

Ver. 13. **And I heard a voice.**—We cannot fix this voice upon any distinct person [*i. e.*, "saint or Elder" (Hengstenberg)]: nor are there two voices (the first voice and the speaking Spirit, Züllig). It is the voice of God's Spirit Himself in the Church Trumphant, in His sympathy with the Church in the last time. The temptation to apostasy is more prevalent than ever: **Blessed are the dead who die in the Lord.** Düsterdieck (in accordance with most commentators) rightly distinguishes between the theme, which closes with ἀπάρτι, and the subsequent rationale. On a preposterous reference of ἀπάρτι to the last sentence, see Düsterdieck. With Coccelus and Hammond, we firmly adhere to the view that the proposition does not simply contain a general consolatory truth, but that it has a special bearing upon the last troublous time. Those, however, who *die in the Lord* are not to be apprehended as martyrs of the old style (Züllig); for the expression is not: *die for the Lord's sake* (Grotius, *et al.*), but *in* Him, in positive fellowship with Him.—**Henceforth** is by Roman Catholic exegetes explained (Stern) as intimating that the intermediate state of purgatory is now [at the end of the world] done away with; by De Wette, Hengstenberg, Düsterdieck, it is interpreted as signifying that the glorious end is near—hence also the perfect beatification of believers. This explanation should be retained only upon the condition that special stress be laid upon μακάριοι, with reference to the temptations and trials of the last time; but precisely this has previously been disallowed by Düsterdieck. Our explanation of the manifoldly interpreted ἵνα is indicated in the translation of the text given in the beginning of this chapter. See the author's *Dogmatik*, p. 1248.

["The mention of the endurance of the saints brings with it the certainty of persecution unto death. The present proclamation declares the blessedness of all who die not only in persecution, but in any manner in the Lord, in the faith and obedience of Christ. And the special command to write this, conveys special comfort to those in all ages of the Church who should read it. But it is not so easy to assign a fit meaning to ἀπάρτι. That it belongs to the preceding sentence, not to the following one, is, I conceive, plain. . . . . And, thus joined with the former sentence, it must express some reason why this blessedness is to be more completely realized from this time when it was proclaimed than it was before. Now this reason will quickly appear, if we consider the particular time, in connexion with the proclamation which is made. The harvest of the earth is about to be reaped; the vintage of the earth to be gathered. At this time it is, that the complete blessedness of the holy dead commences: when the garner is filled and the chaff cast out. And that not on account of their deliverance from any purgatorial fires, but because of the completion of this number of their brethren, and the full capacities of bliss brought in by the resurrection." ALFORD.—"The language is evidently not to be construed as implying that they who *had* died in the faith before were not happy, but that in the times of trial and persecution that were to come, they were to be regarded as peculiarly blessed who should escape from these sorrows by a Christian death." BARNES.—E. R. C.]

For [Lange: **But**] **their works follow with them.**—A rejection of the bare idea of reward is detrimental to the idea of retribution itself. The same spirituality of Theology which combats the idea of legal merit as pertaining to works, has also to maintain the truth that those works of believers which have been done in God

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have become for the performers of them not simply powers and virtues of the new life, but also riches of that life. The κόποι, as such, are left here—from them the blessed *rest;* but as ἔργα, as ideal operations, they pass with them, as their escort, into eternity. Not simply the memory of their deeds accompanies them, but also the love-blessing of this whole world in which they have helped to build the future. [May not the distinction be this: They rest from their *labors* (service rendered with *fatigue* and *pain*), but their *works* (service to be rendered without fatigue and pain) follow them? See *Add. Comments* on ch. vii. 15, and *foot-note* (*) (2d column), p. 154.—E. R. C.]

Ver. 14. **And I saw, and behold** (a new vision-wonder, the Judgment scene itself).—The Angels of the *announcement* of Judgment are succeeded by the Angels of the *execution* of Judgment; Christ being, as before, at the head. Düsterdieck's superscription of the following section: "further figurative announcements of the now imminent judgment," overlooks the antithesis between this section and the preceding one.—**A white cloud.**—Commencement of Christ's Parousia. The fact that Christ alone can be intended is manifest not only from the attribute of the **golden crown** and the parallelism with Dan. vii. 13; Matt. xxvi. 64, but also from the harmonious contrast between vers. 14 and 1. In the latter passage, Christ stands, as the Lamb, on Mount Sion, keeping holy-day in the midst of the Triumphant Church; in the former, the King Militant appears on the white cloud to execute judgment upon the world. Even the parallelism which the three following Angels of execution sustain toward the three preceding Angels of announcement, serves as evidence that none other than Christ can be intended.* Hence, Düsterdieck rightly rejects the interpretation of the figure as an Angel (Grotius, *et al.*), or as heroic princes, proclaimers of the principles of evangelic truth (Vitringa).—**A sharp sickle.**—The implement of harvest in the hand—a symbol of beginning judgment.

Ver. 15. **Another Angel.**—No reference is had to ver. 14, nor to the preceding Angels (Düsterdieck); the reference is to the two following Angels; see above.—**Send forth thy sickle.**—Such a command is, certainly, not in harmony with the position of a real Angel; assuredly, however, the decree of the Father (see above) is most aptly set forth in a symbolical Angel.

Ver. 16. **Cast His sickle.**—The commencement of the judgment, therefore, precedes the actual Parousia of Christ.† The Harlot, or Babylon, is first judged through the Beast (ch. xvii. 16); then follows the appearance of Christ, for the destruction of the Beast himself (ch. xix. 11). Babylon, or the fallen theocracy, is destroyed by mankind; the Antichristian bestialization and deification of man is destroyed by Christ; Satan, with his rabble rout, is destroyed by God the Father.—**And the earth was reaped.**—This is the true harvesting of the fruit, the net produce of the harvest-fields of earth for God (Matt. xxiv. 31).*

Ver. 17. **Another Angel.**—This Angel represents the judgment of reprobation, or the dark side of the Judgment. According to Hengstenberg, this Angel is Christ Himself again. It is wrong to suppose either that Christ only is intended or that a mere ordinary Angel is meant. Why should not the Angel, as a symbolical unit, represent that plurality of Angels, who, according to Matt. xiii. 41, are the executioners of judgment? The present passage is not identical with ch. xix. 15, nor with Is. lxiii. Certainly, Christ is Himself the Judge in reference to the reprobate as well as to the blessed, but the Angel, as such, is the symbol of a manifestation of Christ which must be distinguished from Christ Himself. Hengstenberg sees in this Angel a terrible warning to those who might suffer themselves to be driven by fear into concessions; he does not say, however, what concessions he means—the expression is so indefinite that it might even mean concessions *against* the hierarchy.

Vers. 18, 19. **And another Angel.**—See chs. viii. 3; xvi. 7. The *altar* here is not the *altar of burnt-offering* on earth, but the *altar of incense* in Heaven.—**Out of the altar**; this can be said only of a symbolical Angel. The mythical idea of a fire-angel (De Wette) must be rejected (see above).

Gather the clusters of the vine of the earth.—Hengstenberg: "Such an antithesis between the *harvest* and the *vintage* as is assumed by Bengel, is not *indicated* by any feature of the description." Manifestly, however, the first harvest, as the fruit harvest [*fruit*—in the primitive sense of that which is profitable and good. —TR.], is characterized by the fact that the harvest-field has become dry or white in appearance; the grapes, on the other hand, are full of grape-blood. See Ebrard, pp. 416-18. Compare Joel iii. 18. The remarkable choice of the figure of the *vine*, the *grape*, and the *blood of the grape* might, primarily, be based upon the fact that the vintage comes later than the wheat-harvest—thus signifying that the judgment upon the wicked is not until after the ingathering of the righteous. To this, however, must be added the consideration that Christ calls Himself ἡ ἄμπελος ἡ ἀληθινή, an expression suggestive of the contrast of a vine which is such in a merely symbolical, unreal sense. Such an one was the Old Testament Theocratic Church at first. The whole vineyard early became corrupted, however, according to Is. v. The vine was laid waste, Ps. lxxx. It became a degenerate vine, Hos. x. 1; Jer. ii. 21; Deut. xxxii. 32. It is to be given over to judgment, Ezek. xvii. 6–10. The fact that the Old Testament vineyard, with its vines, has become a fief [*Lehnsbesitz*, the old feudal term=estate in loan, trust-estate] of the New Testament Church of God, is declared by the parable Matt. xxi. 33 sqq. Christ, the true [*wesentlich*=essential, genuine] Vine, is the author of true [see preceding parenthesis] eternal

* [For a different view, see abstract of Lord, p. 283.—E. R. C.]

† [This conclusion does not follow. If the appearance of the Son of Man on the white cloud be the "commencement of Christ's Parousia" (see *comment* on ver. 14), then, manifestly, the *casting forth of the sickle* does not *precede* that Parousia.—E. R. C.]

* [For a contrary view, see abstract of Stuart, p. 282.—E. R. C.]

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joy and inspiration; the symbolical vine of the New Testament Church, therefore, in so far as it differs from Christ, is a vine which attains its maturity in spurious enthusiasms, fanatical and untrue joys and festivals. The most terrible thing in its degeneracy, however, is the fact that its clusters acquire their juice [*Blut*] by blood-shed—that it has been the author, to a constantly increasing extent, of demonic joys of bloodthirstiness; hence pure blood flows from it when it is trodden in the wine-press, and the conception *grape-blood* or *juice* is exchanged, with fearful irony, for *blood* (see Is. lxiii. 3). The base-lying thought is the following: as much blood as the vine has drunk in, shall be pressed out of it again in **the great wine-press of the anger of God.**

Ver. 20. **Without the city.**—Explained by most commentators of Jerusalem; by others of Rome. In the symbolical apprehension of the passage, only the City of God can be meant. But is this the Church, as Hengstenberg maintains, or the heavenly Jerusalem, as Bede, *et al.*, affirm? The external Church, at all events, can not be intended, since the text treats of the end of the world, a time when the Church is fallen. The visible appearance of the heavenly Jerusalem (ch. xxi. 2), however, is preceded by the Judgment—in the first (ch. xviii. 24; xix. 2), second (ch. xix. 17 sqq.), and even third instance (ch. xx. 9). Nothing, therefore, save the vital Church of God of the last time can be understood—in its quality, incontrovertibly, of passing into the visible appearance of the heavenly Jerusalem and the imperishable City of God (ch. xxi.); as, on the other hand, the treading of the grapes begins with the judgment upon Babylon (to which judgment it seems, also, to have special reference), but extends through the subsequent judgments into the æons. We are of opinion that this æonic duration is that which is denoted by the 1600 stadia (see above).—In view of all this, therefore, the application of *without the City* to the contrast of Heaven is not entirely incorrect, but too external. Curious interpretations of the *reins*, see in Düsterdieck's note, p. 478. [Alford regards the City as that of ch. xi. 2, *viz.*: Jerusalem; so also Barnes, *etc.*; Wordsworth, as the *New* Jerusalem; Lord, as that by which the apostate hierarchies are represented.—E. R. C.]

For a thousand *and* six hundred stadia.—By this we understand a punitory suffering extending beyond this present æon into future æons, a state of misery to which the eye can see no limit. Manifold interpretations of the number, see in De Wette. The complete number 1000 and the age of Noah at the time of the deluge (Andreas). The number 4×400, denoting the expanse of the earth and the four regions of Heaven (Victorinus, *et al.*). The length of Palestine (Bengel, *et al.*), with reference to Jerome. Extension of the Roman dominion (Mede). The British Islands (Brightman: the Reformation; Cranmer: the Angel, ver. 18!). Martyrdom of converted heathen (Alcasar). According to Ebrard, the number should be analyzed by 40. "The number 40 is the number of punishment; 40×40 is, therefore, the number of involved punishment." An involved [mathematical sense] temporal measure of punishment of some 1600 years does not exactly coincide, however, with the æonic succession of judgment.

Ch. xv. 1. **Another sign in the Heaven.**—The Seer has already beheld the unitous phenomenon of the final Judgment; he now sees the historic preparation and development of the same in the succession and intensification of the Anger-Vials or *judgments of hardening.* The antithesis to the sign in ch. xiv. 14 is the pragmatical preparation of the Judgment. The sign, however, is a sign *in the Heaven;* it still belongs to the Heaven-picture. "The greatness and marvellousness of the sign does not lie solely in the fact that seven Angels—not Archangels (Züllig, Stern; comp. De Wette)—appear simultaneously, but also in their peculiar equipment: ἔχοντας πληγὰς ἑπτά" (Düsterdieck). Hengstenberg thinks that even before the reception of the Vials they might have been recognized as the Angels of the *seven plagues* by some sign—especially by eyes like flames of fire. Züllig, De Wette, Ebrard, Düsterdieck, rightly regard the vision of ver. 1 as the superscription of the immediately following section, as the Angels themselves do not issue from the Temple until ver. 5 (in opposition to the conception of Hengstenberg). We do not think, however, that the section under this superscription reaches to ch. xvi. 21 (Düsterd.), but hold that it ends at ver. 8, since with ch. xvi. 1 a new picture—the Earth-picture—begins.

The seven plagues—the last.—That is, the eschatological last anger-strokes, which bring in the final Judgment; these plagues are, manifestly, characterized as *judgments of hardening.* **The last:** This term is, on the one hand, not to be construed as having reference to individual life, or to be taken partially (Bengel); but on the other hand, neither should it be confounded with the final Judgment itself (Hengstenberg), as Düsterdieck justly remarks. Ἐτελέσθη denotes not so much the *coming to an end* as the *consummation*, the *full development* of the anger of God. Even in this point the New Testament preserves its *septenary*, in contrast to the *ten* plagues under which Pharaoh and the Egyptians hardened themselves. As, however, those plagues were instrumental to the redemption of the people of Israel, so are these instrumental to the perfect redemption of the New Testament Church of God. For the unitous mass of the earth all plagues do indeed come to an end with the last of these plagues; it is not so in the case of the enemies of Christ.

Vers. 2-4. **And I saw as it were** [Lange: **an appearance as**].—It might be queried: Is not this a second and therefore superfluous pre-celebration of the Judgment, since we have already had one pre-celebration of it in ch. xiv. 1-5? That, however, was the general pre-celebration of the entire Judgment, with reference to the Church Triumphant and its escape from said Judgment; here we have the more special pre-celebration of the *plagues of anger*, the second part of the Heaven-picture. The antithesis to the fearful stormy succession of those last strokes of anger is formed by the *crystal sea*—the world-history of the saints, calmed and clari-

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fied in God; the antithesis to the impenitent world on the earth is formed by the *conquerors* by [on] the crystal sea; the antithesis to the blasphemies of those visited by the plagues is formed by the heavenly celebration in song, and adoration of the righteous judgments of God.

As a glassy [Lange: **crystal**] **sea mingled with fire**, see ch. iv. 6.—Düsterdieck justly remarks, against Ebrard, that the article [before *sea*] must be absent because it is only the *image* of a crystal sea that is spoken of. The greater stress must be laid upon this circumstance, since the idea of a crystal surface of sea mingled with fire does not come within the possibilities of thought, and hence Ewald, in consequence of his insisting upon the reality [materiality] of the image has arrived at the conception of an "ineffably seething and foaming mass, a fiery broth" (see Düsterdieck, p. 484). The image of a crystal-clear sea in Heaven may, however, readily appear as though illuminated and reddened by the fiery glare of the Anger-Vials on earth; and this very reflection is expressed in the song of praise which refers to the judgments of God; moreover, the clarified world-history has itself passed through the fire of earthly world-history (see p. 34 and ch. iv. 6). ["The addition, μεμιγμένην πυρί, is probably made as bringing into the previous celestial imagery an element belonging to this portion of the prophecy, of which *judgment* is the prevailing complexion." ALFORD.—E. R. C.]

And I saw those conquering.—To this passage, again, a great and confused mass of interpretations attaches. De Wette: The multitude and glory of the blessed (And., Areth.). Baptism (Primas., *et al.*). The Divine truth in which believers have their station (Vitringa). Multitude of the heathen (Alcas.). Gentile Christians (Grotius). De Wette: The atmosphere. The last named commentator rejects the reference to the brazen sea in the Temple, but assumes a reference to Israel's passage through the Red Sea. The *fire* has also been variously interpreted: Trial-fire (Andreas; others: temptation, persecution, conflict). Martyrdom (Primas.). Love (Grot.), *etc.* See De Wette, p. 152. According to Düsterdieck, the *crystal sea mingled with fire* denotes the unity of the beatific grace and the judicatory righteousness of God. The *conquerors* are not simply martyrs (in accordance with Eichhorn, Ewald, *et al.*), neither are they (because of the present: νικῶντας) such as are still in the conflict; they are, in a proleptical representation (De Wette), the congregation of victors, especially those of the last time, over against the great plagues of the last time and those who blaspheme under them. Ἐκ τοῦ θηρίου undoubtedly does not mean that they have destroyed the power of the Beast; from this fact, however, it does not follow that it must mean: away from the Beast [*vom Thiere weg*], as if they had kept themselves at a distance from him.

[**On** (or **by**) **the glassy sea.**—"Does ἐπί import actually *upon*, so that they stood *on the surface of the sea*, or merely *on the shore of?* On every account the latter seems the more probable, as better suiting the heavenly imagery of ch. iv., and as according with the situation of the children of Israel when they sung the song to which allusion is presently made. The sense may be constructionally justified by ch. iii. 20, and viii. 3." ALFORD.—E. R. C.]

Harps of God.—Tuned solely for the praise of God (Beng.).

Ver. 3. **And they sing,** *etc.*—The *song of Moses* is the lyrical celebration of the typical redemption by Moses; the *song of the Lamb* the celebration of the real redemption by the Lamb; and the *two songs in their unity* as one song are the lyrical celebration of the Old and New Testament revelation faith, in view of the whole redemption which began with Moses, was decided with Christ, and is now thoroughly consummated through the fiery judgments of God. Not two songs, therefore, sung respectively by Old and New Testament believers (Andr.); not the song of Moses applied to Christ and the things of Christ (Grotius); not a song composed at once by Moses and by the Lamb (Ewald, Düsterd.); but the whole redemption as mediated by Moses and Christ, with a distinct reference to the song of Moses and the passage through the Red Sea, as a type of the passage through those rivers of fire by which the faithful of the last time shall be separated from the hardened sinners of that time.

Great and marvellous, *etc.*—The thought of Vitringa: *Canticum Mosis habet spiritualem et mysticum sensum, secundum quem si accipiatur fit canticum agni*, contains something of truth inasmuch as even in the song of Moses, together with the omnipotence of God, which destroyed the enemy and saved the people of Israel, the manifestation of His holiness is especially magnified, and it is also even intimated that the whole event must make a startling and a relatively awakening impression upon the heathen. Comp. Ex. xv. 14-16 with the conclusion of the song in the Apocalypse.

Vers. 3, 4. The song first glorifies, in an objective *contemplation* of the Judgment, the marvellous, all-swaying, kingly rule of God over the world, in particular over the nations—a governance now attaining its consummate appearance, especially in the righteousness and truth (absolute consistency and faithfulness) of His ways. Then, secondly, it declares the impression made by this rule upon the conquerors: it produces the most sacred awe of the holiness of God, and a joyful enthusiasm which prompts them to praise His name as it shines in the perfection of His revelation. Thirdly, the song expresses the prophetic expectation of the effect which these judgments of God shall produce upon the world of nations;—a genuine New Testament trait as expressive of the hope that many shall yet be converted even under the ministry of the Vials of Anger, Ex. ix. 16, xiv. 7; Ps. cxxvi. 2; Micah vii. 16.—In ver. 4, as well as in ch. xvi. 5, ὅσιος is used "in reference to God, which is unusual."

Ver. 5. **Opened was the Temple.**—It is more precisely defined as the **Temple of the Tabernacle of the witness.** According to Grotius, Ebrard and others, the Holy of Holies is itself intended; according to Ewald and Düsterdieck, the Sanctuary proper is intended, as an adjunct to the Holy of Holies. Hengstenb.: "The Temple in its quality of being the place of the testimony." The Temple as the Sanctu-

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ary, in contrast to the Holy of Holies, also needed not now first to be opened; see *Syn. View*. —Be it further observed that the *seven Angels* are symbolical figures of anger in the ramification and course of its domination. ["The ναός is the holy place of the Tabernacle, to which latter the appellation τοῦ μαρτυρίου is here peculiarly appropriate, seeing that the *witness* and *covenant* of God are about to receive their great fulfillment." ALFORD.—E. R. C.]

Ver. 6. **Clothed in linen pure *and* glistening.**—Their adornment is similar to that of Christ. Their import also is, doubtless, connected with that of the Archangel Michael. The reading λίθον gives occasion to many debates here (see Düsterdieck, p. 486). Clothed with Christ, the Jewel, or with the ornament of the virtues (Andreas)? This is destitute of all appropriate meaning, and about the same remark may be applied to the explanation that (with reference to Ezek. xxviii. 13) a garment bestudded with precious stones might be understood. In conjunction with such a λίθος the adjective λαμπρός would be rather superfluous, and καθαρός, at all events, would be inappropriate.

Ver. 7. **And one of the four Living-beings** [Lange: **Life-shapes**].—Here, likewise, the false interpretation reappears, according to which the four so-called Beasts are representatives of the *creature*, and hence one of them appears because the plagues concern the whole creation.—**Into the ages.**—The eternity of God surpasses the time of the seven Anger-vials. The Vials of Anger also denote *death*, unceasing and repeated—and over against them stands the eternally *Living One*.

Ver. 8. **With smoke.**—Veiling of the Divine Majesty (Bengel). Also a sign of His unapproachableness in the manifestation of His holiness. See Is. vi.; Ex. xl. 34; 1 Kings viii. 10. Comp. *Syn. View*. Different interpretations, see in De Wette, p. 154; Düsterdieck, p. 484. There are some very curious interpretations amongst those cited, as for instance that of Cocceius: The human ordinances of popery debar men from faith. Or that of Calov.: Symbol of the blindness of unbelief.

["**No one was able to enter into the Temple** (comp. 1 Kings viii. 10, 11; Ex. xl. 34, 35) **until the seven plagues of the seven Angels should be finished.**—The passages above referred to give the reason: because of the unapproachableness of God, when immediately present and working, by any created being. See Ex. xix. 21. When these judgments should be completed, then the wrathful presence and agency of God being withdrawn, He might again be approached."—ALFORD. See also the conclusion of the abstract of Stuart, p. 282.—E. R. C.]

[ADDITIONAL NOTE ON THE SECTION.]

By the American Editor.

[This section consists, as it seems to the writer, of three complete visions, and the beginning of a fourth—each relating to a period still future, and terminating with the consummation of the present æon (the æon immediately preceding the establishment of the Millennial Kingdom). Each of these visions is independent—each contemplating matters not referred to in any of the others, and each describing events mentioned by all the others, though in a different mode and under different relations.

Vision I., ch. xiv. 1–13, is introduced by the strong disjunctive formula, Καὶ ἴδον, καὶ ἰδού, and consists of several consecutive parts.—Part *first* (vers. 1–5) contemplates the body about to possess the Kingdom—the Lamb with the completed ἀπαρχή (see p. 193)—standing on the Mount Sion.* It describes also the condition and character of the chosen companions of Christ.—Part *second* (vers. 6, 7) relates to a universal proclamation of the Gospel preceding the outpouring of the Vials of anger. Whether the *Angel*, in this and the following parts, denotes a *real* Angel, or symbolizes a body of men specially commissioned for the purpose indicated, it is impossible now to determine.—Part *third* (ver. 8) foretells a proclamation of the fall of Babylon (see on ch. xviii. 2) —Part *fourth* contemplates a public *proclamation* of woe to be visited upon the worshippers of the Beast; (the *execution* of the judgments set forth in this and the preceding proclamation is presented in detail in chs. xvi.–xix.)—Part *fifth* is designed for the comfort of the saints. It refers (ver. 12) to the ground of their *endurance*, *viz.*: the sure destruction of the power of their persecutors; and then declares (ver. 13) their certain blessedness when the trials of this life are ended.

Vision II., ch. xiv. 14–20, is introduced by the same formula as the preceding. It contemplates Christ in the exercise of His office as Ruler over all things (comp. Eph. i. 22)—(1) as gathering His ripened Church from the earth (vers. 15, 16); and (2) as executing judgment upon His enemies. This execution of judgment, as in the preceding vision, is more fully set forth in chs. xvi.–xix.

Vision III., ch. xv. 1-4, is not indeed introduced with the same formula as the preceding; it commences, however, with one equally significant. It is purely a Heaven-scene. It contemplates, on the one hand, the chosen ministers of the judgments about to be executed; and, on the other, the entire glorified Church gathered before the Throne as worshippers, and as spectators of the course of Divine Providence on earth. (Is not this assemblage the same as that mentioned ch. vii. 9? See ADD. NOTE, p. 193.)

Vision IV. begins with ch. xv. 5, and extends to the close of ch. xvii. This vision is introduced with one of the most significant disjunctive formulas employed in the Apocalypse: Καὶ μετὰ ταῦτα ἴδον (see *foot-note*, p. 150, *first column*). It consists of three parts.—Part *first*, ch. xv. 5-8, sets forth the preparation of the ministers of vengeance for their work, and the heavenly

* [It is an interesting question, Where is the Mount Sion here mentioned? Is it earthly or heavenly? In the judgment of the writer, it is heavenly. Christ as Head of the Millennial Kingdom does not come into visible manifestation (on earth) until after the pouring out of the Vials (see ch. xix. 11-16). The earthly Jerusalem and the earthly Sion are types of *places* in that glorious world where Jesus and His disembodied saints now are (comp. John xiv. 2, 3; Heb. xii. 22), awaiting the time for the establishment of the Basileia and the manifestation of the Sons of God on earth.—E. R. C.]

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events attendant thereupon.—Part *second*, ch. xvi., describes the execution of their work.—Part *third*, ch. xvii., contains a supplemental statement concerning the Harlot and the Beast, upon whom judgment had been executed.—E. R. C.]

B.—REAL EARTHLY WORLD-PICTURE OF THE SEVEN VIALS OF ANGER; OR, THE END-JUDGMENT IN GENERAL.

CHAP. XVI.

And I heard a great voice out of the temple saying to the seven angels, Go your ways [*om.* your ways], and pour out the [*ins.* seven[1]] vials of the wrath [anger] of God upon [into] the earth. 2 And the first went [departed], and poured out his vial upon [into[2]] the earth; and there fell [came (ἐγένετο)] a noisome [an evil] and grievous sore[3] upon the men which [who] had the mark of the beast [wild-beast], and *upon* them which [who] worshipped his image. 3 And the second angel [*om.* angel[4]] poured out his vial upon [into] the sea; and it became as the [*om.* as the] blood [*ins.* as] of a dead *man* [man]: and every living soul [*or* soul of life (ψυχὴ ζωῆς)] died [*ins.*, the things] in the sea. 4 And the third angel [*om.* angel[5]] poured out his vial upon [into] the rivers and [*ins.* the] fountains of [*ins.* the] waters; and they became blood [*or* there came blood (ἐγένετο[6] αἷμα)]. 5 And I heard the angel of the waters say [saying], Thou art righteous, O Lord, [*om.* O Lord,][7] which [who] art, and [*ins.* who] wast, and shalt be [*om.* and shalt be[8]—*ins.* the[9] Holy], [*or* who art and who wast holy,][9] because thou hast judged thus [didst adjudge these things]. [;] 6 For [because] they have [*om.* have] shed [poured out] the blood of saints and prophets, and thou hast given them blood to drink; for [*om.* for][10] they are worthy. 7 And I heard another out of [*om.* another out of][11] the altar say [saying], Even so [Yea], [*ins.* O] Lord [*ins.* the] God [*ins.*, the] Almighty [*or*, All-Ruler[12]], true and righteous *are* thy judgments. 8 And the fourth angel [*om.* angel[13]] poured out his vial upon (ἐπί) the sun; and power [*om.* power —*ins.* it] was given unto him [it] to scorch [*ins.* the] men with fire. 9 And [*ins.* the] men were scorched with great heat [scorching], and [*ins.* they][14] blasphemed the name[15] of God, which [who] hath power [the authority] over these plagues: and they repented not to give him glory. 10 And the fifth angel [*om.* angel[16]] poured out his vial upon the seat [throne] of the beast [wild-beast]; and his kingdom was full of darkness [became darkened]; and they gnawed their tongues for [because of (ἐκ)—*ins.* the] pain, 11 and blasphemed the God of [*ins.* the] heaven because of (ἐκ) their pains and [*ins.* because of (ἐκ)] their sores, and repented not of (ἐκ) their

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. [Crit. Eds. generally give ἑπτά with ℵ. A. B*. C. *Vulg., etc.;* Lange omits with P. 1, 28, *etc.*—E. R. C.]
[2] Ver. 2. Εἰς instead of ἐπί. [So Crit. Eds. with ℵ*. A. B*. C. P., *etc.*—E. R. C.]
[3] Ver. 2. Ἐπί instead of εἰς. [So Crit. Eds. with ℵ. A. B*. C. P., *etc.*—E. R. C.]
[4] Ver. 3. [Lach., Alf., Treg., Tisch. omit ἄγγελος with ℵ*. A. C. P., *Am., Fuld., Demid., Tol., etc.;* Lange retains with B*., *Clem., etc.*—E. R. C.]
[5] Ver. 4. [Lach., Alf., Treg., Tisch. omit ἄγγελος with ℵ. A. B*. C. P., *Vulg., etc.;* Lange retains with 1, 35, *etc.*—E. R. C.]
[6] Ver. 4. [Lange, Alf., Treg., Tisch. give ἐγένετο with ℵ. B*. C. P. 1, *Vulg., etc.;* Lachmann reads ἐγένοντο with A. 36, 95., *etc.*—E. R. C.]
[7] Ver. 5. [Lach., Alf., Treg., Tisch. omit Κύριε with ℵ. A. B*. C. P. 1, *Am., Fuld., Demid., Tol., etc.;* Lange retains with *Clem., Lips.,* Æth.—E. R. C.]
[8] Ver. 5. [Ἐρχόμενος is without authority; all Crit. Eds. read ὅσιος.—E. R. C.]
[9] Ver. 5. Ὅσιος without καὶ ὁ. [So also Lach., Alf., Treg., Tisch. (1859), with A. B*. C.; Tisch. (8th Ed.) gives ὁ with ℵ. P.—E. R. C.]
[10] Ver. 6. [Crit. Eds. generally omit with A. B*. C. P. *etc.;* ℵ gives ὅπερ.—E. R. C.]
[11] Ver. 7. [Crit. Eds., with ℵ. A. C. P., give simply τοῦ θυσιαστηρίου λέγοντος.—E. R. C.]
[12] Ver. 7. [See *Additional Comment* on ch. i. 8, p. 93.—E. R. C.]
[13] Ver. 8. [Crit. Eds. generally omit ἄγγελος with A. B*. C. P., *Am., Fuld., Tol., etc.;* Lange retains, with ℵ. 1, 6, *Clem., etc.*—E. R. C.]
[14] Ver. 9. [Gb., Sz., Tisch. (1859) insert οἱ ἄνθρωποι with B*.; Lach., Alf., Treg., Tisch. (8th Ed.) read as above, with ℵ. A. C. P. 1, 36, *Vulg., etc.*—E. R. C.]
[15] Ver. 9. [Crit. Eds. generally read τὸ ὄνομα; A. gives ἐνώπιον.—E. R. C.]
[16] Ver. 10. [Crit. Eds. generally omit with ℵ. A. B*. C. P., *Am., Fuld., Demid., Tol., etc.;* it is given in 35, 36, *etc., Clem., etc.;* Lange brackets.—E. R. C.]

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12 deeds [works]. And the sixth angel [*om.* angel[17]] poured out his vial upon the great river Euphrates[18]; and the water thereof was dried up, that the way of the
13 kings of the east [who are from the sun-rising] might be prepared. And I saw three unclean spirits like frogs *come* [*om.* three unclean spirits like frogs *come*] out of the mouth of the dragon, and out of the mouth of the beast [wild beast], and out
14 of the mouth of the false prophet [*ins.*, three unclean spirits as frogs]. [;] for they are the [*om.* the] spirits of devils [demons], working miracles [doing signs], *which* [that][19] go forth unto [upon (ἐπί)] the kings of the earth and [*om.* of the earth and][20] of the whole world [inhabited world (οἰκουμένης)], to gather them [*ins.* together] to the battle [war] of that [the] great day of God [*ins.* the] Almighty
15 [*or* All-Ruler[12]]. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest [that] he walk [*ins.* not] naked, and they see his shame.
16 And he [*or* they][21] gathered them together into a [the[22]] place called in the [*om.*
17 the] Hebrew tongue [*om.* tongue] Armageddon [*or* Harmagedon]. And the seventh angel [*om.* angel[23]] poured out his vial into [upon] the air; and there came a great[24] voice out of[25] the temple of heaven [*om.* of heaven[26]], from the
18 throne, saying, It is done. And there were (ἐγένετο) [*ins.* lightnings, and] voices, and thunders, and lightnings [*om.*, and lightnings]; and there was (ἐγένετο) a great earthquake, such as was not since [from the times when] men were [a man was][27] upon the earth, so mighty [such] an earthquake, *and* [*om.* *and*] so great.
19 And the great city was divided [became (ἐγένετο)] into three parts, and the cities of the nations fell: and great [*om.* great] Babylon [*ins.* the great] came in remembrance [was remembered] before God, to give unto her the cup of the wine of the
20 fierceness [anger] of his wrath. And every island fled away [*om.* away], and the
21 [*om.* the] mountains were not found. And there fell upon men [*om.* there fell upon men] a great hail [*ins.* as of a talent in weight descendeth] out of [*ins.* the] heaven [*ins.* upon the men], *every stone* about the weight of a talent [*om.* *every stone* about the weight of a talent]; and [*ins.* the] men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great [because great is the plague of it exceedingly].

[17] Ver. 12. [Crit. Eds. generally omit as in preceding Note; Lange retains.—E. R. C.]
[18] Ver. 12. [Gb., Sz., Tisch. (8th Ed.) omit the article before *Euphrates* with ℵ. B*. P., *etc.*; Lach., Alf., Tisch. (1859), Lange, prefix it, with A. C. 1, *etc.*; Treg. brackets.—E. R. C.]
[19] Ver. 14. The reading ἐκπορεύεσθαι is unimportant. [Alf., Treg., Tisch. read ἃ ἐκπορεύεται. This reading is adopted above.—E. R. C.]
[20] Ver. 14. [Omitted by Crit. Eds. with ℵ. A. B*., *Vulg.*, *etc.*—E. R. C.]
[21] Ver. 16. [Crit. Eds. read συνήγαγεν with A. B*. C. P., *etc.*; ℵ. gives -γον. Lange translates *he*, regarding *God* as the subject (see *in loc.*); the more natural reference, however, is to the πνεύματα of ver. 14, which, as a neuter plural, may be the subject of a verb in the singular.—E. R. C.]
[22] Ver. 16. [Lach., Alf., Treg., Tisch. give τόν with A. B*. 1, *etc.*; Lange omits with ℵ. 14, *etc.*—E. R. C.]
[23] Ver. 17. [Crit. Eds. generally omit with ℵ*. A. B*., *Am.*, *Fuld.*, *Tol.*, *etc.*; Lange retains with ℵc. 1, 28, 35, *etc.*, *Clem.*, *etc.*—E. R. C.]
[24] Ver. 17. [Lange, Treg., Tisch. give μεγάλη with ℵ. B*., *Vulg.*; Gb., Lach., Alf. omit with A. 1, 12, 46.—E. R. C.]
[25] Ver. 17. Ἀπὸ τοῦ ναοῦ, ἀπὸ τοῦ θρόνου. [So also Tisch. (1859) with B*.; Gb., Lach., Alf., Treg., Tisch. (8th Ed.) give ἐκ instead of the first ἀπό, with ℵ. A. 1, *etc.* The latter reading is adopted above.—E. R. C.]
[26] Ver. 17. [Τοῦ οὐρανοῦ is omitted by Crit. Eds.; it occurs only in B*. 1, 6, 38, *Arm.*—E. R. C.]
[27] Ver. 18. Ἄνθρωπος ἐγένετο. [So Crit. Eds. with A. 38, *Cop.*, *Arm.*, *Æth.*; 1, 7, 8, *etc.*, read οἱ ἄνθρωποι ἐγένοντο.—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

The seven Vials of Anger embrace the collective Earth-picture of the world-judgment in general. Hence the seventh Vial is comprehended together with the rest, and not, like the seventh Seal and the seventh Trumpet, made the basis of a new *Seven*. The seven Angels of Anger follow each other in rapid succession and with terrible effect; only, between the third and fourth Vials, there occurs a double digression, in a sort as a theodicy of these fearful judgments and for the tranquillization of the startled mind. Now if we hold fast the idea that *anger* is an infliction of death, *death* being the decomposition, the dissolution of life, the explanation, in general, of the present section is already established;—especially if we further consider that the anger, or death-judgment, of God is operative through the medium of the anger of the heathen [nations], or the frenzy of false enthusiasm. Once more we are reminded of the lofty consciousness and teleology of the plagues. Only at the command of a *great voice* from the smoke-filled Temple—at the bidding of God, therefore—do the Angels begin their work. Each one knows, in his quality of Angel, his particular rank in the angelic series, and his particular mission. The following is the succession of the outpourings of anger:

1. *Into the earth.* This, therefore, is the death, the vital decomposition and dissolution of the New Testament Theocracy, the external phenomenal form of the Church (and relatively of the

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Christian State, inasmuch as the old Theocracy embraced both State and Church). (See the *Introduction*, pp. 33 sq.; 2 Thess. ii.) The effect of this first Vial is a malignant *sore*, with which all the worshippers of the Beast are smitten. The consummate idolatrous world-spirit in the Church, in churchly dignities and forms, results in an incurable fiery sore of fanatical self-consumption and self-destruction (2 Tim. ii. 17). The form of this sore is intoxication through the medium of the cup of anger, *i. e.*, the confusing false enthusiasm or fanaticism which it inspires as the product of the denial of all religious and moral principles.

2. *Into the sea.* The worldly life of state and nations likewise becomes the subject of a process of decomposition which leads to death. Consummate passionate subjectivism and party-spirit, in all the forms of senseless self-intoxication, in mercantile, socialistic, absolutist and many other directions, finally rupture all social, popular, and political coherence. The sea becomes *blood* (Ex. vii.), and this blood is as that of a *dead man;* dead blood. All the goods of the social life of the nations lose their vital value, because they have become the property of consummate egoism. They are dead like the men who determine their value, and operate fatally upon every one who would carry on his life in this sea of blood. Every living being, it is declared, died in the sea.

3. *Into the rivers and fountains of waters.* Self-empoisonment of mental currents, and, what is still worse, self-empoisonment of fountains, the original life of geniuses and men of talent. *And there became blood* [ἐγένετο αἷμα]. It is not said that *this* blood was like that of a dead man. The life of minds, of mental culture—pouring forth in an unnatural state of obduracy and frenzied deification of self, frenzied deification and bestialization of man—becomes a nauseous and fatal death-draught for those who would quell their thirst at the fountains and streams of waters. The natural life-fountains and life-rivers of minds have, in the perversion of moral nature to unnaturalness, become fountains and rivers of deadly intoxication and mental distraction.—Now ensues a pause. The Seer hears the *Angel of the waters* speaking. And here let us avoid the pagan and also Rabbinical conception of spirits of nature,—water or fire angels in the literal sense of the term. The Angel of the waters, in this passage, is the Angel who brings anger upon the water, the Angel of the Divine rule as exercised over the surging, social nation-life of men; just as the Angel of the Altar (ver. 7) or of the fire (ch. xiv. 18) is the spirit or teleology of all fire of sacrifice on earth. The Angel of the waters adores the righteousness of God in this terrible judgment upon the waters. Men must now *drink blood*, because they have *shed the blood of Saints and Prophets*, *i. e.*, also, because they have first turned the heavenly fountains of waters on earth, out of which it was designed that they should drink, into blood. The assent of the other Angel from the Altar* designates the natural consequence of the ancient blood-guiltiness still more decidedly, in accordance with the idea of the *Altar*, as a righteous judgment of God.

4. *Upon the sun.* The sun of revelation itself; not in respect of its essence, but in respect of its shining and effect. The true shining of the sun is as vitalizing life; its effect is healthful vital heat. But how is it when men begin to make Christianity, in great part, a hot-blooded system of confession or negation, a thing of priesthood or of sects!—how is it when churchly fanaticism begins to produce Sicarii, as did Jewish fanaticism in the Jewish war! The fanatical heat of the one class calls forth increasingly the blasphemy of the other, instead of all being horrified at this frightful incapacity for receiving the simple sunshine of Christianity in purity, at this still more frightful capacity for converting the light of revelation into nothing but a misleading and infatuating power and a consuming passion.

5. *Upon the throne of the Beast.* The Beast must still be understood in the general sense, like the City of Babylon (ver. 19), for the branching of the one judgment into three judgments has not yet taken place. The *throne of the Beast* is the government, the system of Antichrist. His *kingdom became darkened;* this means, we think, that it became confused in its contradictions—it lost its consistency. For it was a sphere of spiritual and religious-moral darkness from the beginning. Such self-confusion is already to be seen where atheism and spiritism, bigotry and blasphemy, criticism and fanaticism hold high carnival together.—Then a mighty and poignant self scorn comes over the haughty spirit of the associates of this kingdom, and they *gnaw their tongues* in the pain of their impotence and nothingness. They *blaspheme the God of the Heaven because of their pains.* In so far as they need an object for their blasphemy, therefore, they are still theists. They blaspheme God as *the God of the Heaven*—all that is transcendent is hateful to them because the Beast has become their god on earth.* In so far, also, as Nature reflects the Divine lineaments of her Creator, she too, doubtless, becomes the object of their blasphemy; indeed she is occasionally blasphemed even now by some who make her the subject of their investigations. *Because of their pains and because of their sores* they blaspheme; the *sores*—*i. e.*, the malignant ulcers which do not, as local focuses, eliminate the morbid matter from the system, but which overpower the life, changing it into morbid matter and consuming it—continue, therefore, from the first Anger-vial through all the stages of outpoured anger. This *blasphemy* of despair sets in instead of the *repentance* of faith.

6. *Upon the great river, the Euphrates.* Here also we look upon the *Euphrates* as the line of demarkation between the civilized world and the barbarous and savage world of the nations of the East (ch. xx.; Ezek. xxxviii. sqq.). We see, accordingly, that the army of horsemen (ch. ix. 14) comes from the *hither* shore of the Eu-

* [See EXPLANATIONS IN DETAIL, ver. 7.—E. R. C.]

* [May not a sense of the contrast between their own wretched condition and the condition of the blessed inmates of *Heaven* induce this peculiar form of blasphemy?—TR.]

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phrates, from the region of Babylon, the seat of the most ancient *civilization*, the type of all Antichristian world-monarchies (Dan. vii.). On the other hand, the *kings of the East* [*from the sun-rising*] come from *beyond* the Euphrates, as the representatives of all the *barbarism* of the remotest world. The *drying up* of the Euphrates, therefore, signifies that the barrier-line between the civilized world and the rudest and roughest popular life is done away with, in a social as well as a terrestrial sense. In consequence of the mental confusion and distraction resultant upon a false over-refinement, the way is prepared for the hostile attack of rudeness and barbarism upon the seat of culture. Nevertheless, the Eastern barbarian kings come not uncalled. *Three spirits*, resembling *frogs*, proceed out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet. Thus a frog-clamor with three variations is formed. The key of Satan is contempt of man (Job ii. 4); the key of the Beast is the deification of man (2 Thess. ii.); the key of the False Prophet is a bigoted training of man—a compound of the preceding two elements (ch. xiii. 13, 14). Thus these modern nightingales, the frogs, announce the new spring-time of mankind. As spirits they are spirits of demons, of such demons as engender moral possession; with this effect they come upon the kings of the earth and set on foot the great revolt-alliance for the war of the great day of God, Who, as the All-Ruler, over-rules even this uprising (see ch. xix. 19, xx. 8). As the greatest of catastrophes, this event shall come very suddenly and as in the night-time—hence the admonition of ver. 15. None should abandon himself to spiritual carelessness, as one that sleeps without his garments, for a man so doing might be cast out naked into the night. This admonition applies even to the pious, in reference to the last time. The rebel host gathers, as appointed by God the Judge, at a field of battle called *Harmageddon* [*or*, Armageddon].

The enigmatical name of Harmageddon or Harmagadon gives occasion for a precursory examination of the entire section. The three special judgments following, from chapter xvii. on, are already visible in this general sketch of the judgment. This is manifestly the case with the incipient judgment upon the *Beast* (ver. 10), as compared with the consummate judgment upon the Beast, ch. xix. 19. So, likewise, the judgment upon *Babylon* (chs. xvii. and xviii.) is visible in the judgment of the *first* Anger-vial, poured out upon the earth. The *second* Vial of anger is annexed to the first; the *third* and *fourth* form a transition to the *fifth*. The reflection of the *sixth* Vial of anger we behold in the judgment upon Gog and Magog. When these are said to surround the camp of the Saints and the beloved City, it necessitates the reference of the name Har-Magedon (Mount of Decision or Sentence) to the Mount of Olives in accordance with Zech. xiv. 4. The mountains of Israel shall in general, according to Ezek. xxxviii. and xxxix., be *mountains of decision*. A more precise definition of the locality, *the valley of the dead* (ch. xxxix.11), leads us into the region between Jerusalem and the Dead Sea—likewise, therefore, into the vicinity of the Mount of Olives. Hence, the Seer may have merely borrowed the name from the northern *waters of Megiddo*, where the Israelites conquered the heathen kings of Canaan (Judges v. 19), and from the southern *plain of Megiddo* (2 Kings xxiii. 29), where Josiah was defeated by the Egyptians,—possibly with the idea that the *mountain of Megiddo* puts an end to the fluctuations between victory and defeat in the wars of the people of God.

7. *Upon the air.* The air is the vital element of the earth, the sea, the sweet waters, and mankind. With the decomposition of this vital element—which cannot be understood simply of the common spirit-world of humanity, but must be regarded as having reference also to the cosmical vital conditions of men and of the earth, because the end in the former sense necessarily brings with it the end in the latter sense—the death of the old form of the world is decided. Hence a *great voice* resounds from the *Temple* of Heaven and from the *Throne*, saying: *It is done.* This end of the world (see ch. xx. 9 sqq.), however, is not the annihilation of the world, but its setting, in order to a resurrection. Hence the dying of the old world is accomplished amid *lightnings*, and *voices*, and *thunders*, annunciatory of a new world, and together with these comes the *great earthquake* whose like has never been since men were on the earth (see 2 Peter iii.). And now out of the great *general* judgment, the three *special* judgments develop (ver. 19). The *great City* is broken up into *three parts*. The judgment upon great Babylon consists, primarily, in the fact that it is divided into a small, specific, mock-holy Babylon, into the demonic Kingdom of the Beast, and into a brutal, Satanic mob-kingdom (comp. Ezek. xxxviii. 21, 22). The *cities of the nations* [Gentiles] likewise fall—the ancient seats of worldly civilization; the *islands* of small and intimate communities vanish, as do also the towering *mountains*;—great, secluded churches, even proud, firm-based states are sought for now in vain. Equilibrium in the spiritual world as well as in nature is destroyed; all things waver betwixt fiery heat and deathly cold;—hence the formation of *hailstones, of the weight of a talent*, which fall upon men; these hailstones and their fall are, of course, not to be apprehended in a purely material sense, according to which they would dash all men to pieces, but they are still real and terrible enough to provoke the remnants of a recognition of God in the wicked to fresh blasphemy. With the partition of Babylon the Great, the judgment is in reality already decided, there being a reciprocal negation on the side of the parts, and the whole, consequently, being in process of complete dissolution; in like manner the tower-building of ancient Babel was put an end to, and, in its centrality, judged, by the Divine dispersion of those engaged therein.

We call attention once more to the fact that in ver. 19 *the ramification of the great general End-judgment into the three special Judgments now following, is expressed.*

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[ABSTRACT OF VIEWS, ETC.]

By the American Editor.

[ELLIOTT: Chs. xvi. 1-14; xi. 15-19; xiv. 6-8; xv., relate to the same period (see on p. 281) —*viz.:* "The era of the French Revolution, as figured under the first six Vials of the seventh Trumpet," a period extending from A. D. 1789 to A. D. 1848. Chs. xi. 15-19; xv. 1-xvi. 1 is the introduction and commencement of the *Vial-outpouring.**—(Note the similarity of the *first four Vials* to the *first four Trumpets.* See on p. 201). Ver. 2. *The first Vial.* The ἕλκος (expressive of the *boil* that broke forth on the Egyptians, comp. Ex. ix. 9,—probably the *plague-spot* or the *small-pox*) figures "some extraordinary outbreak of moral and social evil, the expression of deep-seated disease within, with raging pain and inflammation as its accompaniment—disease of Egyptian origin perhaps in the Apocalyptic sense of the word Egypt, and alike loathsome, deadly, self-corroding, and infectious—that would arise somewhere in Papal Europe, shortly after the cessation of the Turkish woe, and on the sounding of what might answer to the seventh Trumpet's blast; an evil, too, which would soon overspread and infect the countries of Papal Europe generally and their inhabitants." It symbolizes "that tremendous outbreak of social and moral evil, of democratic fury, atheism, and vice, which was speedily seen to characterize the French Revolution; that of which the ultimate source was in the long and deep-seated corruption and irreligion of the nation; its outward vent, expression and organ in the Jacobin clubs, and their seditious and atheistic publications; its result, the dissolution of all society, all morals, and all religions; with acts of atrocity and horror accompanying scarce paralleled in the history of man; and suffering and anguish of correspondent intensity throbbing throughout the whole social mass, and corroding it—that which from France as a centre, spread like a plague, through its affiliated societies, to the other countries of Papal Christendom; and proved, wherever its poison was imbibed, to be as much the punishment as the symptom of the corruption."—Ver. 3. *The second Vial.* A judgment on the maritime power, commerce, and colonies of the countries of Papal Christendom—*i. e.,* Spain, France and Portugal. It symbolizes—(1) The great naval war which continued A. D. 1793-1815, in which "were destroyed near 200 ships of the line, between 800 and 400 frigates, and an almost incalculable number of smaller vessels of war and ships of commerce. It is most truly stated by Dr. Keith (*Signs of Times,* ii., p. 209) that the whole history of the world does not present such a period of naval war, destruction, and bloodshed." (2) The revolt of the transatlantic colonies and the following bloodshed.—Vers. 4-7. *The third Vial.* It symbolizes the judgment of war and bloodshed visited on the countries watered by the Rhine and the Danube, and on the sub-Alpine provinces of Piedmont and Lombardy, A. D. 1792-1805.—Vers. 8, 9. *The fourth Vial.* This symbolizes a judgment on the *German Emperor* and the other sovereigns of Papal Christendom. Napoleon, A. D. 1806, compelled the renunciation by the Emperor of Austria of the title "Emperor of the Holy Roman Empire and of Germany;" he also deposed the other papal kings, and "scorched men with fire," A. D. 1806-1809. (Comp. the Explanation of the fourth Trumpet, p. 201).—Ver. 10. *The fifth Vial.* A judgment on Rome (*the throne of the seven hills*), consecutive on that of the former Vial. Immediately after the battle of Wagram, A. D. 1809, the Pope was subjected to insult and spoliation, his temporal authority over the Roman State was abolished, and Rome itself was incorporated with France as the second city of the empire.* — Vers. 10 (*last clause*), 11 set forth—(1) The severity of sufferings endured; (2) the blasphemy (*a*) of France in *atheism,* (*b*) of Papal countries (subsequently of France also), in ascribing Divine prerogatives to creatures; (3) the continuance in sin of those who had been punished, after the cessation of the preceding judgments.—Ver. 12. *The sixth Vial.* The first portion symbolizes judgment on the Mohammedan Turk, begun A. D. 1820, in the assertion of independence by Ali Pacha of Yanina, and the immediately-following Greek insurrection, and continuing in the gradual decay of the empire to the present time. By the *kings from the sun-rising* are symbolized the Jews; the way for their return to their own land being prepared in the decay and fall of the Turkish Empire. By the *three frogs* are figured three unholy principles, going forth throughout the whole habitable world—*viz.:* (1) from the Dragon, *heathen-like infidelity;* (2) from the Beast, *popery;* (3) from the False Prophet, *priestcraft.*——Ch. xvi. 15-xxii. 15, together with ch. xiv. 9-20, represents "The present and the future, from A. D. 1849 to the Millennium and Final Judgment" —the first portion of which is the æra of *the seventh Vial.* Ch. xiv. 9-20 presents the primary and briefer series of prefigurations of the æra of the seventh Vial in the part *without-written*† of the Apocalypse, down to the wine-press treading before the Millennium; this consists of four parts—(1) vers. 9-11, a public and notorious outcry of warning throughout European Chris-

* [Elliott calls attention to the fearful convulsions in nature—tempests, hail-storms, re-opening volcanoes, earthquakes (ch. xi. 19)—that preceded the outbreak of the French Revolution.—E. R. C.]

* [BARNES, in support of a similar view, quotes the following: "In this connection, I may insert here the remarkable calculation of Robert Fleming, in his work entitled *Apocalyptical Key, or the Pouring out of the Vials,* first published in 1701. It is in the following words: 'The fifth Vial (vers. 10, 11), which is to be poured out on *the seat of the Beast, or the dominions which more immediately belong to and depend on the Roman See; that, I say, this judgment will probably begin about the year* 1794, *and expire about A. D.* 1848; *or that the duration of it upon this supposition will be the space of fifty-four years.* For I do suppose that, seeing the Pope received the title of Supreme Bishop no sooner than A. D. 606, he cannot be supposed to have any vial poured upon his seat immediately (so as to receive his authority so signally as this judgment must be supposed to all) *until the year* 1848, *which is the date of the twelve hundred and sixty years in prophetical account, when they are reckoned from A. D.* 606. But yet we are not to imagine that this will totally destroy the Papacy (though it will exceedingly weaken it), for we find that still in being and alive, when the next Vial is poured out.' p. 68. Ed. New York. It is a circumstance remarkably in accordance with this calculation, that in the year 1848 the Pope was actually driven away to Gaeta, and that at the present time (1851) he is restored, though evidently with diminished power."—E. R. C.]

† [See *foot-note,* 2d column, p. 201.—E. R. C.]

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tendom and its dependencies as to what is meant by the *Beast* and *his image*, and as to the fate of their followers; (2) vers. 12, 13, a deep impression and earnest inculcation, on the part of the true Church, of the near approach of the grand epoch of blessedness predicted in Scripture of departed saints; (3) vers. 11-16, the first grand act of the judgments of the consummation on Antichristendom; (4) vers. 17-20, the last judgment, a judgment unto blood, upon apostate Christendom. Ch. xvi. 15-21 presents "The fuller Apocalyptic figuration, as *within-written*,* of the events immediately preparatory to, and those included in, the *seventh Vial;* down to the *wine-press treading*, and destruction of the Beast and False Prophet, immediately before the Millennium;" in it are—(1) ver. 15, an introduction to the outpouring, the warning, indicating increased faithfulness on the part of the ministry in declaring the coming of the Lord and the duty of being prepared to meet Him (?); (2) ver. 16, the success of the unclean spirits in influencing kings and people against Christ and His Church; (3) vers. 17-20, *the seventh Vial* —realities *yet future* are symbolized, *viz.:* An extraordinary *convulsion, darkening* and *vitiation* of the *moral* and *political* atmosphere of Europe (having, perhaps, a *literal* groundwork in some ominous derangement of the *natural* atmosphere), ministering disease to each body politic, and, perhaps, resolving society for awhile into its primary elements; resulting, finally, in the resolution of the Papal Empire into a tri-partite form, in which form Rome (including its subject *ecclesiastical* State and the *political* tri-partition connected with it), is to receive its peculiar and appalling fate.

BARNES agrees, in the main, with Elliott; he makes, however, the following important differences in interpretation: 1. The pouring out of the fourth Vial upon the sun, *etc.* (ver. 8), indicates "that a scene of calamity and woe would ensue *as if* the sun should be made to pour forth such intense heat that men would be 'scorched,'" the reference being to the wars following the French Revolution.—2. By the kings of the East (ver. 12) are to be understood the rulers of the East (Orient?); "All that is fairly implied in the language here is that the kings of the East would be converted to the true religion," and that the destruction of the Turkish power would be in order thereto.—3. The three malign influences symbolized by the "*frogs*" (ver. 13) are not specifically characterized.—This author quotes largely from Allison's *History of Europe* in support of his interpretations.

STUART regards the Vials as a series of judgments upon the enemies of the Church, terminating primarily in the death of Nero and the destruction of Jerusalem, and ultimately (?) in the destruction of the Pagan power under Constantine. He writes: "The author of the Book has given a sketch which corresponds, with a good degree of exactness, to the state of facts. The persecuting power of the unbelieving Jews ceased in the main with the destruction of Jerusalem. Hence the tempest and earthquake which lay that place in ruins, are the *finale* of the first catastrophe. But not so with the second. The death of Nero was indeed the destruction of the Beast, for the time being, and it made a temporary end of persecution. But the Beast still came up again from the pit; the contest was renewed, and, with many remissions, continued down to the time of Constantine. Rome, as heathen, then finally ceased to persecute. The Beast was finally slain."

WORDSWORTH regards the visions of the Vials as partially fulfilled, and yet only as "a prelude and specimen of what will be more fully developed." He interprets the εἰς with which the ἐξέχεε of the first three Vials is construed as denoting infusion into and admixture with the object of punishment, and the ἐπί of the last four as indicating the Divine vengeance as trampling *upon* it. His interpretation of the Vials is as follows: 1. This plague is upon men's *persons*, and consists in physical and spiritual disease, the result of the teachings and practices of the Papacy.—2. The sea represents nations in a restless state, and the plague is that carnal men lose the genuine properties of *men* and become mere *things*.—3. This plague is inflicted on the *resources* of the Papacy; those things that once supplied it with wealth and power (*indulgences*, pretended miracles, *etc.*), become occasions and instruments of its suffering and shame.—4. The *temporal splendor* (*sun*) of the Papacy, by the galling exactions through which it is maintained, already scorches its subjects.—5. "The fifth Vial is poured upon the *throne* of the Beast; and his kingdom is darkened. Here is another reference to the plagues of Egypt, *etc.* (No exposition is given.)—6. This plague consists in the decay of *supremacy, secular and spiritual*, which is to Rome, the *spiritual* Babylon, the source of her glory and strength, as was the *literal* Euphrates to the literal Babylon. By the *kings of the East* are symbolized *saints* whose advance Rome has hindered.—7. The destruction of *Rome*, the mystical Babylon, "the capital city of the Empire of the Beast."

ALFORD. This writer remarks generally concerning the Vials: 1. The series reaches on to the time of the end, and the whole of it is to be placed near that time. 2. As in the Seals and the Trumpets there is a marked distinction between the first four and the following three—the objects of the former being the earth, the sea, the springs of water, and the sun, those of the latter being more particularized. 3. As in the other series, so here there is a compendious and anticipatory character about several of the Vials, leading us to believe that those of which this is not so plain, partake of this character also. 4. We have no longer, as in the Trumpets, a *portion* of each element affected, but the *whole*. 5. While by the plague of the fourth Trumpet the sun is partially *darkened*, by that of the fourth Vial its power is *increased*.—He presents no affirmative views as to the nature of the specific plagues, save in the case of the last, which he regards as indicating the destruction of the city of Rome and the execution of vengeance on the mystic Babylon.—For particular remarks see under EXPLANATIONS IN DETAIL.

LORD: The office of the seven Angels is sim-

* [See *foot-note*, 2d column, p. 201.—E. R. C.]

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ply to assist the revelation, by designating the commencement of the seven judgments, and distinguishing them as inflictions of Divine wrath; not to symbolize the agents on earth by whom they are caused. The interpretation of the several Vials is as follows: 1. The *earth*, when distinguished from the sea, *etc.*, denotes the population of an empire under a settled government; the *men* were those who have the mark of the Wild-beast; the *ulcer* symbolizes an analogous disease of the mind; a restlessness and rancor of passion exasperated by agitating and noxious principles and opinions, that fill it with a sense of obstruction, degradation and misery—this ulcer represents the restlessness under injury, the ardor of resentment, hate, and revenge, the noxiousness and contagion of false principles and opinions that marked the commencement of the political disquiets of the European States toward the close of the last century.—2. The *sea* denotes the population of a central kingdom in violent commotion; it is to the animals that live in it what a people is to the monarchs, nobles, ecclesiastics, *etc.*, who owe to them their support. This symbol denotes the second great act in the French Revolution, in which the people slaughtered one another, and exterminated all the influential ranks, king and queen, nobles, *etc.*—3. *Rivers* and *fountains* are to the sea what smaller exterior communities are to a great central nation. This symbol denotes the vast bloodshed in the other Apocalyptic kingdoms, in the insurrections and wars that sprung out of the French Revolution.—4. Those who exercise the government of a kingdom are to the people what the *sun* is to the land and sea. This symbol denotes that the rulers of the people on whom the preceding judgments fell, were to become armed with extraordinary and destructive powers, and to employ them in the most violent and insupportable oppression.—5. The ascription of a *throne and kingdom* to the Wild-beast shows that he is the symbol of the rulers of an empire. The effect of the Vial on the *throne* is not depicted, but only its consequence to the *kingdom;* the subversion of the throne, however, is implied—the event indicated is the subversion of the imperial throne of France, and re-establishment of the Bourbon dynasty in 1814 and 1815.—6. The *Euphrates* is used as a symbol in a relation analogous to that of the literal river to the literal Babylon. The entire symbol indicates that agencies are to be exerted by which vast crowds of the supporters of the nationalized hierarchies (see p. 283) are to be withdrawn from them. This Vial has already begun.—(Vers. 13-16. The *Dragon* is the symbol of the rulers of the Eastern Roman Empire supporting an apostate Church, and arrogating the right of dictating the religion of their subjects, and implies that at the period of this event, a government is to subsist that shall nationalize the religion of that empire as under its last imperial head; the *Wild-beast* is the symbol of the civil rulers of the Kingdoms of the Western Empire; and the *False-Prophet* of the hierarchy of the Papal states. The *unclean spirits* represent ecclesiastics who profess to work miracles, and thus establish a Divine sanction to their mission; they induce the kings of the whole world to unite in a war to prevent the establishment of Christ's Kingdom. The *Great Day* is the day when Christ shall visibly descend from Heaven and destroy His enemies and establish His Kingdom.)—7. This Vial is to be poured into the *air* which envelopes the globe, indicating that the great changes which follow it are to extend to all nations. *Lightnings, voices*, and *thunders* are symbols of the vehement thoughts and passionate expressions of multitudes, occasioned by the sudden discovery of momentous truth. The *earthquake* denotes a civil revolution in which the whole surface of universal society is to be thrown into disorder, and ancient political institutions to be shaken down. *Great Babylon* (p. 283) is to be divided into three parts. The *cities of the nations* are the hierarchies without the ten kings, as the Russian, Greek, *etc.;* these are to fall. Great Babylon is then to be destroyed. Every smaller combination of men symbolized by the *islands* is to be dissolved, *etc.* These events are to follow the Advent, to precede the vintage and perhaps the harvest, and are to occupy a considerable period.

GLASGOW interprets the Vials: 1. The Vial was poured out by the preaching of Luther in 1517; the woe was executed in the wars waged by Charles V., subsequent to 1519, against France and Rome.—2. Poured out in the great Protest in 1529; the woe executed in the immediately following wars.—3. The rivers and fountains represent the purer Christians that, living in the midst of a nominal Christianity, have spiritual life. The pouring out of this Vial is the shedding of Protestant martyrs' blood, beginning in 1546; followed by the shedding of retributive blood.—4. Symbolizes a stroke (?) upon the ecclesiastical power. It began at the rising of the Tridentine Council in 1564, and was followed by the Popedom of Pius V., the revolution in Holland, the massacre of St. Bartholomew, and the invasion of the English coast by the Spanish Armada, *etc.*, producing what has been styled "the counter-Reformation."—5. The attitude of self-defence assumed by the Protestants against Rome, followed by the Thirty Years' War.—6. The decay of the population and power of the nations that constitute Great Babylon, *i. e.*, the Roman or Latin nations, beginning with the first French revolution.—7. The air represents the *intellectual department of knowledge*. The pouring out of this Vial symbolizes the remarkable changes in political ideas, and revolutions in governments that have taken place and are yet to take place in consequence of the unprecedented advance in Science and Philosophy, to terminate in the destruction of the systems of the heathen world (involved in the fall of *the cities of the nations*) and Romanism (involved in the fall of Babylon or Rome).—E. R. C.]

EXPLANATIONS IN DETAIL.

On the different divisions of the Vials of Anger into four and three, and five and two, compare Düsterdieck, p. 489. The same commentator observes here (in variation from p. 21) that "all seven Vials are poured out one after the other without intermission." At all events, the

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vehement haste of a rapid approach to the end is unmistakable. Though there is no longer question of a fraction that is smitten (first a fourth, then a third), yet the generalness of the phrase, *on the earth, on the sea, etc.*, is not to be understood in a literally absolute sense, but only as a universal operation which draws the process of worldly history to a close; otherwise we could hear no more of an emerging Church of God, the Bride of Christ.

Ver. 1. **A great voice.**—"This can belong only to God Himself (Bengel, Züllig, Hengstenberg)." Düsterdieck. The voice speaks, however, of **the Vials of the anger of God.**—The voice **out of the Temple** is the voice of the Temple itself. The house of salvation says: My work upon this hardened race is at an end; now let the reign of anger begin. In like manner it was the spirit of compassion, from the four horns of the Altar, which in its time gave the signal for the loosing of the hosts of horsemen by the Euphrates (see ch. ix. 13). The Apostle Paul makes the entirely analogous declaration (1 Cor. v.): "In the name of our Lord Jesus Christ, I have determined . . . . to deliver the same unto Satan." See Rom. ii. 5.

Into the earth.—Here the *earth* embraces the whole sphere of the Vials of Anger, in distinction from [the *earth* of] ver. 2. Comp. ch. viii. 5.

Ver. 2. **Into the earth.**—The *earth* in a special sense, in accordance with its symbolical import (see above).—**An evil and grievous sore.**—Ex. ix. 10, Deut. xxviii. 35, Job ii. 7. The malignant sore comes upon individual men *from the earth*—from the corrupt mass it fastens upon individuals; the corrupt character of the theocratic authority corrupts those characters that are subject to it, throws them into a condition of moral self-consumption. As they have marked themselves with the χάραγμα of the Beast, they are now, by way of retribution, marked with the sore.

Ver. 3. **Into the sea.**—On the symbolical import of this, see *Syn. View.*—**Blood as of a dead man.**—"Not a great pool of blood, as of many slain (on νεκροῦ as=νεκρῶν, see à-Lapide, Eichh., De Wette, Hengsten., *et al.*), but the horribleness of the fact is increased by the circumstance that the *sea* seems like the coagulated and already putrefying blood of *a dead man* (Bengel, Züllig, *et al.*)." Düsterd. Since the blood of a living person quickly coagulates, the difference does not seem so very great. The main thing is that it is changed as into dead blood of dead men, in which no living being can be without dying. Fearful deadly poisoning of the life of the nations. That which had its being in this sea, lost its life in it. "Τὰ ἐν τῇ θαλάσσῃ is in apposition" (Ebrard).

Vers. 4-7. **Into the rivers and fountains of waters.**—The drinkableness of this blood, as contrasted with that of the sea, should, we think, not be premised.* Here *the drinking of blood* is a *punishment*; in ch. xvii. 6 it appears as an *offence* meriting punishment. In the latter passage, the effect of fanatical blood-shedding, intoxicating even to frenzy, is meant; here we have the punishment of men with the drinking, repugnant to nature, of blood—the imbibing of nauseous and pernicious draughts of moral death (ever provocative of greater thirst) which they derive from those very streams and fountains that should give them clear, refreshing, living water.

And I heard the Angel of the waters saying.—This *Angel* is certainly not the guardian Angel of the physical waters (see De Wette, p. 156, with reference to ch. vii. 1—"Angels over the winds"—and ch. xiv. 18—an Angel over fire), but neither is he merely "the Angel who emptied the Vial upon the water" (Grot., Ebrard). As sacrifices and prayers have a divinely ordained mission, represented by the fire-Angel, so *geniuses*—or the source-points of spiritual [*geistig*=intellectual, spiritual, as distinct from material] life—and *spiritual* [*geistig*] *currents* have their divinely-appointed mission. The spirit of the Divine destination of spirits and spirit-currents, therefore, gives utterance to the subsequent deliverance upon the great criminality of those men who have perverted these Divine appointments into the unnatural and horrible opposite of that which they were intended to be—into fountains and rivers of blood and death. According to Düsterdieck, the four Living-beings are analogous to the Angel over the water; he perceives a similarity to them in the Danielic Angel-princes also, whom he mentions (p. 492) in connection with Rabbinical conceptions ("earth-angels, sea-angels, fire-angels and the like)." Hengstenberg violently assumes a connection between our passage and John v. 4.

Who art and Who wast.—"The καὶ ὁ ἐρχόμενος is wanting here as in ch. xi. 17, because the coming to judgment is already in process of fulfillment."—**Holy,** ὅσιος.—In this retribution, God has shown not only His righteousness, but also His ὁσιότης, His holy and pure personal dignity, the Divine humanity of His government, as making visitation in this judgment for the criminal contempt of personal dignity. [The term ὅσιος has reference to the *covenant love and mercy* of Jehovah toward His own people. It is here used as the most fitting ascription to Him who had avenged the blood of His ἅγιοι, His *consecrated ones*, upon their persecutors.*—E. R. C.]—**The blood of saints.**

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* [Lange has reference, probably, to the following passage in Düsterdieck: "Ταῦτα refers to ver. 4, not to ver. 3, for reference is had (ver. 6) to drinkable water which is turned into blood, so that the inhabitants of the earth, who have shed the blood of Saints and Prophets (comp. ch. xiii. 7, 10, vi. 10, xi. 7, xvii. 6, xix. 2) are now constrained to drink blood." Düsterdieck, however, does not assert that the water of the rivers and fountains is any more drinkable in its transformed state, as blood, than the blood of the sea.—TR.]

* [This is one of the two occurrences of ὅσιος in the Apocalypse, the other being in ch. xv. 4. In other portions of the New Testament it appears only in Acts ii. 27; xiii. 34, 35; 1 Tim. ii. 8; Titus i. 8; Heb. vii. 26 (ὁσιότης, Luke i. 75; Eph. iv. 24; ὁσίως, 1 Thess. ii. 10). It is a term of comparatively frequent occurrence in the LXX., and is there generally employed to translate חָסִיד; it is also occasionally used for זַךְ, טָהוֹר, תָּם, תָּמִים. CREMER writes: "The meaning of חָסִיד is to be defined according to חֶסֶד (see Hupfeld on Ps. iv. 4). This word, which is=*goodness, kindness*, is used to denote God's holy love towards His people Israel, 'both as the source and as the result of His sovereign choice and covenant with them;' when applied to men 'it does not denote the corresponding covenant relationship and feeling of Israel toward God (not even in 2 Chron. vi. 42 cf.; Isa. lv. 3; lvii. 1), but love and mercifulness towards

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—Matt. xxiii. 35; Rev. vi. 10, xvii. 6, xviii. 24, xix. 2.

From the altar.*—The spirit of human destiny is not alone in adoring the righteousness and purity of God in this judgment; the spirit of sacrifice, of reconciliation, of intercession, joins in the sentiments uttered by the former. Over against the praise of Jehovah, the voice from the Altar brings in view the almighty sovereignty of God, the rule of Elohim Sabaoth, and instead of God's holiness it magnifies, together with the *righteousness*, the *truth* in the judgments of God. These do not appear simply at the end, unmediated; they are prepared from the beginning by the prophecies of the Scriptures, of the human conscience, and of history. The bold and hence difficult expression personifying the *Altar*, has been the subject of manifold conjectures and additions, such as the following: Another Angel from the Altar [E. V.]; the Angel who keeps watch over the spirits under the Altar; an inhabitant of Heaven standing by the Altar, *etc.* The explanation of Bede: *Interior affectus sanctorum vel angelorum vel hominum*, does not properly belong in this category of supplements cited by Düsterdieck. See ch. ix. 13. According to Düsterdieck, the idea of the speaking Altar is intelligible from chaps. vi. 10, viii. 3, ix. 13, xiv. 18. But no more than we are at liberty to identify all Altar-visions, may we identify the voice of the Altar itself and the voice of soul-lives *beneath* it crying for vengeance. According to Hengstenberg, "the Altar itself here rejoices at the vengeance" for the "blood shed upon it" (?).

Vers. 8, 9. **Upon the sun.**—Reference is not had to the sun considered by and for itself; but neither is the sun, "in its burning quality," "the figure of the sufferings of this life." The operation of the sun of revelation is intended (comp. ch. viii. 12). This operation—which is Christianity,—from being an enlightening and warming agency of blessing, is, by the anger-fire of fanaticism, over which the anger of God rules in judgment, converted into a glowing *fire-shine* [instead of the former and proper *sun-shine.*—TR.], which makes men hot with great heat (passive); hereupon men, unable to distinguish between this fervid glow of an externalized Christianity and the *name of God*, Divine revelation itself, *blaspheme the name of the God Who has authority over these plagues*, instead of becoming converted (and so distinguishing between revelation-faith and fanaticism) and *giving Him glory*. This obduracy must be distinguished from impenitency (ch. ix. 20).—**It was given unto it**; *αὐτῷ*—to the sun (De Wette, *et al.*). Bengel and others incorrectly: to the Angel.

Vers. 10, 11. **Upon the throne of the Wild-beast.**—As in the *fourth* Vial of Anger the judgment upon Babylon, the Harlot, is already foreshadowed, so in this *fifth* Vial the judgment upon the Beast, and in the *sixth* the judgment upon Gog and Magog (see ch. xiii. 2; 2 Thess. ii.) are intimated.—The *throne of the Beast* is the principial system upon which the power of the Antichristian life of the people rests. There is no question of the fact that the principle of the absolute sovereignty of the absolute quantitative majority is the root of the most godless and mischievous confusions and seditious agitations, and that with the loosing of these confusions, induced by the Angel of anger, a great intellectual and social *darkness* must of necessity diffuse itself over that kingdom (not *rulerdom*) of the Beast which, in an ethical sense, was already darkened. That there may be an allusion to the Egyptian darkness is not, indeed, to be denied; it, however, plays no important part here.—**They gnawed their tongues.**—Together with the sensation of torment, the emotion of rage is expressed, as in the wailing and gnashing of teeth.—**Blasphemed the God of the Heaven.**—The blasphemy is directed no longer simply against the *name of God*, revelation, but against the *God of the Heaven*, the primeval revelation of God, and God in His universal revelation—hence, against all that is Divine. They have now reached the stage of recognizing, in the incipient ruin of the bestial kingdom, all the foregoing plagues as plagues, but instead of now, at last, repenting of their works, they pass from their unbelief to that demonic belief in which they do indeed recognize the God of Heaven as the author of their plagues and sores, but recognize Him only consciously to blaspheme Him even in this phase of heavenly omnipotence and glory. Ebrard queries how a darkening or mere withdrawal of light can be conceived of as causing so great torments. The key to this problem is, he thinks, furnished by the locust-plague of the fifth Trumpet—the present darkness being occasioned, as he maintains, by a host of scorpions—and he declares that "any man who is not wilfully blind must be able to see this." The *sores* of ver. 11 are also, as he thinks, distinguished from those of ver. 2, as the consequences of the unmentioned scorpion-stings. The problem as here set forth presupposes sensuous causes and effects; in the spiritual realm, however, there is nothing easier of conception than that the incipient darkening of the Antichristian Kingdom and all the fanatical hopes based upon it should result in the rage and torment of despair.

Vers. 12-16. **Upon the great river** [Lange: **the**] **Euphrates.**—See SYN. VIEW; comp. ch. ix. 14. Above all things we must distinguish between the starting-point of *this side* of the Euphrates (ch. ix.) and that of *beyond* the Euphrates. Therein is contained not merely a distinction, but also a contrast. It is wrong, therefore, to identify the *Eastern kings* with the four Angels (Ebrard). As little are they identical with the ten kings, ch. xvii. 12, who give their power to the Beast (De Wette, Düsterd.). The preparation of the judgment upon the Beast was treated of under the fifth Vial of anger. References to Eastern kings or Parthian allies ([confederated with Nero against Rome] Ewald), in the interest of the so-called synchrono-historical

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others who are united with us in the same holy covenant. It is generally used of love descending from above to those beneath, and not of love ascending.'" See also Alexander on Ps. iv. 4 (3). It is a fact worthy of notice that ὅσιος is *never* used in the LXX. for קדוש, or any other word which ἅγιος is employed to render, save in *one* instance, Prov. xxii. 11, where it is used to translate טהור, which in a *single* instance, Lev. x. 14, is translated ἅγιος. And yet these terms are, in the E. V. of the New Testament, almost invariably translated by the one word *holy!*—E. R. C.]

* [See TEXT AND GRAMM., Note 11.—E. R. C.]

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interpretation, need no more than a mention. An utter misapprehension of the sixth plague is manifested in Bengel's designation of the imminent judgment upon the kings as itself the plague, into which the kings run. The plague, undoubtedly, culminates in the barely intimated defeat of the kings; but their very coming is a plague also, because, like the Hun and Mongol trains, they sweep away with them to the battle against God all the unsealed men and powers on their road. On account of the laying bare of the Euphrates' bed, an event of historical occurrence in the capture of Babylon by Cyrus, it is maintained by some (Hofmann, Ebrard, De Wette, Brückner) that a battle of the Eastern kings against the spiritual Babylon is intended. To De Wette this passage suggests the passage of Israel through the Jordan. A number of interpretations of the kings see in De Wette, p. 157. Alcasar: The Apostles and Evangelists; Bullinger and others: Believing princes; Grotius: Constantine the Great; Vitringa: The Kingdom of France. Others: The King of Persia, the Barbarians, the Turks, the Flavians. Jews adopting the Christian faith (Herder: the Babylonish Jews who go to the aid of those of Palestine), *etc.*

Out of the mouth of the Dragon, *etc.*—Combined operation of all the evil powers. Out of the three great mouths go forth three unclean spirits, as spirits of seduction. Or rather they have gone forth from these mouths and now exist independently, although at the time of the last battle, in which Gog and Magog are judged, the Beast and the False Prophet are already destroyed (ch. xix. 10). On the other hand, some expositors would fain read in ver. 14 ἐκπορεύεσθαι instead of ἐκπορεύεται, in order, by means of an artificial construction (see Hengstenberg), to gain the missing verb—which would, however, occasion material difficulties. The seed of rebellion lives on in impure spirits in that ring of heathenism which encircles the Millennial Kingdom. Be it, moreover, considered that here we are still in the course of the collective unitous description of the preparation for the General Judgment, and the colors of the three judgments still play into each other.

As frogs.—This similarity is borne by the unclean spirits themselves; it is not their uncleanness simply that is denoted by the ὡς (as according to Hengstenberg). The Egyptian frogs (Ex. viii.) were plaguing spirits because they went everywhere and defiled every thing with their uncleanness; these are plaguing spirits because they go forth to all parts as unclean demons, and seduce the kings of the earth to war against the City of God. They operate as spirits of demons, *i. e.*, through ethico-psychical domination, after the analogy of possession. Even after the judgment upon the centralization of evil in the Harlot, in the Beast, and in the False Prophet, Satanic evil shall continue to exist in a seed of evil reminiscences amongst the heathen, and in demonic operations. The expedition to which they excite the Eastern peoples is not directed against Babylon=Rome, for this has already (chap. xvii. 18) incurred judgment. Hengstenberg says that the expedition is directed against Canaan, *i. e.*, the Church, and that the prediction has reference "not to something that shall happen at some one future time, but to that which is to be continually repeated." It is also asserted that Rome is not referred to, because all the other plagues have an œcumenical character. As if it were not called *urbs* from *orbis*. That the expedition is really not directed against Babylon-Rome is evident from the order of the judgments. According to Grotius, by the *three frogs* should be understood three forms of superstition to which Maxentius was addicted (the first is *extispicium*, not *exstispicium*); according to Luther, the sophists—namely, Faber, Eck and Emser: according to Vitringa, the Jesuits (the dried Euphrates being France, drained by its kings); according to Calovius, the Jesuits, Capuchins and Calvinists, *etc.* According to Düsterdieck, we should not ask what is to be understood by these three spirits—*i. e.*, they are schematical—importing nothing. According to Artemidor (see De Wette), the frogs are significant of jugglers and buffoons. Aristophanes portrayed their allegorical significance long before the writing of the Apocalypse. The *frog* has been used as a symbol in manifold connections (see Friedrich, *Symbolik und Mythologie der Natur*, p. 611). A lively interpretation of these little impotent, yet withal vociferous, dwellers in slime, see in Ebrard, p. 485. Friedrich brings out the additional fact that frogs have impudent eyes.

Doing signs.—By this can be meant only lying apparent miracles*—a description which applies to demonic miracles in general. De Wette speaks of an infatuating eloquence. The charm of eternally-repeated phrases is resident in will-magic, in the overpowering of weak souls by the semblance of assurance.—**The kings of the whole inhabited world.**—This expression is conditioned by the preceding words: the Eastern kings; although these may finally draw yet other powers into their vortex.—**To the war of the great day.**—The *two* days and the *two* battles [wars] (ch. xix. 19, xx. 9) are as yet wrapped together in one—in such a manner, however, that the *last* battle is faintly visible. See Ezek. xxxviii., xxxix.; Dan xii. 1; Zech. xii., xiv.—*The day* of the last end-judgment, properly so-called (Jude 6). Thus Bengel, De Wette, and others. Other interpretations: the *day* is the entire time from the passion of Christ to the end (Bede). "The *day of God* has a comprehensive character, denoting all the phases of God's judgments, *etc.*" (Hengst.) This is an attempt at the obliteration of definities—paving the way for his theory of the Millennial Kingdom.

[The expressions, *day of the Lord, great day of the Lord, etc.*, are of frequent occurrence in the New Testament; see Acts ii. 20; 1 Cor. i. 8; v. 5; 2 Cor. i. 14; Phil. i. 6, 10; ii. 16; 1 Thess. v. 2, 4; 2 Thess. ii. 2; 2 Peter iii. 10, 12. These passages (with the exception, perhaps, of those in 2 Peter), together with the one under consideration, seem to refer to the day of Christ's appearing for the establishment of His Millennial Kingdom (comp. ch. xix. 11-21; Matt. xxiv. 30 sqq.), and not to the day of Final Judgment (comp. ch. xx. 11-15; Matt. xxv. 31 sqq.) See Excursus on The Future Comings of the Lord, p. 339.—E. R. C.]

* [See *Add. Comment* on ch. xiii. 13, p. 270.—E. R. C.]

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Behold. I come as a thief.—A practical, warning digression of the Apostle, as in similar great decisive moments. As a vivid reminder of a saying of the Lord, he introduces the Lord as immediately speaking (see Matt. xxiv. 43, 44, Luke xii. 39, Rev. iii. 3). [Not a digression of the Apocalyptist, but a solemn re-affirmation by the Spirit of the warning of Jesus and His Apostles; comp. Matt. xxiv. 43, 44; Mark xiii. 35, 36; Luke xii. 39; 1 Thess. v. 2, 4; 2 Peter iii. 10.—E. R. C.] The peculiar form of Christ's admonition—as recommending *watchfulness*—is doubtless based upon the fact that He is speaking to believing readers. The *keeping* of the *garments* of salvation is an idea which lies the closer at hand since the glance of the Seer passes beyond even the day of the Parousia and the secure years of the Millennial Kingdom.

And He [*or* **they**], *etc.*—The combatants are, without their will or even their knowledge, under the guidance of God, Who brings them to the battle-ground of their defeat (Ezek. xxxix. 2). The subject of συνήγαγεν is God (Hengsten., Ebrard); not the sixth Angel (Bengel), nor the Dragon (Ewald), nor, still less, the unclean spirits (Bleek, De Wette [Düsterdieck]).* **Harmageddon**.—See SYN. VIEW. On the different interpretations of Harmageddon, see Düsterdieck, p. 499. (Etymological interpretations: *Excidium exercitus;* the Capitol; Mount Janiculus. Historical interpretations: The Megiddo of Jud. v. 19, or the Megiddo of Josiah, 2 Kings xxiii. 29; comp. Zech. xii. 11.) Düsterdieck indeed notes the fact that the term *mountain of Megiddo* (מְגִדּוֹ הַר) differs from both of the Old Testament appellations—the *waters of Megiddo*, and the *valley* [Germ., *Ebene*=plain] *of Megiddo;* he, however, looks upon this distinction as an accessory circumstance, and thinks that there can be a reference only to the place where the Israelites were victorious over the kings of Canaan (Jud. v. 19). But why should not the fateful name of Megiddo have given occasion to a symbolical compound, with reference to Ezekiel and Zechariah?—denoting, therefore, the mountains of Jerusalem in a symbolical sense. On the repeated reference to *Rome* in Ewald, see Düsterdieck.—In an architectonic aspect it is very noteworthy that the sixth plague conducts us to the place of judgment at Harmageddon, without describing the judgment itself.

[**Harmagedon**.—"It is evidently in the meaning of the *Hebrew* name of this place that its appropriate significance lies. For otherwise why should ἑβραϊστί be prefixed to it? . . . But this circumstance does not deprive the name of geographical reality; and it is most probable on every account that such reality exists here. The words τὸν τόπον τὸν καλούμενον would surely not be used except of a real place habitually so named, or by a name very like this. Nor need we search very far for the place pointed out. הַר־מְגִדּוֹ, the *Mountain of Megiddo*, designates at least the neighborhood where the Canaanitish kings were overthrown by Barak, Jud. v. 19; an occasion which gave rise to one of the two triumphal songs of Israel recorded in the Old Testament, and therefore one well worthy of symbolizing the great final overthrow of the kings of the earth leagued against Christ.* That the name slightly differs from that given in the Old Testament, where it is the *plain* (2 Chron. xxxv. 22) or the *waters* (Judg. v. 19) of Megiddo, is of slight consequence, and may be owing to a reason which I shall dwell on below. The LXX. in both places adopt the form which we have here, Μαγεδώ—δών or—δδώ. Nor must it be forgotten that Megiddo was connected with another overthrow and slaughter, *viz.*, that of Josiah by Pharaoh-Necho (2 Kings xxiii. 29; 2 Chron. xxxv. 22), which, though not analogous to this predicted battle in its issue, yet served to keep up the character of the place as one of overthrow and calamity; cf. also Zech. xii. 11, and the striking description, 2 Chron. xxxv. 25, of the ordinance of lamentation for Josiah. At Megiddo also another Jewish king, Ahaziah, died of the wounds received from Jehu, 2 Kings ix. 27. The prefix *Har*, signifying 'mountain,' has its local propriety, see Stanley's description of the plain of Esdraelon, in the opening of his *Sinai and Palestine*, ch. ix. . . . Still there may have been a deeper reason which led to, or, at all events, justified the prefix. As the name now stands, it has a meaning ominous of the great overthrow which is to take place on the spot. Drusius, believing the word to be merely a mystic one, explains it to be חרמא גדודן '*internecio exercitus eorum*,' the overthrow of their army. But, conceding and maintaining the geographical reality, must not we suppose that such a name, with such a sound, so associated with the past, bore to a Hebrew ear, when used of the future, its ominous significance of *overthrow?* It is remarkable that in Zech. xii. 11, where the mourning for Josiah is alluded to, the LXX. render not the plain of *Megiddo*, but ἐν πεδίῳ ἐκκοπτομένου, and this agrees with the interpretation of Andreas here, who supposes the name equivalent to διακοπή." ALFORD.—E. R. C.]

Vers. 17-21. **And the seventh Angel poured out his vial upon the air**.—The *air* is the common life-sphere of men. The Anger-Vial in the air is, therefore, in the first place a deadly decomposition of the spiritual life-sphere of men, resulting in the falling asunder of great communities. And this is the immediate result depicted in ver. 19. But with the separation of the three powers, Babylon, the Beast, Gog and Magog, is also introduced the cosmical decomposition of the earthly life-sphere—the end of the world.—**From the temple, from the throne**.—The *throne* does not appear to us to be expressive merely of a climax, in order to the more certain indication that the voice comes from God Himself (Düsterd.). *From the Throne* is, primarily, a modification—hence there is no καί to connect it with the preceding sentence. The *Temple* is the Holy of Holies; the *Throne* is the covering of the Ark of the Covenant. The consonance of Temple and Throne is the consonance of the economy of Christ and the economy of the Father. It is, in fine, a unisonous deliverance of the sentiment of the Church of God, as

* [See TEXT. AND GRAM., Note 21.—E. R. C.]

* [It is worthy of note that the Song of Deborah and Barak is in measure adopted both by David and the Apostle Paul as descriptive (symbolic) of Messianic triumphs; comp. Judges v. 12; Ps. lxviii. 18; Eph. iv. 8.—E. R. C.]

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well as of the terrestrial cosmos, through which the voice of God is heard, saying: **It is done!** The end is decided. We take the word absolutely, with Eichhorn and others (*actum est*)—not, however, in the following sense: now is done that which was commanded (in ver. 1) (Bengel, Düsterd., *et al.*). A learned digression explains: *fuit Roma* (Grotius).

And there were lightnings, *etc.*—Ch. xi. 19. Hengstenberg: "We have again reached precisely the same point at which we were already in ch. xi." Approximately true. According to Hofmann, the present vision comes to an end in the midst of ver. 18, and with the words καὶ σεισμός, *etc.*, a new leading vision begins. On the evangelical import of the *lightnings* and *thunders*, see Syn. View.—There follows then **a great earthquake,** such as was never heard of before—a convulsion of earthly relations to their very foundations, so that the Christian world is sundered into three parts, more truly, even, than the Jewish world was thus rent previous to the first Parousia of Christ.—**And the great city.**—We have already more than once pointed out the decisive import of this passage. It contains the key to all that follows, as a summary declaration, namely, of the General Judgment and as a disposition of the three following special judgments (Babylon—the Beast—Gog and Magog). Hence it results also that the *great City,* as such, must comprehend all three parts, and consequently that it can denote neither Christian nor Pagan Rome, though Rome is its highest representative point. Still further from the truth is the reference to Jerusalem (Bengel, Herder, Hofmann, *et al.*). Considered in and for itself, the great City is an ideal City, embracing all Antichristianity in the Occident and in the Orient. According to Hengstenberg (who remarks that two Cities in the Apocalypse bear the title of *great,* Jerusalem and Babylon, *i. e.*, Rome), not only are we to avoid thinking of Jerusalem in this connexion, but we are also to put Christian Rome out of our thoughts—the City, he maintains, can be only a heathen City, heathen Rome. A certain tender care for "Christian" Rome is hardly mistakable here. It is impossible, however, that eschatological Antichristianity should ripen in a heathen City, knowing nothing properly of Christianity.—**Became into three parts**—"The number *three* (comp. ch. viii. 7, 8, 11, 12) has, perchance, a special reference to the *three arch-enemies,* ver. 13" (Ebrard). Düsterdieck: The Beast and the False Prophet, however, are regarded as *one* vanquished power (ch. xix.). The severance of two hostile powers is rightly insisted upon by Ebrard (p. 451); it cannot, however, be said that the third comes direct from the abyss, for the Eastern kings are on the ground; further, the specific Antichrist, in the narrower sense of the term, is the Beast (ch. xix.), not Satan (ch. xx).—**Babylon the great was remembered,** *etc.*—Acts x. 31. *Great Babylon* is but the more definite designation of the *great City.* She receives the anger-wine of the seventh Vial of Anger to drink, and the effect of this wine continues through all the three special judgments now following. The *anger of wrath* [τοῦ θυμοῦ τῆς ὀργῆς] is aptly symbolized by the wine-cup; *i. e.*, psychical intoxication and drunkenness, spiritual *delirium tremens,* is the common fundamental trait whence, in all three judgments, death proceeds.—**The cities of the nations** [Lange: *Heiden*], *etc.*—See Syn. View. Ver. 20.—According to Hengstenb., the **islands** and the **mountains** are indicative of kingdoms. "Together with the islands and the mountains" (says the same expositor) "the sea, also, has vanished." In a physical connection this is no necessary consequence, and in a symbolical connection we are constrained to ask: In what respect has the sea vanished?

Ver. 21. **And a great hail. as of a talent in weight,** *etc.*—"Hailstones of the weight of a *mina* are called incredibly great by Diodor. Sic. xix. 45, but our passage mentions hailstones of the weight of a *talent,* which contains sixty minas; they are, therefore, probably of equal weight with the stones used in the catapults" (Düsterdieck; comp. De Wette, p. 161). According to Ebrard, the hail of a hundred-pounds' weight, "symbolizes the tremendous blows of suffering and sorrow which the world sustains in this time of revolution."* *Hail* is a specific devastating atmospheric discharge arising from the tension of the physical extremes of heat and cold, and their conflict. Thus, after the dissolution of human fellowship, the most ruinous conflicts of the extreme parties will arise; most fearful in their effects, however, will be the momentary coalitions that will take place—a truth typically exemplified at the crucifixion of Christ [where Sanhedrin and rabble, Jew and Roman, for the time made common cause.—Tr.]. But the great fluctuations of nature in the ageing cosmos are also expressed in this figure.—**And men blasphemed God.**—In order to be able to blaspheme God, they are in a sense become monotheists again [or, rather, the fearful exigency has startled them out of their false systems and brought their inner consciousness of the One Almighty to the surface.—Tr.]. It is, certainly, not necessary to suppose that those who are struck by such a hail, blaspheme as they are dying (Hengstenberg). "Some are precipitated lifeless to the earth, others blaspheme" (Düsterdieck). "We are, assuredly, not to imagine that actual natural hail is meant" (Ebrard). This blasphemy is the result of the rage with which they are irritated by a course of worldly affairs which is utterly incomprehensible to them, and by the hostile view of the world which confronts them. Even now not only radicalism, but also liberalism operates thus upon the minds of the hierarchical party; and, *vice versâ,* not only papacy, but even Christianity itself has the like effect upon anarchico-revolutionary spirits. Even in view of the objective world and the course of the times, extremists become increasingly irritated. Especially, not only socialistic, but also absolutist fanaticism is at a loss for money, weapons, wind and weather for the prosecution of extreme party-aims. All-sided pessimism, the issue of optimistic extravagances.—Different historical interpretations of the Vials of Anger, see in Düsterdieck, p. 503.

* [Glasgow finds the *objective* of this prophecy in the tremendous cannon-balls—some of 600 pounds' weight—employed in modern warfare.—E. R. C.]

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[ADDITIONAL NOTE ON THE SEVEN VIALS.]

By the American Editor.

[In the judgment of the writer, the vision of the Seven Vials relates to events still future—events the last of which will immediately precede the advent of Christ for the establishment of His Millennial Kingdom. The plagues predicted are to be executed upon the opposers of Christ and His true followers—upon the followers of the Beast (*i. e.*, the world-power, p. 272) and Babylon (*i. e.*, the apostate or world-allied Church, see ADD. NOTE on p. 317); the whole series, possibly, constituting that which in ch. vii. 14 is styled simply "the great tribulation" (see ADD. NOTE, pp. 191 sq.).

The writer is disposed to regard the terms *earth, sea, rivers and fountains*, and *sun*, of the first four Vials (vers. 2-10), as having been used *literally*—the prophecy being that these should be so affected as to cause them to give forth deleterious influences.—If by the Beast is to be understood the *world-power*, then, probably, by the pouring of the *fifth* Vial on his *throne* (ver. 10) we are to understand some influence upon established civil governments—either *destructive*, covering the nations with the darkness of anarchy; or *strengthening*, producing the darkness which flows from tyrannical oppression.—By the *Euphrates* of the *sixth* Vial we are, probably, to understand, with Wordsworth, Lord, and others, that which is to the mystical Babylon what the literal river was to the literal city. If this view be correct, then may we regard the symbol as indicating that current of opinion amongst worldlings in favor of, or those multitudes in the world allied to, the Apostate Church ("many waters" of ch. xvii. 1 and 15?). The drying up of these waters, or their falling away from Babylon, would prepare the way for her destruction set forth, ch. xvii. 16. May it not be that *the kings from the sun-rising* are those mentioned ch. xvii. 12, 13, 16, who are to destroy the Harlot (*i. e.*, Babylon, comp. ch. xvii. 1 and 5)—and who are described as *from the sun-rising* from the fact either that when the Apocalyptist wrote they were below the horizon of vision, *yet to arise* (ch. xvii. 12); or that they were to come from the East? By the *frogs* (vers. 13, 14) we may understand *teachers of evil*, instigated by Satan, and some having *civil* and others *ecclesiastical* authority, and working miracles (see *Additional Comment* on ch. xiii. 13, p. 270), who shall seduce the nations into an assault on Christ and His true Church. For an explanation of *Harmagedon*, see the extract from Alford on p. 302.—The *seventh* Vial poured out upon the *air* may indicate an effect produced upon the literal atmosphere, at once universal in its influence and producing fearful convulsions in the realms of nature and in human society (comp. Isa. xiii. 6-10; Joel ii. 1, 2, 10, 30, 31; iii. 15; Matt. xxiv. 29; Mark xiii. 24, 25; Luke xxi. 25, 26; Acts ii. 19, 20;* Rev. vi. 12-17; see also Note on the *sixth* Seal, p. 179). The destruction of Babylon, here alluded to, is described in the following chapters.—E. R. C.]

* [The Apostle Peter quoted this prophecy of Joel without intending to teach that it had received its *ultimate* fulfillment in events attending the Pentecostal effusion. It seems impossible to resist the conclusions that the words of our Lord in Matt. xxiv. 29, *etc.*, have reference to convulsions in nature immediately preceding his second Advent, and that the prophecies of Isaiah and Joel, though they may have already received partial and typical fulfillments, have *ultimate* respect to the same events.—E. R. C.]

SECTION SIXTH.

(Second Division.)

The Seventh Vial of Anger, or the Three Great End-Judgments.

CHAP. XVII. 1—XX. 10.

I.—FIRST SPECIAL END-JUDGMENT. JUDGMENT UPON BABYLON.

CHAP. XVII.-XVIII.

A.—THE JUDGMENT UPON BABYLON AS A HEAVEN-PICTURE, OR THE HEAVENLY PROPHECY OF THE FALL OF BABYLON.

CHAP. XVII. 1-18.

And there came one of the seven angels which [who] had the seven vials, and talked with me, saying unto me [*om.* unto me][1], Come [*om.* Come] Hither; I will show unto thee the judgment of the great whore [harlot] that sitteth upon [*or ins.* 2 the][2] many waters; with whom the kings of the earth have [*om.* have] committed fornication, and the inhabitants of [they who inhabit] the earth have been [were]

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. [Crit. Eds. omit μοι with ℵ and A.—E. R. C.]
[2] Ver. 2. [Tisch. inserts τῶν twice with B*.; Lach. and Treg. omit with ℵ. A. P.; Alf. brackets.—E. R. C.]

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3 made drunk with the wine of her fornication. So [And] he carried me away in the [*om.* the] spirit into the [a] wilderness: and I saw a woman sit [sitting] upon a scarlet colored [*om.* colored] beast [wild-beast], full of [*or ins.* the][3] names of
4 blasphemy, having seven heads and ten horns. And the woman was arrayed [clothed] in purple and scarlet color [*om.* color], and[4] decked [gilded] with gold and precious stones [stone] and pearls, having a golden cup in her hand full of
5 abominations and filthiness [the uncleannesses][5] of her fornication[6]: And upon her forehead *was* [*om. was*] a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF [*ins.* THE] HARLOTS AND [*ins.* OF THE] ABOMI-
6 NATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs [witnesses] of Jesus: and when I
7 saw her, I wondered with great admiration [wonder]. And the angel said unto me, Wherefore didst thou marvel [wonder]? I will tell thee the mystery of the woman, and of the beast [wild-beast] that carrieth [beareth] her, which [that]
8 hath the seven heads and ten horns. The beast [wild-beast] that thou sawest was, and is not; and shall [is about to (μέλλει)] ascend out of the bottomless [*om.* bottomless] pit [abyss] and [*ins.* to] go[7] into perdition (ἀπώλειαν): and they that dwell on the earth shall wonder, whose names were [of whom the name is] not written in [upon] the book [scroll] of life from the foundation of the world, when they behold [see] the beast [wild-beast] that [*ins.* he] was, and is not, and yet is [*om.*
9 yet is—*ins.* shall be present][8]. And [*om.* And] Here *is* the mind which [that] hath wisdom. The seven heads are seven mountains, on which the woman sitteth
10 [*or* where the woman sitteth upon them]. [,] and there [*om.* there—*ins.* they] are seven kings: [*ins.* the] five are fallen, and [*om.* and—*ins.* the][9] one is, *and* [*om. and*] the other is not yet come; and when he cometh [is come], he must continue a
11 short space [little while]. And the beast [wild-beast] that was, and is not, even
12 he[10] is the [an] eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which [who] have [*ins.* not yet][11] received no [*om.* no—*ins.* a] kingdom as yet [*om.* as yet]; but [*ins.* they] receive power [authority]
13 as kings one hour [*ins.* together] with the beast [wild-beast]. These have one mind (γνώμη), and shall [*om.* shall] give their power and strength [authority] unto
14 the beast [wild-beast]. These shall make [*om.* make] war with the Lamb, and the Lamb shall overcome [conquer] them: for he is Lord of lords, and King of kings:
15 and they that are with him *are* [*om. are*] called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore [harlot] sitteth,
16 are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon [*om.* upon—*ins.* and][12] the beast [wild-beast], these shall hate the whore [harlot], and shall make her desolate and naked, and shall eat her flesh, and
17 burn [consume] her with [*or* in][13] fire. For God hath [*om.* hath] put in [gave into] their hearts to fulfill [perform] his will [mind (γνώμη)], and to agree [perform

[3] Ver. 3. Tisch. [1859, also Treg.] gives γέμον τὰ ὀνόματα, with Cod. A., *etc.* [Lach., Tisch. (8th Ed.), Alf. read γέμοντα ὀνόματα; Tisch. (8th Ed.) declares that P. requires this division. The reading of the participle in the following clause, which, were it certain, would settle the question, is also disputed: Alf., Tisch. (8th Ed.) read ἔχοντα with א. P.; Lach., Tisch. (1859), and Treg., ἔχον with B*. 1, *etc.*—E. R. C.]

[4] Ver. 4. Lach. gives καί in acc. with A., *etc.* [So also Treg. and Tisch. (8th Ed.) with א. A., 1, 7, Vulg., *etc.*; Tisch. (1859) omits with B*. P.; Alf. brackets.—E. R. C.]

[5] Ver. 4. Codd. א. A. B*. give τα ἀκάθαρτα.

[6] Ver. 4. Codd. A. [?] B*., *etc.*, give τῆς γῆς. [So Tisch. (1859) with B*. (*not* A.); Alf., Treg., Tisch. (8th Ed.) give αὐτῆς with A. 1, 7, Vulg., *etc.*; א. reads αὐτῆς καὶ τῆς γῆς.—E. R. C.]

[7] Ver. 8. Codd. A., *etc.*, give ὑπάγει. [So Lach., Alf., and Tisch. (1859); Treg. and Tisch. (8th Ed.) give ὑπάγειν with א. B*. P.—E. R. C.]

[8] Ver. 8. [The "*and yet is*" is an attempted translation of the *printed* text of Erasmus, καίπερ ἔστι. This reading, as is now generally conceded, is "an error of Erasmus' copyist" or of the press; it is not found in the original MS. of Erasmus. On this subject Dr. Conant writes (in his article on the *Greek Text of the Apocalypse* in *T e Baptist Quarterly*): "The MS. reads, καὶ πάρ εστι, with εστι slightly removed from the preceding syllable (as often happens in manuscript), but with a distinctly written α in the syllable παρ, and with the accentuation, unquestionably, of καὶ πάρεστι. The copyist, mistaking α for ε in the syllable παρ, and making a wrong division of syllables, wrote καίπερ ἔστι, contrary both to the letters and the accentuation of the MS. There can be no doubt that the true reading is that of the ancient MSS., namely, the Sinaitic (παρεστε—παρεσται), the Alex. (Cod. Eph. is defective here), B. of the Apoc., and the Porphyrian palimpsest, all of which have παρεσται." The reading thus indicated is universally adopted.—E. R. C.]

[9] Ver. 10. [Crit. Eds. read ὁ εἷς without καί, in acc. with א. A. B*. P., *Vulg., etc.*—E. R. C.]

[10] Ver. 11. [Lach., Alf., Tisch. read αὐτός with A. P. 1, *Vulg., etc.*; Treg. gives οὗτος with א. B*.—E. R. C.]

[11] Ver. 12. The reading οὔπω in acc. with B*. [א^c. P., *Vulg.*], *etc.* [So Alf., Treg., and Tisch.; Lach. reads οὐκ with A., *Fuld.*—E. R. C.]

[12] Ver. 16. [Crit. Eds. read καί with א. A. B*. P. 1, *Am., Fuld., Demid.. Tol.*; *Clem.* and Lips.[4 6] require ἐπί.—E. R. C.]

[13] Ver. 16. [Tisch. (8th Ed.) reads πυρί, without ἐν, with א. B*. P.; Lach., Tisch. (1859), Treg. prefix ἐν with A.; Alf. brackets.—E. R. C.]

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one mind (ποιῆσαι μίαν γνώμην)][14], and [*ins.* to] give their kingdom unto the beast
18 [wild-beast], until the words[15] of God shall be fulfilled [finished]. And the woman which [that] thou sawest is that [the] great city, which [that] reigneth [hath kingdom] over the kings of the earth.

[14] Ver. 17. [This clause is omitted by Lachm., and bracketed by Alf., in accord. with A. 79, *Vulg., etc.*; it (or γνώμην μίαν) is given by Treg. and Tisch., with ℵ. B*. P. 1, 7, 14, *etc.*—E. R. C.]
[15] Ver. 17. Codd. A. B*. [ℵ. P.] give οἱ λόγοι.

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

When we say: the fall of Babylon as a Heaven-picture, we mean, the fall of Babylon *sub specie æterni*, or, in other words, the phenomenon of Antichristianity in the Church, in all its historical bearings, illuminated by the light of revelation and designated for judgment by the rule of Divine Providence.

We must, above all, keep fast hold of the following points: 1. That the Babylon here spoken of, the Harlot, is to be distinguished from the general Babylon (ch. xvi. 19), and yet that it coincides with the latter as its first [last?]* historical culmination. 2. That the Beast which bears the Harlot is identical with the *Beast out of the sea* (ch. xiii.), as the peculiar antitheocratic and Antichristian organ of Satan; that, however, it here comes under consideration provisionally in a special aspect only, as bearing the Woman for a time, and, finally, judging her. Hence, also, the history of the Beast is more special here than in ch. xiii. In the latter passage, ver. 8, one of his heads is mortally wounded; here, the whole Beast disappears for a time (ver. 8).† 3. That the *heads* and *horns* of the Beast here resolve themselves into a special history consisting of two parts—a history which must by no means be confounded with the history of the Beast presented in ch. xiii.

That we are still in the sphere of the seventh Vial of anger is manifest, in the first place, from the bare fact that one of the seven Angels who had the Vials, shows the Seer the judgment of the great Harlot. The latter is preliminarily signalized by two marks: 1. *She sits upon many waters;* she is an authority based upon many nationalities, many national dispositions, peculiarities and currents. 2. *With her the kings of the earth have committed fornication, and they who inhabit the earth have become drunk with the wine of her fornication.* She herself has become for the *kings of the earth*, of earthly states and seats of culture, an idol, a subject of idolatry which has seduced them to a thousand-fold apostasy from the laws of religion, humanity, truth and righteousness; and not only have they departed from the true God and served false gods in company and connection with her, but they have also done the same independently, as her followers and imitators. They have, however, in many respects been swept along in this direction by *those who inhabit the earth*—by absolute hangers-on of the soil and of authority, who have become intoxicated in the fanatical enthusiasm of the bigotry of the world.

The Angel takes the Seer in spirit into *a wilderness*. Here, it seems, we a while ago left the Woman, once clothed with the sun (ch. xii.). And such is indeed the fact: it is the same wilderness, and not the same; the same Woman, and not the same. History sufficiently instructs us concerning the fact that the holy wilderness of world-renunciation, of asceticism, which so long guarded the integrity of the Woman, became in course of time a wilderness of spiritual and intellectual moral corruption—that the heavenly *flight from* the world was changed into a demonic *seeking of* the world, embodied in the wild career of false monks—that a wilderness of hypocrisy, *pia fraus*, fanatical terrorism and demoralizing dogmas of all kinds was gradually developed. But the Woman—is she, indeed, the same? Those who cannot understand how the one Woman (ch. xii.) can in the course of time have divided into the two figures of the Harlot and the Bride, should consider the fact that the wheat and the chaff grow on the same ear; that the same Theocracy which, in respect of its internal essence, bore Christ, also crucified Him, in respect of its external hierarchical figuration; and that thus the development of the Harlot and the Bride has not been effected in two separate lines, but in an original organic unity, in which the contrast has been continually maturing (see the *foot-note* on p. 25).

The following considerations now successively demand our attention:

1. The Woman and her relation to the Beast.
2. The Beast in his relation to the seven Heads.
3. The seven Heads in relation to the ten Horns.

1. The Woman and her relation to the Beast.

That the Woman here depicted is significant of the fallen Church there can be no doubt, when we consider the import of the Woman (the congregation of God) and of womanhood (religiosity)—(see Rink, p. 238 sqq.). The exclusive reference of this figure to pagan Rome fails to recognize, in the first place, the broad scope of the eschatological vision; secondly, the fact that even in the time of Domitian, and far more in the time of Nero, it would have been impossible for the Apocalyptist to speak of Rome as cherishing a true Antichristian thirst for the blood of the saints. Thirdly, such a reference misapprehends the idea of Antichristianity, which takes its rise only in corrupt Christianity. From these considerations it will also be evident, first, that not simply the fallen Romish Church,

* [It is probable that the *erste* of the German edition is a misprint for *letzte*, as it is only in the latter form that the proposition of our Author can be accepted. It may be remarked that even with this correction the truth of the first part of the proposition is questionable. Is it not probable that by "Babylon the Great" of ch. xvi. 19, the Seer contemplated the *entire Babylon* as "headed up" in the *Babylon of the last days*; or, in other words, as identical with "Babylon the Great" of ver. 5?—E. R. C.]

† [Is not one and the same event set forth by the figures, "as slain" (xiii. 3), and "is not" (xvii. 8)—*viz.*: the apparent ceasing of the Beast to exist *as Beast*?—E. R. C.]

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Rome, is here intended;—this is the further from being the fact since imperial Rome has been transferred to Byzantium and its centre of gravity has been thence removed to Moscow and St. Petersburg; moreover, the hierarchical principle radiates far and wide throughout the Church. It is also further evident, however, that nothing but Christian Rome can constitute the symbolical and historical apex of this whole body of the fallen Church. The Muscovite hierarchism is too rude to be this apex; sporadic hierarchism too theoristic; the mean lies where hierarchism is in its whole demonic depth. Nevertheless, we regard the *seven mountains* whereon the Woman sits, as but an allusion to terrestrial Rome, it being agreeable to the consistency of the Book to take the *seven mountains* as a symbolical figure, of which we must speak further on. The Seer declares that he *wondered* much to see the Woman as he saw her. We apprehend this utterance in the same sense with those expositors who have assigned the contrast of this figure with the appearance in ch. xii. as the ground of the Seer's wonderment. In the earlier passage, we behold a celestial Woman, clothed with the sun, the moon under her feet, adorned with a garland of chosen stars, equipped with eagle's wings. Here we have a Harlot, riding or sitting upon a scarlet Beast, a Beast signalized with the hue of blood and bloodthirstiness (into which the *fiery* hue of the *Dragon* has darkened), and thus herself founded upon the Beast and its blood-thirstiness, *i. e.*, upon an Antichristian world-power and bloody violence. The Beast is *full of the names of blasphemy*—there is no form of irreligion which is not comprehended in the absolute Machiavelism of world-monarchy: religious persecution, contempt of humanity, despotism over consciences, breach of promise, a doctrinal system of faithlessness—and the like—are some of the first articles. The incongruence of the *seven Heads* and *ten Horns* is brought into view here likewise, in order to the signalizing of the power indicated, as possessing the semblance, and but the semblance, of holiness. On this demonic Beast the poor Woman has prepared her a sort of throne for her exaltation; no longer is the moon beneath her feet—vanished are the stars of elect spirits, and the eagle-wings. She herself is clothed with a party-colored double red—with the royal hue of purple and the scarlet of blood—and over this is spread the sheen of gold brocade, of precious stones and pearls, the richest worldly adornment of every sort. In her hand the Woman holds the magical means of her dominion and glory, the *golden cup*, the symbolical vessel of consecrate and holy communion, solace and refreshment—but *full of abominations;* and, together with the cup, *the uncleannesses of the fornication, i. e.*, the idolatry, *of the earth*—*i. e.*, all those iniquities that follow in the train of idolatry. The *abominations* denote all manner of unnaturalnesses; the *uncleannesses of the fornication of the earth* are all those immoralities which are the consequential issues of the earth's departure from the true God and its service of false divinities. *On her forehead* she has *a name written* as a *mystery; i. e.*, whoever is able to read the name, will read the following inscription: *Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth.* She herself knows not that her proper escutcheon—absolute sovereignty over the consciences of earth—means only this, and can mean nothing else. Most repulsive is her appearance: *A drunken woman!* Through fanaticism intoxicated to the verge of frenzy! *Drunken with the blood of the saints and with the blood of the witnesses of Jesus!* Blood-guiltiness produces excitement, confusion of the mind; and this remark applies in the fullest sense to that blood-guiltiness whose measure is filled up in the persecution and destruction of the holiest witnesses of God and Christ. Grotius depicts this phenomenon with drastic vividness, like a Dutch genre-picture: *Vidit eam ore rabido, despumante et evomente sanguinem, ut ebrii solent.*—But now arises the question—how can the Beast lend himself to bear the Woman, when it is declared that *the ten Horns and the Beast shall hate the Harlot and make her desolate* (ver. 16)? The weight of the future tense must be observed here. At first the Beast is subject to the Woman, for it is the Woman who helped the Beast out of his apparent annihilation. The absolutism of the hierarchy has promoted the growth of the absolutism of despotism. Finally, however, there is a reversal of the relation, the Beast having made a pupil of the Woman's, the False Prophet, subservient to himself; and in the end it is the deep-lying antagonism between the demonic ground-forms of the two [the Woman and the Beast] which gives occasion to the full outbreak of hostility and the destruction of the Woman—possibly in a conflict in which the Beast will prove himself more human than the Harlot.

The Seer marvels to see the Woman in this situation—or, let us rather say, to see her again. According to the speech of the Angel, that which most surprises John is her fellowship with the Beast, her riding upon him—this most horrible Amazon-equipment. Hence the answer of the Angel [to John's wonderment] has in view an explanation of the origin of this mystery of the fellowship of the Woman and the Beast. The utterance runs thus: *The Beast was, and is not, and shall ascend out of the abyss, in order to go speedily into damnation.** This declaration [of the Beast's vanishment and re-appearance] is, certainly, a parallel to the mortal wounding of a head of the Beast (ch. xiii. 3), but it must be distinguished from the declaration concerning the king who "is not yet come" (ch. xvii. 10). The wounding of the Beast's head is the cause, the disappearance of the Beast the result; the return of the Beast is the transition from the seventh to the eighth head. For at that very moment of the vision [not the moment depicted by the vision, but the time at which the vision was vouchsafed.—TR.], the Beast *was not*—he seemed to have vanished—whilst the sixth king was in being. We, therefore, understand the declaration of the Angel as of the following import: The Antichristian world-power was in being before Christ; it then seemed, for a period reaching to the time of the

* [So Lange here *freely* renders.—E. R. C.].

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vision, to be annihilated by the victory of Christ—as indeed it was principially annihilated; it however was to return later as an external apparent power. And it was as the returned Beast that the Beast carried the Woman, for in that interval of his vanishment it was only in the saintly seeming of subserviency to the Woman that he could make his appearance again. But, again, it was also his wonderful re-appearance which induced the Woman to trust herself to him. From the wonder of all people dwelling upon the earth at the apparent invincibility of the Beast—that is, from the renewed belief in the irresistible power of evil—the complete fall of the Woman resulted—the vain fancy that with the help of the Beast, with the help of ungodly and God-opposed state-maxims, she might attain to greatness and ever-increasing glory. Hence this unblest concordat in which, for a long time, the Woman seems to rule the Beast, until she is finally deposed and destroyed by him.

2. The Beast in his relation to the seven Heads.

Hither [*let*] *understanding* [*come*]. The mystery which the Angel here pronounces can be solved only through the union of worldly understanding [*or* an understanding of the world—*Weltverstand*] and spiritual wisdom. In the application of this problem to the Nero tradition, there would certainly have been no *wisdom;* at most, it could only have contained such an *understanding* as the Apocalyptist would have declared to be devoid of wisdom. To proceed, the seven Heads of the Beast are *seven mountains*, on which the Woman sits, and are *seven kings*. Here our task is, to abide by the laws of symbolism and not take a leap into geography, although we assume that there is an *allusion* to the City of the Seven Hills. Neither is it advisable to regard the sentence, *and are seven kings*, as tautological. As in the Book of Daniel, the world-monarchies (ch. ii.) are, in respect of their bright side, represented in the human image of *metal*, and (ch. vii.) in respect of their dark side, in the *four beasts*, so there is also here, doubtless, an antithesis to be taken for granted. The *seven mountains* are seven forms of empire—in the sacred number, because the State, taken in the abstract, is subservient to the purposes of the Divine Kingdom. The *kings*, however, seem here, in accordance with chs. xvii. 2 and xviii. 3, as despots, to represent the dark side of the world-monarchy, its God and Christ-opposed conduct—hence, pre-eminently, its bestial nature. The reference is not to individual kings; such a reference is impossible on this account, if for no other reason, *viz.:* because the *kings* must be in exact correspondence with the seven *mountains*. Otherwise the Apocalyptist must necessarily have seen *fourteen* heads, for, in accordance with the laws of allegory, the heads cannot denote two entirely different groups—the seven mountains as diverse from the seven kings. We reckon once more, therefore, the *four* world-monarchies of Daniel and add to them the Roman-Herodian government as the *fifth* monarchy. The *sixth* king is the Roman Empire at the time of the vision, and the Seer proleptically beholds the coming of a *seventh*, a world-monarchy, on which the Woman can ride for a short time. Then the Beast that was, and is not, again undisguisedly appears. In the *seventh* king it was, to a greater or less extent, the still anonymous bearer of the Woman; in the *eighth*, which issues from all the seven, as their evil extract, it will become the open enemy and destroyer of the Woman, and then, when it has fulfilled its judicial mission, it will *go into perdition.*

3. The Seven Heads and the Ten Horns.

The *ten horns* are distinct from the *seven heads;* they seem finally, however, to be comprehended together above the *eighth* head (*eight* is the number of the world), in which the Beast manifests himself again openly. The number *ten* is the number of the ripe development of the world, in antithesis to the number *seven* as the number of complete Divine order. And so, also, the *horns* denote bare power or force, in antithesis to the *heads* which symbolize the government of intelligence. They, therefore, together with the *eighth* king-picture from the life of the Beast, issue forth as *ten kings* of abstract power, as absolute radicalism. They had hitherto *not yet received a kingdom;* now they obtain, for *one hour*, complete imperial power in the world *together with the Beast.* This *hour* is, again, the great and fear-inspiring hour of the decisive conflict between open Antichristianity and the hypocritically disguised Antichristianity of the Woman. The *ten kings* rule, not successively, but conjointly; they are also not real kings, but mock-kings (ὡς βασιλεῖς),* and if they have *one mind*, it is but the spirit of Antichristian coalition. By the declaration: *They shall war with the Lamb, and the Lamb shall conquer them, etc.*, the finale is indicated—the judgment upon the Beast (ch. xix. 19). But to what purpose this interruption here? It explains that hatred of the Woman which finally bursts forth in completeness. A bold change of allegorical images is visible in the first and third verses, where the same Woman is spoken of as sitting upon *many waters*, and as sitting in the *wilderness.* Here [ver. 15] the reference is again to the *waters* on which the Harlot sits (and when we read: *the waters which thou sawest*, this inaccuracy reminds us of similar expressions in the Johannean Gospel). The sovereignty of the Harlot is based not only upon the wilderness and the Beast, but also, through these, upon the *peoples, and multitudes, and nations, and tongues.* And she becomes in the end, by means of the semblance of Christocracy that clings to her, an object of *hatred* to the ten Horns and the Beast. She is destroyed by four principal strokes. In the first place, she is *wasted*, desolated: an allusion to the Harlot as a *city*, or to her false eremite estate. Secondly, she is *stripped*, exposed in her nakedness, a frequently cited punishment of courtesans, whose meretricious adornment has been a means of seduction.

* [When the Apostle Paul refers to the fact that the Thessalonians treated him *as* (ὡς) *an Apostle*, does he imply that he was a *mock-apostle?* The well-known force of ὡς is to indicate not mere *similarity* to an individual or a class, but inclusion in a class specified—thus it is declared, Matt. xxi. 26, that the people held John *as* a prophet; see also 1 Cor. iv. 1, 14; x. 15; 2 Cor. vi. 4, *etc.* And further: "To receive authority as a king," is to be a king, *de facto* if not *de jure.*—E. R. C.]

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Thirdly, she is, while still living, *robbed of her flesh*, which her enemies devour: her goods, her territories, all her possessions become the prey of the foe. And fourthly, she is, in a sarcastic *auto da fé*, suggestive of so many like proceedings, *burned with fire;* amid the wrathfire of open, bold Antichristianity, hypocritical Antichristianity meets its end.—*For God gave into their hearts.* As, in accordance with the grand view of the Seer, in the wrath of the heathen, the wrath of God is manifest in an ironical mode of judgment, so in the *one mind* and unanimity of these kings, the purpose of God is visible, and in the surrender of their kingdom to the Beast, the consummation of the prophetic words of God may be seen, as in that dark hour when Caiaphas and Pilate were made to subserve His Providence (John xi. 51, xix. 11). The Angel at the close comprehends the characteristics of the Woman in one expression: *The Woman that thou sawest is the great city that hath kingdom over the kings of the earth.* In the *Woman*, Great Babylon shall be judged specially as Babylon.

[ABSTRACT OF VIEWS, ETC.]

By the American Editor.

[ELLIOTT:* This chapter contains a vision (vers. 3-6), and a descriptive statement by the Angel (vers. 7-18); both the vision and statement are introductory to the judgment upon Babylon, and explanatory of its causes and reasonableness. *In the Vision,* the Woman represents Papal Rome; the Beast, the Roman Empire under its last or Papal head (see p. 259); the desert, the Roman Campagna. The period of time contemplated in the vision is the 1260 years of the Beast's life under his last head (p. 260).—*In the description,* the Angel contemplates the entire history of both the Woman and the Beast—the former representing Rome, Imperial and Papal (see ver. 18); the latter (identical with the *Beast from the sea* of ch. xiii.), the Roman Empire under all its heads or forms. (It is on the ground of the general nature of this description that Elliott denies that the *burning* of ver. 16 is the *final burning* foretold in ch. xviii. 8. He explains the destruction referred to in the former instance as preceding the vision —as that effected by the ten Gothic powers in the Fifth and Sixth centuries. These *horns* of the Beast (p. 260) then spoiled and burned the City, and so desolated the surrounding Campagna as to produce the ἐρημος or *desert,* in the midst of which Papal Rome arose, and in which (ver. 3) the vision was located).—The *riding of the Woman on the Beast* (ver. 3) symbolizes that the Western Papal Empire, as a whole, with the power of its ten secular kingdoms and many peoples, should *uphold* and *be ruled by* Papal Rome.—The double character of the Woman, as a *Harlot* with the ten kings and a *tavern-hostess* vending drugged wines to the common people (vers. 1, 2, 4), symbolizes her unholy alliance with the former, and her unholy and corrupting traffic (in indulgences, relics, transubstantiation-cup, *etc.*) with the latter.—The *adornment* of the Harlot (ver. 4) presents, "as applied to the Romish Church, a picture characteristic and from the life; the dress coloring specified being distinctively that of the Romish ecclesiastical dignitaries, and the ornaments those with which it has been bedecked beyond any Church called Christian."—The word *Mystery*, ver. 5 (allusive to the *mystery of iniquity,* 2 Thess. ii. 7, 8), "was once, if we may repose credit on no vulgar authority, written on the Pope's tiara."*—The title "*Mother of harlots, etc.,*" is a parody of the title, "Rome, Mother and Mistress."—The *drunkenness with the blood of saints,* ver. 6, symbolizes the martyr blood shed by Rome throughout the 1260 years of her prosperity.

BARNES: This chapter commences a more detailed description of the judgment inflicted on the Antichristian power referred to in ch. xvi.; it contains a description of the sequel of the seventh Vial, which is continued (in various forms) to the close of ch. xix.; it embraces the following: 1. Introduction, vers. 1-3; 2. A particular description of this Antichristian power, vers. 3-6; 3. An explanation of what is meant by the Woman, and of the design of the representation, which comprises (1), a promise of the Angel that he would explain; (2) an enigmatical representation of the design of the vision (containing a description of the Beast, *etc.*), vers. 8-14; (3) a more literal statement of what is meant by this, vers. 15-18.—The *Harlot* symbolizes Papal Rome; her *adornment, fornication, cup, drunkenness, many waters,* substantially as Elliott; her inscription, see EXPL. IN DETAIL, ver. 5.—The *Beast* is identical with that of ch. xiii. 1, and designates the Roman power (see p. 260)—the *period of the vision* being that of the *Eighth* or *Papal* head and the *ten horns,* or ten subordinate kingdoms†—*viz.:* the 1260 years of Papal supremacy.—The *destruction* of vers. 16, 17, is the final destruction of ch. xviii. 8, to be effected by the instrumentality of the ten secular powers who now uphold and are governed by the Harlot.—The ἐρημος, ver. 3, is the Roman Campagna.‡

* [Elliott is at this point exceedingly obscure. The above is believed to be a fair presentation of the views he designed to express.—E. R. C.]

* ["*Scaliger,* on the authority of an informant of the Duke of Montmorency whilst at Rome. And so again Francis Le Moyne and Brocardus, on ocular evidence, they assure us; saying that Julius III. removed it. See Daubuz, Vitringa, and Bishop Newton, *ad loc.*" *Foot-note* by ELLIOTT.—E. R. C.]

† [Barnes agrees with Elliott as to the general interpretation of the *heads* and *horns,* as on p. 259. He understands, however, by the *sixth* head, not the *diademed* emperors whom he includes under the *fifth,* but the Dukedom under the Exarchate of Ravenna, continuing from A. D. 566 to 727.—E. R. C.]

‡ [Barnes agrees with Elliott as to the place indicated by the ἐρημος, but not as to the fact that it was produced by the *destruction* of ver. 16. The following extract which he makes from Gibbon's *Decline and Fall,* ch. xlv., deserves consideration: "Rome had reached, about the close of the sixth century, the lowest period of her depression. By the removal of the seat of empire, and the successive loss of the provinces, the sources of private and public opulence were exhausted; the lofty tree under whose shade the nations of the earth had reposed, was deprived of its leaves and branches, and the sapless trunk left to wither on the ground. The ministers of command and the messengers of victory no longer met on the Appian or Flaminian way; and the hostile approach of the Lombards was often felt and continually feared. The inhabitants of a potent and peaceful capital, who visit without an anxious thought the garden of the adjacent country, will faintly picture in their fancy the distress of the Romans; they shut or opened their gates with a trembling hand, beheld from the walls the flames of their

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STUART: Ch. xvii. is wholly occupied with an *explanatory* vision designed for the purpose of making the reader understand whose destruction is going on.—The *Woman* symbolizes the City of Rome, "altogether in the manner of the Old Testament prophets, who everywhere personify great cities by *women*."—"The *Beast* means the Roman Emperors, specifically Nero, of whom the report spread throughout the empire is (was) that he will revive, after being apparently slain, and will come as it were from the abyss or Hades; but he will still perish, and that speedily. The *Beast* symbolizes him of whom it is said, that all the world will wonder at and worship him, when they see him thus returned, as they suppose from the under-world" (see also p. 261).—The *ten horns* denote the subordinate and tributary kings of the empire, who unite with the Beast in persecuting the Church.—Ver. 16 indicates "that tyrants like Nero, and persecutors such as his confederates, would occasion wasting and desolation to Rome, even like that already inflicted by Nero, who had set Rome on fire and consumed a large portion of it. In a description so highly figurative as the one before us, nothing more seems to be necessarily meant."—The ἐρημος of ver. 3, is "appropriate to symbolize the future condition of the Beast."

WORDSWORTH. The views of this commentator concerning the *Woman* and her *session upon the Beast*, coincide generally with those of Elliott and Barnes.—For his interpretation of the *Beast* and the *heads*, see p. 261.—By the *horns* he understands "the kingdoms growing out of the Roman Empire at its dismemberment."—The ἐρημος, he declares, may indicate the Campagna, or the moral wilderness in which Rome is situate, or both.—The *destruction* of ver. 16 he interprets as Barnes.

ALFORD. This commentator also adopts the generally accepted Protestant hypothesis (that advocated by Elliott and Barnes) concerning the *Woman*, her *adornment*, *fornication*, *session upon the Beast*, *etc.*—For his interpretation of the *Beast* and the *seven heads*, see pp. 261 sq.—Concerning the eighth head he writes: "This *eighth*, the last and worst phase of the Beast, is not represented as any one of his heads, but as being the Beast himself in actual embodiment. He is ἐκ τῶν ἑπτά, not '*one of* the seven,' but the successor and result of the seven, following and springing out of them. And he εἰς ἀπώλειαν ὑπάγει—does not *fall* like the others, but goes on and meets his own destruction at the hand of the Lord Himself. There can be little doubt in the mind of the student of prophecy, *who* is thus described; that it is the ultimate Antichristian power, prefigured by the *little horn* in Daniel, and expressly announced by St. Paul, 2 Thess. ii. 3 sqq."—He interprets the *ten horns* as "ten European powers, which, in the last time, in concert with and subjection to the Antichristian power, shall make war against Christ. In the precise number and form here indicated, they have not yet arisen."—He regards the *destruction* as the *final destruction* mentioned ch. xviii.

LORD: It is apparent from vers. 1, 2, that the *Woman* had been beheld in a previous but unrecorded vision, sitting where there were *seven mountains* and *many waters*. The scene was the site of Rome; the *seven mountains* were the seven hills of that city, and were symbols of the seven kinds of rulers who had exercised the government of the ancient empire; the *waters* were symbols of the peoples, *etc.*, of the empire; the Woman symbolized the nationalized hierarchies of the Apostate Church, and the actions ascribed to her show that the kings of the earth united with her in her idolatry.—The vision exhibited (vers. 3-6) and the explanation (vers. 7-18) represent the *Woman* in her relations to the *rulers*, first as her *supporters*, and finally as her *destroyers*.—The *Beast* on which the *Woman* was borne, *was*, and *is not*, and *yet is*: it *was*, as the successions of rulers of the ancient empire, which its heads symbolize, had been; it *is not*, as a government of a head is no longer exercised over the empire as anterior to its fall; and *yet it still is*, in an eighth form, inasmuch as the cotemporaneous kings who now reign over the kingdom into which it is divided exert a sway essentially the same—they are a combination of rulers and under their several governments *one*, by exercising their authority on the same principles and on the same authority as the seventh head, and in that respect they are an eighth appropriately symbolized by the same monster under the horns.*—The *names of blasphemy* symbolize the

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houses, and heard the lamentations of their brethren who were coupled together like dogs, and dragged away into distant slavery beyond the sea and the mountains. Such incessant alarms must annihilate the pleasures and interrupt the labors of rural life; *and the Campagna of Rome was speedily reduced to the state of a dreary* WILDERNESS, *in which the land is barren, the waters are impure, and the air infectious*. Curiosity and ambition no longer attracted the nations to the capital of the world; but if chance or necessity directed the steps of a wandering stranger, he contemplated with horror the *vacancy and solitude of the city; and might be tempted to ask, where is the Senate, and where are the people?* In a season of excessive rains, the Tiber swelled above its banks, and rushed with irresistible violence into the valleys of the seven hills. A pestilential disease arose from the stagnation of the deluge, and so rapid was the contagion that fourscore persons expired in an hour in the midst of a solemn procession which implored the mercy of heaven. A society in which marriage is encouraged, and industry prevails, soon repairs the accidental losses of pestilence and war; but as the far greater part of the Romans was condemned to hopeless indigence and celibacy, *the depopulation was constant and visible, and the gloomy enthusiasts might expect the approaching failure of the human race*. Yet the number of citizens still exceeded the measure of subsistence; their precarious food was supplied from the harvest of Sicily and Egypt; and the frequent repetition of famine betrays the inattention of the emperor to a distant province. *The edifices of Rome were exposed to the same ruin and decay; the mouldering fabrics were easily overthrown by inundations, tempests and earthquakes, and the monks who had occupied the most advantageous stations, exulted in their base triumph over the ruins of antiquity*... Like Thebes, or Babylon, or Carthage, the name of Rome might have been erased from the earth, if the city had not been animated by a vital principle which again restored her to honor and dominion..... The power as well as the virtue of the Apostles revived with living energy in the breasts of their successors; and the chair of St. Peter, under the reign of Maurice, was occupied by the first and greatest of the name of Gregory. .... The sword of the enemy was suspended over Rome; it was averted by the mild eloquence and seasonable gifts of the Pontiff, who commanded the respect of heretics and barbarians."—E. R. C.]

* [Lord regards the Beast as identical with that of ch. xiii. 1. At the time of *the emergence from the sea* (ch. xiii.), the *horns* were diademed, which, in his judgment, indicates that *then* all the heads should have fallen, although at *the time of the Apocalyptist* but five had fallen. At *the time of the emergence*, and in the passage before us, the Beast represents "the Gothic rulers who established governments in the Western Empire during the Fifth century, and their successors and subjects to the present time" (see p. 262). The Beast in its

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arrogation by the rulers of the rights of God, in assuming to dictate the faith and worship of their subjects, legislating over Divine laws, making their will the reason that they are to offer worship, *etc.*—The *session of the Woman on the Beast* denotes that the combination of hierarchies whom she symbolizes is nationalized and established by the civil rulers.—The *destruction* of ver. 16 has already begun in the disallowance and scorn of the claims of the Established Church in most of the European States, the confiscation of her property in France, the conquest of the Papal States, *etc.;* and these judgments are to be carried on to a greater severity.

GLASGOW. This writer adopts the generally accepted Protestant view that the *Woman* symbolizes Rome ecclesiastical.—The *Beast* he identifies with the Beast of ch. xiii. 1, and the Dragon of ch. xii. (see p. 268), and regards it as symbolizing, in its entirety, the world-power, and at the period contemplated by the vision, the Roman Empire in and after the fall of the Western Empire, A. D., 493.—The *heads* have *here* a double symbolization; they are: 1. *Seven mountains, i. e.*, the seven forms of government through which the Beast (since his emergence from the sea, ch. xiii. 1) has passed, *viz.:* (1) the state of ten horns represented in Italy for a time by Odoacer and Theodoric, (2) the government of Justinian in the West, (3) the Kingdom of the Lombards, (4) that of Pepin and Charlemagne, (5) that of Otho the Great, (6) that of Charles V., (7) that of the Emperors after Protestantism obtained political equality, A. D. 1555; 2. *Seven kings, i. e.*, the original kingdoms out of which the Roman power rose, as on p. 242.—The *horns* he interprets as Elliott, see p. 259.—The *session on the Beast* he interprets as Elliott and Protestant interpreters generally.—The *period of the vision* he places in the latter part of the effusion of the seventh Vial; the Woman "is revealed to view in the same condition in which she has existed for a long period." —Ver. 16 foretells the assaults that have from the era of the Emperors been made, from time to time, upon the Romish Church, to result in a complete destruction.

AUBERLEN: This chapter describes the *Harlot* and the *Beast*, ripe for judgment. (For the views of this writer concerning the *Woman* and the *Beast*, generically considered, and the *wilderness*, see pp. 248 sq., and 268 sq.). The *Harlot* is identical with the *Woman* of ch. xii., who symbolizes the Church of God in the world; she is the Church conforming to the world. The identity is established by, 1. The *place* where she is seen, *the wilderness*, comp. xii. 6, 14; xvii. 3. 2. The fact that the same expressions are used in chs. xii. and xvii. for *wilderness* and *Woman* (ἔρημος and γυνή). 3. The fact that the Beast in the two chapters is identical;—but Beast and Woman are in both placed in immediate connection; if the identity of the one is conceded, how is it possible to doubt that of the other?* 4. The expression used by the Seer: "When I saw her I wondered:"—the wonder finds its only explanation in the extraordinary change which had passed over the Woman; the impression made on John may be expressed by the words of Isaiah (i. 21): "How is the faithful city become a harlot!" 5. The reason which lies in the expressions: *Harlot* (xvii. 1, 5, 15, 16; xix. 2), *to commit fornication* (xvii. 2; xviii. 3, 9), *fornication* (xiv. 8; xvii. 2, 4; xviii. 3; xix. 2); *Woman* means the Church (see on p. 243); *Harlot* throughout both Testaments the Apostate Church, comp. Jer. ii., iii.; Ezek. xvi., xxiii.; Hos. i.-iii.; Matt. xii. 39; xvi. 4; Mark viii. 38; Rev. ii. 21. 6. The objective parallelism between Babylon and New Jerusalem; both are cities—the one a *harlot*, the other a *bride* (xvii. 1, 3, 5; xxi. 9); but as the latter is acknowledged to mean the transfigured Church, it follows that Babylon means the Church in its worldliness. 7. The contrast in xix. 2, 9, between the *Harlot* and the *Wife of the Lamb*. 8. The word *Mystery* on the forehead of the Harlot (ver. 5); this word warns us not to adopt a *literal*, but to look for a *spiritual* interpretation of those which follow, an interpretation to which we may be guided by Eph. v. 31, 32.—The word *Harlot* describes the essential character of the false Church; she retains her human form, remains a *woman*, does not become a *beast*—she has a form of godliness, but denies the power thereof (2 Tim. iii. 8). Her *adultery* "appears in its *proper* form when she wishes herself to be a worldly power, uses politics and diplomacy, makes flesh her arm, uses unholy means for holy ends, spreads her dominions by sword or money, fascinates the hearts of men by sensual ritualism, allows herself to become 'Mistress of ceremonies' to dignitaries of this world, flatters prince or people, the living or the dead—in short, when she, like Israel of old, seeks the help of one worldly power against the danger threatening from another;" it appears in a less gross form (comp. Matt. v. 28) "whenever she forgets that she is in the world, even as Christ was in the world, as a bearer of the cross and pilgrim, that the world is crucified to her and judged, whenever she regards the world as a reality and lusts after its power and pleasures." "Herein consists the essence of whoredom, in leaning and listening, and conforming to, and relying on the world. Hence, there could not be a better description of it than that given, xvii. 3, 7, 9; the Woman sits on the Beast."† (See also be-

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entirety symbolizes the Roman Empire in all its forms both before and after the disruption;—the *heads* representing the different forms of government before the disruption, *viz.:* kings, consuls, dictators, decemvirs, tribunes, Pagan emperors, Christian emperors; the *horns* as above.—E. R. C.]

* ["It must strike the reader at a first glance that all three expressions, *wilderness*, *Woman*, *Beast* (ch. xvii. 3), are without the article, which would be naturally expected here as expressions known from their previous occurrence. But the omission of the article has its good reason. The three expressions are identical and yet in a sense not identical with the former; the heathen world, the Church, and the world-power, have undergone, as we shall see subsequently, great changes, so much so, that John can scarcely recognize them, and sees *a* beast, *a* woman, and *a* wilderness." AUBERLEN.—E. R. C.]

† [Auberlen precedes the statements of which this section is an abstract, with a *résumé* of New Testament prophecy concerning the corruption of the Church. He writes: "Our Lord Himself has given no obscure intimations in the parables which refer to the history of the Church (Matt. xiii.), that when once the gospel, according to its destination, shall have the whole world for its field, . . . the Church would not be pure, but mixed, consisting of good and evil. The xxiv. ch. of Matthew, Christ's eschatological words, in which He

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low).—The Harlot cannot be found exclusively either in the Romish Church, or in the Established State Churches. Christendom (the Church) as a whole, in all its manifold manifestation of sects, is the Harlot; the boundaries between Woman and Harlot are not denominational—true believers are hidden and dispersed, the invisible Church is within the visible, as the kernel within the shell;* nevertheless it is true that the Roman and Greek Churches are in a more peculiar sense the Harlot, than the evangelical Protestant. "*The Roman Catholic Church is not only accidentally and de facto, but in virtue of its very principle, a harlot*, . . . whereas the Evangelical (Protestant) Church is, according to her principle and fundamental creed, a chaste woman; the Reformation was a protest of the Woman against the Harlot."—As yet the mystery of Babylon is not fully developed. Bengel was probably correct in his expectation that Rome will once more rise to power; it is probable that the Greco-Russian Catholicism will likewise become of importance; the adulterous, worldly elements, in all churches and sects, lean towards that false Catholicism, and pave the way for its progress;—and thus may it attain again to power.—In like manner as the *Woman*, the *Beast* also appears in this chapter in a shape other than before; the deadly wound (xiii. 3) is *healed* (see *Extracts* from Auberlen in *foot-notes*, pp. 268 sq.)—he recovers life and returns, but now not only from the *sea* (xiii. 3), but out of the *abyss* (xvii. 8), whence he has drawn new Antichristian strength of Hell; he is now *scarlet-colored*, a symbol of his blood-guiltiness; the *names of blasphemy* formerly on his heads (xiii. 1) now cover his whole body, as a sign that his opposition to God is now to manifest itself perfectly; the *crowns* which were formerly on the horns (xvii. 3) have now disappeared.† In such manner the *Antichristian Kingdom* comes into existence;—"a *new* kingdom in which all the Beast's opposition to God is concentrated, and raised to a power such as it had had never before; therefore we read of an *eighth, which proceeds from the seven* (xvii. 11), and is the full manifestation of the beast-nature." The *final apostasy* will consist in the union of the pseudo-Christian and Antichristian elements, which the Apocalypse expresses by the *Harlot* sitting on the *Beast*;* this alliance likewise appeared in the concluding period of the Old Testament—apostate Israel, which was then the Harlot, formed an alliance with the heathen world-power against Jesus and His Apostles, see Luke xxiii. 12; Acts xvii. 5, 9.—The abominations committed by the Jews, drew down the destruction of Jerusalem by the Romans, that is the judgment of the Harlot by the Beast (Dan. ix. 26, 27)—an exact parallel to the future judgment set forth in vers. 16, 17.—The judgment on the Harlot has already begun; see extract in *foot-note* (*first* column), p. 264.—E. R. C.]

EXPLANATIONS IN DETAIL.

Ch. XVII. 1, 2. **One of the seven**, *etc.*—*Which*, is not to be determined, though the judgment upon Babylon in the narrower sense is indicated under the fourth Vial of anger.—**Hither**, δεῦρο (comp. ch. xxi. 3).—The reference is not to a local motion, but to a certain direction of the contemplation in accordance with the guidance of the Angel.—**I will show unto thee the judgment**.—"The fulfillment of the promise is not found immediately in ver. 3 (contrary to the opinion of Hengstenberg), nor is it contained at all in ch. xvii." (Düsterdieck). It is doubtless, however, the idea of the Angel that John must already be able to see the *judgment* in *this* appearance of *this* Woman—ch. xvii. being the judgment in a Heaven-picture, and ch. xviii. the same in an Earth-picture. —**Of the great harlot**.—Pagan Rome, according to Düsterdieck. The following description is simply inappropriate to this conception.—**That sitteth** [Lange: **is enthroned**] **upon many waters**.—Pagan Rome did indeed reign over many peoples, but its throne did not rest upon the superstition of those peoples (Jer. li. 13 does not apply here). Still more forcibly does the following pronounce against the application of the passage to pagan Rome.—[Ver. 2]. **With whom the kings of the earth committed fornication**.—Pagan Rome did not allure the kings of the earth by blandishments; she destroyed them. There is *one* case—that of Antony and Cleopatra—which might be recommended, as a make-shift, to the "historical interpretation," but even *there* the genders would have to be reversed before it could properly be regarded as applicable. — **And they who inhabit the earth were made drunk**, *etc.*—Not even this could be said, with reference to pagan Rome, either of the Spaniards, or of the

views simultaneously the destruction of Israel and His Parousia, and hence judgment upon Israel and Christendom,—is based upon the fundamental view that the New Testament Church will become as much a wicked and adulterous generation as the Old Testament congregation; and the Lord dwells upon some symptoms and characteristics of this adultery, as distrust and suspicion, hatred, treachery (vers. 10-12), division into parties (23-26), false doctrine (24). In the light of this chapter the Apostles looked into the future of the Church, see 1 Tim. iv. 1 sqq; 2 Tim. iii. 1 sqq.; iv. 3, 4; 2 Peter ii. 1-3; iii. 3; 1 John ii. 18." Comp. also Luke xviii. 8.—E. R. C.]

* [Auberlen quotes as follows from John Michael Hahn (*Briefe u. Lieder über die Offenbarung*, vol. v., *sect.* 6): "The Harlot is not the city of Rome alone, neither is it only the Roman Catholic Church, to the exclusion of another, but all Churches and every Church, ours included, *viz.:* all Christendom that is without the Spirit and life of our Lord Jesus, which calls itself Christian, and has neither Christ's mind nor Spirit. It is called Babylon, that is, *confusion*, for false Christendom, divided into very many churches and sects, is truly and strictly a confuser. However, in all churches, parties and sects of Christendom, the true Jesus-congregation, the Woman clothed with the sun, lives and is hidden. Corrupt, lifeless Christendom is the Harlot, whose great aim and rule of life is the pleasure of the flesh, the welfare of the beast-like, sensual humanity, who is open to the influence of all false spirits and teachers, and is governed by the spirit of nature and the world."—E. R. C.]

† ["Is this circumstance intended as an indication that the ten kingdoms into which the Germanic-Sclavonic world is to be divided, will lose their monarchical form in the end? The expression (ver. 2), 'receive power *as* kings,' speaking of the power which they are to receive along with the Beast in the last time (μίαν ὥραν), seems to be in favor of such a supposition." AUBERLEN.—E. R. C.]

* [In a preceding paragraph, Auberlen speaks of the *session of the Woman upon the Beast* as symbolizing her *adultery* (see above), but here as indicating the *final apostasy*. Although the former of these is the beginning of, and results in the latter, yet are they distinct as bud and fruit. Is it not more correct to say that the session indicates the completed and public alliance of the Church with the world, or world-power?—E. R. C.]

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Britons, or of the Germans, or of the Parthians, or of the Jews.

Ver. 3. **And he carried me away in spirit.**—This is to be understood only of a change effected in the ecstatic direction of the *spirit* [of the Seer]. "The confounding of this *wilderness* with that mentioned in ch. xii. 6, 14—a proceeding which, on account of the lack of the article is, even from a mere formal point of view, properly impossible—is in Auberlen's case connected with his view of the identity of the Harlot of ch. xvii. and the Woman of ch. xii."* DUESTERDIECK. Most certainly, the ascetic wilderness in which Jesuitism has its being is, spiritually, utterly diverse from the wilderness of Saint Anthony, and yet the two stand in the relation of historic continuity, and, hence, external unity. In like manner, the relation of the Harlot to the Woman is determined. According to Düsterdieck, *et al.*, the Woman is seen in the wilderness because of the desolation imminent upon her in accordance with ver. 16! The symbolical interpretation of the wilderness is abundantly illustrated both by the Old and the New Testaments (Moses, Elijah, John the Baptist, *etc.*); we must, therefore, wonder at the perverted interpretations of it (Bengel: Europe, especially Italy; other interpretations, see in Düsterdieck, p. 506). The fact that the same Woman who here sits in the wilderness, is subsequently represented as sitting on *many waters*, must necessarily give trouble to the "historical interpretation."—**And I saw a Woman sitting upon a scarlet Beast.**—De Wette and Züllig embellish the Beast with a scarlet *covering*. The Beast must wear the color of blood (Andr., Lyra, *et al.*), just as the Dragon wears the color of flame, which is allied to blood-color. The Woman's attire is variegated; together with the blood-color, the honorable hue of *purple* appears. In general, the Beast of the present passage is identical with that of ch. xiii.; observe, however, the formal distinction that in the latter passage the Beast is spoken of in its general, world-historical shape, whilst here the primary and special reference is to it in its re-appearance after its vanishment, as the bearer, at first, of the Harlot.—**Full of the names of blasphemy.**—The γέμον† with the accusative is remarkable. Hebraizing: An emphatic expression: now filled up with writing; *all* the names of blasphemy. ["The names of blasphemy, which were found before on the heads of the Beast only (xiii. 1), have now spread over its whole surface. As ridden and guided by the Harlot, it is tenfold more blasphemous in its titles and assumptions than before. The heathen world had but its *Divi* in the Cæsars as in other deified men of note; but Christendom has its 'Most Faithful' and 'Most Christian' kings, such as Louis XIV. and Philip II.; its 'Defenders of the Faith,' such as Charles II. and James II.; its society of unprincipled intriguers called after the sacred name of our Lord, and working Satan's work '*ad majorem Dei gloriam;*' its 'holy office' of the Inquisition, with its dens of darkest cruelty; finally its 'Patrimony of St. Peter,' and its 'Holy Roman Empire;' all of them, and many more, new names of blasphemy, with which the Woman has invested the Beast. Go where we will, and look where we will in Papal Christendom, names of blasphemy meet us. The taverns, the shops, the titles of men and places, the very insurance badges on the houses are full of them." ALFORD.—E. R. C.]

Ver. 4. **And gilded with gold and precious stone and pearls.**—"The κεχρυσωμένη is zeugmatical" (Düsterdieck). Both precious stones and pearls, however, must have been set in gold. As a decoration of the Church, such an apparel rudely anticipates the adornment of the celestial congregation.—**A golden cup.**—Even the *cup* [*Kelch*=chalice] or goblet [*Becher* =beaker] would look very strange in the hand of pagan Rome. The *cup* is, apart from the symbolism of measure, here the symbol of fellowship; the *golden* cup symbolizes the holiest fellowship—the fellowship of salvation. But, *filled with abominations*, it is certainly akin to hypocrisy, as in accordance with Bede—a strange equivalent for the "*poculum missaticum*" (Calov.). According to Düsterdieck, the *golden cup* means merely a cup that is golden, agreeably to the "historical interpretation." The accusative καὶ τὰ ἀκάθαρτα is remarkable. The most plausible construction of this is, apparently, that of Düsterdieck, who maintains that ἀκάθαρτα should be taken as parallel with the accusative ποτήριον. It contributes to the characterism of the Woman when it is intimated that together with the cup she has all sorts of other things in her hand—things which the Spirit of truth designates as *uncleannesses*, and which are the issue of the *fornication*, *i. e.*, idolatry, *of the earth*. ["This language is probably taken from Jer. li. 7, 'Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of the wine, therefore the nations are mad.'" BARNES on xiv. 8.—E. R. C.]

Vers. 5, 6. **A name written.**—The μυστήριον does not belong to the inscription, but it characterizes it—*i. e.*, it is declaratory that the name *Babylon* and the rest of the title—*the mother of the harlots and the abominations, etc.* —is to be symbolically understood. [So also BARNES, STUART, *et al.* On the other hand, HENGSTENB., WORDSWORTH, ALF., *et al.* LILLIE thus powerfully combats the former, and advocates the latter view: "1. While the Apocalypse is full of μυστήρια, in no other instance does the narrator herald one as such. 2. Supposing the *inscription* to have included Μυστήριον, an explanation was thus formally invited which is furnished in ver. 7; and the interpreting Angel is then to be considered as taking up the very word, and as personally (ἐγώ) confronting the difficulty which it announced. 3. As the Angel uses it the term is attached not to the *name*, but to the *Woman* herself and her equipment. 4. In that reference it might very well characterize her origin, nature, history, and destination; graciously to know the evil—'the depths of Satan' (ii. 24)—'the *mystery* of iniquity' (2 Thess. ii. 7)—this, not less than the knowledge of the good, requires heavenly teaching and 'an unction from the Holy One' (1 John ii. 20). 5. Even if not intended thus to be itself descriptive of the Woman, Μυστήριον might yet stand in the

* [For the view of Auberlen, see *foot-note* (*), p. 311.—E.R.C.]
† [See TEXT. and GRAM., Note 3.—E. R. C.]

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inscription as a sort of prelude or index to her name, somewhat like 'Ὧδε ἡ σοφία ἐστίν in ch. xiii. 18."—E. R. C.]

BABYLON THE GREAT.—This symbolism is introduced as early as in Genesis, with the history of the building of the tower, and carried on especially by Isaiah and Jeremiah; this special Babylon, however, must not be identified with the general Babylon (ch. xiv. 8 and ch. xvi. 19), as is ordinarily done.—The **MOTHER OF HARLOTS** has also a more special import; the mother is reflected in spiritually, or rather fleshly, kindred daughters, some of whom compete with the mother in magical power. Grotius is correct in supposing that the aspect of the Woman must proclaim her *drunkenness*—and *that* a drunkenness **with the blood of the saints, even the witnesses of Jesus** (see SYN. VIEW). Prelusive examples of blood-thirstiness and its augmentations are to be found in the old pagan world; this blood-thirstiness, however, is fulfilled in the specific lusting of the Woman after the blood of the witnesses of Jesus, prefigured, it is true, by the death of Abel (see Matt. xxiii.). ["The phraseology is derived from the barbarous custom (still extant among many pagan nations) of drinking the blood of enemies slain in the way of revenge. Here, then, the fury of the persecutors is depicted in a most graphic manner. Blood is drunk by them even to intoxication, *i. e.*, *copiously*, in great quantities. The effect of drinking blood is said to be, to exasperate, and to intoxicate with passion and a desire of vengeance. But the *copiousness* of the draught, and so the extent and bitterness of persecution, is particularly marked by the expression here." STUART.—E. R. C.]—**And I wondered.**—The Seer could hardly have expressed so great astonishment at the blood-thirstiness of pagan Rome—a quality long notorious and, proportionably, not so extraordinary. But this *Woman!* The Jewish hierarchy had, certainly, already nailed Christ to the cross. But that such a Woman could finally be the product of the historical development of the Church of faith then existent, must appear even to the Seer, with his knowledge of the world, a thing unheard of. Düsterdieck here reverts to Auberlen, stating that it is the opinion of the latter that the Seer marvels at recognizing in the Harlot the degenerate Woman of ch. xii. 1. Düsterdieck calls this assumption an "egregious mistake." Not even Auberlen, however, could have looked upon the Woman herself as the Harlot; that which he so regards, is but the Woman's last historical representation—in antithesis to her internal essence, the finally emergent Bride.* Similar utterances of amazement at the degeneracy of the Church are to be found even in the Old Testament, Is. v. 1 [sqq.], Jer. ii. 1 [sqq.], ch. xviii., Ezek. xvi.; Matt. xxiv. 37, 1 Tim. iv., *etc.* According to Bengel, the Seer wondered at the phenomenon of so powerful a Beast being constrained to carry the Woman; according to Züllig, Düsterdieck, *et al.*, he marvelled because he knew not the import of the phenomenon; according to Ebrard, his astonishment was occasioned by the change in the Beast which he had seen in ch. xiii. According to Hengstenberg, who frequently makes a point of discovering moral failings even in the visional moods of the Seer, the wonderment of John is censured as foolish. The object of astonishment is, doubtless, intelligible to the Seer—it is the contrast between the Woman and the Harlot; in regard to the origin and development of this contrast, however, he stands in need of enlightenment from the Angel. [The object of wonder is doubtless the *complex mystery* (the *mysteries*, for each object is in itself a *mystery*) concerning which the Angel gives an explanation, *viz.:* the *Woman*, the *Beast*, and *their relation to each other*. This is evident from the words of the Angel (ver. 7): *Wherefore didst thou wonder? I will tell* (*explain to*) *thee the mystery, etc.* The explanation extends through ver. 18.—E. R. C.] According to Düsterdieck, the Beast denotes the *world-kingdom*, and the Woman the *world-city*.

Ver. 7. **I will tell thee the mystery.**—The *mystery* which he is to know, is the relationship betwixt the Woman and the Beast [see above]. How has it come to pass that the Woman could seat herself upon this terrible Beast? Or how is it that the wild-Beast suffered itself to be mounted by the Woman, like a gentle palfrey? In this query lies the key to the dark words that follow. The first explanation is contained in the history of the Beast.

Ver. 8. **The Beast . . . was, and is not, and is about to ascend out of the abyss.**—The historic re-emergence of the world-power, spiritually wounded to death by Christianity—an event proleptically beheld by the Seer at a time when the Beast seemed to be really destroyed—serves as an occasion of offence and fall to the world and, consequently, to the majority of the men in whom the external and visible form of the Woman consists. The earthly-minded *dwellers on the earth, whose names are not written in the Book of Life from the foundation of the world*—who, therefore, do not belong to the selection of the sealed—*shall wonder* when they see this apparent revival and gain of dominion on the part of the Beast. This is the history of the waning faith in the world-overcoming victory of Christ and the simultaneously waxing faith in the omnipotence of the world-power. It is the history of all who can see the Kingdom of God only in a tangible Church, a tangible salvation, a tangible Head of the Church—in a word, in external things. All of these have lost all heart for the powers of the world to come; through them, the Beast rises and the Woman descends, in a spiritual sense, or, in respect of outward appearance, the Woman is elevated on the back of the Beast—by means of a compromise between the two. [For an exposition of the *Abyss*, see Excursus, pp. 864 sqq.—E. R. C.]

Ver. 9. Herewith is connected the history of the Woman. It becomes intelligible only for **the mind** [Lange: **understanding**] **that hath wisdom**, the cultivated connoisseur of world-history, who views the same in the light of the Kingdom of God. The **seven heads** (of the Beast) are, primarily, **seven mountains, on which the Woman sits.** The fact that the Woman sits

* [For the view of AUBERLEN, see p. 311.—E. R. C.]

upon the seven mountains is, considered in and for itself, perfectly natural, for *mountains* are Divine political world-ordinances (see Rom. xiii.), and the *seven* mountains constitute the totality of the ground-forms of the political order of the world. But this natural conditionality of the Church upon worldly state ordinances becomes fatal from the fact that the seven *mountains* are at the same time seven *kings*, *i. e.*, here, *despotic powers;* in other words, that the noble human image of metal (Dan. ii.) has a reverse side, in accordance with which it is composed of *four rapacious beasts*. Through the despotism of the world-monarchies, the Woman is continually drawn more and more into the parallel path of hierarchism, and her character becomes more and more corrupt. [See ADD. NOTE, p. 317.—E.R.C.]

Ver. 10. After the general history of the Beast and the Woman, the Angel gives the Seer a world-historical exposition of his stand-point in time. *Five* kings, *i. e.*, world-monarchies, from a theocratic point of view, *are fallen*. The *one* is now subsisting—the *sixth* king, *i. e.*, the *sixth* world-monarchy, behind which the Beast seems, for the instant, to be annihilated by young Christianity. This view was, assuredly, more entertainable by the Seer at the time of Nerva or even Domitian than at the time of Nero. The *other* king is the *seventh* world-monarchy, the future historico-Christian world-monarchy in a general apprehension, in so far as it, as Beast, bears the Woman upon its back. The Seer, from his distance, beholds, in perspective, the time of the *seventh* king on a reduced scale; *he must continue a little while*. Then, however, the whole Beast reappears in the *eighth* king in his true and undisguised nature. As Satan has embodied himself in the Beast, so the whole Beast, as the sum of all world-historic enormities, embodies itself in the *eighth* monarchy. Hence the Angel speaks of the *eighth* king as proceeding *from the seven*, as, in a sense, the unitous evil genius who was present in separate forms in all his seven predecessors. But because world-historical wickedness is, so to speak, concentrated and sublimated in this monarchy, finally being, as it were, embodied in the personal Antichrist (though the latter may branch into *ten mock-kings*), the stay of this *eighth* king is not long; he appears, he becomes an instrument of judgment upon the Woman, he *goes into perdition*. [See ADD. NOTES, pp. 272 sq., 304 and 317 sq.—E. R. C.]

Hengstenberg correctly regards the *seven mountains* as symbols of *seven kingdoms;* Düsterdieck, on the other hand, with others, understands by them Rome, the City of the Seven Hills. Irrespective of our admission of an allusion to Rome, we consider the *symbolic* apprehension of the mountains as, indubitably, the true one, though, notwithstanding this, a number of other features are decidedly suggestive of the City of the Seven Hills. On the literal interpretation of the *seven kings*, or world-monarchies, as referring to seven persons, see p. 26, and the exegesis of ch. xiii.; comp. Düsterd., p. 512 sqq.—**Seven kings**, this "historical," *i. e.*, literal, exposition [of Düst.] declares, are *merely seven kings* and nothing more. Why then may not the *Beast* be a *real* beast and nothing more? The different modes of enumerating the kingdoms, see in Düsterd., *ibid.*—**The five are fallen.**—This, it is maintained, means that they are *dead*—in total contradiction to the use of terms. It may be queried: why is the successor of the fifth king not called the sixth, and the seventh, the seventh? Probably because both these numbers are in an eminent sense symbolical; here, however, this symbolism must lie dormant. The *sixth* is, contrary to the nature of *six*, the better, behind whom the Beast seems to have vanished; and the *seventh* is the tame one [*der Zahme*, with reference to the taming of the wild Beast into a palfrey, so to speak, of the Woman.—TR.], in whom the Beast again appears. The expression, **and is of the seven** [ver. 11] is differently interpreted, as: the returning Nero (De Wette, *et al.*); the returning Antiochus Epiphanes (Hofmann); a descendant of the seven (Primas., *et al.*). Düsterdieck, rightly, makes the *eighth* proceed from the *totality of the seven*. This conception is, truly, very difficult in connection with that view of the kings which regards them as significant of so many individuals. A thorough understanding of the subject, in general, is impossible on the basis of this latter view, as is demonstrated by the following note of Düsterdieck: "All interpretations are false, by which the concrete historic reference to the circumstances of the Roman Empire is discarded; thus, for instance, Andreas, who by the θηρίον (ver. 8) understands Satan, explains that by the appearance and, especially, the death of Christ, the Beast was brought to a state of *not-being*. Comp. Bede, C. à-Lap., Zeger, *et al.* Marlorat and other Protestants explain: Pagan Rome has passed away; Papal Rome is in present existence, but its world-dominion is in itself nought (οὐκ ἔστιν)." Various enumerations of the kings, in accordance with the synchrono-historical conception, see in Düsterdieck, p. 516. According to this expositor, the Seer did prophesy a little, after first prophesying *ex post facto* concerning kings already known to history; he fore-announced that Vespasian should be succeeded by his two sons: "Titus as the seventh, Domitian as the eighth—that Titus should continue for a short time, and that Domitian should appear as a personification of the whole Beast." Nevertheless, "John was mistaken in the expectation that the Roman world-kingdom would perish with Domitian." Still, Düsterdieck admits that a minimum of prophecy remains notwithstanding this mistake: "The singular error manifests, undoubtedly, a certain imperfectness of the prophetic essence in the Apocalyptist, but by no means entirely (!) abrogates that essence."

Vers. 12 sqq. Now follows the future history of the *ten horns*, in respect of their relation to the Beast and the Woman. For although their war with the Lamb is mentioned here, the principal point of view is the war with the Woman. The war with the Lamb, considered in and for itself, is not announced until ch. xix.; it is introduced here, in this earlier passage [ch. xvii. 14], because the hostility of the radical Antichristian powers against the Woman is directed against the last traces, reminiscences and tokens of Christianity in her nature.

Ver. 12. **The ten horns are ten kings.**—

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The number *ten* is the number of the completed course of the world, the completed development of the world. In the *ten kings*, therefore, the political organization of the last phase of world-history is represented. They are all anarchical upstarts, who, thitherto, had **not received the kingdom**. They all cotemporaneously attain to dominion together. They are all, in reality, mock-kings, or, symbolically defined, mock-governments and mock-powers, sporadically diffused over the earth, and for **one hour** only, *i. e.*, for one unitous, great, final, terrible, but short decision-time, do they obtain the government **with the Beast**. This is the specific Antichristian evening of the world, which precedes the Parousia. The fact that they are but quasi-kings, is based not upon the shortness of the time of their supremacy (in accordance with Bengel and Düsterdieck), but upon the anarchical relations of the times. It is the period when the theocratic element in Church and State is laid dead, in accordance with ch. xi.; when the image and mark of the Beast prevail, in accordance with ch. xiii. [See on p. 808.—E. R. C.]

Ver. 13. **These have one mind.**—Not, simply, a common cause, but also a common theory ["one and the same *view* and *intent* and *consent*." ALFORD.—E. R. C.], the system of positive contempt and blasphemy of *the name and tabernacle of God, and the dwellers in the Heaven* (chap. xiii. 6), based upon a threefold perversion of the truth into strong falsehood (the absolute nameless Divine, the absolute religion of this world, and the absolute blessedness of this world). Hence, they stand, from the outset, in connection with the Beast and make themselves, with their masses of peoples, their power and authority, completely its organs.

Ver. 14. **These shall war with the Lamb.** [Together with the Beast, see xix. 19. —E. R. C.]—This announcement has a place here not independently, but as serving as an explanation of their hatred of the Harlot. Because they are enemies of the Lamb, even the dead, despiritualized symbolism, by which the Woman is still suggestive of the Lamb, is a subject of hatred. The Bride they scarcely see, because she is thoroughly *internal, living*, and *human;* she incurs their excommunication only in her individual members; the Harlot, however, they see, because she is thoroughly external, hindering life with her dead forms and denying humanity with her anti-humane statutes.* Hence we here receive, in reference to the Lamb, only the precursory tranquillizing assurance that **He shall conquer them because He is Lord of lords and King of kings.** In His conflict and victory His people shall participate; they shall take part therein as truly **called ones**, who, in respect of their eternal ground-trait, are **elect**, and in respect of their character, in its temporal development,† **faithful.** For the description of them is not divisible into three characteristics, but into two—*elect* and *faithful*, jointly bearing the signature of the truly *called*. This companionship may be predicated of the sealed in this world, who are progressing toward the Parousia, as well as of the trans-mundane retinue of the Lord on Mount Sion, that is to appear with Him in accordance with ch. xix. [14].

["Here is the ground and reason for the victory assigned, and that is taken, 1. From the character of the Lamb; He is King of kings and lord of lords. He has, both by nature and by office, power over all things; all the powers of earth and hell are subject to His check and control. 2. From the character of His followers; *they are called, and chosen, and faithful;* they are *called out* by commission to this warfare; they are *chosen* and fitted for it; and they will be *faithful* in it.—Such an army, under such a Commander, will at length carry all the world before them." M. HENRY.—E. R. C.]

Ver. 15. **And he saith unto me, The waters,** *etc.*—These *waters* serve as an introduction to the judgment upon the Harlot. The Woman has a threefold foundation. Her safest position was in the *wilderness*, in so far as she was spiritually at home there. Pure renunciation of the world is identical with heavenly security. But even the seat upon the *seven mountains*, the seven kingdom-powers of political order, gave her, still, a royal firmness. She is, however, also founded upon the *many waters* of surging popular life, and this foundation has become infinitely fluctuating, since popular life has been set in motion from its very depths, and is sundering into **peoples, and multitudes, and nations, and tongues**, and since the Woman has lost the foundations of genuine asceticism in the wilderness and of the protection of the seven mountains. Hence it is incorrect to say, "in spite of her wide dominion and all her glory, she shall be destroyed" (DUESTERDIECK), for whence should the *ten horns* have their power if they did not establish themselves upon those very masses of peoples that have apostatized from the Woman?

Ver. 16. **And the ten horns . . . . . and the Beast, these shall hate the Harlot.**—This hatred manifests itself in two negative and two positive forms. They *make her desolate*, not in the sense of devastation, but they leave her to herself, they take her at her word, and make her a perfect eremitess; moreover, they deprive her of all worldly fulness and covering [*Fülle und Hülle*], so that she appears in all her *nakedness*. To these indignities are added positive damages; they *eat her flesh, i. e.*, they wrest all her goods from her, and she herself is destroyed by the *fire* of negative fanaticism, after having so long raged with the fire of positive fanaticism. In all this the Beast, of course, acts through the horns or kings, hence *a-a.* Düsterdieck refers the *flesh-eating* to the figure of the *Woman*, and the *burning* to the figure of the *City*, of course maintaining that Rome is intended.

Ver. 17. **For God gave into their hearts.** Namely, to destroy the Woman. This judicial decree resolves itself into three parts: first, they must, blindly and against their will, execute the counsel of God; secondly, they must, in

* [The parallel passage in xix. 18, seems to indicate that the attack upon the Lamb and His followers shall be personal and direct.—E. R. C.]

† [*Nach ihrem zeitlich ausgeprägten Charakter*. The idea of the German is not that of an outward character, or form, imposed by the external application of a stamp, but one produced by *internal out-pressing*—by *development*.—E. R. C.]

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thus doing, accomplish one purpose; thirdly, they must, in order to this end, surrender their whole power to the Beast until the latter, in like manner as an instrument of judgment, has accomplished all those words of God with which the Apostate Church has been threatened. Here, therefore, as in the crucifixion of Christ, Divine, human, and devilish counsels materially coincide in one, whilst they are formally, in their motives, thoroughly diverse and even opposed to each other. We, with Hengstenberg and others, refer the αὐτοῦ after τὴν γνωμήν to God, and not, with Bengel, Düsterd. and others, to the Beast, because this latter idea would then be tautologically expressed—the alliance between the kings and the Beast having previously been intimated. At the close of this chapter, Düsterd. vainly reiterates his assurance that nothing save pagan Rome can possibly be intended (p. 520).*

[Ver. 18. **And the Woman that thou sawest,** *etc.*—This verse concludes the Angel's explanation of the *mystery* (see ver. 7), and unmistakably presents to us as one and the same, the *Harlot*, the *Great City*, and *Babylon the Great* (comp. vers. 3, 5, 7, 18).—E. R. C.]

[ADDITIONAL NOTE ON CH. XVII.]

By the American Editor.

[This chapter contains a section supplemental to the pouring out of the seventh Vial. It contains: 1. An introduction to the vision, vers. 1, 2; 2. The description of the vision, vers. 3-6; 3. The explanatory remarks of the Angel, vers. 7-18.

In his interpretation of the symbols, the writer agrees in the main with Auberlen, but with variations, as will appear. For his exposition of the Beast, see p. 272. In this chapter the Apostate Church, which, in ch. xvi., was figured by *Babylon* (*i. e.*, the *Great City=Rome*), is presented under the symbol of a *Harlot*. These symbols represent the Church from different stand-points;—the former in her earthly relations as a great, populous, wealthy, powerful world-city; the latter in her relations to Christ, as a once chaste Bride now faithless to her husband;—each of these symbols represents an important truth which is not set forth by the other. In this chapter a portion of the imagery of the city-symbolization is preserved. This, indeed, may be regarded as detracting from the artistic unity of the respective symbols; but upon reflection it will be seen not only to unite the two symbols, but to give to each an instructive force that could not otherwise have been given. The *mountains*, the *waters*, and the *wilderness* are taken from the city-symbolization;—the *mountains* relate primarily to the *mountains* on which Rome is situate, which symbolize the seven great world-kingdoms; the *waters*, probably to the Mediterranean—that *great sea* which Rome once dominated, symbolizing the peoples and multitudes subject to the Church; the *wilderness* relates to the present and future *Roman Campagna*, an ἔρημος which aptly symbolizes the moral world-waste around the Church at the period contemplated in the vision—a waste which it was her duty to reclaim and cultivate, but which she has left uncared-for.

The *Vision*, vers. 3-6, is a scene beheld under the seventh Vial; it represents the Church in the last time, in completed unholy alliance with the world-power, and ready for the destruction about to be visited upon her through the instrumentality of the Beast and the *ten horns*. The *Introduction*, vers. 1, 2, and the *Explanation*, vers. 7-18, sweep through the entire period of the Church's history; they represent her as *sitting on the seven mountains* (vers. 9, 10), *i. e.*, as having formed in every epoch of her history an adulterous connection with the then existing world-power—a connection prefiguring, and consummated in, the alliance symbolized in the vision. The parallelism between the *adultery* and the *destruction* foretold in this chapter, and those set forth Hosea ii. 1-13, is manifest upon comparison. Is there not also a parallelism between the *deliverance* of Hosea ii. 14-23 and that alluded to ch. xviii. 4? In the latter case, as in the former, is there not an allusion to the eduction of a life-germ, in the day of destruction, from the corrupt mass, to be the seed of a new organism? The *valley of Achor* has ever been to the *true* Church a door of hope, comp. Hosea ii. 15; Josh. vii. 26; Isa. lxv. 10.*—E. R. C.]

* [Elliott also contends that the destruction effected by the *horns* cannot be the *final destruction* set forth in ch. xviii. 8, since the kings of the earth (the horns) are, xix. 9, spoken of as mourning over the burning. He therefore refers the spoiling here mentioned to the destruction of Rome by the Gothic Kings in the Fifth and Sixth centuries (see p. 309). It must be admitted that he brings a weighty consideration in support of his opinion, one that may not be carelessly dismissed. It may be negatived by the fact, however, that men in their wrath often accomplish that over which they mourn in the subsequent hours of reflection. The Roman army destroyed the Temple at the capture of Jerusalem and this fulfilled the purposes of Jehovah (Josephus speaks of the soldier who applied the torch as "being hurried by a certain Divine fury"), and yet that destruction was mourned over by Titus and the army as a calamity.—E. R. C.]

* [The study of this chapter has induced the questions: Is not the range of the seven heads, given on p. 272, too narrow? May not the reference be to the world-powers of the seven great epochs of the Church's history? These are, I. The Antediluvian, ending with the apostasy set forth Gen. vi. 2, 12, and the Deluge. II. The Noachic, terminating in the spiritual adultery alluded to Josh. xxiv. 2, and followed by the call of Abraham. III. The Patriarchal, terminating in the idolatry of Israel in Egypt and the Egyptian oppression; (although not directly stated, it is probable that the spiritual adulteries in Egypt, mentioned Joshua xxiv. 14; Ezek. xx. 8; xxiii. 3, 8, occurred in the days of Israel's prosperity, Ex. i. 7, before her oppression by the Egyptians commenced). IV. The Mosaic, ending in the idolatry mentioned, 1 Sam. ii. 3, and the overthrow and subjection of Israel preceding the day of Mizpeh, 1 Sam. iv. 10, 11; vii. 3-14. V. The Samuelic or Kingly, terminating in the adultery that was followed by the Babylonish captivity. VI. The Restoration, terminating in the alliance between the High Priest and Herod on the one hand and Pilate on the other, and the destruction of Jerusalem. VII. The existing epoch. At the close of each of the first six of these epochs there was on the part of the visible Church an apostasy from God and a completed alliance with the world, followed by a destruction more or less complete of the extant form of the Church and the bringing forth from the corrupt mass of a new life-germ. The prophecy under consideration foretells a similar adulterous alliance, a similar destruction of the visible body, and a similar eduction of the vital germ of a new organism, ch. xviii. 4.—E. R. C.]

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B.—EARTH-PICTURE OF THE FALL OF BABYLON.

Ch. XVIII. 1–24.

And [*om.* And][1] After these things I saw another angel come down [descending] from [*ins.* the] heaven, having great power [authority]; and the earth was lightened [lighted up] with his glory. 2 And he cried mightily [*om.* mightily] with [in] a strong voice,[2] saying, [*ins.* Fallen, fallen is] Babylon the great is fallen, is fallen [*om.* is fallen, is fallen], and is become the [a] habitation of devils [demons], and the [a] hold (φυλακή) of every foul [unclean] spirit, and a cage [hold] of every unclean and hateful [hated] bird. 3 For all nations have drunk of [*or* fallen by][3] the wine[4] of the wrath [anger *or* rage][5] of her fornication, and the kings of the earth have [*om.* have] committed fornication with her, and the merchants of the earth are waxed [became] rich through the abundance [from the power *or* influence (δύναμις)] of her delicacies [luxury]. 4 And I heard another voice from [*ins.* the] heaven, saying, Come [*ins.* forth] out[6] of her, my people, that ye be not partakers of [partake not in] her sins, and that ye receive not of her plagues. 5 For her sins have reached [heaped together][7] unto [*ins.* the] heaven, and God hath remembered her iniquities. 6 Reward [Render unto] her even [*om.* even] as [*ins.* also] she rewarded [rendered] you [*om.* you][8], and double unto her [*om.* unto her—*ins.* the][9] double according to her works: in the cup which she hath filled [*or* mingled[10]], fill to [*or* mingle[10] for] her double. 7 How much she hath [*om.* hath] glorified herself [herself], and lived deliciously [luxuriated], so much torment and sorrow give her: for she saith in her heart [*ins.* that][11], I sit a queen, and am no widow [a widow I am not], and shall see no sorrow [sorrow I shall not see]. 8 Therefore shall her plagues come in one day, death, and mourning [sorrow], and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth [judged][12] her. 9 And [*ins.* there shall weep and wail over her] the kings of the earth, who [*ins.* with her] have committed fornication and lived deliciously with her, shall bewail her, and lament for her [*om.* with her, shall bewail her, and lament for her], 10 when they shall [*om.* shall] see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas [Woe], alas [woe], that [the] great city [,] Babylon, that mighty [the strong] city! for in one hour is [*om.* is] thy judgment come [came]. 11 And the merchants of the earth shall [*om.* shall][13] weep and mourn [sorrow] over her; for no man buyeth their merchandise [lading] any more: 12 The [*om.* The][14] merchandise [lading] of gold, and [*ins.* of] silver, and [*ins.* of] precious stones [stone], and of pearls, and [*ins.* of] fine linen, and [*ins.* of] purple, and [*ins.* of] silk, and [*ins.* of] scarlet, and all thyine wood, and all manner vessels of ivory [every ivory article], and all manner vessels [every article] of most

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. *Καί* is omitted in accordance with ℵ. A. B*. [P.], *etc.*

[2] Ver. 2. The true reading is ἐν ἰσχυρᾷ φωνῇ, in accordance with decisive authorities. [So read Crit. Eds. generally; the ἐν with A. P.; the ἰσχυρᾷ φωνῇ with (ℵ.) A. (B*.) P., *etc.*—E. R. C.]

[3] Ver. 3. [Tisch. reads πέπωκαν, πεπω- (πεπο) with P., -καν with A. C.; Treg. πέπτωκαν with A. C.; Alf. brackets the τ; ℵ. and B*. give πεπτώκασιν.—E. R. C.]

[4] Ver. 3. [Tisch. gives τοῦ οἴνου with ℵ. B*., *Clem.*, *etc.*; Lach. and Alf. omit with A., *Am.*, *Fuld.*, *Tol.*, *Lips.*; Tregelles brackets.—E. R. C.]

[5] Ver. 3. [For the rendering *rage*, see Note 16 on Chap. xiv., p. 274.—E. R. C.]

[6] Ver. 4. There are various forms of this; we, with Lach. [Ed. Maj., Tisch. (1859)], read ἔξελθε, with B*. C., and also from internal reasons. [Lach. (Ed. Min.), Tisch. (8th Ed.), Treg., Alf., give ἐξέλθατε with ℵ. A.; P. reads ἐξέλθετε.—E. R. C.]

[7] Ver. 5. Ἐκολλήθησαν in accordance with ℵ. A. B*. C. [P.]. De Wette translates: "*they have reached unto the heaven.*"

[8] Ver. 6. The ὑμῖν is omitted. [Om. by Crit. Eds. generally with ℵ. A. B*. C. P., *Am.*, *Fuld.*, *Demid.*, *Tol.*, *et al.*; it appears in 1, 31, 91, 96, *Clem.*, *Lips.*, *et al.*—E. R. C.]

[9] Ver. 6. The αὐτῇ is unfounded. [Om. by Crit. Eds. Tisch. and Treg. insert τά with ℵ. C.; Lach. omits with A. B*. P.; Alf. brackets.—E. R. C.]

[10] Ver. 6. [See Note 19 on Chap. xiv., p. 274.—E. R. C.]

[11] Ver. 7. [Crit. Eds. give ὅτι with ℵ. A. B* C. P.—E. R. C.]

[12] Ver. 8. [Crit. Eds. give κρίνας with ℵ*. A. B*. C. P.; κρίνων is given by ℵ^c. 1, 6, *etc.*—E. R. C.]

[13] Ver. 11. [Crit. Eds. generally give κλαίουσιν καὶ πενθοῦσιν with ℵ. A. C. P.—E. R. C.]

[14] Ver. 12. [The *article* is without authority.—E. R. C.]

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13 precious wood, and of brass, and [*ins.* of] iron, and [*ins.* of] marble, and cinnamon, [*ins.* and amomum,][15] and odors [incense (*θυμιάματα*)], and ointments [ointment], and frankincense, and wine, and oil, and fine flour, and wheat, and beasts [cattle], and sheep, and [*ins.* of] horses, and [*ins.* of] chariots, and [*ins.* of] slaves [bodies (*σωμάτων*)], and souls (*ψυχάς*) of men. 14 And the [thy][16] fruits [fruit-time (*ὀπώρα*)][17] that thy soul lusted after are [*om.* that thy soul lusted after are—*ins.* of the desire of the[16] soul is] departed from thee, and all [*ins.* the fat] things [*ins.* and the bright things] which were dainty and goodly [*om.* which were dainty and goodly] are [have] departed from thee, and thou shalt [they[18] shall] find them no [never, never] more at all.[19] 15 The merchants of these things, which were made [who became] rich by her, shall stand afar off for the fear of her torment, weeping and wailing [sorrowing], 16 And [*om.* And][20] saying, Alas [Woe], alas [woe], that [the] great city, that was clothed in fine linen, and purple, and scarlet, and decked [gilded] with gold, and precious stones [stone], and pearls [pearl]! 17 For [Because] in one hour [*ins.* was made desolate] so great riches [wealth] is come to nought [*om.* is come to nought]. And every shipmaster [pilot], and all the company in ships [every one sailing in *the* region (*or* any whither],[21] and sailors, and as many as trade by [ply the] sea, 18 stood afar off, and cried when they saw [*or* seeing] the smoke of her burning, saying, 19 What *city is* [*om. is*] like unto this, the great city! And they cast dust on their heads, and cried, weeping and wailing [sorrowing], saying, Alas [Woe], alas [woe], that [the] great city, wherein were made [became] rich all that had ships in the sea by reason of her costliness! for in one hour is [was] she made desolate. 20 Rejoice over her, *thou* [O] heaven, and *ye* holy [*om. ye* holy—*ins.* the saints, and the] apostles and [*ins.* the] prophets; for God hath avenged you [*om.* hath avenged you—*ins.* judged your judgment][22] on her.

21 And a [*or* one] mighty [strong] angel took up a stone like a great millstone, and cast *it* [*om. it*] into the sea, saying, Thus with violence shall [*ins.* be cast] that great city [*om.* that great city] Babylon [*ins.*, the great city] be thrown down [*om.* be thrown down], and shall be found no more at all.[23] 22 And the [a] voice of harpers, and [*ins.* of] musicians [*or* singers], and of pipers, and [*ins.* of] trumpeters, shall be heard no more at all in thee; and no [any] craftsman [artisan], of [*ins.* any art] whatsoever craft *he be* [*om.* whatsoever craft *he be*], shall be found any [no] more [*ins.* at all] in thee; and 23 the [a] sound [voice] of a millstone shall be heard no more at all in thee; and the [a] light of a candle shall shine no more at all in thee; and the [a] voice of the [*om.* the] bridegroom and of the [*om.* the] bride shall be heard no more at all in thee: for thy merchants were the great men of the earth;[24] for by thy sorceries [sorcery] were all [*ins.* the] nations deceived [seduced *or* misled (*ἐπλανήθησαν*)]. 24 And in her was found the [*om.* the] blood[25] of prophets, and of saints, and of all that were [have been] slain upon the earth.

[15] Ver. 13. In accordance with ℵ*. A. C. [P. 6, 11, *Am.*, *Fuld.*, *Tol.*, *Lips.*], *etc.* In the Rec. *ἄμωμον* is omitted.

[16] Ver. 14. Codd. ℵ. A. C. read *σου τῆς ἐπιθυμίας*.

[17] Ver. 14. [The primary meaning of *ὀπώρα* is, "the part of the year between the rising of Sirius and Arcturus, ... and so, not so much the Lat. *Auctumnus*, as our *dog-days* or, at most, *the end of summer*. . . It was the proper time for both the field and tree fruits to ripen" (Liddell and Scott *sub voce*).—E. R. C.]

[18] Ver. 14. [Lach., Alf., Treg., Tisch. (8th Ed.) give *εὑρήσουσιν* with ℵ. A. C. P. *Vulg.*, *etc.*; Tisch. (1859) gave *εὑρῇς* with B*.; 7 reads *εὑρεῖς*.—E. R. C.]

[19] Ver. 14. [The expression *never, never more at all* is adopted as the best idiomatic rendering of the threefold negative of the original, *οὐκέτι οὐ μή*.—E. R. C.]

[20] Ver. 16. [Crit. Eds. omit *καί* with ℵ. A. B*. C.; it appears in P., Vulg., Æth., *et al.*—E. R. C.]

[21] Ver. 17. [Crit. Eds. give *καὶ πᾶς ὁ ἐπὶ τόπον πλέων* with ℵ. A. B*. C., *Am.*, *Fuld.*, *etc.* (B*. inserts *τόν* before *τόπον*). Lange adopts this reading, declaring the Rec. (*ἐπὶ τῶν πλοίων ὁ ὅμιλος*) to be unfounded; he *translates*, however, *all who sail to definite places*. Alford translates, *every one who saileth any whither*. The first of the renderings given above is regarded as most in accordance with the presumptive meaning of the expression *ἐπὶ τόπον*; see Robinson under Επι, iii. a; and *τόπος*, d. (γ).—E. R. C.]

[22] Ver. 20. [Ἔκρινεν—τὸ κρίμα ὑμῶν ἐξ αὐτῆς. Lange translates: *hath executed your sentence upon her*.—E. R. C.]

[23] Ver. 21. [The negatives in this and the following verses are merely double; see NOTE 19.—E. R. C.]

[24] Ver. 23. [Lange translates: *for the princes of the earth were thy merchants*. See on pp. 323, 328 sq.—E. R. C.]

[25] Ver. 24. Cod. B*. gives *αἵματα*; A. C. [ℵ. P.] give *αἷμα*. [Tisch. adopts the former reading; Lach., Alf., Treg. the latter.—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

With the vision of the heavenly counsel of judgment upon Babylon and the ideal judgment itself, is conjoined the proleptical representation of the actual judgment as taking place on the earth. Hence, together with the unity of the two sections, we must also recognize the contrast between these two pictures of Babylon. In the light of Heaven, Babylon appears as a *Woman*, who, in the pomp of false magnificence and

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beauty, has lapsed into the extreme of hideousness; a *Harlot*, — drunken with blood — the blood of the saints; bearing still the golden cup of holy consecration, but riding upon the blood-colored Beast of Antichristianity, the organ of the abyss. In her earthly self-sufficiency and in the lament of the earth on her account (ch. xviii.), she is a *Queen*, to whom the kings of the earth have paid homage, who has been magnified by the rich, the merchants, and the sea-farers, glorified by the artisans, and marvelled at, in her splendor, possessions and enjoyment, by the inhabitants of the earth.

A strong *Angel*, who descends from Heaven to earth, comes upon her. His strength is signalized by the fact that *the earth is lighted up by his glory*. There is but one enlightenment for the earth—*viz.*, the light of the gospel; but there is a distinction between the stage of apostolic embassage, that of reformatory confession, dogma and *cultus*, and this spiritual day-light of evangelic truth—appropriated by all good spirits,—which, in Divine-human beauty, in Christian humanity, finally, as in one instant, extends from land to land, and illumines the fallen Woman in all her hatefulness, thus executing upon her the ideal judgment and denouncing (vers. 2, 3) the first real judgment, which appears as a self-judgment of the great Babylon in her internal relations. The ideal judgment is the heavenly proclamation of her fall, loudly promulgated through the earth. *Fallen! fallen!* is the judicial cry of Heaven. The fall agrees in greatness with the height which she claimed as Babylon the Great (see Is. xiv.).

First Fundamental Form of the Actual Judgment. Revelation of the Inner Judgment of the Fallen Church [vers. 2, 3].

She has become *a habitation* or *dwelling-place of demons;*—does not this, considered in the light of Heaven, signify a sort of Hell on earth? *A watch-tower* [*hold*] *of all manner of unclean spirits;*—does not this mean a concentration of the most diverse evil motives and egoistical characters? *A coop* or *poultry-yard* [*hold*] *of all unclean and hated birds;*—does not this mean a gathering-place of all volatile minds, intent upon the prey of earthly profits? (See Matt. xiii. 32.) The Spirit of prophecy has indicated a firm and exclusive organization by a three-fold term: a fixed habitation, a watch-tower, a secure receptacle for birds.* It is true that φυλακή, in both instances of its occurrence, may be significant of a *prison;* this term would not here have been applicable to the *demons*. The cause of this destruction of Babylon is the *wine of the anger* [or *rage*] *of her fornication*, *i. e.*, the riotous enthusiasm of her anger [rage] or fanaticism in favor of her idolatries, her deifications of all sorts. Of this wine she has given to all nations to drink, and has intoxicated them more or less, instead of truly sobering them for the milk of the Gospel and wholesome nourishment, in accordance with the reiterated instructions of the Apostles Peter and Paul (1 Peter i. 13, iv. 7, v. 8; 1 Cor. xv. 34; 1 Thess. v. 6, 8; 1 Tim. iii. 2, 11; Titus ii. 2; 2 Tim. ii. 26). In distinction from this popular fanaticism, *the kings of the earth*, with the political consciousness of refined worldly-mindedness, *have committed fornication with her*—have deified her, permitted themselves to be deified by her, and shared all manner of other deifications with her.* Another pernicious effect is that *the merchants*, *i. e.*, those speculators of earth who are bent upon mammon, *have become rich through her luxury*. The very one who should equalize earthly relations by the spirit of Christian brotherliness [*i. e.*, the Church], has, by self-deification and the deification of earthly powers, brought to a culmination that false pomp and love of magnificence by which the normal distinction of rich and poor has been perverted into unnatural and pernicious extremes of luxury and pauperism. The poisoning of popular life, of politics, of social ordinances—such is the three-fold and yet unitous effect of her three principal sins: [1] the presentation of the wine of anger [or *rage* (see NOTES 5, p. 318; and 16, p. 274).—E. R. C.]; [2] seduction to fornication; [3] luxurious external show.

Second Judgment. Social Judgment of Separation between the People of God and the City of Babylon (vers. 4, 5).

This separation is brought about by the command of a *voice from the Heaven*. Whilst the Angel who descended from Heaven has executed the judgment of the Spirit of truth, this voice comes from the height of Heaven, and, as appears from the context, from the judgment-throne of God Himself. The exode of the people of God from fellowship with Babylon, not only brings her internal judgment to view, but also serves as an introduction to the external judgment, because it is itself the dynamical social judgment. Thus must Noah go forth from the antediluvian race that had incurred the judgment of God; thus Lot must depart from Sodom; thus Israel, from Egypt; thus the primitive Christians, from fallen Jerusalem; *and so on*. This exode, which includes within itself the abrogation of all relations of religious fellowship, is demanded by truth, by righteousness, by fidelity to the Lord. Thus believers execute the minor ban in just reaction against the great ban, and the Church finally goes forth from the Church, in order that it may continue to be the Church (Heb. xiii. 13).† The conservation of human relations of duty will come out all the more clearly, the more the religious and moral errors of a false humanism are discarded in pure and strict freedom of spirit. This exode also becomes necessary, however, for the self-preservation of believing souls, as is declared by the warning: *That ye partake not in her sins, and that ye receive not of her plagues*. How easily an accompliceship in guilt originates through implication in the sins of others, the Old Testament has typically demonstrated in the institution of the sin-offering (Lev. v.), as well as in many historical occurrences (Joshua

* [In the second and third instances one and the same term is employed, *viz.:* φυλακή; and in the first, κατοικητήριον.—E. R. C.]

* [For another exposition of the fornication, see *Abstract of Auberlen*, pp. 311 sq.—R. R. C.]

† [See ADD. NOTE and *foot-note*, p. 317.—E. R. C.]

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vii.). The modern world's sensorium for these mysterious relations of guilt is much enfeebled. Even an entrance into the heritage of the heaviest ancient blood-debts is performed by many with as little misgiving as if they were stepping into a child's room pervaded with the breath of innocence, or even into a temple of pure spirit, pervaded with spirit-breath. The judgment of God, however, must be executed, because the sins of the City do not simply cry unto Heaven, like the sins of Sodom (Gen. xviii.), but they have become interlinked with each other and *tower up upon each other even to Heaven*, until they have become a demonic offence against the very Throne of God. Hence, *God has become mindful of her iniquities*—not simply of the last and newest, but of the entire series of them. The culmination of these iniquities has—humanly speaking—again made present to Him the whole history of their development, and with these words, the conclusion of His refraining long-suffering and the dawn of His infliction of judgment are expressed. At the basis of the expression in our passage lies a reference to the history of Sodom, the more obviously since here, also, a fiery judgment is at hand.

Third Judgment. The Recompense of Babylon (vers. 6–8).

The command to execute the judgment of retribution is not, like the preceding words, addressed to the people of God, as has been supposed in accordance with the reading of minuscules: *as she rewarded* [*rendered to*] *you.** But neither is the command addressed to the Angels of the plagues, as Bleek supposes, for this retribution is, according to ch. xvii. 16, to be executed by the Ten Horns and the Beast. The same judgment which, in the chapter cited, is spoken of as to be accomplished by *them*, is mentioned here, again, in ver. 8. The address is to those to whom she has presented the cup (Matt. vii. 6). De Wette with justice remarks: A challenge to the executioners of the penal judgment. 'Αποδιδόναι has at its second occurrence the meaning of the Hebrew גָּמַל. It shall be done to her as she has done to others. This is the law of historic retribution which runs through the whole of the Sacred Writings (see ch. xiii. 10). It shall, moreover, be recompensed *double to her*. As repentance has a double value in proportion to the punishment which preceded it (Is. xl. 2), so the guilt which is heaped up for the Day of Wrath has, similarly, a double value in reference to the succeeding punishment. So, in particular, the *cup* of the wine of anger is to be *filled double for her*. At the time of judgment, negative fanaticism falls, with double fury, upon the guilt of positive fanaticism.—But not simply the torments which she has inflicted upon men are to be recompensed to her, but also her self-glorification and arrogant ostentation are to be punished, in a corresponding degree, with torment and sorrow. The heavenly voice also gives the ground of this severe sentence. *For*, even now in the hour of judgment, *she*, hardened and without a foreboding of approaching ill, *gives utterance in her heart* to her false security thus: *I sit* [Lange: *am enthroned as*] *a queen, and a widow I am not* (comp. Luke xviii. 3;—not the Church that misses her heavenly Christ on earth), *and sorrow I shall not see.* This obduracy is the motive which doubles her guilt and punishment. *Therefore*, also, *shall her plagues come in one day—i. e.*, she does not gradually sink into ruin, but she plunges into it in one grand historic catastrophe. The plagues branch out into the number of the world, the worldly number of completeness, *four: Death, mourning* [*sorrow*], *hunger, fire. Death*, doubtless, should not be interpreted as the death of her children (Düsterdieck), but as a presentiment of ruin which now comes over her. With this death, her egoistic *lamentations* correspond, amid which, again, her *hunger* after world-empire is augmented to fury, whilst the *fire* of judgment is already coming upon her. These plagues now attack her with inevitable certitude, for *God has already commenced to judge her* (ὁ κρίνας), *and He is mighty* in His judgments, which He executes through the medium of mighty earthly powers.

Hereupon the heavenly voice denounces a simultaneous judgment upon those classes which have mingled with Great Babylon and involved themselves in her guilt; representing them as mourners over the fallen one (vers. 9-20).

The unitous idea of these lamentations lies in the premise that the mock-holy City has her sympathies, her roots, in the worldliness of the world, especially the great world; that she has, however, brought this world, which it was her duty to convert to God, itself to the brink of perdition. For she has made self-deification, the titanic glorification of her own dignity and authority, the centre of all corruption. She has thereby induced the *kings* or potentates *of the earth* to push their authority also to a degree exceeding a right human measure, to exchange reciprocal deifications with her and either in pride to compete with her, or to make fellowship with her. Thus have been formed the spheres of a morbid luxury, far exceeding the measure of morality, and as the *merchants of the earth*, or the organs of this luxury, have attained to a colossal and morbid greatness, so, likewise, have their riches reached a corresponding grandeur. Even wholesale trade, in the most extensive sense of the term, or supermarine intercourse of the world with the world, has been drawn into this great vortex of feverish worldliness. Thus the most thorough men of the world, far and wide, have lived and sinned with Great Babylon, and are most profoundly shaken and discomfited by her fall. But they care not to share her lot with her; they are faithless to her in her hour of need. *The kings stand afar off for the fear of her torment* (ver. 10). *The merchants stand afar off for the fear of her torment* (ver. 15). *The sea-farers and marine traders stand afar off and cry* (ver. 17). Doubtless, together with the ideas of their participation in her guilt, their grief, and their cowardly desertion of their mistress, there is likewise expressed the fact

* [The ὑμῖν should be omitted. See TEXT. AND GRAM., NOTE 8, ver. 6.—E. R. C.]

that Great Babylon is involved in a tremendous conflagration, which illuminates the whole earth, which admits of no remedy, which none dare approach, which, however, is visible from the remotest spots—so far, at least, as its pillar of smoke is concerned—holding all spectators spell-bound with fear and amazement. It might be queried: why the great detailedness of the description, especially of articles of luxury (vers. 12-14)? Here we encounter the same masterly skill of the prophetic spirit which is displayed by Isaiah in his portrayal of the luxury of the Hebrew women (Is. iii.). For the worldly mind, this very detail of articles of pomp and pleasure is of supreme importance; the prophecy, therefore, ironically enters into this mode of view—the more, since for Babylon every particle of her pleasure becomes a particle of torment. It is, further, characteristic that the kings shall *weep and passionately and loudly lament* (κόπτεσθαι) over the fall of Babylon, yet shall hold themselves aloof even at the ascending of the smoke from the beginning conflagration. That which caused them to become worshippers of the City, were the greatness and (magic) power of it. The *merchants* of the earth weep also; their sorrow, however, takes the form of mourning for the loss which has assailed them. Together with the greatness of the City, its magnificence and wealth have dazzled them. The *sea-farers* express their mourning for Babylon most passionately, in accordance with their life on the water; they were enchained by the incomparableness of the City and the great gain which it brought them.

The first lament is that of *the kings of the earth;* not the kings as such, but those rulers who, by the aid of the Hierarchy, have despotically governed, and, to enable them thus to do, have worked into the hands of the Hierarchy, being, therefore, bearers of a reciprocal deification.

The heavenly voice describes the lament of the *merchants* most comprehensively. The splendor of the merchandise of the City is expatiated upon, as consisting of: (1) Precious things [metals, jewels] and splendid stuffs; (2) Costly material (fragrant citron [thyine-] wood) and costly vessels of precious stuffs of all sorts; (3) Spices, ointments, incense; (4) Delicious articles of enjoyment and nourishment; (5) Articles of a princely household, from draught-cattle and flocks of sheep to the souls of slaves—or slavish souls, which are the permanent fundamental condition of every Babylonish power. It might be thought strange that after all this, mention is made of delicious *fruit,** and that here the enumeration passes into the form of an address to Babylon itself; but in this region the smallest thing is in many respects the greatest, and, moreover, a special category of gastronomical delicacies is in point—those, particularly, which belong to a princely dessert. Whilst *the kings* designated the great disaster of *one hour*, the catastrophe, as a *judgment* upon Babylon, *the merchants* lament that in one hour the great *wealth* of luxury in which Babylon arrayed herself, is destroyed.

Still more openly do *the sea-farers* express their egoistical interest in their cry of woe and lamentation for Great Babylon.

After this fore-description of the special judgments which, with the fall of Babylon, come upon her companions, the judgment upon Babylon herself is represented in a symbolic act.

The heavenly voice replies to all the unworthy lamentations of earth with a cry of exultation. All those who long ago pronounced the spiritual sentence of Babylon's lost state, without its appearing that their sentence was of any value in the actual world, are exhorted to *rejoice.* Now their sentence is ratified by the judgment of God. For such is the meaning of the passage; reference is not again had to the false judgment which they have previously experienced from Babylon, for how would such a reference be applicable to *Heaven?* Babylon has been judged from of old: 1. By the *Heaven* in general, the whole ideal world of God; 2. By the *Saints*, and 3. By the *Apostles*—nay, 4. Even before them, by the *Prophets* of the Old Covenant.

Next follows the symbolic representation of the final consummation of the judgment. *A strong Angel takes up a stone, like a great millstone, and casts it into the sea*, making this act, the violent casting of the stone, the great whirlpool occasioned by it, and the precipitate sinking of the stone, a symbol of the imminent, sudden and violent reprobation of Babylon. The Angel, because he is a fore-runner of the close Parousia of Christ, is conceived of as a personal being (see ch. xix. 9, 10); his action, however, is thoroughly symbolical. The allegorical symbol gains in expressiveness, it becomes typical, if we consider that *the sea* denotes the life of the nations, that *the millstone* is already familiar as the instrument of punishment for offence given (Matt. xviii. 6), that, finally, the proclamation of the strong Angel, in connection with his action, is expressive of the surest certainty of the Spirit of God in His Church. The judgment upon Babylon superinduces a great agitation in the sea of nations. This agitation is occasioned by a great stone of stumbling or most flagrant offence given by Babylon to the world, in particular to the "little ones;"* and it is the Angel of the Christian faith who has in this world awakened the consciousness of the life of the nations in respect of this offence, as is expressed by the fore-runner of Christ from the other world, one, in angelic form, of the glorified ones who shall appear with Christ. The *City*, as Great Babylon, *is destroyed;* as *a ruin*, as a desert place, *she continues*, for a memorial of terror. Hence the Angel describes her imminent desolation, not simply in order to intimate that her own destruction is illustrated by the destruction of her glory. This has been previously declared. The design is, rather, to sketch the desolation of the ruin of this spiritual Babylon in negative traits, even as Isaiah depicted the desolation of the ancient Asiatic Babylon in positive traits. No *musical sound* from any festivity can be heard any more in the deathly still-

* [See Text. and Gram., Note 17.—E. R. C.]

* [Above, the *stone* was the symbol of Babylon; its being *cast into the sea*, the symbol of her punishment by God; but here the *stone* is the symbol of Babylon's sin, and *its casting*, that of her own sinful conduct!—E. R. C.]

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ness of Babylon. Not *a single artist of any art* can be found any more in the desert of her ruins. No *sound of a mill* betrays a trace of business or domestic life; *no light of a candle* occasions the inference of life or of a social circle; with *the voice of bridegroom and bride*, every festal presage of a future laden with new life has vanished. And now again, to conclude the picture, the grounds for the judgment are laid before us—*viz.:* Babylon's double guilt. On the one hand, she has fully corrupted the corrupt world. For *the great* of the earth, the possessors of power, were her merchants, *i. e.*, the agents and abettors of her affairs (οἱ ἔμποροι is the predicate, according to Eichhorn; see also Ebrard). Note well the distinction. The ἔμποροι τῆς γῆς (ver. 3) have become rich through the Woman; the μεγιστᾶνες τῆς γῆς have become the ἔμποροί σου, *i. e.*, of the Woman. [See TEXT. AND GRAM., NOTE 24, ver. 23.—E. R. C.] Her love of magnificence has driven luxury to its acme, and converted the dealers in it into great lords; it is still worse, however, that she has made the great of the earth agents of her interests. It was her fault that the merchants* could in many cases become barons and princes—that the princes could in many cases become merchants [*Krämer*], *e. g.*, of indulgences, hierarchical stocks, and the like. Thus she has instituted a reciprocal action between egoistical mammon-service and egoistical power. The *nations* have been *led astray* by her *sorceries* of all sorts. Thus she has seduced the world in its great and little ones. Of the kernel of the Church, however—the Prophets and Saints—not the living images, but the bloody traces of martyrdom, were found in her. The Angel, truly, seems to conclude his accusation in a very hyperbolical manner. Is *the blood of all who have been slain on earth* to be placed to the account of Babylon? We might say: Undoubtedly it is, inasmuch as, at the day of reckoning, Babylon forms the centre of all human guilt and blood-guiltiness. The choice of the verb, however, constitutes a very important item for consideration. Σφάζειν, the verb in question, denotes, at least in a predominant degree, *slaying* from a religious point of view; here, therefore, are indicated the *slain upon the earth* who have been slain as sacrifices to fanaticism in general, and especially in the religious wars and religious criminal courts of earth. The centre of these specific crimes is Babylon; it is manifest, however, that Babylon is not here intended simply as a local centre, for the like blood-guiltinesses make their appearance sporadically all over Christendom—though, indeed, always as fanatical radii, having a fanatical centre.†

[ABSTRACT OF VIEWS, ETC.]

By the American Editor.

[ELLIOTT: (See on pp. 281, 296.) The section extends to the close of chap. xix. 4. In it we have—I. Ver. 1. An angelic proclamation of the approaching destruction of Babylon;—a proclamation, (1) *similar* to that of chap. xiv. 8, but with additional circumstances (ver. 8); (2) *anticipative*, but as immediately preceding the catastrophe. II. A warning voice to Christ's true servants to come out of her; which implies that (1) there would be some of the holy seed in the mystic Babylon, (2) their danger of participation in her destruction would be imminent. III. A vivid description of the catastrophe, in which are depicted: 1. Its nature, (1) *unexpected* (she sits a queen, *etc.*); (2) *instantaneous* (in an hour); (3) *total* (all life destroyed); (4) by *eternal* (superhuman?) *fire* (xix. 3): 2. The *lamentations* over the fall,—(1) of the *kings* who committed fornication with her; (2) of the *merchants, etc.*, who were enriched by her. IV. The *reasons* for the judgment,—(1) her *deception* of all nations; (2) her persecution of the saints. V. The heavenly song of praise over the destruction,—(1) *twice* by *the heavenly host*, Hallelujah (xix. 1-3); (2) *once* (and it is the last act related of them) by the Elders and Living-beings, Amen—Hallelujah (xix. 4).—From this passage the following conclusions, as to the probable progress of fast-coming future events, may be drawn that—I. The destruction of Rome, the mystic Babylon (comprehending not only the City and the Ecclesiastical State; but, probably, the political tri-partition adhering to it, xvi. 19), shall, very soon after the tri-partition, and unexpectedly, be effected by an *earthquake* and *volcanic fire*.* II. Immediately before this event there will be a diffusion of great religious light, and a sounding

* [*Krämer*—a word of lower significance than *Kaufleute*, previously translated *merchants*; the latter denotes the great wholesale dealers, whilst the former signifies *retailers—shop-keepers*, as we say in English.—TR.]

† [See EXPLA. IN DETAIL, *Add. Comment* on ver. 24.—E. R. C.]

* ["A mode of destruction not obscurely intimated by certain very striking allusive expressions in other prophecies both of the Old and New Testament (Isa. xxxiv. 9, 10; xxx. 33; Jer. li. 25; Luke xvii 28-32, *etc.*), and thus expected, as we find, alike by ancient Jewish Rabbis and Christian Fathers of the Church; not to add that the very nature of the Italian soil has forced on many a mind, in different ages, the thought of its physical preparedness almost for such a catastrophe." ELLIOTT.——BARNES, in support of the probable correctness of this view, writes as follows: "Gibbon (ch. xv.), with his usual accuracy, *as if* commenting on the Apocalypse, has referred to the physical adaptedness of the soil of Rome for such an overthrow. Speaking of the anticipation of the end of the world among the early Christians, he says, 'In the opinion of a general conflagration, the faith of the Christian very happily coincided with the tradition of the East, the philosophy of the stoics, and the analogy of nature; *and even the country, which, from religious motives, had been chosen for the origin and principal scene of this conflagration, was the best adapted for that purpose by natural and physical causes*; by its deep caverns, beds of sulphur, and numerous volcanoes, of which those of Ætna, of Vesuvius, and of Lipari, exhibit a very imperfect representation.' As to the *general* state of Italy in reference to volcanoes, the reader may consult, with advantage, Lyell's *Geology*. B. II., chs. ix.-xii. See also Murray's *Encyclopedia of Geography*, II. ii .. .. The following extract from a recent traveller will still further confirm this representation: 'I behold every where—in Rome, near Rome, and through the whole region from Rome to Naples—the most astounding proofs, not merely of the possibility, but the probability, that the whole region of central Italy will one day be destroyed by such a catastrophe (by earthquakes or volcanoes). The soil of Rome is *tufa*, with a volcanic subterranean action going on. At Naples, the boiling sulphur is to be seen bubbling near the surface of the earth. When I drew a stick along the ground, the sulphurous smoke followed the indentation; and it would never surprise me to hear of the utter destruction of the southern peninsula of Italy. The entire country and district is volcanic. It is saturated with beds of sulphur and the substrata of destruction. It seems as certainly prepared for the flames as the wood and coal on the hearth are prepared for the taper which shall kindle the fire to consume them. The Divine hand alone seems to me to hold the element of fire in check by a miracle as great as that which protected the cities of the plain, till the righteous Lot had made his escape to the mountains.'—*Townsend's Tour in Italy in 1850*."—E. R. C.]

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forth of strong appeals on the character and imminent doom of both Rome and the Popedom, alike in the Church and in the world. III. The Jews will probably at, or just after, the catastrophe, be converted (indicated by the *Hebrew* HALLELUJAH—this being the first introduction of a word from that language in *praise*). IV. Down to the time figured by this chorus (a song represented as being *in Heaven*), no translation of the living saints or resurrection of the departed will have taken place.

BARNES: This chapter is a still further *explanatory episode* designed to show the *effect* of the pouring out of the seventh Vial (xvi. 17–21) upon the Antichristian power; the description is that of a rich merchant-city reduced to desolation, and is but carrying out the general idea under a different form. We have—(1) the angelic descent and proclamation, vers. 1–3; (2) a warning to the people of God to be partakers neither of her sins nor plagues, accompanied by a description of the latter, vers. 4-8; (3) lamentation over her fall—by those who had been, (*a*) *connected* with her, (*b*) *corrupted* by her, (*c*) *profited* by her, vers. 9-19; (4) rejoicing over her fall, ver. 20; (5) the final (and total) destruction, vers. 21-24. (Whilst this writer regards the Papacy, and not the *city* of Rome, as the object specially contemplated by the prophecy, he thinks it possible that there may be a *literal* fulfillment of the prophecy *burned with fire*, ver. 8, in the destruction of the *city* as in order to the destruction of the power; for quotations tending to support this view, see the preceding foot-note. For special *comments*, see EXPLANATIONS IN DETAIL *in loc.*)

STUART: In his Introduction to ch. xvii., this commentator remarks: "Before any attack was made upon the Kingdom of the Beast, an Angel proclaimed the fall of great Babylon (*i. e.*, 'persecuting and pagan Rome'), xiv. 8. This, however, was only in general terms. But now the seventh Vial has been poured out, and the city has been shaken to its very foundation, and thus a ruinous state of things has already commenced, ch. xvi. 17-21. Final and utter extinction, however, still remains to be achieved. Accordingly an Angel next appears, and not only renews the proclamation of the fall of Babylon, but describes this in such terms as necessarily to imply its *utter* ruin." *

WORDSWORTH: "Fuller description of the future fall of the Mystical Babylon. It is to be carefully observed that though *Babylon* falls, the *Beast* still remains. Therefore, the fall of Papal Rome will *not* be the destruction of the Papacy."

ALFORD: Chaps. xviii. 1–xix. 10 relate to the *Destruction of Babylon*. I. Announcement of the destruction (chap. xviii. 1–3). II. Warning to God's people to leave her on account of the greatness of her crimes and coming judgments (4-8). III. Lamentations over her on the part of those who were enriched by her, by (1) the kings of the earth (9, 10); (2) the merchants (11-16); (3) the shipmasters, *etc.* (17-19). IV. The calling of the heavens and God's holy ones to rejoice over her (20). V. Symbolic proclamation of Babylon's ruin (21-24).

LORD: The *Angel* of ver. 1 symbolizes a body of men who shall with resistless *light* unveil the Apostate character of Babylon (*i. e.*, the *nationalized hierarchies*, see pp. 810 sq.). The *fall* of Babylon is her dejection from her nationalized position; it is to be (1) *in consequence* of her idolatry, ver. 8; (2) *followed* by (*a*) her becoming the resort of the most detestable of (human) beings, ver. 2, (*b*) another proclamation by another body of men calling upon those true Christians who remain in her to come out of her, ver. 4; (3) *effected* (*a*) violently, ver. 21; (*b*) by the multitude, and not by the kings and great men who are to mourn over it, vers. 9-19. The *fall* is to be distinguished from the *punishment* (plagues); the latter is speedily and suddenly to follow the former, vers. 4-6. The *destruction* is to be entire, vers. 21-24.

GLASGOW: Ver. 1 introduces an account of what accompanies or follows close upon the full effusion of the seventh Vial. The *Angel* of ver. 1 is the Holy Ghost, who announces the coming fall of Babylon, *i. e.*, the Roman State; the *voice* of ver. 4 is that of Christ. By *the kings* of vers. 9, 10, *the traffickers* of vers. 11-16, *the mariners* of vers. 17-19, are indicated the *three parts* into which the City is divided (ch. xvi. 19); "as ancient Babylon exists now only in the palace of her kings, the temple of Belus, and the tower of Nimrod, so over the fall of the mystic city are heard the wailings of superstitious rulers in the palace, of trafficking priests of simony in their cathedrals, and of far-travelled colonizers and missionaries, propagators of her errors."

AUBERLEN: "The judgment on the Harlot (*i. e.*, Babylon—the apostate Church) is described more minutely in its various aspects (xviii. 1; xix. 5), first by an Angel having great authority; then by another voice from Heaven (vers. 4-20); after this, thirdly, by a strong Angel (21-24); and this is succeeded by great voices of much people in heaven (xix. 1-5), who praise God for the judgment executed.—E. R. C.]

EXPLANATIONS IN DETAIL.

According to Düsterdieck, the judgment upon Babylon is still imminent at the close of ch. xviii. ("note the future βληθήσεται"), whilst in

* [It is exceedingly difficult to determine what is the idea of STUART as to the interpretation of this chapter. This arises from the fact that nowhere in the special comment on it does he define what he means by Babylon; his meaning has to be sought through General and Special and Particular Introductions, and through excursuses and textual comments. His comment on xiv. 8 can leave no doubt that *there* he regards Babylon as the City of Rome; that this interpretation is contemplated throughout this portion of the Apocalypse, is implied in numerous remarks. But the peculiar scheme of STUART requires him to regard the woe as having been accomplished; and manifestly the City of Rome has never yet become a desolation. The most plausible idea concerning his interpretation is that he regards the prophecy as having its *specific* fulfillment in the destruction of Rome long ago commenced, but not yet accomplished; and its *generic* accomplishment in the overthrow of all Antichristian powers. The view as to the specific fulfillment is suggested by the following remark under xiv. 8: "The reader is not to suppose, that *fallen*, while it denotes absolute certainty, at the same time denotes complete and *instantaneous* excision. The predictions respecting ancient Babylon were fulfilled only in the lapse of several centuries; but they were at last fully accomplished. And so of the tropical Babylon. The Apocalypse itself gives sufficient intimation of a gradual fulfillment; comp. Rev. xvi. 19–21 with xviii. 4–8, 20–24 and xix. 11–21."—E. R. C.]

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ch. xix. 1 sqq., it is rejoiced over as actually accomplished. The judgment itself, therefore, [the act of judgment], would not be found in the description. As an external scene, it is, indeed, not to be portrayed. What, however, appertains to a judgment? Is not the heavenly sentence itself the ideal judgment (vers. 2, 3)? Is not the separation of the people of God from Babylon, which must ensue directly upon the heavenly command, the decisive dynamical judgment (vers. 4 and 5)? Next follows the historic recompense; first for Babylon herself (vers. 6, 7). And this is presupposed as an accomplished fact in the lamentation in which all her companions appear as sharers in the stroke which has fallen upon herself, (vers. 9–19). The rejoicing of Heaven and all the saints (ver. 20) clearly expresses the accomplishment of the judgment, and the symbolical act and speech of the Angel (vers. 21-24) are but declarative of the perfect reprobation of Babylon, together with its consequences, her guilt being once more solemnly affirmed. Thus is the judgment executed in four main acts. According to Hengstenberg, the Seer here describes what has already taken place. Exegesis, with him, steers backwards; it, probably, already sights the Millennial Kingdom—and this it is anxious to avoid, as though it were a rocky wall.

Ver. 1. **Another Angel.**—A symbolic angelic form, suggestive of Michael, not precisely Christ (Calov., Hengst.), for the Parousia is not to come until after this. The Holy Ghost (Vitringa), however, is no angel of external events, and Luther's embassage did at least not bring Babylon with violence to her fall. Historically defined, Christianity, in a new, glorious, and therefore mightily efficacious phase of development, must be understood by the Angel. Hence alone is his glory to be explained, which lights up the whole earth. A couple of wretched and disorderly negations can, of course, not be intended by this.

Ver. 2. **Fallen, fallen.**—A certain future, which shall some day become both present and past. The cry of ch. xiv. 8 is reflected here; that, however, applied to the universal Babylon. In the first place, doubtless, the complete spiritual fall of Babylon is intended, as is manifest from the context: **and is become,** *etc.* But along with the complete spiritual fall, her historic fall is also decided. According to Düsterdieck, indeed, the words: **a habitation of demons,** *etc.*, already denote external desolation, like the description Is. xiii. 22. Similarly Hengstenberg, vol. ii., p. 268. Düsterd. even regards it as singular that Ebrard should *yet* understand the *birds* "spiritually." A naïve "*yet!*" According to Bengel, the "unclean spirits" are departed souls, and "this passage very clearly treats of such spirits as, when they appear to the living, are called *ghosts.*" The reverend divine would, however, surely not transfer Babylon to Wurtemberg! According to Hengstenberg, [also Stuart and Alford,—E. R. C.], the φυλακή denotes a *prison*—thus: *a prison of unclean spirits and unclean birds.* The expression, however, when used with reference to a fallen city, is applicable neither to spirits nor to birds. "The law of their essential character banishes them thither." To the desert of pagan Rome? This would be the worst that could possibly be affirmed of Christian Rome! In respect of the *birds*, Hengstenberg cites Ps. cii. 6; Is. xiii. 21, 22; xxxiv. [11, 13] 14 [15]; Jer. l. 39; Zeph. ii. 14.

Ver. 3. **For . . . of the wine,** *etc.*—This is the offence which is judged primarily by a falling under the dominion of demonic powers. Babylon has offended against three classes of men —the *nations*, the *kings*, and a middle class, the *merchants* of the earth. We must again distinguish *these merchants* of the earth from the *specific merchants* whom the Woman has raised up for herself from the great of the earth (ver. 23, see SYN. VIEW). If we examine the arrangements of the Seer, we shall find that he has a more general and a more special arrangement. The more general one distinguishes between the *kings*, or the mighty of the earth, and the *nations*. The Woman has seduced the former to the fornication of world-deification, and intoxicated the latter with the rage-wine of fanaticism, according to ch. xvii. 2; xviii. 23. The more special arrangement inserts a third class, the *merchants* of the earth, a transition-form between the kings and the nations, in which the money-agents can become money-princes, and the princes agents of the Woman. But again, the class of mercantile people is, in our chapter, sub-divided into two classes, *viz.*: [1] the *eminent merchants*, who, as immediate servants of the Woman, participate in her luxury, and [2] the *ordinary tradespeople of the world*, here designated by *sea-farers*, whose interests are likewise, in a more general sense, involved in the luxury of the Woman. It was clear to the Seer that the super-human exaggeration of magnificence, the pomp of world-seeking in the heart of mankind, in the very place whence the forces of world-renunciation, simplicity and simple culture, should go forth, would place the whole organism of worldly life in a condition of morbid bloatedness, and feverishly egoistic agitation. [See NOTE 16 on chap. xiv., p. 274.—E. R. C.]

From the power (*or* **influence**) [Lange: **mighty operation**], *etc.*—According to Düsterdieck (with Grot. *et al.*), ἐκ τῆς δυνάμεως τοῦ στρήνους "refers to the *vast wealth* [*gewaltige Vermögen*] of the City, employed in the service of luxury." This would, undoubtedly, be more applicable to pagan than to Christian Rome. Be it well remembered, however, that the "world kingdom" did not become rich through the "world city," but *vice versâ*. It is also better, from philological considerations, to regard δύναμις as the mighty operation of that central luxury. The interpretation: *On account of her powerful luxuriousness* (De Wette), really involves an obliteration of δύναμις. ["Δύναμις, *copia*, as Vitringa, who remarks, '*alluditur ad Hebræam voce* חיל, *cujus hæc significationis vis est*, Job xxxi. 5; Ezek. xxviii. 4.' We have πλοῦτον μεγάλου δύναμιν in Jos.: Antt. iii. 2, 4." ALFORD.—E. R. C.]

Ver. 4. **Another voice from the Heaven.** —It is noteworthy that the voice from Heaven, speaking from vers. 4–20, is interposed between the two mighty Angels of ver. 1 and ver. 21. In the two Angels, we behold the denouncer and the executioner of God's judgment upon Babylon, as

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that judgment appears on earth; in the voice from Heaven, we find the cry of the Church Triumphant—the Church not simply in the other world, but also in this world,—addressed to the Church of God on earth. For whilst there is, in the Church on earth, in respect of its individual members, a constant wavering between premature separation from Babylon (by which name even the evangelical Church is designated by sectarian spirits) and a tardy tarrying in the communion of a true Babylon, aggravated by manifold fanatical lapses into the *captivitas Babylonica*, there resides in the heavenly Church the true sense for the determining of the hour of need when the general exode from Babylon before the judgment shall be as necessary as the exode of the Christians of John's time from Jerusalem to Pella. Too early a departure is opposed to humility and love; too late a departure is hostile to faith and fidelity; both acts, that of precipitancy and that of undue delay, are a fanatical opposition to the truth. According to Bengel, the voice from Heaven is the voice of God or Christ, against which Düsterdieck judiciously remarks that such an origin does not accord with the descriptive tone of its discourse. Mediately, of course, every angelic and every heavenly voice is to be referred to God and Christ.

Come forth out of her, my people.—This can refer only to the complete rupture of religious and churchly fellowship. If we regard the words as having reference to an external departure of the Christians from Rome, all Christian Rome would be a contravention of the heavenly voice. ["In Isa. (xlviii. 20; lii. 11) the circumstances differed, in that being a joyful exodus, this a cautionary one:* and thus the warning is brought nearer to that one which our Lord commands in Matt. xxiv. 16, and the cognate warnings in the O. T., *viz.*, that of Lot to come out of Sodom, Gen. xix. 15–22, when her destruction impended, and that of the people of Israel to get them up from the tents of Dathan and Abiram, Num. xvi. 23–26. In Jer. (l. 8; li. 6, 9, 45) we have the same circumstance of Babylon's impending destruction combined with the warning; and from those places probably, especially Jer. li. 45, the words here are taken. The inference has been justly made from them (Elliott IV., pp. 44 sq.), that there shall be even to the last, saints of God in the midst of Rome; and that there will be danger of their being, through a lingering fondness for her, partakers of her coming judgment." ALFORD.—E. R. C.] See Jer. li. 6, 9, 45.

That ye partake not in her sins.—See Gen. xix. 15. This *fellowship of sins* is to be understood in a peculiar sense *as a fellowship in guilt*—a view which Düsterdieck combats, but which finds its sufficient explanation in the distinction between the Biblical ideas of *sin* (*Sünde*) and *guilt* [*Schuld*=*reatus*].† A fellowship of sins, in the narrower sense (Luthardt), is as little intended as a fellowship in punishment for sins (Düsterd.) is exclusively meant. A guiltless participation in punishment would certainly be akin to propitiatory suffering. Fellowship with *the sinner*, however, on an equal moral footing, without the re-action of discipline, chastisement, excommunication, is fellowship in his *guilt*. Hence the πληγαί are not simply *strokes;* they are *deserved* [*verschuldete*] strokes (see Josh. vii.; Numb. xvi. 21–24).

["It is implied here that by remaining in Babylon they would lend their sanction to its sins by their presence, and would, in all probability, become contaminated by the influence around them." BARNES.—E. R. C.]

Ver. 5. **For her sins have heaped together unto the Heaven.**—See SYN. VIEW.

Vers. 6, 7. **Render unto her.**—See SYN. VIEW. Address to those injured by Babylon, as such. [Should we not rather, with Alford, regard these words as "addressed to the executioners of judgment?"—E. R. C.] With *the double measure*, the *qualitative* retribution is expressed in *quantitative* form. See SYN. VIEW. Comp. Is. xl. 2. The expressions διπλώσατε, διπλᾶ, διπλοῦν are, therefore, not simply "rhetorical." The consummation of her punishment is furnished with a three-fold motive, being the punishment (1) Of her evil deeds against the suffering party generally; (2) Of the cup, in particular—by which we are here to understand the cup of bitterness; (3) Of her self-glorification and pride, which involved a like measure of humiliation and oppression for the sufferers. **For she saith in her heart.**—Even now; so unforebodingly secure is she in face of the signs of the times. **A queen.**—Isa. xlvii. 7. **And a widow I am not.**—A widow in the more general sense, as one deserted. See Is. xlvii. 8, 9. Neither is she a *bride* or a *wife* any more, but a *polyandria*. **Sorrow I shall not see.**—Sorrow, particularly, for her many daughters (which, of course, are not the cities and peoples subject to pagan Rome). Thus she also regards herself as elevated above the universal law of earthly vicissitude, elevated above historic dooms.

[These expressions, in addition to reasons presented in *Add. Comm.* on ch. xvii. 18, and ADD. NOTE, p. 317, identify the objective of *Babylon* with that of the *Harlot*. As in ch. xvii., where the main figure was the *Harlot*, a portion of the symbolization was drawn from the *City*.—so here, where the main figure is *Babylon*, a portion of the symbolization is taken from the *Woman*.*—E. R. C.]

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* [A *cautionary* exodus may be a *joyful* one. The cautioned escapers may rejoice in view of their escape.—E. R. C.]

† [The distinction here referred to seems to be that contemplated by the theologians of the Reformation in the use of the Latin terms *macula* and *reatus potentialis*—the former indicating the *stain* of sin; the latter, the *exposure to punishment proper to the persons sinning*. Thus Turretin (Vol. I., p. 654), "Macula *est pollutio spiritualis et ethica, quâ hominis anima inficitur.* Reatus *est obligatio ad pœnam ex prævio delicto.* . . . . *Duplex oritur* reatus; *alius qui* potentialis *dicitur, qui notat meritum intrinsecum pœnæ, quod à peccato inseparabile est; alius verò* actualis, *qui per Dei misericordiam ab eo separari potest,' etc.* As the term *guilt* is technically employed by a large class of English Theologians as the equivalent of *reatus*, and as it is the term generally employed in the E. V., where *Schuld* occurs in the G. V., it is here adopted. It should be carefully noted, however, that it is employed, not in its ordinary meaning, but in the special sense indicated above.—E. R. C.]

* [The true condition of the Church during the personal absence of her Husband and Head is that of a *widow*, comp. Matt. ix. 15; Mark ii 19, 20; Luke v. 34;—she should ever be looking, with longing, for His appearing, Tit. ii. 13. The Am. Ed. cannot resist the thought that these expressions are

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Ver. 8. **Therefore shall her plagues come in one day.**—Precisely *therefore* (לָכֵן). In antithesis to her pride. **Death.**—Since death can not come upon her twice, and since the death of her children is expressed by *sorrow* or mourning [ver. 7], the term doubtless embraces the death-doom in general, coming upon her primarily as a presentiment of ruin, and then developing into mourning, hunger, and fiery death. **In one day**—in one great catastrophe (see Isa. xlvii. 9). [Without succession through a protracted period—all-together.—E. R. C.] **For strong.**—The whole omnipotence of God opposes itself in judgment to the haughtiness of Babylon, and this judgment has already begun (κρίνας). The whole Providence of **God** executes the judgment of the **Lord**, for it is as such that God has primarily to do with Babylon.

Vers. 9, 10. **And there shall weep and wail over her.**—In vers. 9–20 [19] are presented the three laments over Babylon, in which the three classes associated in her guilt appear, in antithesis to the people of God, as sharers in the stroke which has fallen upon her. They represent the peripheries of the judgment, forming about its centre. Comp. Ezek. xxvi., xxvii. **The kings of the earth.**—Düsterdieck rightly discards the view of Hengstenberg, who finds in the οὐαί, οὐαί a reference to "*double to her double.*" Highly significant is the kings' **standing afar off**: they will not be burned up with her, for their friendship with Babylon was based upon egoism. They must, however, together with her, be afflicted by the stroke which has descended upon her. Their lamentation is expressive of two things—on the one hand, that they have been dazzled by the grandeur and power of Babylon, and on the other, that they are aware of her guilt, for they speak of her *judgment*, although they do not come to the penitent consciousness that *they* have committed fornication and lived luxuriously with her.

[**Standing afar off.**—"The general sentiment here is that in the final ruin of Papal Rome the kings and governments that had sustained her, and had been sustained by her, would see the source of their power taken away, but that they would not, or could not, attempt her rescue. There have been not a few indications already that this will ultimately occur, and that the Papal power will be left to fall without any attempt on the part of those governments which have been so long in alliance with it, to sustain or restore it." BARNES.—E. R. C.]

Ver. 11. **And the merchants of the earth.**—Second lamentation. Here, egoism is more plainly visible. They **weep and sorrow** because no one will buy their merchandise any more. The vividness of the description is also augmented by the picturesque present: *they weep, etc.*, and, no less, by the circumstantiality with which their merchandise, the entire exposition of their secularized industry, is described (see SYN. VIEW). **No one buyeth their lading any more.**—That is, the fall of Babylon is accompanied by a thorough contempt for all splendor and luxury; it ushers in the fashion of simplicity.

Vers. 12–16. The wares are arranged in order (see SYN. VIEW). "The alternation of accusatives and genitives dependent on τὸν γόμον, prevailing till the close of ver. 13, may serve as explanatory of the dubious construction found in ch. xiv. 4" (Düsterd.). The fact that the vision draws the picture of these articles of luxury from the view of antiquity—of ancient Rome for instance—proves nothing for the import of Babylon. On the individual articles comp. the Lexicons. Special consideration, as less known, is demanded by the ξύλον θύϊον, ἄμωμον, ὀπώρα. The distinction, σώματα and ψυχαὶ ἀνθρώπων, is noted by commentators and differently explained (see Düsterdieck, p. 527); the distinction, at all events, is not a very sharp one, and the second expression is indicative of an augmentation, the extreme consequence of slave-holding. The renewal of these circumstances, even in Christian Babylon, is well known. The strong emphasis laid at the end upon the missing of the favorite *fruit** is highly characteristic as an ironical trait. It is well known that fallen great men often grieve most for the loss of the veriest trifles. Conjoined with these delicacies in the way of fruit, are all sorts of delicious things; "τὰ λιπαρά, literally *the fat*, but its conjunction with τὰ λαμπρά admonishes us to take the expression in the usual unliteral sense (Is. xxx. 23; comp. Hesych., who explains λιπ. as καλόν, ἐλαφρόν), with Luther, Bengel, Hengstenberg" (Düsterd.). There seems, however, to be a distinction made between articles of gastronomic and æsthetic taste.

Ver. 15. **The merchants of these things.**—Here the style changes again from a vivid presentation of the Babylonish world-mart to the prophetic future. These merchants [*Kaufleute*] also bemoan the City in a characteristic manner. For them, the greatness of the City consisted, not, as for the kings, in her *power*, but in her outward *splendor*, her *beauty of attire*.

[Vers. 11–16. "The description . . . is perhaps drawn, in its poetic and descriptive features, from the relation of Rome to the world that then was, rather than from its relation at the future time depicted in the prophecy. But it must not for a moment be denied that the character of this lamentation throws a shade of obscurity over the interpretation, otherwise so plain from the explanation given in ch. xvii. 18 (*viz.*, 'that the prophecy regards Rome pagan and papal, but from the figure of an harlot and the very nature of the predictions themselves, more the latter than the former'). The difficulty is, however, not confined to the application of the prophecy to Rome Papal, but extends over the application of it to Rome *at all*. . . . For Rome never has been, and from its position never could be, a great commercial city. I leave this difficulty un-

indicative of a state of the Church in which she shall believe and assert that the personal absence of Jesus is no *bereavement*,—that already as a Queen she has entered upon the possession of the promised Kingdom,—that, during Christ's personal absence, without material hindrance, she is to go on to complete supremacy over the nations. Already in Rome, and to a great extent throughout Christendom, is this cry heard.—E. R. C.]

* [On the meaning of ὀπώρα see the TEXT, and NOTE 17, p. 319. The entire clause is probably figurative, declaring that the period of temporal prosperity has passed away.—E. R. C.]

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solved, merely requesting the student to bear in mind its true limits, and not to charge it exclusively on that interpretation which only shares it with any other possible one. The main features of the description are taken from that of the destruction of and lamentation over Tyre in Ezek. xxvii., to which city they were strictly applicable. And possibly it may be said that they are also applicable to the Church which has wedded herself to the pride of the earth and its luxuries." ALFORD.—E. R. C.] *

Ver. 17. **And every pilot**, *etc.*—Marine affairs are sketched as that form of world-commerce and industry which was, proportionally, most remote from the City. Even this general mercantilism is affected by the fall of Babylon, because the blow inflicted upon the kings and upon the luxury of the great world touches it likewise. From the *pilots*, who can sail in all directions, are distinguished those who take ship for definite ports—from these latter, all who do business at sea (τὴν θάλασσαν ἐργάζεσθαι). [See TEXT and NOTE 21, p. 319.—E. R. C.]

Ver. 18. **The smoke of her burning.**—As ver. 9. Not to be confounded with the smoke, ch. xiv. 11. The impression which the City has made on them is, proportionally, the most indefinite: she was *incomparable*. If a reference to ch. xiii. 4 was intended, it could yet not be satirical in the mouth of seamen (as Ebrard claims). The expression is, besides, the most general and, therefore, most indefinite form of worldly astonishment. It is thus that popular travellers and seafarers have spoken from time immemorial. [At the same time it should be noted that in reference to both Rome actual and Rome symbolical the expression is strictly true. BARNES comments, "*What city is like unto this great city?* In her destruction. What calamity has ever come upon a city like this?"—E. R. C.]

Ver. 19. **And they cast dust**, *etc.*—A well-known sign of passionate mourning. Hence we need not ask, Whence came the dust at sea? The idea may be, however, that they viewed the conflagration from different ports. The narrative has changed to the preterite. The lamentation of these last is particularly passionate, and the egoistic motive is expressly assigned.

Ver. 20. **Rejoice over her.**—In face of the threefold lamentation of the world, the heavenly voice (not John himself) expresses the jubilation of Heaven. We might here discover the indications of a three-fold jubilation: that of Heaven, with the Saints—that of the Apostles—that of the Prophets. Düsterdieck claims a distinction betwixt "earthly believers"—as Saints, Apostles, Prophets—and Heaven. But even in Nero's time, there were several Apostles in Heaven, to say nothing of Prophets.

For God hath judged your judgment [Lange: **executed your sentence**] **upon her.**—We cannot apprehend the judgment [*Urtheilsspruch*=sentence of judgment], κρίμα, passively, with Hengstenb., De Wette, *et al.*, in the sense: God hath recompensed the judgment which ye suffered as martyrs. For how would that apply to *Heaven?* The rejoicing in this form would, moreover, express the satisfaction of the desire for vengeance, in a style savoring somewhat too strongly of the Old Testament. The fitting expression for *that* satisfaction is found in ver. 24, which is a sort of repetition when the above-cited exegesis is adopted. The higher satisfaction, however, which Heaven itself must experience in connection with all the Saints, particularly the Apostles and Prophets, consisted in the fact that their primeval prophetic sentence upon Babylon, accompanying her throughout her historic career, but appearing for so long a mere melancholic fancy, at which the world hooted, has been finally sealed by God Himself through His judgment. The rejoicing over this satisfaction is a rejoicing over the truth and righteousness of God Himself. [ALFORD comments, God "hath exacted from her that judgment of vengeance which is due to you."—E. R. C.]

Ver. 21. **And a** (*or* **one**) **strong Angel.**—On εἷς see Winer, p. 126. As we shall have occasion to recur to this Angel in ch. xix. 9, 10, we may here refer to the predicates there given by the Angel to himself. Düsterd. remarks that the *strength* of the Angel receives mention on account of the action which he is represented as performing. **Like a great mill-stone.**—See Jer. li. 63, 64. See SYN. VIEW. **With violence.**—In a catastrophe. **And shall be found no more at all,**—*i. e.*, as the magnificent City which it had been. That, however, it should continue as a desolate ruin, for a memorial of judgment, is evident from the following context. See Ezek. xxvi. 13; Jer. xxv. 10, *et al.*

Ver. 22. **And a voice of harpers.**—Art stood high in Babylon [and in Rome, and in the Visible Church—especially as she increases in worldliness,—E. R. C.]; it was, however, completely under the influence of vanity and in the service of idolatry. With art business vanishes (*the mill*); with business, family life (*the candle*); with family life, family festivals [and relationships] (*bridegroom and bride*).

Ver. 23. **For thy merchants were the great men of the earth** [Lange: **the princes of the earth were thy merchants**].—The vision closes, most appropriately, with a brief recapitulation of the guilt of Babylon. For this reason, also, we cannot, with Düsterd., Ewald, De Wette and Hengstenberg [also Lillie, Alford, Glasgow, *et al.*,—E. R. C.], read: *thy merchants were the great of the earth.** No leading reproach

* [The Am. Ed. entertains the view that by *Babylon* is meant the *City of Rome*, and, still further, that by the *City of Rome* is symbolized the *Visible Church* (apostate in the time of the fulfillment of the prophecy). It seems to him that the difficulties suggested by Alford are imaginary rather than real in reference to both these hypotheses. It should be remembered that, in the days of the Apocalyptist, Rome was not only the centre of the Empire, but in a peculiar sense her boundaries were coterminous with those of the Empire; the commerce of the entire State was hers,—at once resulting from, and ministering to, her wealth and power. A peculiar relation of headship continued to be borne by the City to the nation dwelling within the pale of the old Empire, even after that Empire had been shattered into fragments. Even to the present day she is in a sense the capital of Papal Europe. And still further—the relation of Rome to the peoples of whom she was and is the acknowledged capital, well symbolizes the relation of the Visible Church to Christendom. She is its inspiring centre,—the source, and to a large extent a partaker, of its power and splendor. The commerce of the world is, in a peculiar sense, hers. To Rome actual, and Rome symbolical (in the sense set forth), the description of these verses is applicable.—E. R. C.]

* [The order of the Greek requires this translation. The reproach is, not "that some few money-changers became

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would be involved in the statement that some few money-changers became lords and princes under the influence of absolutist luxury. At all events, we should expect first a repetition of the two leading categories of the transgression of Babylon against the world related to her. The first transgression is the seduction of the *kings*, or the *great*, generally, whom she has made her merchants, abettors and brokers (her associates in fornication). The second transgression is against the *nations*, which she has seduced or intoxicated with her sorcery or poison-mixing (= wine of rage). Düsterdieck interprets φαρμακεία as the *love-potions* of the Harlot; "comp. Is. xlvii. 9, 12 sq.; Ewald, De Wette." Our Seer, however, keeps the two categories separate, ch. xvii. 2; xviii. 3. The nations have not been so much intoxicated by love-potions as by rage-potions (of fanaticism). A connection between the two forms is of course unmistakable. [The objective of φαρμακία may be the instruments of seduction by which she either allures the nations into unholy alliance with herself, or by which she causes them to wander in unrighteous paths. See the TEXT.—E. R. C.]

After the transgression of Babylon against the world, ensues her transgression against *the people of God*—a transgression still greater than the former, yet connected with it.

Ver. 24. See SYNOPTICAL VIEW. Ebrard: "Hengstenberg, who makes the Millennial Kingdom commence with Charlemagne, must, to be consistent with his own view, point out the terrible destruction of Babylon depicted in ch. xviii., as occurring at some period during the time before Charlemagne. Nor does he find this difficult; to be sure, in the City of the Seven Hills the voices of lutists and pipers have never for one moment been silenced; neither is the City thrown into the sea, or burned, nor has an end been put to her commerce and her magnificence, nor has any one mourned over her downfall—on the contrary, she has quietly continued to subsist in the midst of the billows of national migrations: but —'Rome here comes under consideration solely as the pagan mistress of the world'—and as *pagan* she *is* fallen, burned, desolated, *etc.*: and all this simply inasmuch as at about the time of Constantine she was gradually transformed from a pagan to a Christian City! In ch. xviii., therefore, we have, according to the exegesis of Hengstenberg, an entirely new portrayal of a—*conversion*."

[ADDITIONAL NOTE ON CH. XVIII.]

By the American Editor.

[This chapter, introduced by the disjunctive phrase, Μετὰ ταῦτα εἶδον, and immediately followed by a chapter having a similar introduction, forms, apparently, a supplementary section. In it are set forth events preceding the fall of Babylon. The direct vision of that fall occurred during the outpouring of the vials, ch. xvi. 18, 19. As, however, that series of visions could not with propriety have been interrupted by the introduction of others descriptive of matters other than the plagues, supplementary visions were vouchsafed descriptive of important matters necessarily omitted, or barely indicated, in the main series. This chapter narrates a series of visions having reference (probably) to "the voices, and thunders, and lightnings, and earthquake" mentioned ch. xvi. 18. It consists of three parts, in which are narrated visions of—I. A glorious, heaven-descended Angel giving a proleptical prediction of the approaching destruction of the City, vers. 1–3. II. A voice from Heaven making a threefold call upon (1) the people of God, who should remain in the doomed City to come out of her, vers. 4, 5; (2) the executioners of judgment to destroy, vers. 6-19; (3) the inhabitants of Heaven to rejoice, ver. 20. III. An Angel giving a symbolic prophecy of the destruction.—An analogue of this section, as to its *subject matter*, is to be found Jer. l., li., where we have a similar threefold division, *viz.*: 1. A proleptical declaration of destruction, l. 2. 2. A call upon (1) the people of God to escape, l. 8; li. 6, 45; (2) the executioners of judgment, l. 14 sqq. 3. A symbolical prophecy of the destruction, li. 63, 64.—One great distinction between the two sections should be noted. The one in the Apocalypse is the record of a *prophecy* of events (including prophecies); that in Jeremiah is simply a record of events (also including prophecies). John prophesied of a Divinely appointed messenger (Angel) who should prophesy. Jeremiah was himself the messenger (Angel) who foretold.

[In the judgment of the writer, the events here symbolized are yet future; nothing in the history of the world has occurred which adequately meets the symbolization. A comparison of this section with the one in Jeremiah, suggests the thought that by the *glorious Angel* of vers. 1-3 may be symbolized a Divinely called and gifted man, or body of men, who, in the spirit of the old Prophets, shall declare the approaching fall of the spiritual Babylon. By *the Voice from Heaven* of ver. 4 may be designated the inspired voice of these latter Prophets uttering the calls foretold; or, as the change in figure (*another voice*) probably indicates a change in instrumentality, by it may be indicated some other Divine influence exerted upon the three classes mentioned. By *the strong Angel casting the millstone into the sea*, ver. 21, may be symbolized some great catastrophe in history or nature—possibly the destruction of the great City that symbolizes the apostate Church.—An objection to the suggested interpretation may arise in the minds of some from the fact that the *Voice* of ver. 4 (an *influence*) and the Angel of ver. 2 (*the agent of a catastrophe*) are both represented in the context as *prophesying*. In answer it may be said that it is altogether in keeping with the dramatic nature of the Apocalypse to represent these symbols of Divine instrumentalities as themselves declaring the results of their agency.—E. R. C.]

princes," but that her merchants, her men of business generally, busied themselves with the affairs of this world, became worldlings, and assumed the position of its leaders and great men.—E. R. C.]

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II. SECOND SPECIAL END-JUDGMENT. JUDGMENT UPON THE BEAST (ANTICHRIST) AND HIS PROPHET. THE BEAST AND THE MARRIAGE OF THE LAMB; THE MILLENNIAL KINGDOM AS THE ÆON OF TRANSITION FROM THE EARTHLY TO THE HEAVENLY WORLD.

CHAP. XIX. 1—XX. 10.

A. IDEAL HEAVENLY WORLD-PICTURE OF THE VICTORY OVER THE BEAST; AND THE MILLENNIAL KINGDOM.

CHAP. XIX. 1-16.

1. *The Harlot and the Bride* (Vers. 1-10).

1 And [*om.* And][1] After these things I heard [*ins.* as][2] a great voice of much people, [a great throng (ὄχλου πολλοῦ)] in [*ins.* the] heaven, saying,[3] Alleluia [Hallelujah]; [*ins.* The] salvation, and [*ins.* the] glory, and honour [*om.* and honour],[4] and
2 [*ins.* the] power, unto the Lord [*om.* unto the Lord—*ins.* of] our God: For true and righteous [just] *are* his judgments; for he hath [*om.* hath] judged the great whore [harlot], which did corrupt [that corrupted] the earth with her fornication, and
3 hath [*om.* hath—*ins.* he] avenged the blood of his servants at her hand. And again [a second time] they said, Alleluia [Hallelujah]. And her smoke rose up
4 [ascendeth] for ever and ever [into the ages of the ages]. And the four and twenty [twenty-four] elders and the four beasts [living-beings] fell down and worshipped God that sat [who sitteth] on the throne, saying, Amen; Alleluia [Hallelujah].
5 And a voice came out of [*or* forth from][5] the throne, saying, Praise [Give praise to] our God,[6] all ye [*om.* ye] his servants, and ye [*om.* and ye[7]—*ins.* those] that fear him,
6 both [*om.* both—*ins.* the] small and [*ins.* the] great. And I heard as it were [*om.* it were] the [a] voice of a great multitude [throng], and as the [a] voice of many waters, and as the [a] voice of mighty [strong] thunderings [thunders], saying,[8] Alleluia [Hallelujah]: for the Lord [*ins.* our] God omnipotent [*om.* omnipotent—*ins.* the All-
7 ruler] reigneth [(ἐβασίλευσεν)—hath assumed the Kingdom][9]. Let us be glad and rejoice [exult] and [*or ins.* we will][10] give honour [the glory] to him: for the marriage of the Lamb is come [came], and his wife hath made [*om.* hath made—*ins.* prepared]
8 herself ready [*om.* ready]. And to her was granted [given] that she should be arrayed [array herself] in fine linen, clean [bright][11] and [*and*][11] white [pure][11]: for the fine linen is the righteousness [righteousnesses (τὰ δικαιώματα)] of [*ins.* the]
9 saints. And he saith unto me, Write, Blessed *are* they which [who] are called unto the marriage [*om.* marriage] supper [*ins.* of the marriage] of the Lamb. And

[1] Ver. 1. [Καί is omitted by ℵ. A. B. C. P., *et al.*—E. R. C.]

[2] Ver. 1. A. B. C. [ℵ. P.], *et al.*, give ὡς.

[3] Ver. 1. Λεγόντων. [So Crit Eds. with ℵ. A. B. C. P., *et al.*—E. R. C.]

[4] Ver. 1. The readings καὶ ἡ τιμή and κυρίῳ are not based upon secure authorities. [Crit. Eds. give ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν with preponderating authorities.—E. R. C.]

[5] Ver. 5. [Tisch. (8th Ed.) gives ἐκ τοῦ with ℵ. P. 1, 31, 32, *et al.*; Lach., Tisch., (1859), Alf. and Treg. give ἀπό with A. B. C., *et al.*—E. R. C.]

[6] Ver. 5. Τῷ θεῷ ἡμῶν in acc. with A. B. C., *et al.* [Crit. Eds. give τῷ θεῷ with ℵ. A. B. C. P., *et al.*—E. R. C.]

[7] Ver. 5. [Tisch. (8th Ed.) omits καί with ℵ. C. P.; Lach., Tisch. (1859) give it with A. B*., 1, 7, 14, 38, *et al.*; Alf. and Treg. bracket it.—E. R. C.]

[8] Ver. 6. Cod. A. [P.], *et al.*, Lach. and Rec. give λεγόντων. [Gb., Sz., Tisch. (1859), Alf. give λέγοντες with B.*; Tisch. (8th Ed.) Treg., λεγόντων.—E. R. C.]

[9] Ver. 6. [" Here is a case where we cannot approach the true sense of the aor. ἐβασίλευσεν but by an English present: '*reigned*' would make the word apply to a past event limited in duration: '*hath reigned*' would even more strongly imply that the reign was over." ALFORD. Still better is Lange's translation *hath assumed the kingdom*, presenting the idea of a *special* reign then begun.—E. R. C.]

[10] Ver. 7. Δώσομεν in acc. with ℵ. and A. [Lach., Tisch. (1859), Alf. give δώσομεν with ℵ*. A. (δωσωμεν) P. 11, 79; Treg., Tisch. (8th Ed.) δῶμεν with ℵ*. B*. 1, 7, *et al.*—E. R. C.]

[11] Ver. 8. [Crit. Eds. give λαμπρὸν καθαρὸν with ℵ. A. P. 7, *et al.*—E. R. C.]

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10 he saith unto me, These are the[12] true sayings [words] of God. And I fell at [before] his feet to worship him. And he said [saith] unto me, See *thou do it* [*om.* See *thou do it*—*ins.* Take heed] not: I am thy [*om.* thy—*ins.* a] fellow servant [*ins.* of thee], [*om.* ,] and of thy brethren that have the testimony [witness] of Jesus: worship God: for the testimony [witness] of Jesus is the spirit of [*ins.* the] prophecy.

2. *The Bridegroom as the Warrior-Prince, prepared to do battle with the Beast.* (Vers. 11-16).

11 And I saw [*ins.* the] heaven opened, and behold a white horse; and he that sat upon him *was* [*om. was*] called[13] Faithful and True, and in righteousness he doth 12 judge [judgeth] and make war [warreth]. His[14] eyes *were* as [*om. were* as][15] a flame of fire, and on his head *were* [*om. were*] many crowns [diadems]; [,] and he had [*om.* and he had—*ins.* having][16] a name written, that no man [one] knew 13 [knoweth] but he [*om.* he] himself. [,] and he *was* [*om.* he *was*] clothed with [in] a vesture dipped in blood: and his name is [has become to be][17] called The Word 14 of God. And the armies *which were* [*om. which were*] in [*ins.* the] heaven followed 15 him upon white horses, clothed in fine linen, white and clean [pure]. And out of his mouth goeth [*ins.* forth] a sharp sword (*ῥομφαία*), that with it he should smite the nations; and he shall rule [shepherdize] them with a rod of iron [an iron rod] and he treadeth the winepress [*ins.* of the wine] of the fierceness and [*om.* fierceness and—*ins.* anger of the] wrath[18] of Almighty [*om.* Almighty] God [*ins.* the All-16 ruler]. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

[12] Ver. 9. Οἱ ἀληθινοί: in acc. with A., *et al.*, with the article. [So Lach., Alf., Tisch. (1859); but Lach. (8th Ed.) Treg. omit the article with ℵ. B*. P., *et al.*—E. R. C.]

[13] Ver. 11. [Treg. and Tisch. give *καλούμενος* with ℵ.; Lach. omits with A P. 1, 4, 6, *et al.*; Alf. brackets.—E. R. C.]

[14] Ver. 12. [In the original οἱ is followed by δέ. Alf. remarks, "The δέ, as often, is best given in English by an asyndeton, marking a break in the sense, passing from the subjective to the objective description."—E. R. C.]

[15] Ver. 12. Ὡς in acc. with A., *Vulg.*, *et al.*; against it ℵ. B*., *et al.* [Lach. gives it; Treg. and Tisch. omit with ℵ. B*. P., *et al.*; Alf. brackets.—E. R. C.]

[16] Ver. 12. Cod. B*., *et al.*, have *ὀνόματα γεγραμμένα* after ἔχων. [So Tisch. (1859); but Tisch. (8th Ed.), Lach., Treg., omit with A. P. 1, 7, *Vulg.*, *et al.*; Alf. brackets.—E. R. C.]

[17] Ver. 13. Κέκληται with ℵ. A. B*., *et al.* [So Crit. Eds. generally.—E. R. C.]

[18] Ver. 15. [For this rendering of τοῦ θυμοῦ τῆς ὀργῆς see NOTE 29 on Ch. xv., p. 273.—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

The first great special judgment upon Babylon, or upon Antichristianity in a hypocritical disguise, is now followed by the second great special judgment, the judgment upon the open, bold and specific Antichristianity of the Beast and the false Prophet. After this Antichristianity has accomplished God's judgment upon Babylon, *its* hour likewise comes. It comes, because the downfall and disappearance of the Harlot, "the fallen Church," result in the consummation and appearance of the Bride or the pure Church [Congregation] of God. The alternation of these two womanly forms in their visible appearance, is based both upon ethical and historical laws. When the spirit of idolatry, of deifications—in the form of party and sectarian spirit, as well as in other forms—is destroyed in Christendom; when, consequently, all hierarchism and sectism are thoroughly annihilated, then, and not until then, can the Church of Christ appear as a Virgin without spot or blemish—as His Bride.* Until then, moreover, her simple, retired existence had been historically concealed by the gaudy and ostentatious form of the Harlot. Hence, also, the investment of the Bride is prepared by a backward glance at the downfall of the Harlot. But the Virgin Church, having no earthly means of defence, stands, armed only with the weapons of the Spirit, opposed to the terrible power of Antichristianity. The hour of tribulation, therefore, is now come—the hour which occasions the return of Christ. He comes in celestial conquering power—for the rescue and emancipation of His Church. Hence His appearing results first in judgment upon the Beast; this judgment, again, is the preliminary condition of the Marriage of the Lamb, which begins with the Millennial Kingdom.

The heavenly songs of praise, and the pre-celebration of the Marriage, in the description of the Bride and the portrayal of the Bridegroom at the head of His martial train, form the Heaven-picture of the judgment upon the Beast. The heavenly songs of praise are distributed into two choruses. The first chorus, led by the Church Triumphant, finds its lofty finale in the assent of the twenty-four Elders and the four Living-beings; the second chorus takes an opposite direction, starting from a voice from the Throne, and diffusing itself throughout the spirit-realm. The first chorus is a post-celebration of the downfall of the Harlot; the second chorus is the pre-celebration of the glorification of the Bride.

The Seer has separated the celestial triumph over the judgment of the Harlot from the vision

* [The underlying spirit of idolatry, or spiritual adultery, is *worldliness*, which manifests itself in a multitude of other, and more obnoxious forms than those mentioned above. Until this spirit be destroyed, together with all the forms in which it manifests itself, the Church will not be, or appear as, a pure Virgin.—E. R. C.]

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of ch. xvii., in which place we should, in accordance with foregoing analogues, have expected it; he has done this for the following excellent reason —that he may constitute this triumph an introduction to the appearance of the Bride and the Bridegroom. The manner in which he has set forth the antithesis of the Harlot and the Bride—each related to the other, each opposed to the other—leads to very definite conclusions. That the Bride of Christ can be only the true Church of Christ, needs no proof. From this very fact, however, it is evident that she has had a present, but, in her heavenly purity, invisible existence, previous to this—as the *invisible* Church, therefore. Her false image and counterpart, the Harlot, can, in accordance with this, be only the outward and externalized Church, in the consistency of her fall and decay.

How universal and unceasing is the triumph of all good spirits over the fall of Great Babylon! The hosts in Heaven cry, with the unanimity of one voice: Hallelujah! Their rejoicing has reference, above all, to the fact that the glory of God, which had been increasingly obscured by all idolatry, *in* MINOREM *dei gloriam*, is completely restored. Before, at the establishment of the invisible Church in the Heaven of the spirit, the heavenly voice proclaimed: *Now is come* [ἐγένετο] *the salvation, and the power, and the Kingdom of our God, and the authority of His Christ* (ch. xii. 10). Now, however, *glory* supervenes to these; the Kingdom of δόξα is on the point of appearing (ch. xix. 1). Out of the darkness of God's essence-conformed (veritable) and righteous judgments upon the great Harlot, bursts forth the radiance of His glory. The judgment is a double judgment, as a recompense of the great double sin of the Harlot in corrupting the earth with her fornication, *i. e.*, idolatry, and persecuting and slaying the servants of God; on the one hand, it is a judgment of unmasking, and on the other, it is a judgment of avengement of blood. The decisive character of the heavenly sentence is once more expressed in a repeated Hallelujah, based especially upon the fact that the smoke from the burning of Babylon ascends into the æons of the æons. She shall never arise from her ashes. In conjunction with the song of praise of the heavenly hosts, the twenty-four Elders and the four Living-beings utter, worshipping, the Hallelujah, together with an Amen. The four Living-beings are especially called upon to say Amen (see ch. v. 14), because they have been the single factors who have brought about the final result of the judgment, or because the fallen Church was thoroughly at variance with each of these ground-forms of the Divine rule: with ideality (*the eagle*), humanity (*the human image*), with alacrity in sacrifice and suffering (*the bullock*), and with true moral bravery (*the lion*). Heaven has spoken, but God's servants on earth apparently still forbear to utter their sentiments in regard to the fall of Babylon. In face of the kings of the earth, the merchants or mighty men, the international lords of the sea, who are all still lamenting over Babylon—aye, in view of reminiscences of the apparent holiness, the former merits and proud security of Babylon through many centuries, the servants of God, and the truly pious in general, have become reticent and silent. Therefore must a voice from the throne of God issue the command: *Give praise to our God, all His servants* [Lange: *and*] *those* (in general) *that fear Him, the small and the great.* For besides believers, the Seer recognizes fearers of God, not only great ones, but also little ones. With this, a storm of praise is loosed on earth also: *a voice of a great throng*—partly, *a voice of many waters* or peoples; partly, *a voice of strong thunders* or prophetic geniuses—repeats the heavenly Hallelujah. But these loosed tongues still seem timidly to pass by the name of the Harlot—and this so much the more since it is the *world* of the ten horns and the Beast which has destroyed Babylon; they fasten immediately upon the glorious positive result: "*For the Lord our God, the All-Ruler, hath assumed the Kingdom.*" Thus, not the dominion of Christ merely, but the dominion of the Almighty, in the general acceptation of the term, has been obscured by the pseudo-kingdom of Babylon. *Let us be glad and exult*, say the pious on earth, *and we will give to Him the glory* which was so long alienated from Him. And they speak not of foreign things when they introduce the Woman, the Bride of Christ—who, like a Cinderella, if we may venture to make the comparison, has so long been rétired from sight and sound—into the field of view, with the announcement: *The Marriage of the Lamb is come, and His Wife hath prepared herself.*

And now the Seer himself takes up the story, speaking first concerning the Woman, and then, in obedience to an angelic voice, concerning her imminent marriage-feast. The appearance of the Woman forms a highly edifying contrast to the appearance of the Harlot. The latter had decked herself with purple and scarlet, and loaded herself with gold and jewels; to the former it is *given* by God *to array herself* in the right adornment, and her vesture is snow-white, shining linen, a *byssus*-robe. The material of her dress, the Seer adds in explanation of its brilliancy and purity, are the δικαιώματα *of the saints*, their final, eschatological judicial acquittals (Matt. xxv. 34 sqq.) which are grounded upon the principial justification (Rom. v. 1), upon the δικαίωμα of Christ, in the most manifold forms of a now manifestly appearing righteousness of life. For this cause, the Marriage can now begin. The herald of it is an *Angel* whom the Seer marks, without further explanation, as one already brought upon the scene of action: *And he saith unto me.* A lack of precision in form which reminds us of similar instances in the Gospel of John. What Angel is meant? This question has been variously answered. Since the reference here is to a personal, and not a symbolical Angel, we do not, with Düsterdieck and others, go back to ch. xvii. 1, as it is one of the seven Angels of the Vials of Anger who there speaks; nor do we think that the Angel of ch. xviii. 1 is referred to; but we hold that the reference is to the Angel who, according to ch. xviii. 21, executed the judgment by a symbolical act, because we here find ourselves in the sphere of the return of Christ, Who is to be surrounded by personal Angels, and also by glorified believers.*

* [The most natural reference most certainly is to the Angel of chap. xvii. 1, of whose withdrawal from the Seer

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And such an one [a glorified believer] John here sees in the form of an Angel, according to ver. 10; the other world begins to grow visible, in spiritual shapes, in this world. Again is the Seer commanded to write a grand and inviting word of revelation concerning the blessedness of proved believers, as in ch. xiv. 18. *Write: Blessed are they who are called unto the supper of the Marriage of the Lamb.* The great beatitude is strengthened by the addition: *These are the true* (*veritable*, based deep within the kernel of life) *words of God.*

John describes the impression which the sublime Gospel of the blessedness of the guests at the imminent Marriage has made upon him: *I fell before his feet to worship him.* The Seer cannot have erred in his *inclination* to worship, but he made a mistake in the object of his adoration. It did not seem possible for any but Christ to utter so confident a declaration of so speedy a blessedness. And the Seer was not mistaken in his feeling that the Lord was near. That nearness, however, was announced by a celestial herald; the dividing wall between the hither and the further world [*Diesseits und Jenseits*] is beginning to fall. The herald of the Marriage reveals himself to the Seer as a glorified saint in angelic form. *Take heed not*, might be said by an Angel. And so might, *I am thy fellow-servant.* But the words, *I am one of thy brethren who have the witness of Jesus* [the true rendering is: *I am a fellow-servant of thee and of thy brethren that have the witness of Jesus.* See the text, ver. 10.—E. R. C.], could not suitably be uttered by a real Angel in the literal sense of the term. *Worship God.* This, certainly, is a didactical reprimand and exhortation which is calculated for millions of men; but in the case of John, the words must have reference to something especially calling for worship. And this something is expressed in the words, *for the witness of Jesus is the spirit of the prophecy.* It might, indeed, likewise be said, The spirit of prophecy witnesses of Jesus; but still something particularly worthy of adoration is here expressed in the idea: The witness of and concerning Jesus in His saints is the spirit of prophecy, which is sure of the imminent Marriage. Living, practical Christianity is prophecy from beginning to end. As a witness concerning Jesus, therefore, the Angel is the bearer of, and voucher for, the glorious promise. *Worship God* Who has put the certainty of the most glorious future into the kernel of the life of faith.

Did John perhaps think that Peter, his fellow-servant and one of his brethren of the witness of Jesus, would re-appear as the forerunner of the Parousia of the Lord, to execute judgment upon Great Babylon? However this may be, the conversation of the Angel with John is followed by the Parousia itself. We must of course take it for granted that a period intervenes between the judgment upon the Harlot and the judgment upon the Beast—the period of the troubled and waiting Church, the hour of heaviness, depicted ch. xiii. 15-17. But in the prophetic perspective, the period vanishes, as, Matt. xxiv., the period between the destruction of Jerusalem and the end of the world; the second judgment follows quickly after the first.

John sees *the Heaven opened.* Again the *white horse* appears, as in ch. vi., now, however, no longer to dominate the course of the world, but to conclude it. The Rider has now, on the one hand, an open name, proved in the history of the world; whilst, on the other hand, the unnamableness of His personality, His mysterious essence, has attained full recognition.* He is called *Faithful and True* (ἀληθινός), the purest consequence and the innermost kernel of world-history, in personal completion; He is, therefore, entirely the administrator of *righteousness* in the *judgment* which He has just executed, and in the *war* which He is about to begin. With His righteousness corresponds His all-piercing glance; *His eyes* are as *a flame of fire*, illuminating the object to which He directs them; as this was formerly the case with regard to the fanatical Church at Thyatira (ch. ii. 18), so it is now the case with regard to the whole world. Issuing from many victories, His head is adorned with many wreaths of victory or *diadems*, which, in accordance with the textual variation, may be accompanied by many *names;* but the full import of His essential name is *known to Himself alone*, in His blissful consciousness. For that which is true of every personality renewed by Christianity—that it has a mysterious, almost anonymous depth (ch. ii. 17)—is true in the highest degree of the Crown of all human personalities. *His* garment, also, is of the color of *blood*, like that of the Babylonish woman; in His case, however, it is the pure blood-color, not offensively mixed with the hue of royalty; it is the color of His own blood, for He has not yet waged an external war with His foes—least of all, by means of an external sword—hence the sense is not the same as that of Isaiah lxiii., although the expression is similar, and the bearings of the two passages are kindred.† One with this perfected glory of beauteous humanity, the adornment of self-sacrifice in love, is His mysterious Divine essence which the Church has sought fully to express by the name, THE LOGOS OF GOD. John was, doubtless, perfectly aware that He uttered a mystery of unfathomable depth when, in his Gospel, he called Christ the LOGOS. But now the great Bearer and Forbearer [*Dulder*] comes as a victorious King for judgment upon the world: He has waited sufficiently long to have destroyed every suspicion of passionate reaction [against His injuries]. The world has even accustomed itself to the thought that His crucial passion will never be completely reckoned for. The universal character of His passion and victory appears in His escort—a host of triumphant believers, seated, like Himself, on white horses, and clothed in white and shining linen [*Byssus*],

no mention is made. The implication of ver. 9 seems to be that this Angel had continued with the Seer giving him instruction. The reason assigned by our author for denying that the reference is to him, seems to be without foundation, for most certainly the implication of his coming to John and giving him instruction (xvii. 1, *et pass.*) is, that he is a personal being.—E. R. C.]

* [See ADD. NOTE, pp. 178 sq.—E. R. C.]

† [Is not the sense in both cases precisely the same? In both cases, the Conqueror, at His first appearance, is dramatically represented as sprinkled with the blood which He shed in the course of His advance.—E. R. C.]

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the color of righteousness, like the Bride of Christ.* His weapons of attack are three-fold: first, the two-edged *sharp sword* which *goeth forth out of His mouth*, and which is designed *to smite the nations* (the modern heathen) (Is. xi. 4; 2 Thess. ii. 8; Heb. iv. 12; Rev. i. 16). From the spiritual victory which He gains with this sword, the symbolism of the Seer distinguishes the fact that He will, secondly, *shepherdize the heathen* [nations] *with an iron rod* (Ps. ii.). This, doubtless, refers to the dynamical, strict social government which Christianity will exercise from the time of the Parousia of Christ. Again, in relation to Antichrist and his company, Christ will, thirdly, manifest Himself as *the Treader of the wine-press* Who *will tread the press of the wine of the anger of the wrath* (wrathful indignation) of God, the All-Ruler (Is. lxiii. 1), *i. e.* execute the actual reprobationary judgment upon Antichristianity in the final catastrophe of the course of the world. It seems enigmatical that He should wear the Name, KING OF KINGS, AND LORD OF LORDS, on His *vesture* and on His *thigh*. The Name is, doubtless, to be apprehended as twice written, not as inscribed simply upon the girdle of the tucked-up garment (as Düsterdieck maintains). We understand this as intimating that the Seer desired doubly to express the idea that it is a small thing for Him to be KING OF KINGS; He wears this Name, not on His crown, not on His brow, but, as a passing decoration, upon His garment. In this place, however, it has deep significance, inasmuch as it is with the blood of His vesture that He has achieved His dominion over the kings of the earth. But why does He bear the name upon His thigh also? Because the generality of kings wear their names there, upon the hilt of the sword, as a title based, for the most part, upon the right of the sword; at least, it is thus with the titles of *the ten kings*, who are from the outset designated as democratic violence-kings. In view of all this, we regard the Name of Christ in this place as expressive of a declaration of war preparatory to the conflict which is now to begin.*

[ABSTRACT OF VIEWS, ETC.]

By the American Editor.

[ELLIOTT: Vers. 1-4 are connected with the preceding section, and present the heavenly doxology over the fall of Babylon.—Vers. 5-21 form the concluding portion of the *inside-written* (see *foot-note*, p. 281) prophecy of events under the *Seventh Vial*. The first part of this section contains a hymn of praise, uttered by all God's servants, whose themes are the approaching establishment of Christ's Kingdom and His marriage. (By the *establishment of the Kingdom*, he understands the introduction of the millennial era; by the *Bride*, the completed number of the saints of the old and present dispensations; by *the righteousnesses of the saints*, the badges of their justification; [by *the marriage*, the glorification of the risen saints with Christ?]). The latter part of the chapter describes the glorious personal appearing of Christ and the destruction of Antichrist; which events are subsequent to the utterance of the hymn, but precede the glorious events pre celebrated therein.

BARNES: "This chapter, as well as the last, is an episode, delaying the final catastrophe, and describing more fully the effect of the destruction of the mystical Babylon." It consists of four parts: I. A hymn of the heavenly hosts in view of this destruction, vers. 1-7. II. The marriage of the Lamb, vers. 8, 9,—*i. e.* "the Church is now to triumph and rejoice *as if* in permanent union with her glorious Head and Lord." III. The offered worship of the Seer and the rebuke, ver. 10. IV. The final conquest over the Beast, *etc.* "The general idea here is that these great Antichristian powers which had so long resisted the gospel .... would be subdued. The true religion would be as triumphant *as if* the Son of God should go forth as a warrior in His own might. This destruction ... prepares the way for the millennial reign of the Son of God."

STUART: Vers. 1-9, an episode (delaying the main action) of praise, thanksgiving, and anticipated completion of victory.—Vers. 11-21, the final contest. (This author, in his concluding remarks on chaps. xiii.-xix., writes: "That Nero is mainly characterized in xiii., xvi., xvii., we cannot well doubt. But in chap. xiii., when the beast out of the sea is first presented, he has *seven heads*, and each one of these is itself a king or emperor, xvii. 10. Of course, the beast, *generically considered*, represents many kings, not merely one. Yet as the reigning emperor, for the time being, is the actual manifestation of the beast, or the actual development of it, so the word *beast* is applied, in the chapters named, mainly to Nero, then persecuting the Church. Insensibly almost .... this specific meaning appears to be dropped, and the more generic one to be employed again in chap. xviii. sq. ... That Nero's fall was in the eye of the Apocalyptist here (chap. xvi.), I can hardly doubt. But this was *not* the end of the Church's persecutions; although a respite of some twenty years or more was now given. Farther persecutions were to arise; and so, a *continued* war with the beast, and a still further destruction of great Babylon, are brought in the sequel to our view. ... As soon as the writer dismisses the case of Nero from his consideration, he deals no longer with anything but *generic* representations. Persecutions will revive. The war will still be waged. At last the great Captain of Salvation will come forth, in all His power, and make an end of the long-protracted war. Then, and not till then, will the millennial day of glory dawn upon the Church. .... In order to designate the final and certain overthrow of heathenism, as opposed to Christianity, the writer has chosen to represent the whole matter by the symbol of a great contest between the two parties.")

WORDSWORTH: This writer regards the whole section as having respect to the blessed condition of the Church after the destruction of Rome. His comments are of the most general and indeterminate kind.

ALFORD: Vers. 1-10 form the concluding portion of the general section begun ch. xviii. 1, entitled, "The Destruction of Babylon;" vers. 1-8 present "the Church's song of triumph at

* [See ADD. NOTE, p. 336.—E. R. C.]

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the destruction of Babylon; ver. 9 sets forth the Bride as *the sum of the guests* at the marriage feast. Ver. 11 begins a general section extending through ch. xxii. 5, entitled "The End:" the subdivisions of this section are, (1) vers. 11-16, "the triumphal coming forth of the Lord (personal and visible) and His saints to victory; (2) vers. 17-21, the great defeat and destruction of the beast and false prophet and kings of the earth; (3) ch. xx. 1-6, the binding of Satan and the millennial reign; (4) ch. xx. 7-10, the great general judgment; (5) chs. xxi. 1-xxii. 5, the vision of the new heavens and earth, and the glories of the new Jerusalem. (See also *in loc.*)

LORD: Vers. 1-4, the hymn of the heavenly host on the destruction of Babylon. Vers. 5-10, the Marriage of the Lamb, *i. e.* the literal resurrection of departed saints, and their exaltation to the thrones on which they are to serve Christ throughout their endless existence; (the *guests*, ver. 9, "are different persons from the raised and glorified Saints who are denoted by the Bride, and are doubtless the unglorified Saints on Earth"). Ch. xix. 11-21 describes "a personal and visible advent" of Christ, accompanied by the raised and glorified saints, and the subsequent destruction of all His civil, ecclesiastical and military enemies who are to be arrayed in organized and open hostility to him (see Abstracts under following sections).

GLASGOW: Vers. 1-10 show us what transpires among the Saints of God in immediate connection with Babylon's fall; they present a vision of the events that are now begun to be developed in the Church and nation. By the "wife," ver. 7, is to be understood the Church, not merely invisible, but visible; henceforward, she, as a whole, will be honorable and pure, acknowledging the sole supremacy of Christ, and altogether Scriptural in her doctrine, discipline and government; by the γάμος is to be understood the marriage festivities. Vers. 11-16. The opening of the heaven took place only once, and at the beginning of the gospel age,—this scene takes us back to the beginning. In the first seal (ch. iv. 2) Christ appears in His sacerdotal character—here is represented as going forth simultaneously in His office as King; the white horse in both appearances is identical and symbolizes the body of Christian teachers; the entire vision represents Him as going on to complete victory and supremacy.—E. R. C.]

EXPLANATIONS IN DETAIL.

[Vers. 1-8.] Earlier songs of praise may be found chap. iv. 8; v. 9; xi. 15; xv. 3; xvi. 5. ["As each of the great events and judgments in this Book is celebrated by its song of praise in Heaven, so this also; but more solemnly and formally than the others, seeing that this is the great accomplishment of God's judgment on the enemy of His Church." (References as above.) ALFORD.—E. R. C.]

Ver. 1. **I heard as a great voice.**—It is, certainly, the voice of a great people, but it is also that of a heavenly people, and hence is to be *compared* with [*as*] the tumult of voices of an earthly multitude. This throng is to be symbolically defined in general as the heavenly Church of God, without further random conjecture concerning those from whom the praise proceeds. **Hallelujah.**—With this specific shout of joy, the song begins. It is thus from beginning to end a song of praise. In Heaven there is no regret for the fall of Babylon. "It is certainly not unintentional that just here, after the complete judgment upon the enemies of God and of His faithful ones has begun, we find the express Hallelujah, which does not appear any where else in the Apocalypse" (*Foot-note:* "Nor is it found in all the rest of the New Testament)." DUEST. A four-fold Hallelujah appears in the New Testament with reference to the fall of Babylon, and is found nowhere else! (for even the Hallelujah of ver. 6 has reference to the fall of Babylon). In the quaternary of the Hallelujah, Hengstenberg discovers God's victory over the *earth*, "whose mark is four," in opposition to which Düsterdieck judiciously remarks that it is not a victory over the earth, but one over the Harlot, that is being celebrated. **The salvation.**—Comp. ch. vii. 10 and xii. 10.

[Elliott infers from the introduction of the *Hebrew* Hallelujah that at the time contemplated the Jews will have been converted. Wordsworth regards the introduction of the word as "proving that whatever appertained to the devotion and glory of the Ancient People of God is now become the privilege of the *Christian Church.*" The idea of Alford is preferable to either, *viz.:* "The formula must have passed with the Psalter into the Christian Church, being continually found in the LXX; and its use first here may be quite accounted for by the greatness and finality of this triumph."—E. R. C.]

Ver. 2. **For true.**—The reason assigned becomes more efficient and solemn when both ὅτι's are coördinated, in accordance with De Wette and others (see ch. xviii. 23; xi. 18).

Ver. 3. **And a second time,** *etc.*—We cannot apprehend these words as forming an antistrophe to the foregoing, with De Wette, since a grander antiphone is formed between vers. 1 and 6. **Hallelujah.**—A Hallelujah based upon the fact that the smoke of Babylon ascends into the æons of the æons! This far surpasses modern sentimentalities. **And her smoke,** *etc.*—In ch. xviii. 9 and 18, the reference was to the uprising smoke in a historical sense; here the smoke takes a more æonic and metaphorical import, as chap. xiv. 11. [**Into the ages of the ages.**—"Another proof that the destruction of the mystical Babylon will be *final*, and that therefore Babylon cannot be heathen Rome." WORDSWORTH.—E. R. C.]

Ver. 4. **And the twenty-four Elders and the four Living-beings fell down,** *etc.*—The four Life-forms are set above the Elders; hence it is here, also, evident that they should not be regarded as types of creature-life. That as ground-forms of the Divine government in the world they, likewise, *worship God*, occasions no difficulty. The *Amen* corroborates the truth [*Wahrhaftigkeit*], the *Hallelujah*, the Divine authorship of the fact celebrated. [See *foot-note* †, p. 152, and ADD. NOTE, p. 161 sq.—E. R. C.]

Ver. 5. **A voice came forth from the throne.**—The first voice proceeded from the ex-

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perience and conviction of the spirit-world; it went from below upwards. The second song is the more developed Amen to the first; it is begun at the Throne of God, and proceeds from above downwards. The expression, **Praise our God,** gives the voice the appearance of issuing from the centre of the Church Triumphant; it is more natural, therefore, to think of the twenty-four Elders, with Düsterdieck, than to refer the voice to Christ, with Hengstenberg, or to the four Living-beings, with Bengel. Everywhere, however, where *one* voice is spoken of, stress is thereby laid upon the *unison*, the *one spirit* of a company; here it is that of the highest company, the one nearest to the Throne (comp. ch. v. 9). The αἰνεῖν τῷ θεῷ is the development of the foregoing Hebrew Hallelujah. See Düsterdieck. Comp. Pss. cxv. 18; cxxxv. 1.

Ver. 6. **As a voice,** *etc.*—Quite unique is the harmony in the antithesis of **many waters** and **strong thunders** (see chapter i. 15, xiv. 2; Ezek. i. 24, xliii. 2; Dan. x. 6). The song of praise, now beginning, passes from the post-celebration of the judgment upon the Harlot to the pre-celebration of the marriage of the Bride. ["The triumphant song being ended, an *epithalamium*, or marriage-song, begins." M. Henry.—E. R. C.] The central point of the song lies in the fact that **the Lord our God hath taken to Himself [assumed*] the Kingdom,** *i. e.*, His Kingdom in the hearts of men† (see ch. xi. 17, where, however, the manifest appearing of kingly power in the general judgment is referred to). The Harlot deified herself and robbed God of His glory; the purity of the Bride, on the other hand, consists in the fact that she gives the glory altogether to God.

[**The All-Ruler.**—See *additional comment* on ch. i. 8, p. 93.—E. R. C.]

Ver. 7. **And we will give the glory to Him.**—This is the fountain of the *gladness* and *exultation*, aye, it is the preparation for the marriage itself,—which preparation consists in the right fellowship of human souls, in their participation in a faith—ripening to sight—in the *glory* of God.

Saying (λέγοντες) [Ver. 6].—This grammatical irregularity is based upon the Seer's intention to give prominence to the individual nature of the song of praise, as founded upon subjective heart-truth. It is not merely the jubilation of a sympathetically excited crowd; that which the voice says as *one* voice, they all say singly likewise.

For the marriage of the Lamb came.—This is proleptical, according to De Wette, Hengstenberg and Düsterdieck. In the sense of the vision, however, the judgment upon Babylon, from the consummation of which the vision starts, coincides with the preparedness of the Bride, and the two items are not only preliminary conditions of, but also indices for, the beginning of the marriage.‡ That the terms, *the marriage* and *the supper of the marriage*, although distinct in themselves, coincide in point of time, should be understood as a matter of course. Züllig, in contradistinguishing the millennial Kingdom from the marriage, as a fore-feast of the Messianic marriage, overlooks the fact that even in the Parables of the Lord His Parousia is designated as the beginning of the marriage. The spiritual marriage is characterized by the moment when the ideal Christian view and the outward appearance coincide in perfect oneness. Hence the first appearance of Christ was the fore-celebration of the marriage (Matt. ix. 15). It is taking a contracted view of this marriage, the idea of which runs through the whole of Sacred Writ (Song of Sol., Isaiah, Ezekiel, Hosea, *etc.*), to understand thereby, "the coming Lord's distribution of the eternal reward of grace to His faithful ones, who then enter, with Him, into the full glory of the heavenly life" [Düsterdieck]. Three elements, above all things, pertain to the constitution of the idea. First, the personal relation between the Lord and His people. Secondly, perfect oneness on the part of His people. Thirdly, their receptivity, conditioned by homogeneousness. Hence it is also evident that the marriage must be blessedness, in the reciprocal operation of a spiritual fellowship of love. **And His Wife.**—The Bride—after the espousal, His Wife (Matt. i. 20; comp. Gen. xxix. 21). **Prepared herself.**—That is, adorned herself in a spiritual sense. In active self-appointment, as a free Church, that has attained its majority, she has prepared herself; nevertheless, the material of her readiness is given to her by the grace of God. According to *The Shepherd* of Hermas, the Church, in the form of a woman, undergoes a process of development which is directly opposed to nature. From an aged matron, she is transformed more and more into a youthful appearance. In the end, therefore, when she is free from all spots and wrinkles, she is the perfected Bride of the Lord (Eph. v. 27).

[Additional Note on the Marriage.—Alford most strangely comments *in loc.*: "This figure of a marriage between the Lord and His people is too frequent and familiar to need explanation." Rather, for the very reason assigned, should an explanation be given. Matters most frequent in the Scriptures are matters most important; and those most familiar are often, because of their very familiarity, least studied, and therefore least understood. There are few phrases more frequently on the lips of Christians than "The marriage supper of the Lamb," and it is probable that there are few utterances with which less definite ideas are connected. At first glance, the most natural hypothesis is, that the reference in this verse is to the manifestation of the New Jerusalem, ch. xxi. 2.

* [See Text, and Text. and Gram. note 9.—E. R. C.]

† [See Excursus on the Basileia, pp. 93 sqq.—E. R. C.]

‡ ["In every instance of the word *marriage* (γάμος) in the New Testament it means the festivities, which were sometimes a considerable period after the actual covenant or bond of marriage. 'The wedding day was rather the day when the bride was taken home to her husband's house, than what we should designate the day of marriage' (Fairbairn, *Imp. Dict. of Bible*). . . . By His incarnation, Jesus became the Bridegroom (νυμφίος), and His Church the Bride (νύμφη). And if it be necessary to distinguish 'wife' from 'bride,' let it be observed that 'wife' (γυνή) is the word employed in the text: 'His *wife* has prepared herself.'" Glasgow. In his comment on ver. 9 the same writer remarks: "The same festive occasion which in ver. 7 is called the *marriage* is here called the *marriage supper* (τὸ δεῖπνον τοῦ γάμου); which shows that not the marriage ceremony, but the joyous festivities, are meant."—E. R. C.]

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This reference, however, necessitates one of two subordinate hypotheses,—either (1) that the visions of chs. xxi., xxii. are merely supplementary; that they do not refer to events to occur after the millennium, but are descriptive of some event mentioned ch. xix. 11—xx. 15; or (2) that the song of triumph now under consideration had respect, not to the *immediate*, but to the *entire* future. The former of these hypotheses seems to be forbidden by the phraseology of the chapter mentioned, which manifestly contemplates a new order of things (*a new Heaven and new earth*), in which there shall be neither sin nor death (see EXCURSUS ON THE NEW JERUSALEM, pp. 389 sqq.); the latter is hardly admissible in view of the language of the Song, *the marriage is come* (ἦλθεν)—something in the present, or the immediate future seems to be contemplated; we can hardly suppose that a space of at least a thousand years should be grasped by such an expression. The foregoing considerations lead us to seek for something in the events represented as immediately following the Song as the event contemplated therein, and this the writer thinks is found ch. xx. 4-6. Whether the *first resurrection* mentioned in that passage be literal or spiritual (*i. e.*, whether it be a literal resurrection of departed saints, or a more complete deliverance of living saints from the power of sin), it is undeniable that the entire description contemplates the Church as brought into a new condition—a condition of higher spiritual adornment and of closer relation to Christ—one therefore that may be appropriately figured as her marriage to Christ. It is proper here to remark that the writer regards (1) the *resurrection* as literal, (2) the *Bride* as the whole body of the saints (the quick and the dead), at the Second Advent of the Lord, and (3) the *marriage* as the union of this body with a personally present Christ in glory and government (*i. e.*, as the establishment of the Basileia). As to the truth of the first of these hypotheses, see the Excursus on THE FIRST RESURRECTION, p. 352. The second and third hypotheses best satisfy the elements of the marriage relation so beautifully and justly set forth by Lange in the immediately preceding comment; and they are also in perfect consistency with the normal interpretation of ch. xx. 4-6, and of the whole body of Apocalyptic teaching. It should here be distinctly noted, however, that these hypotheses require that the number of those entering into the constitution of the Bride or the New Jerusalem (their identity is admitted) should be complete at the first resurrection, and consequently that the vision of ch. xxi. 1, 2 should refer, not to the *marriage*, but to a *new manifestation* of the Bride. For a discussion of this portion of the subject, see the Excursus on the New Jerusalem.—E. R. C.]

Ver. 8. **And to her was given.**—Her adornment is simply pure and beautiful (*cultus gravis ut matronæ, non pompaticus, qualis meretricis.* Grot.). *Byssus* [fine linen] denotes the most precious of plain, unostentatious, yet elegant, material; a similar character attaches to its hue, as opposed to scarlet and purple. A species of contrast is, doubtless, indicated by καθαρός and λαμπρός; the negative purity and positive glory of the new life. **For the fine linen** [byssus], *etc.*—Even in describing the simple adornment of the Bride, the Seer is anxious to bring out the spiritual import of the same. **The righteousnesses** [Lange: *Gerechtigkeitsgüter*=possessions of righteousness].—Τὰ δικαιώματα. The δικαίωμα is always a means by which justice is satisfied or acquittal [*Gerechtsprechung*] is obtained, whether it be the performance of the right, or the expiation of the wrong (by undergoing punishment), or atonement, as the concrete unity of the doing and the suffering of that which is right. Reference is not here had "to the white garment of righteousness before God in Christ (as Beza maintained), which garment the Church does not *first* receive in the last time" (Ebrard). But whether the fulfillment of God's commandments (De Wette, Ebrard, *et al.*) or "righteous deeds" (Düsterd.) be intended, is the question. Righteousness of life is itself established by suitable δικαιώματα and consequent acquittals [or justifications]. Such is the verification of faith treated of Jas. ii. 21 (comp. the Lange *Commentary on James, in loc.*), which, according to Matt. xxv. 31 sqq., ramifies into a multitude of individual verifications. "A delicate allusion to the grace given by God, as the cause and source of the δικαιώματα peculiar to the saints, is contained in the ἐδόθη αὐτῇ ἵνα κτλ." (Düsterdieck). According to Ebrard, it is "thus prophesied that sanctification shall be perfected, that it shall be given to the eschatological Church to put off the last remnant of sin while yet in the flesh." ["The plural -ματα is probably distributive, implying not many δικαιώματα to each one, as if they were merely good deeds, but one δικαίωμα to each of the saints, enveloping him as in a pure white robe of righteousness. Observe that here and everywhere the white robe is not Christ's righteousness imputed or put on, but *the Saints' righteousness*, by virtue of being washed in His blood. It is *their own;* inherent, not imputed; but their own by their part in and union to Him." ALFORD.—E. R. C.]

Ver. 9. An analogue of ch. xiv. 13. The two superscriptions of the everlasting Gospel correspond. The former characterizes the existence of the faithful of the last time, with reference to this world; the latter characterizes it with reference to the other world. These two beatitudes of the eschatological Gospel correspond to the beatitudes of the principial Gospel, Matt. v. They are summed up together in the beatitude and superscription, ch. xxi. 3-5.

And he saith unto me.—What Angel is meant? See SYN. VIEW. **They who are called,** *etc.*—The Church in its unitous form is the Bride; in its individual members, it consists of wedding-guests (Matt. xxii. 1; xxv. 1). **These are the true words of God.**—Since all the words of God are ἀληθινοί, the saying can mean only: these are the true [or genuine] words of God in the most special sense; or, to be more definite, in these words are concentrated the true [or genuine] words of promise of God, in analogy with the declaration, "On these two commandments hang all the Law and the Prophets." The highest summit of human consummation-bliss has the highest Divine reality. Different explanations of the sentence, by Hengstenberg ("these words are genuine, are words of God"),

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De Wette, Züllig, Düsterdieck (the words of revelation from ch. xvii. 1 are intended), see in the latter, p. 537.

Ver. 10. **And I fell,** *etc.*—This action of the Seer must be regarded entirely as *a procedure taking place within the vision*—not, therefore, as a subject for moral criticism. There is as little reason, therefore, for Hengstenberg's praising the Seer, on this occasion, for his humility, as for his blaming him elsewhere for visional actions and charging him with faint-heartedness. These, also, are strange words of Hengstenberg's; "As John here offered (sought to offer) adoration to the Angel, so it befits the Church, that receives this glorious revelation through John, to bow before *him* [John] because of it, and so, also, it befits John to say to her: Take heed not." See Ebrard against Hengstenberg, p. 499. It is remarked, not without reason, by Düsterdieck, that it is probable "that John regarded the Angel who was speaking with him, not as a fellow-servant, but as the Lord Himself." **Take heed not.**—Properly, *Take heed that thou* [*do it*] *not.* Aposiopesy. The whole deliverance is certainly decisive against all angelolatry. **A fellow-servant.**—A symbolized Angel could in no case become an object of adoration. But neither could a real, personal Angel. The passage may be so understood that the term σύνδουλος expresses the common characteristic of the angelic and apostolic functions. *I, as an Angel, am a fellow-servant of thee and of thy brethren, etc.* So De Wette and Düsterdieck. Or σύνδουλος is indicative of the category of believers. *I, in angelic form, am a fellow-servant of thee, and one of thy brethren* (Eichhorn, Züllig). Against the former apprehension is the consideration that the final sentence, *The witness of Jesus is the spirit of prophecy,* would be idle in this connection. Opposed to the second apprehension is the fact that it would call for the reading: καὶ ἐκ τῶν ἀδ. We therefore suppose that the meaning of the Angel is as follows: *I, who appear to you as an Angel, am thy fellow-servant, and, as such, a fellow-servant of all who cleave to the witness of Jesus.*

Worship God.—This does not mean simply, Worship no creature, but also, Thou hast certainly cause to worship God for the revelation that is made to thee, for it is a glorification of the God who has placed the spirit of the prophecy concerning the great marriage-feast of the consummation, in the witness of [concerning] Jesus. **The witness of Jesus.**—Since the Angel has commenced to instruct the Seer, we cannot see why he should not speak these words also, especially as they are expressive of the profound unity betwixt historical Christianity and the ideo-dynamical development of the world, and characterize Christianity as absolute prophecy. According to Düsterdieck (in opposition to Vitringa, De Wette, *et al.*), the concluding sentence belongs to John. The declaration contained therein is entirely different from ver. 8. Equally untenable is the assertion of Düsterdieck (in opposition to Vitringa, De Wette, *et al.*) that the genitive τοῦ Ἰησοῦ must be taken only as subjective, signifying *the witness proceeding from Jesus.* That which constitutes the μαρτυρία a μαρτυρία is the very fact that Jesus is its object (see ch. vi. 9). According to De Wette. indeed, the concluding words simply mean: He who, like thee, confesses Christ, has also the spirit of prophecy; according to Düsterdieck, the meaning is: When Christ communicates His revelation-witness to a man, He fills him likewise with the spirit of prophecy! According to this latter commentator, an attestation of the prophetic Book of John is contained in these words (and yet he maintains that the Book was not written by John, and that the prophecy is in part an error which has not been fulfilled).*

Vers. 11–16. *The Bridegroom in His warlike Forth-going for the Destruction of the Beast, i. e., also, for the Redemption of the Bride.*

Ver. 11. **The Heaven opened.**—According to Düsterd. the movement within the visions is very cumbrous. "The Seer was in spirit carried to the earth in ch. xvii. 3 (De Wette)." But in ch. iv. 1 his exaltation to Heaven was identical with his translation into the spirit. **A white horse.**—As in chap. vi. 2. **And He that sat upon him, called**—καλούμενος is in apposition [to ὁ καθήμ. κτλ.]. **Faithful.**—The germ and blossom of all Divine life in the history of the world. **True.**—The fulfillment of all world-historical prophecies, especially promises and threats (see ch. iii. 7, 14). **And in righteousness** (Isa. xi. 3, 4) **He judgeth and warreth.**—He must execute His judgment upon Antichrist in a warlike form.

Ver. 12. **His eyes.**—See ch. i. 14. **Many diadems.**—"If the many royal crowns upon His head are regarded as trophies of victories already won (2 Sam. xii. 30; 1 Macc. xi. 13; Grotius, Wetst., Bengel; comp. also Vitringa), we should necessarily have to conceive of *kings* as conquered—for instance, the *ten kings* of ch. xvii. (Züllig). But judgment is not yet executed upon these. It might also be said that the Lord Who goes forth as a triumphant Conqueror, Who, ch. vi. 2, receives a victor's wreath in advance, here appears proleptically decked with the crowns of the kings whom He is to judge. But more obvious is the reference to ver. 16, where Christ is called the βασιλεὺς βασιλέων (Ewald, De Wette, Hengstenb., Bleek, Volkmar, Luthardt"). Duesterdieck. The antithesis thus set forth is based upon deficient, atomistic conceptions. History testifies that Christ, in dynamical operation, has become the King of kings by a grand succession of victories, not necessarily eschatological in form, as was evidenced by Constantine, and even Julian. **A name.**—A wondrously beautiful designation of the personality of Christ in accordance with its peculiar Divine-human essential name. On the random conjectures concerning this name, see Düsterdieck, p. 542 (it is the name given in ver. 13; the name *Jehovah;* no definite name. It is placed on the *forehead*—on the *vesture;* see also De Wette, p. 179). The mystery, however, is sealed only from a worldly understanding, not from the knowledge of love.

Ver. 13. **With a vesture,** *etc.*—The expression of Isa. lxiii. 1, but in a New Testament

* [Düsterdieck merely claims that the Book was not written by the *Apostle* John.—Tr.]

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sense. **And His name hath become to be called.**—The theological name of Christ, that which marks His *Divine* nature alone, and which John has also introduced in the most significant manner [in his Gospel?], is therefore in itself more intelligible than the mystery of personal God-manhood. Futile objections to a reference to the Logos, John i. 1, see in Düsterd., p. 75. The Logos is indeed here characterized as τοῦ θεοῦ; but His historical mission is here also referred to.

Ver. 14. **And the armies in the heaven,** *etc.*—Not Angels simply (Matt. xxv. 31; Hengstenb., Luth.), but also the perfected righteous (Düsterdieck); nay, these pre-eminently, since they are clothed in pure byssus, and since it is not simply the local Heaven that is intended here, but rather the Heaven of perfected spirit-life.—The byssus of their garments is **white and pure**; they are perfected in innocence and righteousness, and yet their vesture does not shine, like that of Christ.

Ver. 15. **And out of His mouth,** *etc.*—Even in the Old Testament the all-conquering power of the word of Revelation is expressed in figurative forms (Is. xi. 4; Jer. xxiii. 29; comp. 2 Thess. ii. 8; Heb. iv. 12; Rev. i. 16). In the last time, the immediate, spiritually dynamical operations of the word of God coincide with its mediate, physically dynamical operations in a unity which is prefigured Acts v. 5. In Ps. ii., also, the *iron sceptre* has manifestly a symbolical import. **And He treadeth the wine-press.**—Isa. lxiii. 3. The *wine of the anger of the wrath* [Lange: *wrathful indignation*] *of God* is the historic concrete of the wrath of God, on the one hand, and the wrath of the heathen [nations], on the other hand (chap. xi. 18). The judgment of God, in the uprising of "the heathen" [nations], is brought to a decision by Christ by His appearing. Hengstenberg's explanation—The wine-press is the wrath of God; the wine flowing out of it is the blood of His foes—is marvellously *amended* by Düsterd.: "The form of the statement, in which the two figures of the wine-press (ch. xiv. 19) and the cup of wrath (ch. xiv. 10) are combined (De Wette), denotes rather that out of the wine-press trodden by the Lord the wine of the wrathful indignation of God streams, which wine shall be *given* to His enemies *to drink*."

Ver. 16. **On His vesture.**—See SYN. VIEW. Comp. Düsterdieck, p. 548.

[ADDITIONAL NOTE ON THE SECTION.]

By the American Editor.

[This chapter, beginning with the strong disjunctive, *Μετὰ ταῦτα ἤκουσα*, introduces a new series of visions that flow on in unbroken sequence to the close of the Revelation.

Vers. 1–8 present the heavenly song of triumph over the destruction of the apostate Church, and in prospect of the immediate establishment of the Basileia; it is the hallelujah that marks the beginning of a new æon—*the times of refreshing and restitution* (Acts iii. 19-21). (See *foot-note* † in the following column.)

Vers. 11–16 narrate the vision of the SECOND ADVENT of Jesus, the Advent contemplated ch. i. 7. (See the following NOTE.) In the judgment of the majority of interpreters, the Rider here described is the same as the one of the First Seal. For the views of the Am. Ed. on this point see ADD. NOTE, pp. 177-179.—E. R. C.]

[NOTE ON THE FUTURE ADVENT OF CHRIST.]

By the American Editor.

[It is admitted by all that there is to be a visible Advent of the glorified Messiah. Two views divide the Church as to the time of the Advent—some contending that it is to be Pre-millennial; others, that it is to be synchronous with the Consummation, the general Resurrection and final Judgment.

The advocates of the former hypothesis rely principally on two classes of passages: 1. Those which seem to connect the future Advent with the restoration of Israel, the destruction of Antichrist, or the establishment of a universal kingdom of righteousness on earth, such as Isa. xi.; xii.; lix. 20 sqq. (comp. with Rom. xi. 25-27); Jer. xxiii. 5-8; Ezek. xliii. 2 sqq.; Dan. vii. 9-27; Joel iii. 16-21; Zech xiv; Rom. xi. 1-27; 2 Thess. i. 1-8;* Acts iii. 19-21.† 2. Those which speak

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* [The last clause of verse 2 should not be translated *is at hand*, but *is present*. (See LANGE *Comm.*, Am. Ed., p. 124.) The original is ἐνέστηκεν. It is inconceivable that the Apostle should have spoken of the approaching Advent, elsewhere described as the *hope* of the Christian Church (Tit. ii. 13), as the ground of distress. His object was to warn them against the false idea that the Advent had already taken place—that the hope that once had cheered them of blessings in the *future* was a vain one.—E. R. C.]

† [The Ἀποκατάστασις. It is universally admitted that the rendering of Acts iii. 19–21 in the E. V. is incorrect. The translation as given in the LANGE *Comm.* is: *Repent ye therefore and be converted, that your sins may be blotted out, in order that the times of refreshing may come from the face of the Lord, and that He may send the Messiah Jesus who was appointed unto you; whom the heavens must receive until times wherein all things will be restored (times of restitution, χρόνων ἀποκαταστάσεως), which God hath spoken by the mouth of His holy prophets from of old.*

It may at once be remarked that the period here referred to is a lengthened one, as is evident from the use of the plural term, χρόνοι.

To determine what is meant by *times of restitution*, our first appeal must be to the Old Testament Prophets. They are times of which God has spoken *by the mouth of His Prophets.*

The noun ἀποκατάστασις does not occur in the LXX.; its verbal root ἀποκαθίστημι appears however in several important passages, and points unmistakably to an oft-recurring Hebrew word of which it is the translation; see Mal. iv. 6; Jer. xvi. 15; xxiv. 6; l. 19. In the first three of these passages it is the translation of the Hiph. of שׁוּב, and in the last of the Piel, which. in this verb, is also causative (see Robinson). The verb also occurs Isa. i. 25, 26; lviii. 12; Jer. xxxiii. 7; xxxii. 37; xxiii. 5–8; xxiv. 6, 7; Joel iii. (iv.) 1. The ἀποκατάστασις referred to in these passages seems to be the only one spoken of by the Prophets. That these prophecies were partially and typically fulfilled in the restoration of Israel from Babylon is admitted. It would seem to be manifest, however, that they did not receive their complete fulfillment in that event. And still further, if they were then fulfilled, there were no unfulfilled prophecies of an ἀποκατάστασις in the days of Peter. (Manifestly connected with the passages quoted above, as the completion of the *restitution* therein predicted, are Isa. xi.; lxv. 17—lxvi. 24; compare especially Jer. xxiii. 5–8 with Isa. xi 10–14. So connected are they that they must be regarded as referring to the same event, although the term under discussion does not appear in them.)

The following seem to be the elements of the *restitution* predicted in the foregoing Scriptures:—1. A restoration of the hearts of the fathers to the children, Mal. iv. 6. 2. The restoration of the rejected seed of Jacob to holiness and the consequent favor of God, Isa. i. 25; Jer. xxiv. 7. 3. The restoration of Israel to their own land, *passim*. 4. The establishment of Israel, not again to be dispersed, Jer. xxiv. 6, 7. 5. The establishment of the Kingdom of righteousness as a visible Kingdom, in power and great glory, with its seat at Jerusalem, Isa. i. 25, 26 (ii. 2, 3); lviii. 12–14; Jer. xxiii. 5–8;

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of the coming of the Lord as imminent (in connection with those which declare that there is to be a period of generally diffused peace and righteousness preceding the final consummation), such as Matt. xxiv. 42-44; Mark xiii. 32-37; Luke xii. 35-40; 1 Thess. v. 2, 3; Tit. ii. 11-13; Jas. v. 7, 8.

The upholders of the hypothesis that the Second Advent is not to take place until the final Consummation, base their opinion upon those Scriptures which manifestly connect an Advent with that event. The following is the summation of the argument by Dr. David Brown, one of the most eminent advocates of this view. I. The Church will be absolutely complete at Christ's Coming; 1 Cor. xv. 23; Eph. v. 25-27; 2 Thess. i. 10; Jude 24; Col. i. 22; 1 Thess. iii. 13. II. Christ's Second Coming will exhaust the object of the Scriptures, in reference—(1) to Saints; Luke xix. 13; 2 Pet. i. 19; James v. 7; 1 Pet. i. 13; 2 Tim. iv. 8; Phil. iii. 20: (2) to sinners; 2 Thess. i. 7-10; 2 Pet. iii. 10; Luke xii. 39, 40; xvii. 26, 27, 30. III. The sealing ordinances of the New Testament will disappear at Christ's Second Coming: Baptism; Matt. xxviii. 20: The Lord's Supper; 1 Cor. xi. 26. IV. The Intercession of Christ, and the Work of the Spirit for saving purposes, will cease at the Second Advent —(1) The Intercession of Christ stands intermediate between His first and second Coming; Heb. xi. 12, 24-28: (2) The work of the Spirit is dependent upon the Intercession, and terminates with it; John vii. 38, 39; xiv. 16, 17, 26; xv. 36; xvi. 7, 14; Acts ii. 33; Tit. iii. 5, 6; Rev. iii. 1; v. 6. V. Christ's proper Kingdom is already in being; commencing formally on His Ascension to the right hand of God, and continuing unchanged, both in character and form, till the final Judgment:—(1) Acts ii. 29-36, comp. with Zech. vi. 12, 13; Rev. v. 6; iii. 7, 8, 12; Isa. xxii. 22; ix. 6, 7: (2) Acts iii. 13-15, 19-21: (3) Acts iv. 25-28, comp. with Ps. ii: (4) Acts v. 29-31 (Him hath God exalted to be a SAVIOUR-PRINCE, *i.e.*, a PRIEST upon HIS THRONE): (5) The Apostolic comment on Ps. cx. 1, *viz.:* Acts ii. 34-36; Heb. x. 12, 13; 1 Cor. xv. 24-26. VI. When Christ comes, the whole Church of God will be "made alive" at once—the dead by resurrection, and the living immediately thereafter by transformation; their "mortality being swallowed up of life;" 1 Cor. xv. 20-23; John vi. 39, 40; xvii. 9, 24. VII. All the wicked will rise from the dead, or be "made alive," at the Coming of Christ; Dan. xii. 2, with John v. 28, 29; 1 Cor. xv. 51, 52, with 1 Thess. iv. 16; Matt. xiii. 43, with Dan. xii. 3; Rev. xx. 11-15; (He interprets the *first resurrection* of Rev. xx. 4, 5, as "figurative"—indicating "a glorious state of the Church *on earth*, and in its *mortal* state"). VIII. The righteous and the wicked will be judged together, and both at the coming of Christ; Matt. x. 32, 33; Mark viii. 38; Rev. xxi. 7, 8; xxii. 12-15; Matt. xvi. 24-27; vii. 21-23; xxv. 10, 11, 31-46; xiii. 30, 38-43; John v. 28, 29; Acts xvii. 31; Rom. ii. 5-16; 2 Cor. v. 9-11; 1 Cor. iv. 5; 2 Thess. i. 6-10; 1 Cor. iii. 12-15; Col. i. 28; Heb. xiii. 17; 1 Thess. ii. 19-20; 1 John ii. 28; iv. 17; Rev. iii. 5; 1 Tim. v. 24, 25; Rom. xiv. 10, 12; 2 Pet. iii. 7, 10, 12; Rev. xx. 11-15; 2 Tim. iv. 1. IX. At Christ's Second Appearing, "the heavens and the earth that are now," being dissolved by fire, shall give place to "new heavens and a new earth wherein dwelleth righteousness" without any mixture of sin; 2 Pet. iii. 7, 10-13; Rev. xx. 11; xxi. 1.

A careful study of all the passages that have been adduced in support of these hypotheses respectively, has induced in the mind of the writer the thought that *two* Advents still future are predicted—the one for the establishment of the Basileia (at which shall take place a partial resurrection and judgment); the other at the final consummation, at which time shall take place the general judgment.

It will at once be objected that but one future Advent seems to be predicted in the Scripture. To this it may be answered, first, that, whilst this may be true in reference to the earlier portions of the New Testament, in the Apocalypse a twofold Advent seems to be indicated; comp. xix. 11-16 with xx. 11, 12. And in the second place, it may be remarked, that, in deferring a distinct intimation of a twofold Advent to one of the concluding Books of the Canon, the New Testament follows the analogy of the Old.

It is admitted by all that a twofold Advent of the Messiah, one in humiliation and the other in glory, was predicted in the Old Testament. In the earlier prophecies, however, but *one* Coming seems to have been contemplated. Even in Isaiah, where the Messiah is in one place spoken of as a Man of sorrows, and in another as appearing in royal glory, but *one* Advent is, in express terms, referred to. The whole of prophecy seems to be cast upon one plane, without refer-

xxiii. 7 sqq. 6. The gathering of all nations as tributary to Israel or the Church. (For the views of the writer as to the *identity* of Israel and the Church, see foot-note †, p. 27.) 7. The Palingenesia, Isa. xi.; lxv. 17 sqq.

In the New Testament the noun occurs only in the passage under consideration, and the verbal root only eight times. Two of these instances, however, are of marked significance. In Matt. xvii. 11 Jesus said: "Elias truly shall first come and *restore all things* (ἀποκαταστήσει πάντα)." That the *restoration* was future is evident from—(1) the future form of the verb, (2) the fact that the prophecy referred to was not completely fulfilled in the Baptist—he did not *restore all things*. (The subsequent words of our Lord, ver. 12, are not opposed to this view. They clearly imply that John had not accomplished the work prophesied by Malachi. The Scribes and Pharisees would not receive him as the restorer, Matt. xi. 14; they rejected the counsel of God against themselves, and Elias is yet to come for the fulfillment of the prophecy.)

The verb next occurs Acts i. 6. The disciples asked: "Lord, wilt thou at (in) this time *restore again* (ἀποκαθιστάνεις) the kingdom to Israel?" Now it seems impossible to suppose that, after forty days' converse with the Great Teacher, during which time "he opened their understanding that they might understand the scriptures" (Luke xxiv. 45), and spake "of the things pertaining to the Kingdom of God" (Acts i. 3), the Apostles should have been in ignorance as to the nature of the restoration. It is equally impossible to suppose that if they had been mistaken, He would not have corrected them. So far from correcting mistake, His answer implies the correctness of their view as to the *nature* of the restoration. At that time their view was, confessedly, the one now characterized as *literal* or *normal*. A few days after (and subsequent to the outpouring of the Spirit at Pentecost) Peter speaks, in the passage under consideration, of an ἀποκατάστασις still future, without the slightest intimation that he had previously been mistaken as to its nature.

The next instance of the occurrence of the term is in the passage now under consideration. The Apostle spoke of a *restitution*, foretold by the Prophets and manifestly spoken of by our Lord, which he declared to be then future. It seems most natural to connect that *restitution* with the event spoken of by Paul, Rom. xi. 25-27—a glorious ἀποκατάστασις, in the description of which all the Old Testament Scriptures referred to above seem to have been in the Apostle's mind.—E. R. C.]

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ence to the succession of those events, which, we now know, were to be separated by millennia. It is only in the Book of Daniel, and there only obscurely, that a twofold Advent is, in terms, intimated; compare ix. 25, 26, with vii. 13, 14. The hypothesis of a double Advent could have been deduced from the Old Testament Scriptures only from the consideration that things were predicted of the coming Messiah, on the one hand *humiliation* and on the other *exaltation*, that could not be realized in one visit to earth—and this hypothesis exactly satisfies the obscure intimation in the Apocalypse of Daniel. It will also be observed by the careful student that one and the same prophecy sometimes relates to both Advents, in matters in which the first is typical of the second—as, for instance, the prophecy of Joel (ii. 28-32) which had an initial fulfillment on the day of Pentecost (Acts ii. 16-21), but which is to have another and more complete fulfillment in a day yet future (Matt. xxiv. 29; Luke xxi. 11, 25). So also in respect of the prophecies of the New Testament—things are predicted concerning the coming Messiah which cannot find a fulfillment in one Advent,—as, for instance, that He shall establish a Kingdom of righteousness on earth (Acts iii. 21; see preceding *foot-note* on the passage), and that He shall terminate the present order of things in a general judgment (2 Pet. iii. 4-13). These two classes of statement find their best reconciliation in the hypothesis of a twofold Advent—and this hypothesis finds support in a comparison of Matt. xxiv. 30 with xxv. 31, and still more clearly in Rev. xix. 11-16 compared with xx. 11-15.

It is impossible to present the details of this scheme in the present Note. It is submitted with the foregoing general remarks, which sufficiently indicate its leading features, to those interested in prophetic studies. It is proper, in addition to what has already been said, to call attention to the probability that, as certain prophecies of the Old Testament have reference to both the acknowledged Advents, finding an initial fulfillment in the one and being completely fulfilled in the other, so will it be in the prophecies of the New Testament.—E. R. C.]

B.—EARTH-PICTURE OF THE VICTORY OVER THE BEAST. THE PAROUSIA OF CHRIST FOR JUDGMENT.

CHAP. XIX. 17—XX. 5.

a. The Judgment upon the Beast.

17 And I saw an [one][1] angel standing in the sun; and he cried with a loud [great] voice, saying to all the fowls that fly in the midst of heaven [mid-heaven], Come and gather yourselves [*om.* and gather yourselves—*ins.*, be gathered][2] together
18 unto the [*ins.* great][3] supper of the great [*om.* the great] God; That ye may eat the [*om.* the][4] flesh of kings, and the [*om.* the][4] flesh of captains [*ins.* of thousands], and the [*om.* the][4] flesh of mighty [strong] men, and the [*om.* the][4] flesh of horses, and of them that sit on them, and the [*om.* the][4] flesh of all *men* [*om. men*], *both*
19 [*om. both*] free and [as well as][5] bond, both [and] small and great. And I saw the beast [wild-beast], and the kings of the earth, and their armies, gathered together to make [*ins.* the][6] war against [with] him that sat [the one sitting] on the
20 horse, and against [with] his army. And the beast [wild-beast] was taken, and with him[7] the false prophet that wrought miracles [the signs] before him [in his presence], with which he deceived [seduced *or* misled (ἐπλάνησεν)] them that had [*om.* had] received the mark of the beast [wild-beast], and them that worshipped his image. [:] These both [the two] were cast alive into a [the] lake of [*ins.* the]
21 fire burning [that burneth] with brimstone. And the remnant were slain with the sword of him that sat [the one sitting] upon the horse, which *sword* proceeded [goeth forth] out of his mouth: and all the fowls [birds] were filled [satiated] with their flesh.

TEXTUAL AND GRAMMATICAL.

1 Ver. 17. [Crit. Eds. give ἕνα with A. P. 1, *et al*; it is om. by B.*—E. R. C.]
2 Ver. 17. [Crit. Eds. read συνάχθητε with ℵ. A. B*. P., *et al.*, instead of καὶ συνάγεσθε.—E. R. C.]
3 Ver. 17. [Crit. Eds. give τὸ δεῖπνον τὸ μέγα with ℵ. A. B*. P. instead of τοῦ μεγάλου with 1, 36, 49, 79.—E. R. C.]
4 Ver. 18. [These articles do not occur in any Cod., nor are they required by the English idiom.—E. R. C.]
5 Ver. 18. [Crit. Eds. generally give ἐλευ. τε καί with ℵ. A. B*. P. *et al.*—E. R. C.]
6 Ver. 19. Codd. ℵ. A. B*. give the article before πόλεμον. [The reference, doubtless, is to the war predicted chs. xvi. 14; xvii. 14.—E. R. C.]
7 Ver. 20. [Lach., Treg., Tisch. (8th Ed.) read καὶ μετ' αὐτοῦ ὁ with ℵ. P.; Alf. brackets οἱ before μετ' with A.; Tisch. (1859) reads καὶ ὁ μετ' αὐτοῦ with B*.—E. R. C.]

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b. The Millennial Kingdom. (*Chap. xx.* 1–5.)

1 And I saw an angel come down from [descending out of—*ins.* the] heaven, having the key of the bottomless [*om.* bottomless] pit [abyss] and a great chain in [upon] 2 his hand. And he laid hold on the dragon, that [*or* the] old [ancient] serpent,[8] which [that] is the Devil [*or* Slanderer], and Satan [*or* the Adversary][9], and bound him 3 a thousand years, and cast him into the bottomless [*om.* bottomless] pit [abyss], and shut him up, and set a seal upon [*om.* him up, and set a seal upon—*ins.* and sealed over][10] him, that he should [might] deceive [seduce *or* mislead (πλανήσῃ)][11] the nations no more, till the thousand years should be fulfilled [finished]: and [*om.* and][12] after that [these] he must be loosed a little season [time].

4 And I saw thrones, and they sat [*ins.* down][13] upon them, and judgment was given unto them: and *I saw* the souls of them that were [had been] beheaded for [on account of] the witness of Jesus, and for [on account of] the word of God, and which [who] had not [*om.* had not] worshipped [*ins.* not] the beast [wild-beast], neither [nor yet][14] his image, neither had [*om.* neither had—*ins.* and] received [*ins.* not] *his* [*om. his*—*ins.* the] mark upon their [the][15] foreheads, or in [*om.* , or in—*ins.* and upon] their hands [hand]; and they lived and reigned with Christ a[16] 5 thousand years. But [*om.* But][17] The rest of the dead lived not again [*om.* again][18] until [till] the thousand years were [should be] finished. This *is* the first resurrection.

[8] Chap. xx., ver. 2. Cod. A. gives the nominative ὁ ὄφις ὁ ἀρχαῖος. Codd. B, *et al.* give the accusative, which is more in accordance with the text. [Lach., Alf., Treg., Tisch. give the nom. with A.; the acc. is supported by ℵ. B., *et al.*—E. R. C.]

[9] Ver. 3. Lach. [Alf., Treg.] and Tisch. [1859] give ὅς ἐστιν διάβολος καὶ ὁ σατανᾶς in acc. with A. B. *et al.* Cod. ℵ gives the article both times with perfect propriety. [Tisch. (8th Ed.) gives ὅ ἐστιν ὁ διάβολος καὶ ὁ Σατανᾶς; the pronoun ὅ before ἐστιν, and also the article ὁ before διάβολος, with ℵ.—E. R. C.]

[10] Ver. 3. Codd. ℵ. A. B., *et al.* omit αὐτόν after ἔκλεισεν.

[11] Ver. 3. The Rec. πλανήσῃ is adopted instead of the reading πλανᾷ. [So read Lach., Alf., Treg. Tisch. (8th Ed.), with ℵ. A.; Gb., Sz., Tisch. (1859) give πλανᾷ with B*.—E. R. C.]

[12] Ver. 3. [Crit. Eds. omit καί with ℵ. A. B*.—E. R. C.]

[13] Ver. 4. [The force of ἐκάθισαν can be presented only by the phrase *sat down.* Lange translates *seated themselves.*—E. R. C.]

[14] Ver. 4. [Crit. Eds. read οὐδέ with ℵ. A. B*. *et al.*—E. R. C.]

[15] Ver. 4. [Crit. Eds. generally omit αὐτῶν after μέτωπον in acc. with ℵ. A. B*., *Vulg.*, *et al.*—E. R. C.]

[16] Ver. 4. The article τά before χίλια should be omitted. [The article occurs in B*.; it is omitted, however, by Crit. Eds. with ℵ. A. *et al.*—E. R. C.]

[17] Ver. 5. [Lach., Alf., Tisch., omit the copula with A., *Clem.*, *Am.*, *Fuld.*, *Tol.*, *Lips.*; Treg. reads καὶ οἱ λοιποί with B.* 1, 38, 91, 95, *Memph.*—E. R. C.]

[18] Ver. 5. [Crit. Eds. read ἔζησαν with A. B., *Vulg.*, *et al.*; ἀνέζησαν is without authority.—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

a. *The Judgment.*

The judgment upon the Beast is accomplished, not in a manner purely of this world and in a form purely historical, like the judgment upon the Harlot, but in a more spiritual form, which is based upon the appearance of Christ from the other world, and which introduces the cosmical transition-form between time and eternity, the Millennial Kingdom.

The first point for consideration is that cosmical change itself, which proceeds from the sun and summons all the birds under the Heaven, all the forces of earthly metamorphosis, to consume all the dead flesh, the exanimate materials which shall be the issue of the great defeat of the Antichristian world—to consume them, in order to convert them into new life.

The second point is ethically mysterious. A decisive act of judgment takes the place of the battle contemplated by the Beast and the Kings. The two leaders and misleaders of the infatuated Antichristian host, the Beast and the False Prophet, are seized. That which seizes them seems to be a judgment of madness, for they are cast alive into the lake of fire burning with brimstone. For them, hell begins in this life; the fire of the fuel in which they have wrapped themselves, surrounds them on all sides—a flame of infinitely wild, fanatical agitation, doomed, in consequence of its absolute worthlessness, to form the pool of a mortal and dead stagnation—the unprogressive and eternally monotonous movement in a circle, or the fiery whirlpool of phrases and curses. In the case of the False Prophet, his guilt is once more noted, in explanation of his judgment; the most bitter reminiscences cling to the perfidy of his apostasy.

The third point is the judgment upon the followers of the Beast. They are not immediately cast into the fiery lake, but are for the time only killed. They are killed by the sword issuing from the mouth of Christ. They are morally judged and annihilated. What remains of them is a world of shadows, a sort of realm of the dead on the surface of this earth itself. All the birds become satiated *with their flesh; i. e.*, all their sensuous and earthly possessions have lost their value and are decayed like the flesh strewed over a field of dead bodies. *All the birds are satiated* with their flesh; *i. e.*, all the forces of metamorphosis are laboring for their transformation into a new shape. The fullness and manifoldness of the flesh to be devoured by the birds is

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vividly described in ver. 18. A complete end is to be made of all this.

Though it might with reason be said that because the sun is the symbol of the revelation of salvation, the Angel of judgment, standing in the sun as the angel of the whole salvatory development of revelation, indicates the hour when the work of the revelation of salvation is entirely completed, when the world-clock of the history of salvation in this world has run down—we must not overlook the fact that this moment must coincide with the perfect ripeness of our cosmical system, and that, consequently, a catastrophe must start from the centre of our cosmical system, as well as from the focus of our religious moral system. The harvest of the earth and the harvest of the Kingdom of God coincide, in accordance with the parallelism between spirit and nature, as is declared in the Eschatological Discourse of our Lord (Matt. xxiv. 29), although the Day of the Harvest, the Last Day, stretches out into an æon of a thousand years in a symbolical sense.

The birds of the heaven have, in typical preludes, often been invited to similar feasts upon the slaughter fields of history (Deut. xxviii. 26; Jer. vii. 33; xvi. 4; Ezek. xxxix. 17). In this fact there is not only an expression of irony concerning the vanity of earth's glory, but also an expression of the triumph of life over death. The Kingdom of God is acquainted with a transformation of matter; it is, however, of another and higher sort than that of which modern materialists talk; it does not lie under the curse of an eternal rotation, but is, on the contrary, under the law of the highest life, which changes this lower world of *becoming* into the eternal world of the City of God.

b. *The Millennial Kingdom.*

The prophecy of the thousand years of Christ's reign on earth is, in and for itself, a true pearl of Christian truth and knowledge, because it throws light upon an entire series of difficult Christian conceptions.

In the first place, it mediates an understanding of the Last Day, in that it shows how the latter expands into a Divine Day of a thousand years, in a symbolical sense, *i. e.*, a specific æon; and thus it also casts light backwards upon the import of the days of creation.

Secondly, it mediates the understanding of a catastrophe which is to divide between this life and the life to come, time and eternity, the world of *becoming* and the world of *consummation*, in that it shows how the great and mighty contrast is harmonized by an æonic transition-period, in perfect accordance with the laws of life and vital development, as was clearly explained by Irenæus (see Dorner, *Geschichte der Christologie*, p. 243).

Especially does it mediate the fact of the resurrection, in that it represents a first resurrection as preceding the general resurrection, in harmony with the Apostle Paul (1 Cor. xv. 23). Thus the resurrection is characterized as an affair of *growth* or *progress*, conditioned upon spiritual circumstances. In accordance with this, we apprehend the fact that even in this life the believer advances towards the resurrection (Phil. iii. 11); that a resurrection-germ gradually develops within him (Rom. viii.); that the beginnings of the resurrection commence with his removal into the other world (2 Cor. vi.); that believers, in their ripening towards the resurrection, are, as blossoms of the general resurrection, a whole æon in advance of the rest of mankind—a fact which is also indicative of a higher form of resurrection; and that Christ must needs have been the firstling and the principle of the whole resurrection (Eph. i. 20).

Thus also the great antithesis is explained which must necessarily exist between the original transruption (*Durchburch*) of sin or the curse in humanity and the final transruption (*Durchburch*) of salvation and blessing. As, in the primitive age, pneumatic corruption was for a long time hindered in its outbreak by the resistance of healthy vital substance in the psychical, somatic and cosmical sphere, so in the New Testament time, pneumatic salvation in humanity has had to struggle long with the resistance of evil in the psychical, somatic and cosmical sphere. With the beginning of the Millennial Kingdom, however, begins the transruption of the blessing, in opposition to the old transruption of the curse.

Whilst, on the one hand, the communication of believing humanity with Heaven and its pure spirit-world is spiritually consummated by the Parousia of Christ, and destined to be also physically consummated, the communication between the spiritual sphere of earth and the Satanic sphere of the abyss, on the other hand, is discontinued;—in the first place, because the organic mediators of Satanic operations, the Beast and the False Prophet, as also Great Babylon, are judged and destroyed. Though at the close of the great transition-æon Satan again obtains a foot-hold on the earth, it is the last convulsive struggle of the serpent-nature manifesting itself in a brutal mutiny, which, for the very reason that it is veiled under no spiritual pretexts, like former Satanic efforts, but is the issue of consummate boldness and insolence, is blasted, not by Christological weapons, but by the fire of the Almighty from Heaven.

But of this great effulgent picture of the Millennial Kingdom, the lack of patience and hope in the Christian sphere (Rom. viii. 24, 25) has made the most manifold caricatures.

We distinguish the caricatures of real so-called Chiliasm; the caricatures of the spiritualistic denial of Chiliasm, even to the misapprehension of its primal type—according to this class, the Apocalypse itself is chiliastic, and the same character is finally attributed to the concrete Christian hope; finally, the caricatures of the Millennial Kingdom which were produced by placing it in the past or the present (see the Introduction).

True Chiliasm existed, so far as its element was concerned, long before the doctrinal forthsetting of the χίλια ἔτη, whence it takes its name. It is based upon the great family failing of all Judaizing Christianity; to such Christianity, the cross of Christ is still, more or less, an offence; to such Christianity, the redemption accomplished in the first Parousia of Christ is unsatisfying, and the centre of gravity of the

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redemption is consequently regarded as situate in the second Parousia, when Christ shall appear in His glory, and shall also promote His people to the state of glory. This Judaizing Christianity has no understanding of the *principial* completion of redemption in its depth and inwardness; hence, only in the *final*, *peripheral* redemption does it behold the true redemption. According as its ideals of glory are nobler or more base, its eschatological hopes assume a purer or an impurer form, so that a perfect scale of Chiliasms is formed, stretching from an anticipation of the sensuous glorification of Israel to the most carnal orgies in pre-celebration of the return of Christ. This is material Chiliasm proper. It has been rejuvenated in three Anglo-American sects of our own time. The element of truth which is perverted into falsehood and extravagance in it, is the Christian and Biblical expectation of the real, and in a religious sense ever near, coming of Christ.*

But material Chiliasm early sought and found a formal supplement, in that it boldly converted the words of the Apostle Peter (2 Pet. iii. 8)—words which, spoken with reference to Ps. cx. 4, were designed as a counteraction against chiliastic impatience—into a chronological article of doctrine, in which it believed that it had discovered the key to the computation of the time of Christ's coming. A Judaizing presupposition was here involved—*viz.*, that God's historical work of salvation would arrive at completion in a Divine week, reflected in the human week. To this was added later the further assumption, that at the first coming of Christ the world had been in existence for about four thousand years. Upon these bases men reckoned, and determined the time of the second Advent. Here another arbitrary assumption arose, converting the Millennial Kingdom into the real Sabbath of God, though the latter is to last forever, whilst the Apocalyptic æon appears as a mere transition-period. In many respects, this formal Chiliasm, whence the system has its name, was subservient to material Chiliasm; in many other respects, however, especially in more modern Theology, formal Chiliasm, as a theological subtilty, detached itself entirely from material tendencies, although it continued to be afflicted with the material infirmity of a somewhat superficial and extravagant conception of the history of salvation.

In face of all these Judaizing conceptions, the spiritualistico-ethnical conception has always considered itself bound, not only to combat true, sensuous Chiliasm, but also to controvert, or at least cast a shade upon, its assumptions—the expectation of the real coming of Christ, for instance; and it has especially felt itself obliged to cast the reproach of Chiliasm upon the putative originator of the same, the Apocalypse. And this, particularly, on account of the *thousand years*, the χίλια ἔτη. The *Tales of a Thousand and One Nights* might, with about equal justice, be denominated a chiliastic composition.

A turbid mixture of both one-sided views is formed by the placing of the Millennial Kingdom in the course of Church History. In reference to this mixed form, we can distinguish two species. Mediæval Catholicism beheld in the Romish Church the actualized Kingdom of God itself, especially in respect of the papal system. The Old Lutheran orthodox dating back of the Millennial Kingdom into the Middle Ages—a view recently revived by Hengstenberg—was a fruit of the stunting of Eschatology in the era of the Reformation, especially in adherence to utterances of Luther's. We here refer partly to the history of the interpretation of the Apocalypse, as already presented by us, partly to the following exegesis in detail.

The singular opinion of Stier and others, that there is to be a double Parousia, one at the beginning and the other at the end of the Millennial Kingdom, seems desirous of conjoining so-called "Chiliasm" with the older orthodoxy.*

With the judgment upon the spiritual motive powers of the Beast, with the destruction of his powerful lies, Satan has lost his foot-hold within the infatuated human race—his right of naturalization, we might say, in this earthly sphere. He is therefore cast into the abyss. An Angel descends from Heaven to execute God's sentence upon him. The office of this Angel reminds us of the offices of Michael; his name, however, is not mentioned. He has the key to the abyss—not simply to the pit of the abyss; this key he has in order that he may *shut* the abyss, *i. e.* entirely shut off Satanic influences from men for the time of the thousand years. This power, however, is connected with the moral fact that all the spiritual pretences contained in the Satanic illusive promise, *eritis sicut deus*, are destroyed by the beauteous reality of the great appearance of the Kingdom. All that Satan falsely promised concerning the path of impatience and guilt, is here attained in the path of pious patience: fullness of blessing, happiness, glory of life of every sort. Thus Satan has come to the end of his Latin, and needs, agreeably to the serpent's tenacity of life, a thousand years to contrive the last desperate stroke of senseless heaven-storming—a procedure which is reported to have been the first act of the revolted Titans of Grecian story.† And for this last rebellion a further existence is granted him, for the judgment upon him must be complete. His existence during the thousand years, however, consists in a sojourn in the abyss, betwixt death and damnation (the Realm of the Dead [Hades] and Gehenna), fastened to the chain which the Angel brings with him from Heaven. He has now made an open show of his entire nature, and is therefore called by his various forms and titles, except that the appellation of *Accuser* is no longer given to him—although even this name is contained in the διάβολος. The condemnatory sentence is executed in four acts which follow each other in rapid succession. He is seized, cast chained (not chained to any

* [See *foot-notes* on pages 3, 58, and 62.—E. R. C.]

* [See Note on the Future Advent of Christ, pp. 339 sqq.—E. R. C.]

† [The slowness of invention which Lange here attributes to the Devil is more in harmony with the character attributed to that personage in numerous popular German tales,—in which he appears as a sort of *Deutscher Michel*, being frequently outwitted and imposed upon by sharp practicers of earth—than with the exalted intellect with which we usually conceive of him as endowed.—Tr.]

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object external to himself, but hand to hand, 2 Pet. ii. 4) into the abyss, shut in, and sealed. The *seal* is the symbolic expression for the appointed Divine doom upon him, and is more powerful in its effect than the seal with which the grave of Jesus was sealed. The purpose of all this is that he may not prematurely seduce the heathen, the remnants of heathenism which still constitute the old border of the new world that is in process of *becoming*.

This, then, is the negative side of the Millennial Kingdom. The positive side appears in three features: [1] The first resurrection, [2] the first judgment of restitution, [3] the first period of imperishable triumphal rest and rejoicing and unfading glory in the fellowship of Christ. The first resurrection is represented as a special reward of the faithfulness of Christ's martyrs—above all, the martyrs of the last time, who have not worshipped the Beast; hence these latter constitute a particular class by the side of those slain at an earlier period. They stand in the fore-ground, as representatives of the Victorious Church (see 1 Cor. xv. 23); but we must recollect that this Church is itself of greater extent than here appears. For Christ has come with the hosts of Heaven, according to ch. xix. 14; according to the Epistle of Jude (ver. 14), He is to come with His myriads of saints. With the sphere of this resurrection, the full liberation of the life-power on the sanctified earth is expressed (see Is. lxv. 18 sqq.). The second sphere is the sphere of the preliminary judgment. For the Seer, this occupies the foreground, since Christian longing cries for the removal of all the shame and wrong which, in this world, weigh upon the name of Christ and Christians; hence the Seer first sees the thrones of judgment set. If we consider that the judgment upon the Antichristian host has already been held, and that the last judgment upon the last revolt, which is as yet but germinating deep in the darkness, cannot be anticipated, there results, as a middle domain of judgment, an instruction (*Pädagogik*) and discipline exercised by Heaven upon the human race, as extant at the Parousia, and thus sharing in the cosmical metamorphosis. It is that process of elimination and sanctification which must take place before the perfect appearing of the City of God on this earth; it is a judgment of peace, in accordance with Ps. lxxii. and Matt. xix. 28. The third sphere is the living and reigning with Christ in the glory of a spiritual life which dominates and clarifies all creaturely essence—the organization of earth for its union with Heaven. There is no trace here of an external restoration of Israel in the sense of a privileged people of God, or of a restoration of the Old Testament *cultus* in an inconceivable New Testament sublimation; unless we should apply the subsequent words, *they shall be priests of God and of Christ*, and the words *the beloved City*, to the support of such a theory—in which case the symbolism of the expression must necessarily be discarded. We cannot suppose that there is to be a two-fold heavenly Jerusalem; and the one true Jerusalem is still in Heaven, whence, according to ch. xxi. 2, it does not descend to earth until the end of the thousand years.

[THEORIES CONCERNING THE MILLENNIUM.*]

By the American Editor.

[The word *Millennium* means, etymologically, *a thousand years*, and may with propriety be used in reference to any period of that length. By common consent, however, the specific term THE MILLENNIUM is employed to denote the period mentioned in chap. xx. 4–7. The theories on this subject that have been held in the Church are divisible into two classes—the Preterist and the Futurist—the former of which set forth that the origin of the Millennial period was in the *past;* the latter, that it is in the *future*. Each of these classes consists of two or three generic theories, the respective upholders of which differ amongst themselves on many specific points. It is proper to remark that in the following statement the writer has been greatly indebted to the work of Elliott.

a. *Preterist Theories.*

I. *The Augustinian.* This theory is so styled as it was first propounded by the great Augustine in his *Civitate Dei*, xx. 7–9. It has been upheld in all ages of the Church since its first promulgation, and in modern times by Wordsworth. Its main elements are—1. The period began at the first Advent, when Satan was bound and cast out of the hearts of true Christians and their reign over him (*regnum militiæ*) began: 2. The *Beast* symbolizes the wicked world, and its *image* a hypocritical profession: 3. The *first resurrection* is that of dead souls to spiritual life,† a resurrection continued in every true conversion throughout the period: 4. The *thousand years* is a symbolical expression of *completeness* appropriately indicating the entire period of the Messiah's reign:‡ 5. This period to be followed by a new persecution of the Saints under Antichrist; the destruction of whose hosts by fire from heaven would be followed by the universal resurrection of the good and bad, and the general judgment; after which will begin, *in heaven*, the glorious period of the New Jerusalem.

II. *The Grotian.* This theory was first propounded by Genebrard in the 16th Century; it found its chief advocates, however, in Grotius and Hammond.§ It differs principally from the preceding in that it makes the reign of Saints to be, not that of the individual Christian in the domain of his own heart, but that of the Church in the world. The elements of this theory are—1. By the *Beast* is denoted Pagan Rome, whose destruction under Constantine was predicted in chap. xix.: 2. The power of Satan was then broken, as was manifested in the establishment of the Christian religion as the religion of the State: 3. The Millennial period began in that

* [The Am. Ed. deems it inexpedient to continue in this portion of the work his "Abstract of Views."—E. R. C.]

† [Wordsworth explains the ἔζησαν of ver. 4 as the glorified life with Christ *after* martyrdom, and the ἀνάστασις of ver. 5 as spiritual life *begun* in baptism and *completed* at the death of the body.—E. R. C.]

‡ [Augustine himself, probably, held the view that the *thousand years* were *literal*, to terminate with the sixth *chiliad* of the world's existence.—E. R. C.]

§ [A similar theory, indeed the same with specific variations, was propounded by Prof. Bush in a work on the Millennium published in New York in 1832.—E. R. C.]

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establishment, it was continued through a thousand years to the 14th Century, and closed with the attack on Christendom by the Ottoman Turks: 4. Gog and Magog denote the Mohammedan power, at the close of whose gradual destruction is to take place—the universal resurrection, the general judgment, and the eternal blessedness of the Saints in heaven.*

III. *The Gippsian.* This view, suggested by Mr. Gipps in 1831, makes the beginning of the period synchronous with the rise of Papal Antichrist. It represents (according to Elliott) "those who lived and reigned with Christ to be men endowed with the spirit of the early Anti-pagan martyrs, now revived, as it were, to testify for Christ: after which, at the end of the Beast's and witnesses' concurrent (!) Millennial reign, the second and glorious resurrection of the rest of the dead is to be fulfilled in the Jews' conversion and restoration."

b. *Futurist Theories.*

IV. *The Pre-Millennial.* This theory, as to its general features, is the most ancient. It was held by the primitive Fathers, and has been taught with various specific modifications in all ages of the Church. Amongst its most prominent English speaking advocates, in modern times, are Mede, Caryll, Gill, Noell, Elliott, the Bickersteths, the Bonars, Alford, Lord, *etc.* The elements are that—1. The Millennium is to begin in a glorious personal advent of Christ, immediately after the destruction of Antichrist: 2. The binding of Satan is to be "an absolute restriction of the powers of hell from tempting, deceiving, or injuring mankind:" 3. The *duration* is to be one thousand years (literal or symbolical): 4. The *resurrection* is to be a literal resurrection of Saints of the preceding æon (either the martyrs, or the specially faithful, or the entire body): 5. The entire government of the earth is to be exercised by Christ and His risen and transformed Saints, the latter being ὡς ἄγγελοι (Mark xii. 25): 6. Under this government, all false religion having been put down, the Jews and all nations having been converted to Christ, Jerusalem being made the universal capital, righteousness, peace and external prosperity shall prevail throughout the earth: 7. At the close of this period, Satan having been loosed, there shall be a great apostasy, followed by (1) the destruction of the apostates, (2) the universal resurrection of the remaining dead of all dispensations, (3) the general judgment, (4) the consummation.

The principal variation amongst those who hold this theory are as to—1. The *continuance of Christ on earth;*—some holding that it is to be only for the establishment of the Kingdom; others that it is to continue more or less uninterruptedly throughout the whole period: 2. The *duration,* some holding that the thousand years are *literal;* others that they are *symbolic:* 3. The *subjects of the resurrection;*—some holding that they are *all* the saints; others that they are only the martyrs; others still, that they are the specially faithful, including the martyrs: 4. The *relation of the Jews* to the other nations;—some contending that they are to occupy a position of superiority; others denying or modifying this opinion.

V. *The Post-Millennial.* This theory, which is the one most generally adopted by English speaking Protestant Theologians, was first fully developed by Whitby.* Faber, Brown and Barnes have been amongst the most prominent of its advocates. The scheme as set forth by Whitby is as follows:—

"I. I believe that, after the fall of Antichrist, there shall be such a glorious state of the Church, by the conversion of the Jews to the Christian faith, as shall be to it *life from the dead;* that it shall then flourish in peace and plenty, in righteousness and holiness, and in a pious offspring; that then shall begin a glorious and undisturbed reign of Christ over both Jew and Gentile, to continue a thousand years during the time of Satan's binding; and that, as John the Baptist was Elias, because he came *in the spirit and power of* Elias,—so shall this be the *church of martyrs,* and of those who had not received the *mark of the Beast,* because of their entire freedom from all doctrines and practices of the Antichristian Church, and because the spirit and purity of the times of the primitive martyrs shall return. And therefore—

1. I agree with the patrons of the Millennium in this, that I believe Satan hath not yet been bound a thousand years, nor will he be so bound till the time of the calling of the Jews, and the time of St. John's Millennium.

2. I agree with them in this, that the true Millennium will not begin till the fall of Antichrist; nor will the Jews be converted till that time, the idolatry of the Roman Church being one great obstacle of their conversion.

3. I agree both with the modern and ancient Millenaries, that then shall be great peace and plenty, and great measures of knowledge and of righteousness in the whole Church of God.

I therefore only differ from the ancient Millenaries in three things:

1. In denying Christ's personal reign upon earth during this thousand years; and in this both Dr. Burnet and Mr. Mede expressly have renounced their doctrine.†

* [The elder Turretin, P. Mastricht, J. Marckius, Lightfoot, Brightman, and Usher, all teach that the Millennium is past. The continental Theologians suggest as possible eras of its beginning, without deciding which is correct, the Incarnation, the Crucifixion, the Resurrection, the destruction of Jerusalem, the era of Constantine. Marckius thinks that it may have begun in increased measure at each one of these in succession. These Theologians seem to regard the *binding* as a general weakening of the power of Satan. Lightfoot adopts the view that the origin is to be placed in the first proclamation of the gospel to the Gentiles by Paul and Barnabas, and that the *binding* refers, not to the power of Satan over the Church, but to his influence over the nations. He writes: "There is not a word here of the devil's binding that he should not disturb the Church, but of the devil's binding that he should not deceive the nations." These all agree that the duration of the period was (or was about) one thousand literal years.—E. R. C.]

* [Elliott writes: "Vitringa, however, who alludes to Whitby's as a work just published, makes brief citations from two earlier writers, Conrad of Mantua and Carolus Gallus, as expressive of the same general view."—E. R. C.]

† [Bush judiciously remarks on this declaration of Whitby: "This may be questioned. These writers have *modified* the creed of the ancients on this subject, without renouncing it." The views of Mede, as expressed by himself, are as follows: "What the quality of this reign should be, which is so singularly differenced from the reign of Christ hitherto, is neither safe nor easy to determine, further than that it should be the reign of our Saviour's victory over His enemies, wherein Satan being bound up from deceiving the nations any more, till the time of His reign be fulfilled, the Church should consequently enjoy a most blissful peace and happy security from the heretical apostasies and calamitous sufferings of former times; but here (if any where) the known shipwrecks of those who have been too venturous should make us most wary and careful, that we admit nothing into our imaginations which may cross or impeach any catholic tenet of the Christian faith, as also to beware of gross and carnal conceits of Epicurean happiness misbeseeming the spiritual purity of Saints. If we conceit any delights, let them be spiritual. The presence of Christ in this Kingdom will no doubt be glorious and evident, yet I dare not so much as imagine (which some ancients seem to have thought) that it will be a visible converse on earth. Yet, we grant, He will appear and be visibly revealed from heaven; especially for the calling and gathering of His ancient people, for whom in the days of old He did so many wonders." Mede believed that Christ would appear literally and gloriously for the establishment of the Millennium, and that in a special sense He would reign throughout the period. In so believing, he held the essential elements of the pre-millennial hypothesis. —E. R. C.]

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2. Though I dare not absolutely deny what they all positively affirm, that the City of Jerusalem shall be then rebuilt, and the converted Jews shall return to it, because this probably may be collected from those words of Christ, *Jerusalem shall be trodden down till the time of the Gentiles is come in*, Luke xxi. 24, and all the prophets seem to declare the Jews shall then return to their own land, Jer. xxxi. 38–40; yet do I confidently deny what Barnabas and others of them do contend for, *viz.*: that the temple of Jerusalem shall be then built again; for this is contrary not only to the plain declaration of St. John, who saith, *I saw no temple in this new Jerusalem*, Rev. xxi. 22, whence I infer there is to be no temple in any part of it; but to the whole design of the Epistle to the Hebrews, which is to show the dissolution of the temple-service, for the weakness and unprofitableness of it; that the Jewish tabernacle was only a figure of the true and *the more perfect tabernacle which the Lord pitched, and not man;* the Jewish sanctuary only a worldly sanctuary, a pattern, and a figure of the heavenly one *into which Christ our High Priest* is entered, Heb. viii. 2; ix. 2, 11, 23, 24. Now, such a temple, such a sanctuary, and such service, cannot be suitable to the most glorious and splendid times of the Christian Church; and therefore the Apostle saith, *The Lord God omnipotent, and the Lamb*, shall be *their Temple*.

3. I differ both from the ancient and the modern Millenaries, as far as they assert that this shall be a reign of such Christians as have suffered under the heathen persecutors, or by the rage of Antichrist; making it only a reign of the converted Jews, and of the Gentiles then flowing in to them, and uniting into one Church with them."

With the above presentation, post-millenarians, in the main, agree. The chief point of difference is as to the return of the Jews to their own land—some holding, with Whitby, that it is to take place; others, denying it. There are also differences as to—1. The nature of the *Second* Resurrection implied in xx. 5,—some, with Vitringa, identifying it with the general resurrection of vers. 12, 13; others, as Whitby, Faber and Brown, explaining it as the uprising of Antichristian principles in the confederacy of Gog and Magog: 2. The New Jerusalem,—some, with Whitby, regarding it as relating to the Millennial condition of the Church; others, as Brown and Faber, understanding by it the *post-millennial* condition of blessedness and glory.—E. R. C.]

EXPLANATIONS IN DETAIL.

Ver. 17. **One angel standing in the sun.**—"*In the sun*, because from this stand-point, fitted, as it also was, to the glory of the Angel, he can best call to the birds, flying ἐν μεσουρανήματι (Ewald I., De Wette, Hengstenberg, Ebrard, Volkmar)." DUESTERDIECK. If this were the motive for the position of the Angel, he might much better have taken his stand in the moon. His position in the sun has an import relative at once to the Kingdom of God and to the Cosmos. The sun, as revelation, is the principle of the spirit-realm of this present life; the sun, as a celestial body, is the domain of this present Cosmos (see SYN. VIEW; comp. Rev. i. 16; Matt. xxiv. 29). **Come, be gathered together.**—See the citations above; comp. also Matt. xxiv. 28. According to Düsterdieck, the slain λοιποί of ver. 21 are the whole mass of the inhabitants of the earth. But whence, then, would come the mutineers at the end of the thousand years? The *Eastern kings* should also be distinguished from the *ten kings*. Gog and Magog have not yet joined the conflict. The λοιποί are, manifestly, the Antichristian host, from which the mass of earth's inhabitants are still to be distinguished. **Unto the great supper of God.**—Antithesis to the Marriage-Supper of the Lamb. At the former, all the flesh of the fleshly-minded becomes a prey to the birds; at the latter, believers, as heirs of God, become heirs of all things.

Ver. 18. **That ye may eat.**—The prospective complete destruction of the hostile host is set forth in detail.

Ver. 19. **And I saw the wild-beast.**—The war-making, on the part of the Beast, is entirely of this world; it is a march, a drawing up in order of battle, the combatants being provided, perhaps, with the most terrible material weapons. But, opposed to them, stands an *army of God*, partially and predominantly as a host of spirits. And yet more, the στράτευμα of Christ stands contrasted, in its perfect unity, with the internally confused and divided στρατεύματα of the Beast. The attempt at an external conflict is immediately frustrated. The prophetic *chiaroscuro* resting upon this double array and battle cannot be brushed aside. It may only be gathered from the nature of the armies, that upon the side of Christ all the dynamic forces of spiritual humanity are concentrated, whilst upon the side of Antichrist demonic excitement may summon to its aid all the contrivances of craft and violence.

Ver. 20. **And the wild-beast was taken.**—In what way, is reserved for the future to make known. Since there is no mention made of any preceding battle, a spiritual process of dissolution is pre-supposed as taking place in the hostile army—especially a separation between the ringleaders and the Antichristian host, mediated by Divine terrors. **And with him the false prophet.**—In the crisis of the disunion between Babylon and the Beast, the False Prophet has espoused the side of the Beast; a view which is prepared by the general description in ch. xiii. It is a result of a failure to distinguish between the general judgment-picture of chap. xiii. and the three subsequent pictures of judgment, when Ebrard seeks to distinguish between the pseudo-prophet "in the sixth world-kingdom" and an analogous lying power in "the eighth world-power" (p. 507).

Cast alive into the lake of the fire.—See chap. xx. 10, 14 and chap. xxi. 8. It is equally incorrect to apprehend *Gehenna* or the lake of fire as a mere internal *condition* of the damned, as to apprehend it purely as a cosmical *region* of punishment. A remark which is true concerning the Apocalyptic Heaven—*viz.*, that it has the import of a spiritual region as well as a corresponding cosmical region—applies also, in antithesis to Heaven, in the first place to Hades, in the second place to the Abyss, and in the third place to Gehenna. Hengstenberg advances a marvellous view. "The term *alive*, without bodily death (comp. ver. 21), confirms the idea that the Beast and the False Prophet are not human individuals, but purely ideal forms. A human individual cannot enter hell *alive*." Against which Ebrard: "If the Beast and the lying Prophet be emblems of mere *powers*, we do not rightly know what the emblematic trait of being cast alive into the lake of fire can mean," *etc.* "In Rev. xx. 12 (comp. John v. 29) the wicked are raised from their graves and re-united to their bodies expressly to the intent that they may be able to endure the flames of eternal torment (ch.

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xx. 15) in their bodily natures as well as in their spirits." But, little congruity as there is between purely ideal forms and the lake of fire and brimstone, there is as little necessity to make the possession of a body a preliminary condition of Gehenna suffering. When the *lake of fire* is called "the second death" (chap. xx. 14), this fearful conception stretches, on the one hand, beyond ideal forms, and on the other, beyond a corporeal suffering by fire. De Wette judiciously remarks, in respect of the distinctions between the punishment of the two Antichristian forms and the punishment of Satan: "They are judged earlier than Satan—who, chap. xx. 3, is bound but for a thousand years—because their existence and activity have attained their end, whilst, on the other hand, Satan, by virtue of the course of development of things, still has a root in the world and must again make his appearance." De Wette has, moreover, not apprehended the term *alive* as corporeally as Hengstenberg most strangely takes it in express connection with *ideal forms*. That the Beast and the False Prophet may be apprehended as collective personalities, is not to be denied; but neither is it to be denied that they converge into symbolically significant units. In the statement that they were cast *alive* into the *lake of fire*, it is doubtless intimated that they could fall under the judgment of Gehenna whilst still on earth. "*Fire* and *brimstone*," remarks Hengstenberg, "as designations of hell torments, have already appeared in chap. xiv. 10, 11. The lake of fire and brimstone is first mentioned here, and then again spoken of in chap. xx. 10, 14, 15; xxi. 8. As the fire and brimstone are suggestive of the destruction of Sodom and Gomorrha (comp. the remarks on chap. xiv. 10), the inference is obvious that the Dead Sea is referred to as the earthly reflection of hell." The term γεέννα, he further observes, is found neither in the Apocalypse nor the Gospel of John, whilst the first three Gospels have it. Ebrard remarks, in opposition to this, that though the Dead Sea owed its origin to a rain of fire and brimstone, it does not burn with brimstone, but consists of brackish water. As it is as little possible to doubt the identity of the two terms, *lake* (or, to use a word which seems to us more applicable, *pool*) *of fire* and *Gehenna*, as it is to doubt the distinction between *Gehenna* and *Sheol*, our next task must be to inquire into the origin of the idea of Gehenna. See *Comm. on Matthew*, p. 114 [Am. Ed.]; *Mark*, p. 90 [Am. Ed.]. If the Dead Sea were the foundation of this figurative principle of doctrine, distinct traces of the fact would necessarily be found in the Old Testament. Besides the fire of Gehinnom, we have, Isa. xxx. 33, a *stream of brimstone*, equally without reference to the Dead Sea. Comp. the article TOPHET in the Lexicons; also in Winer; see also Ps. xi. 6. The marshes and sloughs by the side of the *river of salvation* (Ezek. xlvii. 11) have also, doubtless, contributed to the completeness of the image. That the figure as a whole is an original idea of John's, as a *pool of fire*, is evidenced by the opposite figure of the *crystal sea*. Moreover, the Dead Sea could not well have been employed as an image of hell, without giving rise to the idea that the people of Sodom fell under the judgment of damnation on the very occasion of their destruction—an idea which the Spirit of Scripture has avoided presenting. Comp. Matt. xi. 23; 1 Pet. iii. 19; see our Introduction, p. 34. [See the Excursus on HADES, p. 364 sqq.—E. R. C.]

Ver. 21. **And the remnant.**—The Antichristian host itself—not the whole remaining human race. They **were slain**—*i. e.*, according to Hengstenberg and Ebrard, they were not cast body and soul into the lake of fire, but they suffered only bodily death, whilst their souls went into Hades. "They are sent into hell," observes Hengstenberg, "only at the universal judgment (comp. chap. xx. 12–15), that is, if they do not in the meantime, whilst they are in the intermediate state, attain unto salvation (1 Pet. iii. 19, 20) as those who have committed only the sin against the Son of Man, and not that against the Holy Ghost." It is questionable, however, whether the slaying of the whole Antichristian host should be apprehended literally or not. They are slain **with the sword of the One sitting upon the horse.**—As this sword **goeth forth out of His mouth**, we should, apprehending the words literally, have to assume that they were all stricken down by the word of Christ, like Ananias and Sapphira (Acts v.). But if this were the case, it would be necessary that they should all have passed through the spiritual experiences of those two. This, however, is by no means supposable; on the contrary, great masses of them are seduced, infatuated, pitiable people—portions of them having even been impressed into the service of the Beast and the False Prophet. We therefore assume that they are *slain* in that they are, in a social respect, rendered absolutely null by that new order of things in the Millennial Kingdom which is instituted by the word of Christ, and, furthermore, that all those properties of theirs that have become utterly valueless (their flesh) become subjects of a metamorphosis in order to their incorporation into the new order of things. According to Düsterdieck, the slaying by the sword of Christ is but significant of a perfectly toil-less conflict [on the part of Christ]. According to Ebrard, the sword slays them as the word of omnipotence.

De Wette remarks on the entire section: "This grand picture of the downfall of Antichristianity has been much weakened by the historical exegetes." Grotius finds here depicted the abolishment of idolatry by the Christian emperors of Rome, and refers ver. 18 to the fall of Julian in the Persian war. The interpretation of Wetstein is the most petty and insignificant: "*Vespasianus cum familia in Domitiano extincta, uti prius familia Cæsarum.*" Ulrich refers this judgment to the unnatural death of persecutors of the Christians. Herder: "The leaders of the insurrection, Simon, the son of Gorion, and John, met with the fate here depicted." For additional particulars see Düsterdieck, p. 545. From amongst other items we quote the following: "Corn. à-Lapide cites authors who relate concerning Luther that he killed himself, and that his funeral was attended not only by a multitude of ravens, but also by devils that came from Holland."

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CHAP. XX. 1–5.

The Millennial Kingdom.

This section is by Düsterdieck assigned to the third judgment. Manifestly, however, the Millennial Kingdom is the result of the second judgment. Apart from this, Düsterdieck has a remark which is well worthy of notice—*viz.:* that the order of succession of the individual acts of judgment is the reverse of that in which the Antichristian forms appear. Sequence of the manifestations of Antichristianity: Satan, the Beast with the False Prophet, the Woman. Sequence of the judgments: The Woman, the Beast with the False Prophet, Satan himself. This antithetic parallelism must not, however, be reckoned amongst the organic relations of the Apocalypse, unless we behold the revelation of evil in the corruption of the Woman sketched in the features of the False Prophet; a view which does, indeed, pass muster, insomuch as the False Prophet in the form of a *lamb* seems to represent the Woman herself.

Ver. 1. **I saw an angel descending out of,** *etc.*—Opposed to the spirit-form of Satan there must be a spirit-form from Heaven, just as Christ, the God-man, stood opposed to Antichrist, the Beast. This spirit-form of the Angel has been most diversely interpreted (as Christ; the Holy Ghost; the Apostolate; Constantine the Great; Calixtus II.; Innocent III.; see De Wette, p. 183). As the fallen angel or star of remorse ([*Verzweiflungsbusse*] chap. ix.) opens the pit of the abyss, so it is the Angel of consummate evangelic peace, the Angel of the developed bliss of justification, of blessedness in the Parousia of Christ, who, descending from Heaven, can cast Satan into the abyss, because he has destroyed all his points of appliance in humanity, with the exception of the one consisting of the suppressed rancor of mob-nature, which finally breaks out in Gog and Magog. We have here, therefore, an angelic form representative of the polemical victorious operation of the peace of Christ—a Michaelic form. This is evident from the further fact that he has **the key of the abyss.**—In accordance with chap. i. 18, Christ has the key of death and the realm of the dead [Hades]. We have already seen that the abyss forms the deepest border-region of the realm of the dead; it is contiguous to Gehenna, which latter is not ready for the reception of its guests until the time of the universal judgment. Consequently, Christ possesses the key to the abyss likewise, and hence it is evident that the Angel is significant of a fundamental form of the operation of Christ. **And a great chain.**—The concrete means of fettering Satan—and that, completely, and for a very long time. This is the power of the Spirit of grace and truth, making the genius of malice and falsehood powerless to injure for a whole æon. The key to the pit of the abyss (chap. ix. 1) must not be confounded with the key to the abyss simply. Nothing is more erroneous than, with Ewald, to identify the fallen star (chap. ix. 1sqq.) with this Angel. We translate **in his hand,** instead of *on* his hand (ἐπί), for it is not good German to say, *a chain on his hand.** As a matter of course, the chain is not all contained within the closed hand.

Ver. 2. **And he laid hold on the dragon.**—Great and irresistible turn of sentiments in the spirit-world, concretely expressed—the more so since the consummate spiritual operations likewise become real dynamic operations. **That** [*or* **The**] **ancient serpent.**—See SYN. VIEW. Comp. chap. xii. 9. **And bound him a thousand years.**—The thousand years are a symbolic number, denoting the æon of transition. The millennial binding of Satan is the preliminary condition of the Millennial Kingdom. Those who deny the demonic origin of sin, deriving sin exclusively from the sensual or material nature of man, here meet with a mighty contradiction to their theory. But, on the other hand, those who refer all evil to Satan cannot explain the loosing of the latter.

Ver. 3. **And cast him into the abyss.**—Chap. ix. 1; xi. 7; xvii. 8. A more general idea is presented in 2 Pet. ii. 4, where it is declared that the fallen angels have been cast down to Tartarus, in chains of darkness, held fast or preserved unto judgment. For, first, Tartarus is a more general term for the whole sub-terrestrial region; secondly, the term ταρταροῦν is indicative of a hurling away with a constant tendency toward Tartarus; thirdly, the bonds of darkness are those self-perplexings, self-enchainings of evil which impel toward Tartarus; fourthly, the judgment is in prospective here only as a certain future. The various statements concerning the abode of the Devil and bad spirits may readily, if pressed as to the letter of the Scripture, be involved in contradictions, as has been evidenced by Strauss, for instance (see the author's *Positive Dogmatik*, p. 572). But as we must needs distinguish between the dwelling-places and spheres of operation of spirits, so likewise is it necessary to distinguish between the different stages of their history. The abyss may indeed be regarded as the proper dwelling-place of Satan and the fallen angels, inasmuch as it, as the specific region of God-estranged rancor and grief, or despair, denotes the transition from the realm of the dead to hell, or from the sadness of death to damnation. The realm of the dead is only more tormented through the operations of demons than the human world (brooks [E. V.: floods] of Belial [Ps. xviii. 4]); but hell is prepared for the Devil and his angels as the region of final punitive suffering (Matt. xxv. 41). But as Satan is not at home with himself, neither does he stay at home (Jude 6); by nature he is excursive and rambling (Job ii. 2), given to appearing and disappearing, fond of roving about (hence Azazel)—*i. e.*, modes of existence and spheres of operation are to be distinguished especially here. In this relation, Scripture distinguishes Heaven as the pure domain of spirits (Job i. and ii.; Rev. xii.; Luke x. 18); earth, especially the atmospheric sphere, as the sphere of sympathetic and antipathetic world-moods,—and in reference to this sphere of operation, it distinguishes the forms of the *serpent,* or hypocritical craft (Matt. iv.; 2 Cor. xi. 14),

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* [In the *text* of the translation, the form of the Greek (ἐπὶ τὴν χεῖρα αὐτοῦ—*upon his hand*) is preserved. The idea seems to be that the chain was, not held *in* the hand, but looped *over* it.—E. R. C.]

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and the roaring *lion* of terroristic might (1 Pet. v. 8; Rev. xiii.). The import of the judgment upon Antichrist is that Satan is cast entirely out of the sphere of earth for a thousand years, and shut up in his true home, the abyss.

Shut and sealed over him.—Expressive of the inviolable Divine determination, manifest in the equally unshakable Divine operation. Likewise an antitype of the impotent sealing of Christ's grave on the part of hell and the world.—**After these he must be loosed.**—This also is a Divine decree—a decree, however, conditioned by the ethical design of causing the remnants of evil, of heathenism, in the sphere of Christ's Kingdom, to appear, and thereby destroying them.—**A little time.**—*Little* from the stand-point of triumphant faith. See ch. xvii. 10.

Vers. 4, 5. *Fundamental Traits of the Millennial Kingdom.*

And I saw thrones.—According to Düsterdieck, the ϑρόνοι "do not come under consideration as kings' thrones (Eichhorn, Züllig), but only as judges' seats (Heinrich, Ewald, De Wette, Hengstenberg, *etc.*)," as is shown (he declares) by the prefigurement of Daniel vii. 9,* 22, and the κρίμα, expressly mentioned in our passage also. But what then is the force of the words: *They shall be priests of God and of Christ, and shall* reign *with Him* [ver. 6]? Christ Himself also is amongst the sitters on the thrones as their centre. Moreover, the κρίμα can be understood only in the Old Testament sense, as significant of a princely judicial rule, since the special judgment upon the Antichristian world has been previously executed. It is highly characteristic that the thrones constitute the foreground of the picture. They are significant of the beginning of the Church Triumphant in this world—the visible appearance of the Kingdom of God. Distinct as is the presentment of the thrones themselves, of their occupants it is indefinitely said: **and they sat down [seated themselves] upon them.** Who are meant by *they?* According to Beza, Eichhorn, Ebrard. *et al.*, the martyrs mentioned further on; this view is opposed by De Wette and Düsterdieck. The context also is against it. First, John saw the thrones and those who seated themselves upon them, and then the beheaded ones who revived and reigned with Christ. We must not forget, however, that Christ has not come alone from Heaven, but that He was accompanied by a chosen army (ch. xix. 14). Without doubt, the occupants of the thrones are those who form the peculiar escort of the Lamb (ch. xiv. 4); who even in this world, as sealed ones, constituted the kernel of the Church of God (ch. vii.), the proper centre of which is formed by God's men of revelation [*i. e.* God's revealers], particularly the Apostles (ch. xxi. 14). In considering their position toward Christ, however, something more than mere martyr faithfulness or even mere historic dignity as Prophets or Apostles comes in view—namely, the endowment and destination of the Father, the special electness lying at the base of the special glory. These mysterious co-regents of Christ (comp. also Matt. v. 9) have been very variously interpreted (God and Christ; the Angels; the Apostles; the Martyrs; the saints, Dan. vii. 22; the twenty-four Elders [De Wette and Düsterdieck]; Hengstenberg, "the twelve Apostles and the twelve Patriarchs"). Here, however, we have no longer to do with forms that are partially typical [the Elders]; we will simply say: those who in a special sense have been inwardly endowed as joint-heirs with Christ, seated themselves upon the thrones.

And judgment was given unto them.—This κρίμα cannot possibly refer to vers. 1–3 and ch. xix. 20, 21, as Ebrard maintains, since in those passages the sentence of judgment was decided by war, and the execution of judgment was a very brief process. We should hardly expect that Antichrist or Satan himself would have to be sentenced through a trial by jury.

The judgment may be regarded primarily as a two-fold decision—a decision concerning those who are still living (who were not in the Antichristian army), as to whether their lives shall be preserved throughout the thousand years; and a decision concerning those who were beheaded, as to how far they are worthy of being called to the first resurrection. Nevertheless, the antithesis of life and death is now, in a high degree, dynamically, psychically and ethically modified (see Is. lxv. 20), *i. e.* dying and reviving are effects which proceed from within. In general, however, the entire æon is to be conceived of as an æon of separations and eliminations in an ethical and a cosmical sense, separations and eliminations such as are necessary to make manifest and to complete the ideal regulations of life. Of judgments of damnation between the judgment upon Antichrist and the judgment upon Satan, there can be no question; the reference can be only to a critical government and management, preparatory to the final consummation. The whole æon is a crisis which occasions the visible appearance of the Heaven on earth; the whole æon is the great Last Day. We may even conceive of the mutiny which finally breaks out as a result of these separations, for a sort of protest on the part of the wicked was hinted at by Christ in His Eschatological Discourse (Matt. xxv. 44), and the most essential element of the curse in hell is the continuance of revolt, the gnashing of teeth. To the degree in which this can decrease, torment can approach indifference. Opinions concerning this judgment are marvellously at variance.

According to Augustine, the reference is to a judgment upon the old earth: *Sedes Præpositorum et ipsi Præpositi intelligendi sunt, per quos ecclesia gubernatur.* According to Hoë, on the other hand, the judgment relates to Heaven itself, as a theological disclosure as to the fate of the souls of the martyrs and others in Heaven, during the thousand years. According to Piscat., De Wette, *et al.*, "the probable idea is that the judgment now held has to decide as to who are worthy to have part in the first resurrection and the Millennial Kingdom."

And (I saw) **the souls of them,** *etc.*—Two main points modify the entire picture: *a.* The thrones; *b.* The souls of the martyrs. As these

* [The E. V. has here (Dan. vii. 9) "till the thrones were *cast down;*" the Germ. has "*bis dass Stühle gesetzt wurden,*"—until seats (or thrones) were *set.*—Tr.]

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were cut off from the most lively life by a violent death, they abode nearer to life than other dead persons; their more intimate communion with Christ produced the resurrection principle within them; and as men upon whom the ban of the world pre-eminently fell, they must be pre-eminently honored in the Kingdom of God [*als die vorzugsweise Geächteten müssen sie die vorzugsweise Geachteten des Reiches Gottes sein*]. As beheaded, they also accompany Christ from the other world, and though it cannot be said that their category precisely coincides with that of the occupants of the thrones, neither can it be affirmed that they may not be amongst those enthroned ones. The Seer distinguishes three categories of the participants in the first resurrection, or those "that are Christ's in His Parousia" (1 Cor. xv. 23). First, the sitters on the thrones; secondly, the martyrs generally, who were beheaded for Christ's sake; thirdly, all the faithful of the last time, who have worshipped neither the Beast nor his image, nor have assumed his mark. These are the *macrobii* of the last time, who sleep not, but are changed (1 Cor. xv. 51, 52; 2 Cor. v. 4, 5; 1 Thess. iv. 17). Over and above these, as a fourth category, are the remnants of the old humanity that have not belonged to the Antichristian army; the inhabitants of the domain of Gog and Magog, who find themselves only in the periphery of the renewing crisis. It was perhaps on account of the third class that the Seer employed the term *ἔζησαν*. But even if this is, with reason, made emphatic: *they revived—lived again* (=*ἀνέζησαν*, De Wette), it does not prove that we should regard the last [third] class (consisting of those who are alive at the time of Christ's appearing), with Düsterd., *et al.*, as having likewise died in the mean time. The expression, [ver. 5] **but the rest of the dead**, finds its antithesis in the martyrs; and the transformation, as well as the awakening, shall lead to the first resurrection.

Ver. 5. **The rest of the dead**, *etc.*—That is, those not pre-eminently animated by the principle of the life of Christ, not led toward the first resurrection (Rom. viii. 17 sqq.; Eph. i. 19; Phil. iii. 11), and therefore a whole æon deeper under the power of death.

This is the first resurrection.—With these words the Seer constitutes that entire resurrection-process which begins with the Parousia of Christ, a distinct dogmatical conception. We have already discussed the gloriousness and naturalness of this conception. The manifold evasions of this idea, this Christian hope, seem like a general *horror*—not, however, a *horror vacui*, but a *horror vitæ et spiritus*.

In regard to the **thousand years**, the number, as has already been observed, is symbolical, like all other apocalyptic numbers; it denotes an æon, and is specifically the transition-æon between this present world and the world to come. "The Jews indicate the duration of the Messianic Kingdom by different numbers; according to R. Elieser, however, the days of the Messiah amount to a thousand years; this opinion is based upon the statement, Is. lxiii. 4, 'the day of vengeance was in my mind' [E. V. is in mine heart], and the further declaration, Ps. xc. 4, 'a thousand years in Thy sight are as yesterday,' *etc.* The weightier reason of the *Ep. Barnab. c.* xv. might be added to this, that as God created the world in six days and rested on the seventh day, so in six thousand years all things would be consummated and in the last chiliad a great world-Sabbath would be celebrated." (De Wette.)

The slavish dread of Chiliasm felt by the Old Catholic Church and the mediæval Theology, amounting to an avoidance of the misunderstood Apocalypse itself and a dread of the historical sense of its text, whilst the Old Catholic Church and mediæval Theology were themselves sunk deep in *material* Chiliasm, has found expression in the most diverse interpretations, from Augustine down to Hengstenberg; there is a maximum of excuse for the beginning of the series, but scarcely a minimum for the end of it. On the course of the exegeses see pp. 63 sqq. Likewise Düsterdieck, pp. 554 sqq. In this exegetical party, the elder Lutheran Theology continues most involved in the toils of mediæval tradition. The slavish Theology of the letter has found a support in the view of John Gerhard in particular (Düsterd., p. 556). The Apocalypse, Gerhard declares, is a deutero-canonical book—the Kingdom of Christ will never on earth, not even at the end of the days, be one of external sovereignty (a sentiment dictated, doubtless, by a misunderstanding of Article XVII. of the Augsburg Confession)—all the dead are to arise in *one* day—there is to be but *one* general resurrection of the dead at the Parousia of the Lord. Accordingly, it is further stated, the beginning of the Millennial Kingdom probably falls in the time of Constantine—Gog and Magog are to be regarded as significant of the Turks. A partiality for this prejudiced tradition can in general be regarded only as the sad fruit of partyism. In regard to the view of Hengstenberg in particular, we refer primarily to the notices of Apocalyptic Literature, pp. 69 sq., 71.* The starting point of Hengstenberg's view is by Rinck (*Die Zeichen der letzten Zeit*, p. 333) declared to be the assumption that the Beast can be understood only as the Pagan, not as the Christian, State. This assumption is a proof that Hengstenberg had no just conception of the idea of Antichristianity—which cannot possibly be a product of pure heathenism†—and no idea of the fall of an external State or Church. And yet according to the same commentator, Satan himself is at last to break forth—or rather has broken forth—*immediately*, (in a worse mode, therefore, than in the form of the Beast) in the midst of Christendom.

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* On Kranssold (*Das tausendjährige Reich*) see Düsterdieck, p. 558. Luthardt, in his work entitled, *Die Offenb. Joh.*, recognizes the futurity of the Millennial Kingdom. Grau, on the other hand, in his lecture on the Contents and Import of the Revelation of John (in *Zur Einführung in das Schriftthum N. T.*), deals in generalities previous to ch. xx.

† Hengstenberg, it is manifest, has entirely lost the idea of Antichristianity by his Eschatology. If Antichristianity is summed up in the Beast, it is also abolished in company with the Beast. Consequently, there can no longer be any Antichristianity. And therefore, according to Hengstenberg, the final outbreak of Satan results in a new heathenism in the original sense of the term. But the world can not fall back into pure heathenism at the end of the days; Antichristianity can be formed only from elements of decomposed Christianity—Christianity that is converted into mighty lies (2 Thess. ii.).

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Many arguments employed by Hengstenberg in his article entitled, "The so-called Millennial Kingdom," to be found in the second volume of his commentary, have a very *ad hominem* sound; for instance, the argument from the inscription on the dome of the royal castle. We are justified in assuming that Hengstenberg was more concerned for the credit of Christian Rome than for the credit of the Christian State (which appears not merely in German, but also in French, Romance, and Slavonic forms), in declaring that the Woman also should be apprehended exclusively as Pagan Rome. Furthermore, the text of the Apocalypse constantly suffers violence at the hands of Hengstenberg. The chaining of Satan (ch. xx. 1–3) ill admits of an assignment to the Middle Ages—hence he explains: "Satan is able to ensnare individual souls during this time, but not the nations as a whole." As if the individual souls of many princes and popes had not had a highly decisive influence in the working of their political and hierarchical systems—Machiavellism, the Inquisition, Dragonnades and the like. Again, the first resurrection, according to the same expositor, can not be apprehended as a bodily resurrection; it merely denotes the translation of the souls spoken of into that glorious intermediate condition in the other world, where they lived and reigned with Christ. Ἔζησαν, he affirms, is not equivalent to ἀνέζησαν. But, manifestly, this *coming to life* is distinct from the blessed *living-on* in the other world (chs. vii. and xiv.), and prominence is given to it as antithetic to the condition of the dead who did not become alive again during the thousand years. Hengstenberg arrived at a much wished-for result by dating the thousand years from Charlemagne; the loosing of Satan might thus be assigned to the time of the French Revolution and the movements connected therewith (see Hengst. ii., pp. 367 and 375 sqq. [Ger.]). A series of kindred and opposite constructions of the Millennial Kingdom see noted in De Wette, p. 189; Düsterd., p. 555.

According to Düsterdieck (pp. 554 sqq.), the unbiased determination of the exegetical result of the text, and the theological estimate of it, based upon the analogy of Scripture, are two different things. The Millennial Kingdom falls, according to him also, in the time immediately preceding the universal judgment—but he seems to be unable to reconcile the developed Apocalyptic Eschatology with the less developed Eschatology of the other Scriptures of the New Testament. If, however, the one day of the resurrection be regarded as a literal day, rather than as the symbolical term for a period; if one general resurrection of all the dead, in one day, as an immediate wonder of omnipotence, be regarded as more credible than the profound, organically modified idea of the gradational and hence double resurrection; and if a sudden annihilation of all evil *at once* be considered more probable than the abolition of it by a succession of judgments;—the same method of interpretation should, if consistency be at all regarded, be employed in the case of the other portions of Holy Writ, though this would involve a reduction of the living Scripture either to the orthodoxy of the Seventeenth, or the rationalism of the Eighteenth Century—or a taking up with a compound of positive elements and ideal descriptions.

[NOTE ON THE FIRST RESURRECTION.]

By the American Editor.

[The writer believes that he cannot better begin this note than by the presentation of the views of two distinguished writers on the subject,—the one advocating the doctrine of a *literal* resurrection, the other defending the so-called *spiritual* view.

ALFORD, on xx. 4, 5, thus comments:

"It will have been long ago anticipated by the readers of this Commentary, that I cannot consent to distort words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the Millennium may bring with it. Those who lived next to the Apostles, and the whole Church for 300 years, understood them in the plain literal sense; and it is a strange sight in these days to see expositors who are amongst the first in reverence of antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If in a passage where *two resurrections* are mentioned, where certain ψυχαὶ ἔζησαν at the first, and the rest of the νεκροὶ ἔζησαν only at the end of a specified period after that first,—if in such a passage the *first resurrection* may be understood to mean spiritual rising with Christ, while the *second* means *literal* rising from the grave; then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual then so is the second, which I suppose none will be hardy enough to maintain;* but if the second is literal, then so is the first, which in common with the whole primitive Church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope."

BROWN, whose work on the Second Advent is, confessedly, one of the ablest that has ever been published on his side of the question, devotes an entire chapter to the discussion of the *Millennial Resurrection*. It is of course impossible to reproduce the entire argument. The following,

*[Whitby, Faber and Brown, all distinguish between the *second* resurrection implied, ver. 5, in the words *the rest of the dead, etc.*, and the *general* resurrection brought to view in vers. 12, 13. Whilst they admit that this general resurrection is literal, they contend that both the *first* and *second millennial* resurrections are spiritual,—the former signifying a resuscitation of the martyr spirit at the beginning of the thousand years: the latter, the re-vivification of the spirit of evil in the hosts of Gog and Magog.

Barnes agrees with these commentators save in the last particular. He understands, however, by the *rest of the dead* the *ordinarily pious.* He writes: "*But the rest of the dead.* In contradistinction from the beheaded martyrs, and from those who had kept themselves pure in the times of great temptation. The phrase 'rest of the dead' here would most naturally refer to the *same general class* which was before mentioned—the pious dead. The meaning is, that the martyrs would be honored *as if* they were raised up and the others not; that is, that special respect would be shown to their principles, their memory, and their character. In other words, *special* honor would be shown *to a spirit of eminent piety* during that period, above the *common* and *ordinary* piety which has been manifested in the church. The 'rest of the dead'—the pious dead—would indeed be raised up and rewarded, but they would occupy comparatively humble places, *as if* they did not partake in the exalted triumphs when the world should be subdued to the Saviour. Their places in honor, in rank, and in reward, would be beneath that of those who in fiery times had maintained unshaken fidelity to the cause of truth. ¶ *Lived not.* On the word *lived*, see Notes on ver. 4. That is, they lived not during that period in the peculiar sense in which it is said (ver. 4,) that the eminent saints and martyrs lived. They did not come into remembrance; their principles were not what then characterized the church; they did not see, as the martyrs did, *their* principles and mode of life in the ascendency, and consequently they had not the augmented happiness and honor which the more eminent saints and martyrs had."
—E. R. C.]

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however, is presented as a perfectly fair synopsis thereof:

"If the question then be, *Was this celebrated passage* (Rev. xx. 4-6) designed to announce A LITERAL AND GENERAL RESURRECTION OF THE SAINTS? The following appear to me to be strong

PRESUMPTIONS AGAINST IT.

1. It is very strange that the resurrection of the righteous a thousand years before the wicked, if it be a revealed truth, should be directly and explicitly announced in *one* passage only.

2. If this was to be the chosen place for announcing such a prior resurrection, it is surely reasonable to expect that *a clear and unambiguous revelation of it would be made.* (Such a revelation he denies was made in the passage.)

3. If a resurrection of *the righteous in general*—as distinguished from the wicked—be the true sense of this prophecy, the description is very unlike the thing to be described. It is not in the least like any other description of that event in the New Testament. Every other description of the resurrection and glory of the saints as such is *catholic* in its character, while this is *limited.*

NINE INTERNAL EVIDENCES THAT THE MILLENNIAL RESURRECTION IS NOT LITERAL BUT FIGURATIVE.*

1. If the first resurrection mean rising from the grave in *immortal* and *glorified bodies*, we do not need the assurance that *on such the second death hath no power* (v. 6), or in other words, that they *shall not perish everlastingly.* Can it be believed that the Holy Spirit means nothing more than such a truism? But suppose that the first resurrection signifies a glorious condition of mortal men, and the promise becomes intelligible.

2. There are but two alternatives in the prophecy—either to 'have part in the first resurrection,' or to be under the 'power of the second death.' Into which of these classes are we to put the myriads of men who are to people the earth, in flesh and blood during the millennium?

3. The express mention of *how long* this 'life and reign with Christ' will last, viz.: *a thousand years*, if meant to inform us what a long period of *earthly prosperity* the Church is yet destined to enjoy, is intelligible and cheering. But to say that the *risen and glorified* Church is to live and reign with Christ for a period of *a thousand years*, is totally unlike the language of Scripture in every other place.

4. By making the party that 'live and reign with Christ a thousand years' to be the entire Church of God risen from their graves, we are forced to do violence to the whole subsequent context. Thus—(1) *The rest of the dead* must be expected to live again in the same bodily sense '*when* the thousand years are finished.' But we read of no bodily resurrection at all on the expiring of this period. Satan shall then be loosed out of prison, and when we consider the work he has to do, the *little season* of his deceiving the nations can hardly be overstretched by extending it to a century or so. This first millennial period is to be filled up with something else than bodily resurrections. It will indeed be employed in the *raising of a wicked party.* We read of no bodily resurrection until after its expiration: (2) None but the *wicked* would remain to be judged in the last judgment, which is inconsistent with the implication of the opening of the Book of Life (v. 12).

5. (This argument is given in the language of Gipps, substantially as follows): The opening of the Book of Life (v. 12) signifies the *manifestation* of those who are written in it. It is inconceivable that this manifestation can take place one moment before what is called the opening of the Book of Life. But the manifestation of the Sons of God will take place at their (bodily) resurrection, Rom. viii. 19, 23. Their bodily resurrection, therefore, will not take place until the general resurrection of v. 12.

6. (Also in the language of Gipps): The omission of any declaration as to the *sea, death* and the *grave, giving up the dead* at the first resurrection, and the making such a declaration respecting 'the dead' in ver. 13, convinces me that 'the first resurrection' is *not* that of the Saints, and also that the 'dead' in vers. 12, 13, *include all mankind*, both the saints and the ungodly. In every other part of the Word of God the information given concerning the resurrection of the saints is not only much more frequent, but also much more explicit, than concerning the resurrection of the ungodly. I feel convinced, therefore, that in this portion of the Scripture, if it were intended to foretell a resurrection of the saints distinct from that of the ungodly, much more explicit information would be given concerning the *former* than concerning the latter.

7. The clause 'This is the first resurrection' (ver. 5), which is thought to prove it literal, seems to me, if it prove anything, to prove the reverse. It is reasonable—say the premillennialists—to suppose that if the second or last resurrection be literal, the first will be so also—differing from the second only *in time.* Unfortunately for this way of reasoning, what is said in the verse immediately following contradicts it: 'Blessed and holy is he that hath part in the first resurrection; on such the *second death* hath no power' (ver. 6). Here 'the *first* resurrection' and 'the *second* death' are intentionally brought together and contrasted. Is the *first* death, then, of the same nature with the *second?* Does one merely precede the other? No: the first death is that of the body, the second that of both *body and soul;* the first death is common to the righteous and the wicked, the second is the everlasting portion of the wicked and of them alone. To *suffer* the first death for *Christ* is made the ground (not, of course, the meritorious ground) of *exemption* from the power of the second death (see ch. ii. 10, 11). Now as exemption from the power of the second death is here made to rest upon a certain *character*, namely, fidelity to Christ even to death, and in our millennial chapter exemption from the power of the same second death is made to rest upon *participation in the first resurrection*, is it not reasonable to conclude that this 'first resurrection' is meant to signify *a certain character in the present life*, and not the possession of *bodily resurrection and glory?* . . . To my mind this view of the first resurrection is put beyond doubt by the following words: '*Blessed* and *holy* is he that hath part in the first resurrection.' I cannot see what important information is conveyed by these words if 'the first resurrection' mean a restoration to bodily life. To tell us that saints risen from the dead, and reigning in glorified bodies with Christ, are *holy*, seems to me to be very unlike the language of Scripture every where else, and very superfluous.

8. It is a fatal objection to the literal sense of this prophecy, as announcing the bodily resurrection of all dead, and the change of all living saints, that it is exclusively a *martyr-scene*—the prophet beholding simply a resurrection of *the slain*, whereas this very circumstance eminently favors the *figurative* sense. The literal sense is utterly inadequate to express the resurrection of the whole Church of God bodily from the grave; the figurative sense is in consonance with the figurative language of Scripture (comp. Rev. xi. 11; Ezek. xxxvii. 12-14; Hos. vi. 2; Isa. xxvi. 19, 14), with that of the best writers in every language and age, and expresses a conception worthy of the Spirit of God to dictate.

9. The literal sense offers no consistent explanation of the 'judgment that was given unto' the slain martyrs. This *judgment* was clearly that referred to in ch. vi. 9-11.* If this be correct, of course *the slain* and *those who slew them*, must be taken in the same sense. If the judgment is to be given to the martyrs *personally* at the millennium, their blood must also be *personally avenged* on them that dwell on the earth. If the *martyrs* are to rise bodily from their graves in order that judgment may be personally given to them, then their persecutors must be raised that vengeance may be rendered to them."

The writer adopts the view of this celebrated passage that is advocated by Alford—the view that has been held in the Church from the earliest ages. It seems to be undeniable that this is the view that results from the normal interpretation of the passage,—a view that should not be set aside but for most cogent reasons. Whilst it is admitted that there is much apparent force in many of the considerations urged by Brown, it is submitted that they are not of sufficient force to overthrow the normal interpretation.

In continuance it should be remarked that the normal interpretation is in line with, and gives special and beautiful significance to, many otherwise inexplicable declarations in the word of God. An anonymous writer in a work entitled CREATION AND REDEMPTION (Edinburgh: Thomas Laurie. 1866. Second Ed.) thus comments:

"It is incumbent on us here to say a few words on the

* [BROWN thus disposes of a common objection (first urged by Whitby) to the literal view: "It is frequently urged that because '*souls*' (ψυχαί) were seen in this vision, and no mention is made of *bodies*, it cannot be a bodily resurrection that is meant. But this is to mistake what the Apostle saw in the vision. He did not see *a resurrection of souls.* He saw 'the souls of them that were slain;' that is, he had a vision of the martyrs themselves in the state of the dead—*after* they were slain, and just *before* their resurrection. Then he saw them rise: 'They lived'—not their souls, but themselves."—E. R. C.]

* [Is it not rather probable that κρίμα was used in the sense in which it was employed, Matt. vii. 2; John ix. 39; Rom. ii. 2, 3; and that the sentence means, that to the saints, as kings, was given the authority to judge?—E. R. C.]

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subject of the First Resurrection, for there is a general impression that the belief in it rests solely upon this passage, (Rev. xx. 6). But this is a great mistake. The truth of a resurrection of some at a different time from that of the general resurrection, is evident from Scripture, independent of this passage in the Apocalypse. Omitting the passages from the Old Testament Scriptures, sustained by the promises of which the Old Testament worthies, as St. Paul says, suffered and served God in the hope of obtaining 'a *better* resurrection' (Heb. xi. 35), we will state as briefly as may be the conclusion to which we are led by the words of the Lord and His Apostles.

Our Lord makes a distinction between the resurrection which some shall be counted worthy to attain to, and some not, Luke xx. 3, 5. St. Paul says there is a resurrection 'out from among the dead' (*ἐξανάστασις*) to attain which he strove with all his might as the prize to be gained, Phil. iii. 11. He also expressly tells us, that while as in Adam all die, so in Christ shall all be made alive; yet it shall not be all at once, but 'every man in his own order; Christ the first fruits; afterwards *they that are Christ's at His coming.*' It is particularly to be remarked, that wherever the resurrection of Christ, or of His people, is spoken of in Scripture, it is a 'resurrection *from* the dead;' and wherever the general resurrection is spoken of, it is the 'resurrection *of* the dead.' This distinction, though preserved in many instances in the English translation, is too frequently omitted; but in the Greek the one is always coupled with the preposition *ἐκ*, *out of*, and the other is without it; and in the Vulgate it is rendered by *à mortuis* or *ex mortuis*, as distinct from *resurrectio mortuorum*. In Rom. viii. 11, 'The Spirit of Him that raised up Jesus from the dead,' it is *ἐκ νεκρῶν*, *à mortuis*. So in Rom. x. 7; Eph. i. 20; Heb. xiii. 20; 1 Pet. i. 3, 21. So Lazarus was raised *ἐκ νεκρῶν*, John xii. 1, 9. Our Lord, in His reply to the Sadducees, made the distinction between the general resurrection of the dead, and the resurrection which some should be accounted worthy to attain to. The children of this age (*αἰῶνος*) marry, but they who shall be accounted worthy to attain that *αἰών*, and the resurrection from the dead (*ἀναστάσεως τῆς ἐκ νεκρῶν*), shall not marry (Luke xx. 34, 35). St. Paul, when he spoke of a resurrection to which he strove to attain (Phil. iii. 8, 11), and to which he was with all his might pressing forwards, as the high prize to gain which he was agonizing, and for which he counted all else loss, as if one preposition was not enough to indicate his meaning, uses it doubled, *εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν*. '*Si quomodo occurram ad resurrectionem, quæ est ex mortuis.*' If St. Paul had been looking only to the general resurrection, he need not have given himself any trouble, or made any sacrifice to attain to that; for to it, all, even Judas and Nero, must come; but to attain to the First Resurrection he had need to press forward for the prize of that calling. And thus in his argument for the resurrection in 1 Cor. xv. (vers. 12, 21), when he speaks of the resurrection generally, he speaks of the resurrection *of* the dead, (*ἀνάστασις νεκρῶν*); but when he speaks of our Lord's resurrection, it is *ἐκ νεκρῶν*, *from* the dead. And he marks the time when Christ's people shall be raised from the dead, namely, 'at Christ's coming,' 'every man in his own order;' 1st, Christ; 2d, Christ's people; 3d, all the remainder, at some other period, which he terms 'the end,' when the last enemy, death, is to be destroyed, put an end to (vers. 23-26). And it follows as a matter of course, that if those who are Christ's are to be raised from the dead at His coming, and if He comes previous to the destruction of Antichrist, and to the millennium, this first resurrection must be at least a thousand years before the general resurrection."—E. R. C.]

III. THIRD OR GENERAL END-JUDGMENT. JUDGMENT UPON SATAN AND ALL HIS COMPANY. THE SECOND DEATH.

Chapter XX. 6–10.

A.—HEAVENLY PROGNOSIS OF THE LAST GENERAL JUDGMENT.

Chap. XX. 6–8.

6 Blessed and holy *is* he that hath part in the first resurrection: on [over] such the second death hath no power, but they shall be priests of God and of Christ, 7 and [*ins.* they] shall reign with him a [the][1] thousand years. And when the thou-8 sand years are expired [finished], Satan shall be loosed out of his prison, and shall go out to deceive [seduce *or* mislead (*πλανῆσαι*)] the nations which are in the four quarters [corners] of the earth, Gog and Magog, to gather them together to [the][2] battle [war]: the number of whom *is* as the sand of the sea.

TEXTUAL AND GRAMMATICAL.

1 Ver. 6. [Tisch. (8th Ed.) inserts the article in accordance with ℵ. B*.; Alf. brackets it; Lach. and Tisch. (1859) omit with A.—E. R. C.]

2 Ver. 8. Τὸν πόλ., according to Codd. A. B*., *et al.*

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

The prophecies relative to the three judgments here taper, so to speak, to a point. The most detailed of these prophecies was that which concerned the Harlot; the prophecy concerning the Beast was couched in less ample terms; and this last prophecy of judgment is concentrated in a very little sketch, so that we can scarce perceive the articulations which separate one cycle from another, and divide the heavenly prognosis from the earth-picture. Nevertheless, the breaks in question are still to be found. The words of ver. 6 do indeed glance back to the thousand years; *but this is, manifestly, in order to the introduction of the last judgment, which brings with it the second death.* Even within this diminutive judgment-picture, the antithesis is unmistakable. Vers. 7 and 8 speak of the loosing of Satan and the seduction of Gog and Magog in the future tense. But with ver. 9 the Seer makes a historic presentation, in the prophetic preterite, of the fact which he has before predicted. The plan of the whole Book is, therefore, retained in this case also. The perspective brevity of this section testifies unmistakably to the canonical truth and chasteness of the description. For an apocalyptic *fiction*, the elaboration of this sombre picture of the last revolt of the heathen, the fiery judgment upon Satan, and the

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second death in the lake of fire, would have possessed the greatest charms. Our Prophet, however, gives only the few features that he has seen—gives them *as* he has seen them, darkly, in well-nigh figureless language. It cannot be said, however, that he is wearied, for soon after follows the picture of the perfected City of God, magnificently developed and vividly distinct.

With a beatitude relative to the sharers in the first resurrection, the perspective of the last judgment is opened. The participants in this resurrection are called *blessed*, as those whose lot is absolutely decided, who have passed their judgment and come forth from it as *holy ones*, forever consecrate to God. This retrospect is occasioned by the prospect of the *second death* as the doom of the third and last judgment. *Over such the second death hath no authority*. The second death (δεύτερος θάνατος) is damnation in the pool of fire, according to ver. 14 and ch. xxi. 8; not gradual dissolution and annihilation (Rothe). The term *eternal death* [Düsterdieck] is less explanatory of this mysterious judgment than the figurative expression, *the pool of fire*. It is a fellowship with all those who are in that condition of absolute irritation which is at the same time absolute stagnation, in endless ethical self-consumption and annihilation as a punishment for the persevering negation of God and the personal Kingdom of love. The opposite of this death-peril consists in the fact that the sharers in the first resurrection will be *priests of God and of Christ*. This priesthood, as absolute submission to God in blessedness in Him, stands contrasted with the unblest madness of the pool of fire; and, furthermore, it is perfect submission in reference to the economy of the Father as well as to the economy of redemption. They offer the whole creation, they offer the whole Church, with all the good things of them both, evermore to God and to Christ; and this is the condition whereby an eternal and ever-better possession of these good things is secured—a participation in the dominion of the Lord. Even in the Millennial Kingdom they *shall reign with Christ*.

Not in the vision form, but in prophetic discourse the Seer now announces the loosing of Satan after the thousand years. He *shall be loosed out of his prison*—not break out of it. In accordance with the determination of God, Satan, and with him all evil, must be thoroughly and completely judged. Hitherto judgment has been predominantly accomplished through instrumentalities. The historic judgment upon the Harlot was executed by the Beast, *i. e.*, the preliminary hypocritical instance of evil has been judged by the perfect consistency of evil, in accordance with a very general historic law;—half-way-ness succumbs to consistency. Antichristian evil, as a spiritual power, has been judged by the spiritual effect of the personal appearance of Christ, by the terror of His δόξα and by the sword out of His mouth. In the end, however, Satan employs the means of resistance still afforded him by his creaturely strength, reviving in a convulsive struggle, in rebellion against God; and with the brutal opposition of consummate Satanity, corresponds the savage sense of strength of the *heathen* [*nations*] *in the corners of the earth*, who have withdrawn themselves from the sanctifying process of the eschatological economy (the new οἰκουμένη), aye, have hardened themselves under it, and have become, especially in their resentment against that heavenly order of things which oversways them, kindred in mind to Satan. It has been asked: whence come these countless heathen, since, according to ch. xix. 21, Christ has slain the Antichristian host? But apart from the fact that He slew them with the breath of His mouth, *i. e.*, morally annihilated them, which might not prevent a continuance of physical vegetation on their part, the terms employed, *the heathen* [nations] *in the four corners of the earth*, *Gog and Magog*, afford sufficient explanation. Ezekiel prophesied that the people of God should, long after the more familiar anti-theocratic assaults, have to sustain an attack from the circle of the remotest barbaric Orient (Ezek. xxxviii. and xxxix.). This eagle-glance at the future, whose significance trains of Huns, Mongols, Tartars and Turks have already confirmed, could not be missing from our Apocalypse. The present prophecy is heralded in ch. xvi. 12. But whilst Ezekiel, in prophesying of Gog in the land of Magog, referred to distinct Asiatic peoples (see Düst., p. 552), John employs the terms as a universal symbol, in designation of all the barbarous peoples in the corners of the earth—so, however, that the distant Orient plays the principal part. The idea of these last heathen is precisely analogous to the churchly idea. In the earlier days of Christianity, the inhabitants of the villages (*pagani*) or of the heaths, far remote from the great centres of civilization, formed the remnants of the old world—remnants which were both unconverted and difficult of conversion. Thus the entire old world will leave its remnants in a moral, symbolical heathenism, which will surround the Kingdom of Christ not merely as a terrestrial, but also as a spiritual boundary. But the idea that Evil shall at last break out and incur judgment in such a final heathenish mutiny, in a brutal revolt, the stupidity of which is veiled by the innumerable force of the hosts therein concerned, is characteristic of the great Prophet, who sees far above and beyond the learning of the schools.

EXPLANATIONS IN DETAIL.

Ch. xx. 6. **Blessed and holy is he,** *etc.*—As in the process of the formation of Christian character, the beatitudes of the righteousness of faith condition sanctification or the becoming holy, so in the condition of consummation, blessedness is still more decidedly the eternal source of the renewal of holiness. It is a remarkable fact that even Spinoza had a dim idea of this, that blessedness is itself a virtue and a condition of virtue. Even civic contentment has, in a limited degree, an ennobling influence. By holiness, eternal and complete consecratedness to God is here expressed.—**Over such the second death,** *etc.*—They are beyond temptation, and cannot relapse into sin, and hence cannot fall under the fearful dominion of the second death.—The second death is, ver. 14, declared to be the judgment in the pool of fire: eternal agitation amidst the eternal frustration of plots

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and attempts: the specific demonic and Satanic suffering. "A dying and an inability to die," ancient expositors were wont to say. The fact is here expressed that the Millennial Kingdom forms only a heavenly circle of culture of the new world within the old earth—in other words, that the heathen [nations], from whom the last rebellion proceeds, form an antithesis to God's people of the first resurrection. The remains of the old humanity will occupy very much the same relation to the new humanity which the remains of the pre-Adamite creation occupy to the human world; although a general recognition of Christ, and, to this extent, the beginning of Christianity amongst all these peoples, is induced by Christ's victory over Antichrist (ch. xix.). The general conversion of the heathen even precedes the Parousia of Christ. **They shall be priests of God and of Christ.**—Because they shall be priests, they shall also be co-regents with Christ, and being *both* throughout the thousand years, they appear unconditionally elevated above the perils of the last Satanic assault.

Ver. 7. **And when the thousand years are finished.**—When the destination of the thousand years is fulfilled (ὅταν τελεσθῇ). **Satan shall be loosed.**—The obedience of the heathen [nations], their Christianity, their faithfulness, must finally undergo a fiery test, after they have long enough been spectators of the Heaven on earth, and enjoyed, in nature and grace, the blessings of the Parousia of Christ. For a similar purpose Satan was permitted to exercise his arts in the first Paradise, to tempt Job, Christ Himself, and His Apostles. Such is the Divine method for the testing and perfecting of the elect, the purification and sifting of the churches, the unveiling of the wicked in order to their judgment, and the inducement of the self-judgment of Satan, resulting in his dynamical destruction. Under this Divine economy, evil *in abstracto* is permitted fully to develop, as is also evil *in concreto*, in wicked individuals, in the fellowship of the wicked, in the father of liars.

Ver. 8. **And shall go out to seduce [or mislead] the nations [Lange: heathen].**—"The difficulty occasioned by the statement that heathen peoples are here once more represented as going up to battle against the saints, after the destruction (ch. xix. 21) of *all* peoples and kings that worshipped the Beast" (Düsterd.), is very simply solved by a distinction between the Antichristian host and the remaining world of peoples, particularly those under the Eastern kings—irrespective of the fact that it is doubtful whether the killing of the *rest* (ch. xix. 21) should be taken literally. Vitringa calls attention to the fact "that the ἔθνη, Gog and Magog, dwell in the uttermost ends of the earth (Ezek. xxxviii. 15 and ver. 9)." * Another difficulty, according to Düsterdieck, consists in the fact that foes belonging to this earthly life fight against the faithful who have part in the first resurrection. This will undoubtedly be a very foolish proceeding, but it will not on that account be improbable, as those who have passed through the resurrection dwell upon earth in bodily form. Dogs attack lions, beasts attack men, barbarians and savages attack civilized nations, the foes of Christ attack the Church of God;—all these are wars from motives of sheer instinct, the rationality of which we have not to take upon ourselves to prove. In the antithesis of Cain and Abel, it was, in reality, the mortal who assaulted the immortal. Consider further "that these heathen peoples are seduced to battle against the saints by Satan himself directly." Ch. xvi. 13, it is affirmed, militates against this idea. That passage, however, rather gives an explanation of the manner in which we should conceive of the agitation of Satan. At first, as the red Dragon (ch. xii.), he had no such definite organs as at a later period (ch. xiii.), and yet even then he could work by spiritual influences. And even though the Beast and the False Prophet are destroyed, the *frogs* which went forth from *their* mouths as well as from the mouth of the Dragon, reminiscences of rancor, resentment and rage [*Groll, Gram und Grimm*], can be made effectual for the seduction of the heathen, primarily through their leaders. **In the four corners of the earth.**—Hengstenberg, in the interest of his exegesis, has very ingeniously taken the edge off of the *four corners of the earth* by striving to prove that the corners comprehend that which lies within them, and that hence the four corners of the earth denote the same ground as τὸ πλάτος τῆς γῆς (see his citations, vol. ii., 368 sq. [Eng. Trans.]). But allowing that the four corners might denote, by synecdoche, the complete totality of the land or the people, such a use of the term is entirely different from the present statement, that Satan shall go out to seduce the heathen *in the four corners;* and from the further statement that they *went up upon the breadth* of the earth. **Gog and Magog.**—The following questions arise here: 1. What ethnographical sense did the theocratic world attach to Gog and Magog? 2. How did Gog and Magog become, in the Old Testament, the symbol of the last foes of the theocratic Church of God? 3. How has the Apocalypse taken up this symbol and applied it in manifold forms? 4. How is the same idea reflected in Jewish tradition? [1.] In respect to Biblical ethnography, the name of Magog appears, by the side of Gomer, amongst the sons of Japhet, Gen. x. 2; see *Comm. on Genesis*, p. 348 [Am. Ed.]. Josephus explains Magog as indicative of the Scythians. "Magog seems to be a collective name, denoting the sum of the peoples situate in Media and the Caucasian Mountains, concerning whom a vague report had reached the Hebrews, *etc.*" See Winer, Title MAGOG; Düsterdieck, Note on p. 552. *Gog*, according to Uhlemann, as there quoted, and others, means *mountain; Magog* the *dwelling-place*, or *land* of *Gog*. According to Ezekiel, ch. xxxviii. 2, the prince or the nation is called Gog, the land of the same being denominated Magog, which embraces Rosch,* Meshech and Tubal (see the table of nations). [2.] In the Apocalypse of Ezekiel,

* [The G. V. reads here (Ezek. xxxviii. 15): "Thou shalt come out of thy place, namely, from the *ends* against the north."—TR.]

* [The LXX. has 'Ρώς, but neither the Vulgate, nor the German, nor the English Version, gives it.—E. R. C.]

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the spirit of prophecy has, in accordance with a distinct ethical pre-supposition, arrived at the idea that the people of God shall, after all its conflicts with familiar anti-theocratic enemies, after its complete restoration, re-instatement and renewal, have to undergo one more last assault from the rude and brutal enmity of Eastern barbarian nations. These enemies are introduced by Ezekiel under the names of Gog and Magog. Hitzig (*Commentar. zu Ezech.*, p. 288) thinks that the Prophet chose the name Gog, the Scythian, on account of its being the name of the most remote peoples; and adds that the Scythians had appeared in Palestine not so very long prior to the time of Ezekiel's prophecy—two explanations which invalidate each other. On the question as to whether the Scythians had been in Palestine previous to the prophecy, comp. Winer, Title SCYTHIANS. We behold in the name the symbolic term for the rudest and most savage heathenism as contrasted with the perfected Theocracy. Jehovah will curb, subdue and destroy Gog like a wild beast. [3.] In harmony with the same eschatological idea, the Apocalypse took up the symbolical announcement, and to its representation of Gog and Magog as two collateral powers the inducement was given by Ezekiel, in his designation of Magog as a complex of different peoples. In the general judgment picture (Rev. xvi.) these enemies appear as the kings of the east, who come from the region of barbarism beyond the Euphrates. [4.] "In Jewish Theology, also, the two names, of which the first denotes in Ezekiel *l. c.*, the *king* of the *land* and *people* of *Magog*, are found in conjunction as the names of nations: *In fine extremitatis dierum Gog et Magog et exercitus eorum adscendent Hierosolyma et per manus regis Messiæ ipsi cadent, et VII. annos dierum ardebunt filii Israelis ex armis eorum* (*Turg. Hieros. in Num.* xi. 27, *etc.*)." DUESTERDIECK. Comp. De Wette, p. 191. *Ibid.*, singular interpretations of the names by Augustine, Jerome *et al.*; application to the Goths, Saracens, Turks, all enemies of the Church, Antichrist. "The sorriest interpretation is that of *Bar Cochab* (Wetst.)." Hengstenb. (ii. p. 869 [Eng. Tr.]) seems to find a significancy in Brentano's initial juxtaposition of *Gog*, *Magog* and *Demagog*. A witty reply to the perhaps only seeming desire to discover Gog and Magog in the demagogues of the 19th century, see in Ebrard, Note, p. 517. **To the war.**—That last great war, foretold for ages by Prophecy. **The number of whom is as the sand of the sea.**—According to Ezekiel even, Gog leads with him a mixture of eastern nations (as did, in reality, Attila, Genghis Khan and Timur). At the same time, the figure employed is expressive, on the one hand, of the multitude of sordid human natures, and on the other hand, of a blind trust in this multitude. The salvability of the Scythians, however, is expressly declared by the Apostle Paul, Col. iii. 11.

In the coalition of Satan with the mob of Gog and Magog, the combination of demon and beast, serpent and swine, formed by the dragon figure, is completely realized.

B.—EARTH-PICTURE OF THE LAST JUDGMENT.

CHAP. XX. 9, 10.

9 And they went up on [*om.* on—*ins.* upon] the breadth of the earth, and compassed [encompassed] the camp [army *or* fortification (παρεμβολή)] of the saints about [*om.* about], and the beloved city: and fire came down from God [*or om.* from God][1] out of 10 [*ins.* the] heaven, and devoured them. And the devil that deceived [seduceth *or* misleadeth] them was cast into the lake of [*ins.* the] fire and [*or ins.* the][2] brimstone, where [*ins.* also *are*] the beast and the false prophet *are* [*om. are*], and [*ins.* they] shall be tormented day and night for ever and ever [into the ages of the ages].

TEXTUAL AND GRAMMATICAL.

[1] Ver. 9. Ἀπὸ τοῦ θεοῦ is supported by Codd. ℵ. B*., *et al.*, but is not firmly established. [Treg. inserts; Lach., Alf., Tisch., omit with A.—E. R. C.]

[2] Ver. 10. [Tischendorf (8th Ed.) inserts this article with ℵ.; Lach., Tisch. (1859), Treg., Alford, omit with A. B*. P., *et al.*—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

By the prophetic preterite, as well as by the brevity of the description, the Seer expresses the vanity of this last rebellion, which is aimed directly against God in His people, and which, notwithstanding its terrifically mighty development, is instantaneously annihilated. These enemies, with their creaturely forces, stand opposed, as they think, merely to a city of the children of peace, whilst in reality they are drawn up against all the cosmical powers of Heaven. *And they went up upon the breadth of the earth.* The idea is that they come from the low-lands of the corners

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of the earth—to destroy the City of God upon the more central, elevated plain of the earth. But that the words are intended to convey the precise idea of a going up against *Jerusalem*, is difficult to suppose, because for the Seer the true Jerusalem, according to chap. xxi., comes down from Heaven, and here only *the beloved city* is spoken of, which, as well as the *camp of the saints*—who are drawn up before the city, in order to its protection—the enemies *encompass*. It cannot be without reason that the Seer has here avoided the name of Jerusalem (although for an Israelitish heart it might be paraphrased by the expression, *the beloved city*), whilst in chap. xxi. he uses the name in the same sense in which it is employed by the Apostle Pâul, Gal. iv. 26. At this moment, when the last and, apparently, the most fearful crisis of the world's history is close at hand—a crisis which is all the more fearful, or, we might say, the more demonically unnatural, if we conceive of the glorified Christ as shut in, together with the saints, by the hostile host—there falls from Heaven a *fire* which consumes the foe. An exegetical reading, with the confident feeling that this direct war against God must likewise be put down by God, has added the words, *from God;* viewed in another aspect, however, the brief term *from Heaven* is more effective; Heaven itself, the whole Cosmos, against which they finally rage, must now, for God's sake, react against them, in destroying might, with its fire. And now Satan himself, who *seduceth* the *nations*, is *cast into the pool of the fire and brimstone*, whither the Beast and the False Prophet have preceded him. This view, like the discourse of Christ (Matt. xxv.), is at variance with the mediæval idea that Satan, as a fire-demon and prince of hell, torments souls in hell. *They shall*, it is declared, *be tormented day and night into the æons of the æons*. To the essence and spiritual condition of the prince of darkness and his consorts, their sphere and external mode of existence shall correspond. There are in their character no motives for a change; except that through the consummate stagnation of their condition, their consummate irritation must be more and more neutralized.

EXPLANATIONS IN DETAIL.

Chap. xx. 9. **And they went up.**—Hab. i. 6. "The term ἀναβαίνειν, usual where military marches are spoken of (1 Ki. xxii. 4; Ju. i. 1), because the position of the attacked is naturally conceived of as on a height (Hengstenberg), is the more fitting here, since the march of the heathen is really directed upward against Jerusalem." DUESTERDIECK. The primary statement is rather, however, that they go up *upon the breadth of the earth*, the symbolic elevated plain of the earth, which, as such, forms the specific antithesis to the symbolic four corners of the earth; it is the highland of the spirit. The object of the attack is then, certainly, defined in accordance with an Old Testament conception (see Zech. xii. 7, 8; comp. Köhler, *Sacharja*, p. 185). The saints have encamped about the beloved city to protect it. All the *forces* of the Kingdom of Heaven form the defence for all its *possessions*. If we glance once more at the passage cited [Zech. xii. 7, 8], Zech. xiv. 1, 2 might seem to afford an explanation as to wherefore the Seer did not call the beloved city Jerusalem. Grotius apprehended the Seven Churches by the camp of the saints, and Constantinople by the beloved city. Others (Augustine, Vitringa, Hengstenberg) have regarded the city as the Church; Bengel and most moderns, as Jerusalem.

And fire came down.—Ezek. xxxix. 6; xxxviii. 22; Gen. xix. 24; Lev. x. 2; Num. xvi. 35; Luke ix. 54. See SYN. VIEW. The fire catastrophe shows that the universal judgment of the world is at hand—the fiery metamorphosis of the earth. **And consumed them.**—To be understood of the destruction of their life in this present world.

Ver. 10. **And the devil that seduceth (or misleadeth) them.**—Πλανῶν, as the present participle, denotes the continuance of sin under punishment. **And they shall be tormented.**—Namely, the Devil, the Beast, and the False Prophet. A preliminary general presentment, see in chap. xiv. 11; the final presentment, chap. xx. 14, 15; xxi. 8.

SECTION SEVENTH.

The New Heaven and the New Earth. The Kingdom of Glory.

CHAP. XX. 11—XXII. 5.

A.—IDEAL HEAVENLY WORLD-PICTURE OF THE CONSUMMATION—ABOUT TO CHANGE TO THE REAL WORLD-PICTURE OF THE NEW EARTH.

CHAP. XX. 11—XXI. 8.

1. *The End of the World; the Resurrection; the Judgment.*

11 And I saw a great white throne, and him that sat on [the one sitting upon] it, from whose face the earth and the heaven fled away [*om.* away]; and there was
12 found no place [place was not found] for them. And I saw the dead, small and

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great [the great and the small],[1] stand [standing] before God [*om.* God—*ins.* the throne];[2] and the [*om.* the] books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those [the] things which
13 were [*om.* which were] written in the books, according to their works. And the sea gave up [forth] the dead which were in it; and death and hell [hades] delivered up [gave forth] the dead which were in them: and they were judged every
14 man [each] according to their works. And death and hell [hades] were cast into the lake of [*ins.* the] fire. This is the second death[3] [*ins.*, the lake of the fire].[4]
15 And whosoever [if any one] was not found written in the book of life [*ins.* he] was cast into the lake of [*ins.* the] fire.

2. *The New Heaven and the New Earth. The Clarified World and the Kingdom of Glory.*

CHAP. XXI. 1–8.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away [departed];[5] and there was no more sea [the sea is no more].
2 And I John [*om.* John][6] saw the holy city, new Jerusalem, coming down from God [*om.* from God] out of [*ins.* the] heaven [*ins.* from God], prepared as a bride
3 adorned for her husband. And I heard a great voice out of heaven [*om.* heaven —*ins.* the throne][7] saying, Behold, the tabernacle of God *is* with men, and he will dwell [tabernacle] with them, and they shall be his people [peoples],[8] and God
4 himself shall be with them, *and be* their God [*or om. and be* their God].[9] And God [*God* or *om.* God][10] shall wipe away all tears [every tear] from their eyes; and there shall be no more death [death shall be no more], neither sorrow, nor crying, neither shall there be any more pain [nor shall sorrow, nor crying, nor pain, be
5 any more]: for the former [first] things are passed away [departed]. And he that sat [the one sitting] upon the throne said, Behold, I make all things new. And he said [saith] unto me [*or om.* unto me],[11] Write: for these words are true and faith-
6 ful [faithful and true].[12] And he said unto me, It is [They are] done [*or* fulfilled].[13] I am [*or am*][14] [*ins.* the] Alpha and [*ins.* the] Omega, the beginning and the end. I will give unto him that is athirst [thirsteth] of the fountain of the water of life
7 freely. He that overcometh [*or* conquereth] shall inherit all [*om.* all—*ins.* these][15] things; and I will be his [*om.* his—*ins.* to him a] God, and he shall be my [*om.* my—
8 *ins.* to me a] son. But [*ins.* to] the fearful [cowardly], and unbelieving, and[16] the [*om.* the] abominable, and murderers, and whoremongers [fornicators], and sorcerers, and idolaters, and all [*ins.* the] liars, shall have [*om.* shall have] their part [*ins.* shall be] in the lake which burneth with fire and brimstone: [,] which is the second death.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 12. The Recepta inverts the order, giving "small and great."
[2] Ver. 12. Codd. A. B*., *et al.*, give θρόνου; the Rec. gives θεοῦ.
[3] Ver. 14. A. B*., *et al.*, give οὗτος ὁ θάνατος ὁ δεύτερός ἐστι.
[4] Ver. 14. This clause is omitted by the Rec. [Crit. Eds. insert it in acc. with ℵ. A. B*. P.—E. R. C.]
[5] Chap. xxi. 1. ℵ. A. B*. give ἀπῆλθαν instead of παρῆλθε.
[6] Ver. 2. "The words ἐγὼ Ἰωάνν. were interpolated from the Vulgate by Erasmus." (DELITZSCH.)
[7] Ver. 3. [Tisch., Treg., Alf. give θρόνου with ℵ. A., *Vulg.*, *et al.*; B.* P. give οὐρανοῦ.—E. R. C.]
[8] Ver. 3. Cod. A. and Lachmann [Tisch., Treg., Alf.] give λαοί; Cod. B*., *Vulg.*, *et al.* give the singular, whic his more in accordance with the symbolical expression.
[9] Ver. 3. [Tisch. (8th Ed.), Treg. omit with ℵ. B.,* *et al.*; Lach., Tisch. (1859), Alf. give it with A. P., *Vulg.*, *et al.* —E. R. C.]
[10] Ver. 4. [Tisch., omitting the last clause of ver. 3 inserts merely a comma between αὐτῶν and καί. The rendering of his reading is—*God Himself shall be with them, and shall wipe, etc.*—E. R. C.]
[11] Ver. 5. [Crit. Eds. generally omit μοι with A. B*.; it is given by ℵ. P.—E. R. C.]
[12] Ver. 5. A. B*., *et al.*, give πιστοὶ καὶ ἀληθινοί; the Rec. reads inversely.
[13] Ver. 6. There are three readings here: A., *et al.*, give γέγοναν; B.* gives γέγονα ἐγὼ, *etc.*; the Rec. takes its reading from chap. xvi. 17. [Lach., Tisch. (8th Ed.), Treg. give γέγοναν; Alf. brackets the ν.—E. R. C.]
[14] Ver. 6. [Tisch. (8th Ed.) omits εἰμι with ℵ. B.* P.; Lach., Treg., Tisch. (1859) insert it with A., *Vulg.*, *et al.*; Alf. brackets. The reading of the entire passage from γέγονα (ν) is exceedingly uncertain. The possible renderings as given by Alford are: "*They* (*viz.: these words* or *all things*) *are fulfilled. I am the Alpha and the Omega*," or "*I am become the Alpha and the Omega*."—E. R. C.]
[15] Ver. 7. The reading ταῦτα, in acc. with Codd. A. B*., *et al.*, is given instead of the Rec.
[16] Ver. 8. Cod. B., *et al.*, insert καὶ ἁμαρτωλοῖς. Since ἀπίστοις is given in a more special sense, ἁμαρτ. might be given in a more special sense also. On account, however, of the significant totality of terms, it seems to be an addition.

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

Two points must here be established at the outset. First, the detachment of the section ch. xx. 11–14 from the foregoing last special judgment, the judgment upon Satan. Secondly, the distinction, which is carried out here also,

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of a predominantly heavenly-ideal and a predominantly terrestri-real vision-picture, or the distinction of the sections ch. xxi. 1–8 and ch xxi. 9—xxii. 5. In respect to the first point, with the judgment upon Satan the last part of the world-judgment internal to this present world and life, or the outpouring of the Vials of Anger, is accomplished. Though the universal end-judgment is, by the Scriptures and the Church, pre-eminently denominated the *Dies Iræ*, it lies beyond the proper department of the *Vials* of Anger, since it introduces the eternal dooms, and is a judgment unto life for the blessed, as well as a death-judgment upon the damned; irrespective of the fact that the term of the end-judgment is, in Eschatology, summed up together with the foregoing special judgments in one great Day of Wrath, whose prelude is to be beheld in the day of wrath upon Jerusalem. In respect to the second point, we must not overlook the fact that the two finales contained in ch. xxi. 6, 7 and ch. xxii. 4, 5 would, as tautologies, obscure the text, if they were not to be regarded as parallels, in perfect analogy with the parallels ch. xii. 6 and xii. 14. The antithesis does here, indeed, issue in a point in which the two lines are not so strongly distinguished—Heaven descends to earth: earth becomes Heaven—; still, the pause between the visional Heaven-picture and the appearance of the City of God upon earth is distinctly perceptible (chap. xxi. 10).

The present Section A branches into the great antithesis of the end of the old world and the appearance or, primarily, the heavenly development, of the new world.

The centre and causality of the end of the world is the *great white throne* and the Judge enthroned thereon. The adjectives *great* and *white* manifestly denote the majesty and holiness of the Judge and His judgment.

In harmony with the universalism of the judgment and in accordance with vers. 4 and 5, God Himself is to be understood by the *Judge;* not, however, to the exclusion of the fact that Christ is the *appearance of the great judging God* (Tit. ii. 13), and thus His Parousia has here mediated the Last Judgment. With the great appearance of God the Judge, a complete subversion of the old form of the world takes place:—the corporeal world becomes nothing; the spiritual world becomes all. *From His face the earth and the Heaven fled:* and fled without a goal—they vanished. This cannot be apprehended as a real annihilation of the world, as the ancient orthodoxy maintained. And though the idea does essentially coincide with the fiery metamorphosis of 2 Pet. iii. 10–13, it was not the intention of the Seer hyperbolically to express that fact [of the fiery metamorphosis]. Rather, in the antithesis, The corporeal world vanishes, the spiritual world appears, is contained the strongest expression of the thought that at last, under the almighty operation of the absolute personality of God, personal relations, as the true life-principles of the world, must become perfectly manifest. Above all, the old antithesis between Heaven and earth is hereby removed. But as decidedly as worldly relations withdraw, spiritual relations come into prominence. The Seer beholds *the dead standing before the throne;*—the *great*, because even the greatest is subject to this judgment, and the *small*, because even the smallest shall have perfect justice done him here. And with this the general resurrection is expressed; emphasis is not laid upon it, however, in the same manner as upon the first resurrection, because it is not specifically a resurrection to life. Clearly and positively as *personalities* themselves appear before the throne, just so distinctly are all the *works* of all individuals—works which bear the impress of their characters and which have fixed their destinies—in everlasting remembrance. There are *the books*, which are opened for the revelation of these works, in the unitous character of which latter the judicial sentence is, *de facto*, already extant (Matt. xii. 37). From the *books* the Seer distinguishes *the book*, the book of life, as the book *κατ' ἐξοχήν*, the Bible of eternity set forth in living Divine images. In this book, that sum total is already made up, for which the books in the plural contain, amongst other things, the material. Those who are *written* in this book have already, in spirit, passed the judgment (John v. 24; Rom. vi.; Gal. ii. 19). The result of the life of other men is contained in the books, but is also summed up in the brief epitome presented in the statement that they have fallen under judgment if their names are *not found in the book of life.* The following antitheses should be noted: 1. The books and the book; 2. The works and the names; 3. The lostness of the names of the lost in the confusion of their works; and the concentration of the works of faith in the names of the faithful, the perfected characters. *Formally*, therefore, the judgment is general; *all* stand before the throne. And it must all the more be general, since the very separation of the righteous from the mass of the unrighteous is itself the expression and illustration of the judgment. In a material aspect, however, the general judgment, with this very separation of the righteous, brings in view the special judgment of damnation; the more, since the truly perfected Christians, the eschatological Christians, we might say the approved ones of the end-time, with all the martyrs, who represent a spiritual end-time through the entire course of the world's history (scarcely those also who have become believers during the thousand years), are already, through the first resurrection, not only exempted from the judgment, but also called to share in its administration.

This general description of the judgment is followed by a specialization which goes back to the beginning. And first in regard to the dead. They come back from every direction out of the condition in which they have been hitherto; through the medium of the general resurrection they are placed before the throne of God. Not even into the abyss could they have sunk so deep as not to appear again. We, therefore, apprehend the detailed description as a gradation. That they are given back by the earth is assumed by the Seer as a matter of course. But also by the *sea*, in whose depths they seemed to have vanished forever; by *death*, by the power of death itself; and by the *realm of the dead*

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[Hades]*—are they given up. So far as the immortality of the soul is concerned, these categories are all alike: in whatever way they [as to body] perished, they all [as to soul] live on. Again, so far as death is concerned, they are all dead and in the realm of the dead [Hades]. But in respect of the relation of these categories to a bodily appearance before the throne of God, gradual distinctions are formed. They vanished in the depth of the ocean;—they are here again. They seemed long since a prey to the power of death;—they are living again. They seemed to be floating away as shades in the gloomy land beyond the portals of death;—here they come as entire men in the reality of earthly life, summoned before the judgment throne of God. So they are *judged, each one according to his work.* The judgment is thus thoroughly general and thoroughly individual, and likewise, as the final judgment, characterized as in accordance with the works of those judged (Matt. xxv.). The judgment makes a thorough end of the old form of the world. *Death itself* is cast into the *pool of fire.* As the natural life of the blessed is swallowed up in the spiritual life, so the natural death is merged into the spiritual death. The natural death appertains to the region of *becoming;* with the abolition of this region, it is itself abolished. What remains of it is the sense of continual self-annihilation in the region of an absolutely indifferentized [neutralized] self-tormenting existence. The whole institution of the realm of the dead [Hades], so far as its dark side is concerned, passes into the *pool of fire,* into the condition of a death multiplied into itself, and yet a conscious, living death. Again, together with death and Hades, the spiritually *dead* incur the judgment of the pool of fire. Life, life, life, to infinitude, is denoted when it is said: the name is found in the book of life. The contrast is death, death, death, to infinitude. Middle positions, uncertain, wavering forms, have ceased to be, for it is the harvest of the world.

The pool of fire, or the pond-like, stagnating lake of fire, denotes the entire precipitate of the world and worldly history; hence the new world can unfold itself, over against it, in all its glory. The Seer first beholds the new world in the antithesis of the *new Heaven* and the *new earth,* for the old Heaven and the old earth *have departed, and the sea is not any more.* The sea is the womb of shapeless life, as the nutriment of life that is in process of shaping, and in this respect it is an attribute of the region of *becoming,* but not of the region of *being.* It will be understood that Heaven and earth are intended not in the cosmical sense merely, but also in the spiritual sense, and this may be true of the sea also. For the sea of nations is, in common with the mundane sea, a womb—a womb of characters, as the latter is of creatures. That which is to unite Heaven and earth is the *Holy City,* the *New Jerusalem, prepared in Heaven by God as a bride adorned for her husband.*

Our first business here is to reconcile this Parousia of the perfected Church of God with the Parousia of Christ and His escort (ch. xix. 14). It is impossible to accept the confused notion that another Parousia of Christ from Heaven must ensue here. Consequently, we must distinguish the train of His elect, which has accompanied Him to earth, and has here compacted itself into a whole, from the general constituents of the Church Triumphant; a distinction which was suggested in chs. vii. and xiv. The Church Triumphant in the other world does not consist purely of *warriors of God* [*Gotteskämpfer*] in the narrower sense of that term, and it has found a new home in that other world. Therefore the barrier between Heaven and earth must be in the act of vanishing, if the new earth is to be raised to the dignity of becoming the mother-country of the new Church of God. This, however, seems to be a polar vital law: *Principial* consummation bears upward from earth to Heaven; the *consummate* appearance of life brings back again from Heaven to earth. This may be otherwise expressed as follows: Redemption, as principial, first conducts the redeemed from without inwards; next, as eschatological, from within outwards.

Thus ensues the heavenly consummation of God's Kingdom upon earth. It is proclaimed by a *great voice from the Throne*—hence by a solemn declaration in the name of the Divine government—in a progressive series of theocratic items.

First, the theocratic *cultus* shall find its fulfillment in the consummation of the Kingdom of glory. *Behold, the Tabernacle of God is with men.* That which was typically heralded by the Jewish tabernacle, and, later, by the Temple; that which the Church *principially* realized,—attains now its consummate and visible appearance: a Congregation of God, in which man's communion with God is completely realized.

Secondly, the visible appearance of the full harvest of all pious tear-seed sown throughout the history of the world. *God will wipe away every tear from their eyes.* An image which might have been drawn from the nursery is employed to express the sublimest thought—the transmutation of all the earthly sufferings of the pious into heavenly bliss, through the sensible presence of Divine love and faithfulness. We may also say—the perfect transfiguration of the cross. *For the first things have departed.* A second, imperishable Kingdom of Life has arisen, in contrast to the second death.

Thirdly, the visible appearance of the renewal of the earth, or rather of the whole earthly Cosmos,—relatively, of the whole universe itself. *Behold, I make all things new.* This promise, too, must be *written;* it becomes, in pursuance of the Divine order, a written bond for the hope of mankind, like the promises in ch. xiv. 13 and ch. xix. 9.

Fourthly, the full realization of all the promissory words of God. *And He said unto me: They are fulfilled.* Namely, the words of which it is declared: *They are trustworthy and true* [veritable]. They have become realized in the new earth, as words creative of God's second, new and eternal world. The surety for them is given by the same God Who *must* be the *Omega* of all life, because He is its *beginning* (see Rom. xi. 36).

* [See Excursus at the end of this Section.—E. R. C.]

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Fifthly, together with the universal destiny of the world, all individual destinies are fulfilled. For the men of longing, all longing for the eternal will be satisfied. *The fountain of the water of life*—highest life and sense of life, springing forth to infinitude from the depths of the Godhead—is offered for the *free* enjoyment of all who have thirsted for it.

But as the highest need of the soul, the longing for its true element, has made the thirsters warriors, combatants against all illusions of false satisfaction, and since victory has crowned the constant conflict, the second individualization of the promise runs thus: *He that conquereth* [or *the conqueror*] *shall inherit these things*—namely, the fulfillment of all these promises. And that which constitutes the centre, the sum and substance of this inheritance, is expressed in the words: *I will be his God, and he shall be My son* (1 John iii. 2).

Because the reference is to a conquest and a fulfillment conditioned entirely upon ethical grounds, an antithesis is once more employed.

It is highly significant that the lost are designated, above all, as *cowards*. In respect of the measure and vocation of man, in face of eternity and its revelations, faith is, in the first place, heroic bravery and gallantry; on the other hand, unbelief, in its fundamental form, is faint-heartedness, cowardice, despair as to the high calling of God and the high vocation of human nature. Under this characterism, therefore, the *unbeliever* comes, with his timorousness in view of Divine truth; the *sinner*, in the narrower sense of the term, as one who is timorous in regard to the worth of righteousness;* the *murderer*, who was timorous at the calling of love; the *fornicator*, who was timorous at the law of spiritual liberty and purity of life; the *sorcerer*, who was timorous at the sanctity of Nature's laws; the *idolater*, who, in his timorousness, surrendered the glory of the knowledge of God; also the *liar*, who despaired as to the good in truth;—they all cowardly despaired of the Life in life, the Divine word, law and Spirit—hence *their portion shall be in the pool of fire*. Their tendency led, in a straight line, to the perturbation of their being in absolute irritation.

EXPLANATIONS IN DETAIL.

Ch. xx. 11. The pause between the foregoing section and the present one is marked by the announcement of a new vision: *καὶ εἶδον*.

Ver. 11. **A great white throne.**—The *greatness* and *whiteness* are indicative of the *glory* and *holiness* of the throne (Düsterd.).

And the One sitting upon it.—Who is this? *Answers:* 1. The Messiah (Bengel *et al.*; Matt. xxvi. 31 [64?]); 2. God (De Wette, Hengstenb., Düsterd.; see chap. i. 8; iv. 3; xxi. 5, 6; Dan. vii. 9); 3. God and Christ, "the Two forming *One*, in perfect undividedness" (Ewald). With this modification, *the visible appearance of God in Christ*, No. 3 is entirely correct (Tit. ii. 13; 1 John v. 20).—**The earth and the heaven fled** (see chap. xvi. 20; xxi. 1):—The antithesis between the appearance of God and the disappearance of the world as world, is represented under the figure of an antagonism and conflict. Before the God Who *maketh all things new* the old form of the world takes to flight.—**And place was not found for them.**—The renewal pervades everything.

Ver. 12. **And I saw.**—The dead have once more taken visible shape.—**The great and the small** (see chap. xi. 18; xiii. 16).—The perfect equality of men before the judgment seat of God is repeatedly declared. The 12th verse, as Düsterdieck judiciously remarks, closes with a general description; ver. 13th then reverts to special items, as in ch. xv. 1 and 6. Bengel and Hengst. apprehend the relation as a continuous unitous description: in that case, the *νεκροί* of ver. 12 would necessarily be those who are transformed, who have lived to see the day of the Parousia, in contrast to those who are really raised from the dead. Such a view does violence to the text.—**Books were opened.**—(Dan. vii. 10). As there is repeated mention of *books* in the Apocalypse, so likewise is there in the Gospel of John (the Scriptures); see especially ch. xxi. 25. **The book of life is but one;** it is the book of the life of mankind in a concentrated form. Whilst the books seem to be journals concerning the works of all, the book contains the heavenly result of the history of the world, a register of the treasure, the *κλῆρος*, the harvest of God, in the names of the blessed. Since the entire decision is briefly contained in the question: Is the name of such and such a man in the book of life, or not? the *books* occupy the place of vouchers. Thus in Matt. xxv. the one book is illustrated in the statement that Christ places the sheep on His right hand, and the goats on His left hand; the ensuing discussion of the works of the righteous and the wicked, however, is suggestive of the books.

Ver. 13. **And the sea.**—The *sea* cannot here be understood directly as the sea of nations, although it is thus that Hengstenberg defines even this declaration, maintaining that the reference is to those who have perished in the battles of the nations. According to this, the literal form of the passage would be: the battle-fields gave back their dead. In this case, in the subsequent sentence where it speaks of *death* as giving up its dead, we should have to understand those who had fallen on those fields of battle, rather than, with Hengstenberg, unblest dead ones. However, the reference is rather to different conditions of the dead. Personalities of all sorts (ver. 12) must re-appear out of mortal conditions of all sorts (see SYN. VIEW). In regard to the sea, De Wette, after Wetstein, groundlessly cites a pagan idea here, according to which those who had been swallowed up in the sea did not enter Hades. According to Düsterdieck, this second presentation [ver. 13] embraces only such as incur the punishment of the second death or the lake of fire. This assumption is based upon the false hypothesis that, according to ver. 5, all believers rose from the dead at the beginning of the Millennial Kingdom. In that case the beginning of the Millennial Kingdom would really have constituted the judgment itself. Any blessed effects of the

* See TEXT. AND GRAM. NOTES.

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Parousia upon the world of nations would then have been out of the question.

Ver. 14. **And Death and Hades,** *etc.*—"Death and Hades,* presented in ver. 13 (comp. ch. i. 18) as localities, here appear (comp. ch. vi. 8) personified, as demonic powers" (Düsterdieck). The Apocalyptist, however, would probably not father this conception. The inference is, rather, that the pool of fire must not be understood in a purely ethical sense, but that it has also its physical side. And this declaration doubtless imports that the two ground-forms of the old mortality—first, dying itself, and secondly, the mode of existence of the dead—are merged in their consummation-form, in which nothing remains of them but the second death, the æonic suffering of the lost (see Is. xxv. 8; 1 Cor. xv. 26).

Ver. 15. **And if any one was not,** *etc.*—Literally apprehended, this seems very hard; ideally apprehended it means, where the second, higher life is utterly wanting, there is the second death; the essential and proper fulfillment of death; the natural, and therefore the positive consequence.

Ch. xxi. 1. **And I saw.**—Picture of the consummation—first, as a Heaven-picture. The final goal of the history of the old world; therefore, the final goal of all the longing of all the pious (Rom. viii.), of all revelations of salvation and prophecies, of all the forms and operations of the redemption and of the Kingdom of God, and hence even of all judgments, which at last, in the concentration of the final judgment, were obliged to make room for the eternal City of God. "Augustine (*De Civ. Dei* xx. 17) apprehends what follows *de seculo futuro et immortalitate et æternitate sanctorum*, and this opinion of his has, with more justice than others pronounced by him upon the Apocalypse, become authoritative." De Wette. Even Hengstenberg, with a *salto mortale*, touching lightly the last period of the rebellion of Gog and Magog, has leaped from the mediæval Kingdom into the consummation-time of the new Jerusalem. Grotius, on the contrary, keeps to the period subsequent to Constantine, and Vitringa conceives of the time as still prior to the universal judgment (comp. Düsterd., p. 562, but particularly De Wette, p. 194). From the stand-point of a conception of heavenly felicity as abstractly spiritual, many have been unable to reconcile themselves to this descent of Heaven to earth, in antithesis to a rising of earth to Heaven. "The idea of the Church Triumphant is not that which precisely corresponds with the idea presented here: the conception here presented is that of the Kingdom of God in its consummation—a Kingdom for which Christ has, in His Church, broken the way—a Kingdom which has been gradually actualized—the Kingdom of the whole of redeemed and blessed humanity; the dominion of Christ is merged in that of God, Who is present (ver. 11), and shares His Throne with the Lamb (ch. xxii. 1)." De Wette.

A new Heaven and a new earth (Is. lxv. 17; lxvi.; Psalm civ. 30). "The theological question as to whether the old world is to pass away in such a manner that the new world will arise from it as from a seed, or whether an absolute new creation, following upon the complete destruction of the old world, is to be assumed, can be decided least of all by the Apocalyptic description; this description, however (comp. also 2 Pet. iii. 10 sqq.), is not opposed to the former view, which has greater Scriptural probabilities in its favor than the latter (1 Cor. xv. 42 sqq.; Rom. viii. 21; Matt. xix. 28)." Duesterdieck. On the contrary, the Apocalypse alone sets forth the true mediation of the last metamorphosis of the old world, in the Millennial Kingdom. The idea of the antithesis of an absolute destruction and new creation belongs only to the half-spiritualistic, half-materialistic letter-theology of orthodoxism.

And the sea.—Why is it *no more?* The following *answers* to this inquiry are presented by Düsterdieck: 1. Navigation is no longer necessary (Andr.); 2. It is dried up by the universal conflagration (Bede); 3. As the old world arose out of the water, so the new has arisen out of the fire (De Wette); 4. A horror of the deep sea (Ewald); 5. There was no sea in Paradise either (Züllig); 6. Connection of the sea with the infernal abyss (Ewald II.); 7. The sea as a constituent part of the old world. "The text does not forbid the idea of a new sea accompanying the new earth" (Düsterd.). For our explanation see the Synopt. View.

Ver. 2. **The holy City.—New Jerusalem.**—It is related to the ἄνω Ἱερουσαλήμ (Gal. iv. 26) as the resurrection is related to the principle of the new life; or the Palingenesia to the ἀναγέννησις; as the end to the harvest (1 Cor. xv.). The heavenly essence of the Church of God, possessed by it even upon earth, here arrives at a heavenly manifestation.—**Coming down from God.**—For a kindred rabbinical conception, cited by Wetstein on the passage in Galatians, see Düsterdieck, p. 563.—**Prepared.**—See ch. xix. 7, 8; 2 Cor. xi. 2; Eph. v. 27; 1 Pet. iii. 3. The new Jerusalem, as the sum of perfected individuals, is the *City of God;* in its unity, it is the *Bride of Christ.* The consummate manhood of all the citizens of the City of God is conditioned by their consummate receptivity, which extends even to perfect unanimity.

Ver. 3. **Behold, the tabernacle of God.**—See Is. ii. 3; iv. 5; Ezek. xxxvii. 27; xliii. 7; 1 Cor. iii. 9; 2 Cor. vi. 16; Eph. ii. 19–22.

Ver. 4. **God shall wipe away,** *etc.*—See Ps. cxxvi. 5, 6; Is. xxv. 8; lxv. 19.—**Death.**—See ch. xx. 14.—**Sorrow.**—Mourning for the dead, especially.—**Nor crying, nor pain.**—Κραυγή is the *acute* form of sorrow ("vehement outcry,—for instance, at the experience of such acts of violence as are indicated in ch. xiii. 10, 17; ii. 10. [Bleek, Ewald; comp. Ex. iii. 7, 9; Esther iv. 3.]" Duesterd.). The πόνος, pain, or painful labor, is the *chronic* form of the same. —**For the first things.**—To be taken in an emphatic sense, like the *first* man (1 Cor. xv. 4, 5 sqq.)—the present æon. In accordance with the entire mass of Holy Scripture, the world is designed to be a succession of two worlds.

Ver. 5. **And the One sitting upon the**

* [See Excursus at the end of the section.—E. R. C.]

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throne, *etc.*—"That which the heavenly voice [ver. 3], interpreting the vision of John, had proclaimed, is now confirmed by the One sitting upon the throne (comp. chap. xx. 11), in two speeches." DUESTERD. The words, **And He saith unto me: Write: for these words**, *etc.*, are, according to Bengel, Züllig, Hengst., and Düsterdieck, an interlogue [*Zwischenrede*= between-speech] on the part of the Angel; these commentators refer to ch. xix. 9 and xxii. 6. Observe, however, the change between ch. xiv. 9 sqq. and ver. 13 [to which also reference is made by Düsterdieck]. There the discourse of the Angel is followed by a speech from Heaven which commands the Seer to write the comforting declaration [ver. 13]. We therefore cannot infer from ch. xix. 9 that an angelic speech here interrupts the voice from the throne. And this inference is the less proper from the fact that it would seem very strange for the speech of an Angel to be made to corroborate the language of God Himself. Moreover, the Divine speech in ver. 6 is too closely connected with ver. 5 for the above-cited view to be tenable.

Ver. 6. **They are fulfilled.**—Comp. chap. xvi. 17. According to Düsterdieck, γέγοναν refers to what John has previously seen. But his visions were sure in themselves. We refer the expression to the λόγοι in the sense of highest realization; they have become facts. The words, **I am the Alpha and the Omega**, *etc.*, contain the proof of the foregoing assertion that the words of God are, on the one hand, words of absolute faithfulness (πιστοί), and, on the other hand, of absolute reality (ἀληθινοί).—**I will give unto him that thirsteth**, *etc.*—In the satisfaction of all true human longing, the height of human blessedness is expressed (blessedness =possession of fullness; comp. the Lexicons).

Ver. 7. **He that conquereth.**—(See the Seven Epistles.) Here, towards the end, we are once more carried back to the beginning. For the nucleus of the Seven Churches, considered in their symbolic totality, is the foundation for the glorious City of God which is now about to appear.—God as the inheritance of man; consummate blessedness: man as the son of God; consummate dignity (Matt. v. 9; Rom. viii. 17).

Ver. 8. **But the cowardly.**—Δειλοῖς. "In contrast to ὁ νικῶν, those Christians are meant who elude the painful combat with the world by denying the faithfulness of the faith (Bengel, De Wette, Hengst.)." DUESTERDIECK. This is certainly a much too special and superficial explanation. The category of these *cowards*, who were *cowardly* in the highest relation, embraces all the lost: that is, in other words—in view of the high epic goal of humanity, all lagging behind and being lost is traced back to a lack of specific æonic manly courage, to a shameful straggling from the ranks and a desertion of one's colors. If we apprehend the δειλοῖς as composing a genus, a significant senary of species is formed: 1. *Unbelievers* and the *abominable* (in practice), transgressors against nature (see Rom. i.); 2. *Murderers* and *fornicators* (cruelty and sensuality—a well-known pair); 3. *Sorcerers* and *idolaters*. Even here the affinity is manifest. Now, however, a seventh sort supervenes, apparently,—*liars*. But it is not without import that an addition is here made—καὶ πᾶσιν—in accordance with which these latter are classed with idolaters. Idolatry is in several instances in the Apocalypse designated as falsity (see ch. xiv. 5; also Grot., ch. xxi. 27; xxii. 15; comp. Rom. i. 25).—**Unbelieving.**—According to Bengel and Ewald: Apostates from the faith. According to Düsterdieck: Inhabitants of the earth hostile to the Christian faith. In the universal judgment, this distinction is no longer of any importance; the heathen is an unbeliever—the unbeliever is a heathen. — **Abominable.**—Those who through the working of abomination have made themselves abominable, ἐβδελυγμένοι, *flagitiis fœdi*.—**Their part.**—Change of construction. We are not to overlook the fact that they have deserved their lot, *i.e.*, have drawn it upon themselves as the penalty of their sin.

[EXCURSUS ON HADES.]

By the American Editor.

[Concerning the souls of the departed, between the periods of their decease and the resurrection of their bodies, there are two questions of acknowledged interest. The one relates to their *moral condition;* the other, to their *local habitation*. The former of these questions it is not intended to discuss at all in this Excursus. The doctrine generally held in Protestant Churches is herein assumed to be true—*viz.:* that at death the period of gracious opportunity and discipline is brought to a close; that the souls of believers in Christ are at once made perfect in holiness and do immediately pass into glory; and that the souls of unbelievers, having sinned away their day of grace, are left hopeless in their sins, and are reserved in misery for public condemnation and everlasting destruction.

The second of these questions—*viz.:* that which relates to the *local habitation* of departed spirits—is one, not only of great interest, but also, in the judgment of all who have given special attention to it, of great difficulty. This difficulty arises, in the judgment of the writer, from three sources. The first and most important of these is the reticence of Scripture on the subject—but little is revealed thereon in the Word of God. More, however, is revealed than is generally supposed.

The second source of difficulty is properly introduced by the preceding remark. Notwithstanding the amount of distinct revelation, the whole matter is obscured to the reader of the English Version of the Bible by the erroneous rendering of the Hebrew term שְׁאוֹל (Sheol) and its Greek equivalent ᾍδης (Hades). These words which in the original Scriptures have a fixed and definite meaning, indicating a place in the Unseen World distinct from both Heaven and Hell (regarded as the place of final punishment), are constantly rendered by either *grave* or *Hell*. By this mistranslation an idea proper to the Word of God is completely blotted out from the English Version; and, not only so, but the texts which present that idea are distributed amongst those which set forth two entirely distinct ideas—thus obscuring the teachings of Scripture concerning both *the grave* and *Hell*. But the ob-

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scuring and confusing influence of this erroneous translation does not terminate upon those who study only the English Version. The first and most enduring conceptions of the doctrines of Scripture are derived from the Version we read in childhood—conceptions which, even when false, subsequent study often fails to eradicate. And beyond this,—every Version, especially the one in common use, is, to a certain extent, a Commentary, and as such exerts a powerful influence over the minds of students of the original Scriptures. Had the word HADES been reproduced in our Version, much of the confusion that now embarrasses this subject could never have found existence. And here it is in place to remark that even though the Greek and Hebrew words were indefinite, synonymous sometimes with *grave* and sometimes with *Hell*, it would have been well, since the Holy Ghost inspired synonyms, to have preserved their use in our Version.

The third source of difficulty is the general and almost unquestioned assumption that the dwelling-place of the souls of the *righteous* dead has been the same *since* the Resurrection of Christ that it was *before* that event—an assumption opposed, as the effort will be made to show, to distinct intimations in the Word of God. In consequence of this assumption, there have been two schools in the Evangelical Church, each basing its doctrine on the clear and irrefragable teaching of the Scriptures—the one, in view of the ante-resurrection testimony, affirming the existence of an intermediate place, located in Hades, into which the souls of those who *now* die in the Lord are carried; the other, in view of the post-resurrection testimony, denying that there is now, or ever has been, such a place.

It is the desire of the writer to contribute something toward the settlement of this interesting question; and to this end he will endeavor to set forth what seems to him, after careful investigation, to be the Scriptural teaching concerning SHEOL or HADES. To avoid confusion, the Greek term HADES, which is the Septuagint and New Testament equivalent of the Hebrew SHEOL, will be used throughout this article. It may also be remarked that the term HELL will always be employed as indicating *the place of final punishment.*

It will be proper to say something as to the principles and mode of the investigation as conducted in the study. It was assumed, in the first place, that it should be made entirely within the field of the original Scriptures—the Septuagint being used as a door of communication between the Hebrew of the Old Testament and the Greek of the New. It was also assumed that each expression employed in Scripture to indicate a topic of revelation, should be regarded as maintaining one uniform sense throughout the Word of God,—*unless*, indeed, the contexts of different instances of its use should *require* us to put different senses upon it. It is desirable that the limitation of this principle should be distinctly recognized. It was not dogmatically assumed that each expression *must*, at all hazards, be regarded as having only one sense; but that, until the contrary should appear, each passage should be so regarded. Now, the term Hades (Sheol) occurs *sixty-five* times in the Old Testament; in *thirty-one* instances it is rendered in the English Version by *grave*, in *thirty-one* by *Hell*,* and in *three* by *pit*. In the New Testament it occurs *eleven* times; in *one* of these instances it is rendered by *grave*, and in *ten* by *Hell*. It was not assumed that these renderings, or at least one class of them, must be wrong; on the contrary, it was admitted that the very fact that they had been made by the learned Translators carried with it strong probability of their essential correctness—not so strong, indeed, as to make unnecessary an investigation or to show the impropriety of this assumption in order thereto, yet sufficiently strong to make manifest the importance of the limitation.

As to the mode of the investigation—all the passages in which Hades occurs were tabulated and compared together, with the view of determining whether, consistently with the contextual requirements of each, some uniform meaning might not be given to the term. The experiment was successful beyond most sanguine expectation. It resulted in the conviction that by Hades is designated—I. Not *the grave;* II. Not *Hell;* III. Not the *Unseen World*, including Heaven and Hell; IV. Not *the state of death;* V. But—(1) a *Place* in the Unseen World distinct from both Heaven and Hell; (2) having, before the resurrection of Christ, two compartments—one of comfort, the other of misery; (3) to which, antecedent to the resurrection of Christ, the souls of all who died were carried; (4) into which Christ, at His death, descended, delivering the souls of the righteous; (5) to which, since the ascension of Christ, the souls of the wicked, and of the wicked only, have been consigned; (6) in which they are reserved in misery against the day of general judgment; (7) from which they are then to be brought for public judgment previously to their being cast into Hell.

The following argument is designed to commend the foregoing results of private study to others. It will be found to be strictly Scriptural. The truth of the facts on which it is based can be readily tested by any one who has access to the Englishman's Hebrew, the Englishman's Greek, and Cruden's English Concordance.

As a further preliminary it is proper, though scarcely necessary, to state that in conducting the special arguments to prove that Hades is not *the grave*, is not *Hell*, *etc.*, it is not designed to assert that in many particular passages the original term *cannot* bear the meanings denied to them. It is freely admitted that in some instances it may be translated *grave*, and in others *Hell*, without destroying the sense. And so in some instances it might be translated *house*, and in others *ship*. This is but saying that in every passage the context does not determine the meaning of all the terms employed therein. It is contended, first, that in no passage are these meanings *required* by the context; and, secondly, that in many they are excluded thereby. It is also claimed that it will become apparent upon a careful examination that, while the one meaning attributed to the term in this Excursus is *required* by many passages, it is *excluded* by none—that consistently with the context, it may

* [In two of these, the *Margin* reads *grave*.—E. R. C.]

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be put upon it in *every* instance of its occurrence in the Word of God.

It is also proper to mention that independent arguments will not be presented in proof of each one of the points included in the last general topic. It is believed that the truth of each will appear in the course of the general discussion.

I. *Hades not the Grave.*

This will be argued, in the first place, from data afforded by the Old Testament; and, secondly, from that afforded by the New.

A. That Hades must be regarded as having been used in the Old Testament to designate something different from *the literal grave*, seems to be evident from the following considerations:

1. It is never construed in the mode, nor with the terms, continually employed in the case of קֶבֶר (or קְבוּרָה), and which unmistakably mark that term as designating the place of the sepulture of the body. Thus קֶבֶר is used in both singular and plural;—it has a territorial location, Ex. xiv. 11; its site is purchased and sold, Gen. xxiii. 4–20; it is possessed by the owner of the soil or by the person buried therein, Gen. l. 5, xxxv. 20; it is dug by human hands, Gen. l. 5; it is connected with the verb signifying *to bury*, Gen. xlvii. 30;—dead *bodies* are buried in it by living men, Gen. l. 13;—it is marked by a monument, Gen. xxxv. 20; it may be touched by living men, Num. xix. 16; literal dead bones are in it, 2 Kings xiii. 21;—it may be opened by men and the bones exhumed, 2 Kings xxiii. 16. Hades is always singular; it is never thus construed; it is not in a single instance thus spoken of.

2. It is spoken of with expressions of comparison utterly inconsistent with the idea of the literal grave. Thus we read of—"The *lowest* Hades," Deut. xxxii. 22, Ps. lxxxvi. 13; "The *depths* of Hades," Prov. ix. 18; "The *midst* of Hades," Ezek. xxxii. 21.

3. It is in two instances clearly distinguished from *the grave*. In Gen. xxxvii. 35, where it first appears in the Bible, Jacob declares—"I will go down into Hades unto my son;" but from verse 33 we learn that the Patriarch was under the impression that Joseph had not, and could not have, a grave; he is there represented as exclaiming, "An evil beast hath devoured him." And in Isaiah xiv. 15 it is declared that Lucifer shall be "brought down to Hades," who, ver. 19, is represented as being "cast out of his (קֶבֶר) *grave*."

4. It is used in antithesis with Heaven under circumstances which show that the literal grave cannot be intended. "It is as high as Heaven, what canst thou do? deeper than Hades, what canst thou know?" Job xi. 8. "If I ascend up into Heaven, thou art there; if I make my bed in Hades, behold, thou art there," Ps. cxxxix. 8. "Though they dig into Hades, thence shall mine hand take them; though they climb up to Heaven, thence will I bring them down," Amos ix. 2.

5. In the poetical Books it never occurs in one of two parallel clauses, answering to קֶבֶר in the other; nor under any other circumstances which grammatically require us to regard it as a synonym thereof.

6. It is manifestly used as synonymous with two other terms which cannot be regarded as indicating the literal grave—*viz:* בּוֹר* (*pit*) and אֶרֶץ תַּחְתִּיּוֹת *nether parts of the earth.*

The former of these, בּוֹר, occurs fifteen times, and is distinguished from קֶבֶר by all the general characteristics by which Hades is distinguished from it. That it is synonymous with Hades, or that it indicates a compartment thereof, is abundantly evident. In Ps. xxx. 3 the words appear in corresponding hemistiches —"O Lord, thou hast brought my soul from Hades; thou hast kept me alive that I should not go down to the (בּוֹר) *pit*." The same occurs in Prov. i. 12, "Let us swallow them up alive as Hades; and whole as those who go down to the *pit*." It is evident upon bare inspection that in Isaiah xiv. 15—"Thou shalt be brought down to Hades, to the sides of the *pit*"—the בּוֹר of the second clause is synonymous with the *Hades* of the first; it is also evident that it is synonymous with the *Hades* of verses 9 and 11, rendered in the former *Hell* and in the latter *grave*. That these words are synonymous will be further evident from an examination of Ezek. xxxi. 14–18. In that passage Hades occurs three times,—in ver. 15 it is translated *grave;* and in vers. 16 and 17, *Hell:* בּוֹר occurs twice, in vers. 14 and 16, and in both instances is rendered *pit*. The words translated "*nether parts of the earth*," in vers. 14, 16 and 18, are תַּחְתִּית אֶרֶץ—a compound term manifestly synonymous with the other two.

The phrase אֶרֶץ תַּחְתִּית or אֶרֶץ תַּחְתִּיּוֹת occurs nine times. In Ezek. xxxi. 14, 16, 18; xxxii. 18, 24; xxvi. 20, it is manifestly synonymous with Hades. In Ps. cxxxix. 15 it is used as a figurative expression for the *womb*. It also appears in Is. xliv. 23 and Ps. lxiii. 9 (10). What does it mean in these passages? Dr. Hodge, in his *Commentary on Ephesians* (iv. 9), remarks concerning this phrase that it "is used for the Earth in opposition to Heaven, Is. xliv. 23; probably for the grave in Ps. lxiii. 9; as a poetical designation for the womb in Ps. cxxxix. 15; and for Hades or the invisible world, Ezek. xxxi. 24." He gives no reason for any of these interpretations, evidently presuming that their correctness would be manifest upon inspection. No exception can be taken as to the propriety of his opinion in the last two instances, (save as to the judgment concerning the nature of Hades conveyed by the use of the alternative phrase—"or the invisible world"). It should be carefully noted, however, that the phrase appears in Ezekiel, not only in the *one* passage referred to by him, but in *five* others,—in all of which it is manifest that it *must* be synonymous with Hades. This then is not only an established, but it is the leading, sense of the expression; and we must conclude that it has this sense in the other *three* passages unless the contrary be *required* by the contexts.

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* [This word should not be confounded with שַׁחַת, also occasionally translated *pit*, as in Psalm xxx. 9, and which is sometimes synonymous with קֶבֶר regarded as the place of physical corruption. The word translated *pit* in Ps. xxx. is בּוֹר as above.—E. R. C.]

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Now in Ps. cxxxix. 15 the context *requires* that we should attach to it a figurative meaning. But what is there in the other passages to make it necessary to depart from the leading sense? Most certainly when the Psalmist exclaimed, Ps. lxiii. 9, "Those that seek my soul to destroy it shall go into *the lower parts of the earth*," there is nothing to forbid the idea that he meant they should go into Hades. Nor, on the supposition that Hades was a place of conscious existence to which the souls of the departed good as well as of the evil were carried, is there anything unnatural or improbable in supposing that when Isaiah (xliv. 23) wrote, "Sing, O ye heavens, for the Lord hath done it: shout, ye *lower parts of the earth*," he intended to call on Hades to rejoice.

7. Those in Hades are spoken of as being in a state of conscious existence, which never occurs in the case of the occupants of קֶבֶר. In Is. xiv. 4–17, the chief ones of the earth who are already imprisoned in Hades, are represented as greeting the King of Babylon at his entrance with the words, "Art thou also become weak as we?" Similar teaching is found in Ezek. xxx. 16, xxxii. 21. With this agrees the idea suggested by the phrases, "sorrows of Hades," 2 Sam. xxii. 6, Ps. xviii. 5 (6); "pains of Hades," Ps. cxvi. 8; and with this agree also the facts that the *womb* (תַּחְתִּיּוֹת אֶרֶץ), Ps. cxxxix. 15, and the *belly of the whale* in which Jonah (ii. 2) was imprisoned—both places of conscious existence, though of darkness and confinement—were figured by Hades. All this, it is true, may be attributed to poetic license—and so any teaching of the poetic Scriptures may thus be attributed. Nevertheless the fact remains that these declarations are found in the inspired Word of God in connection with Hades, and the further fact that similar expressions are never found in connection with קֶבֶר.

In view of all the foregoing considerations it seems rational to conclude that in the Old Testament Scriptures the term Hades was not used to designate *the literal grave*. Certain exegetical objections to this conclusion, may, however, present themselves to the minds of some. These, so far as they are known, or can be imagined, will now be considered.

(1) It may be urged that the declarations of Jacob and his sons concerning the bringing down of *gray hairs* to Hades, Gen. xlii. 38, xliv. 29, 31; and the direction of David to Solomon to bring to Hades the *hoar heads* of Joab and Shimei, 1 Kings ii. 6, 9; seem to imply that Hades was regarded as the resting-place of the *body*. This might be admitted, and at the same time a valid argument be drawn from other Scriptures requiring us to put another than the apparently normal construction upon the words of the Patriarch and David. We are not, however, driven to such a strait as this. Let it be observed that there is nothing in the form of the expressions to forbid our regarding the phrases *gray hairs* and *hoar heads* as indicating men *in a state of old age*. From this point of view there is nothing unnatural in regarding the Hades to which these old men were to be brought as a place of departed spirits. In the case of Jacob, for a reason already given, we cannot regard him as contemplating under this term the literal grave.

(2) In several passages, it may also be objected, Hades is spoken of under terms proper only to the *grave*. Ps. vi. 5 (6), "In Hades who shall give thee thanks?" Is. xxxviii. 18, "Hades cannot praise thee, death cannot celebrate thee; they that go down to the pit cannot hope for thy truth;"—Ecc. ix. 10, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Hades, whither thou goest." * It must be acknowledged that these passages, in themselves, irrespective of the condition of the writers, are consistent with the idea that by the term Hades as employed in them was meant the *literal* grave. This, however, is not a necessary interpretation—and if it be, let it be observed, these texts must be regarded as affirming that the grave is the end of man, as denying the immortality of the soul. But the passages are also consistent with the idea that by Hades is meant *the state of death*, or *Hell*, or *a place of gloom in the Unseen World* distinct from Hell. In the progress of the discussion each of these hypotheses will be considered.

(3) Again, it may be contended that the ideas of *burial* and physical *consumption*, which are ideas proper only to *the grave*, are presented in the following passages: Ps. xlix. 14 (15), "Like sheep they are laid in Hades, death shall feed on them," *etc.;* Job xxiv. 19, "Drought and heat consume the snow waters; so doth Hades those which have sinned."

The difficulty in these passages is altogether in the English translation. Dr. J. Addison Alexander translates the former, "Like a flock to the grave (Hades) they drive; death is their shepherd." In Job xxiv. 19, the verb translated *consume* is properly rendered *violently take*, as in the margin; the reference is to the *rapacity* of Hades—not to the consumption of the body. The declaration in the following verse—"the worm shall feed sweetly on him," may refer to the condition of the body when the spirit has been seized by Hades.

(4) It may also be asserted that in the Book of Job, especially in the xvii. chapter, the oneness of Hades with the grave seems to be naturally implied.

In the xvii. of Job, most of the words that have been brought into this discussion are employed: קֶבֶר, ver. 1; Hades, ver. 13; שַׁחַת, ver. 14; and בּוֹר, ver. 16. At first glance it would seem as though these terms had been used indiscriminately as synonyms for each other. Careful inspection, however, shows that they may be regarded as indicating the future of the *entire man*—the *body* to the grave, the *spirit* to the place of departed spirits. We, of the present day, sometimes speak of the *grave* as our place after death, and sometimes of the *world of spirits* as our place, without intending thereby to imply our belief that they are one and the same. So is language employed in the book of Job; and in chap. xvii. both forms of expression are introduced. Thus, naturally—and only thus—can the phraseology employed in Job be reconciled with itself and with other Scriptures.

* [It is by no means certain that this passage, Ecc. ix. 10, is to be regarded as an inspired utterance.—E. R. C.]

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B. The New Testament teaching as to the distinction between Hades and *μνῆμα* or *μνημεῖον* (the *grave* or *sepulchre*) is remarkably clear.

The term, as remarked in the Introduction of this Excursus, occurs but *eleven* times in the New Testament, and in every instance save one it is, in the English Version, translated *Hell.* The excepted case is in 1 Cor. xv. 55, "O *grave,* where is thy victory." That in the other instances it will not bear the translation *grave* is evident upon bare inspection. These are as follows: "And thou, Capernaum, which art exalted unto Heaven, shalt be brought down to Hades," Matt. xi. 23; "The gates of Hades shall not prevail against it" (the Church), Matt. xvi. 18; "And thou, Capernaum . . . shalt be thrust down to Hades," Luke x. 15; "And in Hades he (Dives) lifted up his eyes, being in torments," Luke xvi. 23; "Thou wilt not leave my soul in Hades," Acts ii. 27; "His soul was not left in Hades," Acts ii. 31; "I ... have the keys of Hades and of death," Rev. i. 18; "His name was Death and Hades followed with him," Rev. vi. 8; "Death and Hades delivered up the dead that were in them," Rev. xx. 13; "Death and Hades were cast into the lake of fire," Rev. xx. 14.

The New Testament idea of Hades as distinct from the *grave* may be most clearly perceived in the declaration concerning Dives in Luke xvi. 23; and in the didactic teaching of the Apostle Peter, Acts ii. 27–31, concerning the *soul* of Jesus between His death and His resurrection. The Apostle, manifestly, spoke of both the body and the soul of our Lord (comp. vers. 27 and 31), asserting that the former did not see corruption (although it was placed in a *sepulchre*), and that the latter was not left in Hades—implying, of course, that it went to Hades. Unless we adopt the conclusion that the soul sleeps with the dead body in the tomb—in the face of the manifest implications of the Apostle and the whole tenor of the Word of God—Hades must be distinct from the *tomb.* That the soul of Jesus did descend into Hades will, it is believed, more abundantly appear in the course of this Excursus.

Reference has been made to *one* instance in the New Testament in which the E. V. renders Hades by grave, *viz.*, 1 Cor. xv. 55. In his comment on this passage, Dr. Hodge writes, in immediate continuance of what has already been quoted—"Here where the special reference is to the bodies of men and to the delivery of them from the power of death, it is properly rendered the *grave.* The Apostle is not speaking of the delivery of souls of men from any intermediate state, but of the redemption of the body." It is indeed true that the *special* reference is to the glorification of the body. But does this forbid the idea that there should be any reference to the soul, that, in the moment of the body's glorification and in essential order thereto, re-animates that body? If indeed there be, or has been, no place of the soul's imprisonment, then, of course, there can be no reference to such a place; but if, on the other hand, there is, or has been, such a place, what more natural than that, in view of the redemption of the body, which involves the complete deliverance of the soul, reference should be made to that deliverance?*

From all that has been said, it seems evident that the New Testament confirms the teaching of the Old as to the distinction between Hades and *the literal grave.*

II. *Hades not Hell regarded as the Place of Final Punishment.*

There are three opinions concerning Hades which it is important should be clearly distinguished from each other: the first, that it is *Hell;* the second, that it is the *Unseen World* including both Heaven and Hell; the third, that it is a term having no reference to *place,* but indicating merely *the state of death.* The first and second of these are often confounded together, and the second and third. That, however, they constitute three essentially distinct doctrines is evident upon reflection. It is designed in this section to show the fallacy of the first.

1. That Hades cannot be regarded as indicating *merely* Hell, is manifest from the fact that it is represented as the dwelling-place (antecedent to the resurrection of Jesus) of all the righteous dead.

The Patriarch Jacob declared his expectation of going into Hades, Gen. xxxvii. 35; Job made a like declaration, Job xvii. 13; the inspired David, Ps. xvi. 10, and the righteous Hezekiah, Is. xxxviii. 18, used language which implied that they entertained a similar expectation.

But the location of the spirits of these worthies in Hades locates all the rest of the righteous. Concerning Jacob it is declared, that upon his death he was "gathered unto his people," Gen. xlix. 33. This expression,—and the remark is also true of the similar phrase, "gathered unto his fathers,"—is one having reference to the *spirit,* and not to the *body.* That it is not an euphuism, as some contend, for *being buried,* is evident from three considerations: (1) Concerning Jacob it is declared, that "he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people," Gen. xlix. 33. He was "gathered unto his people" immediately upon his death; but he was not buried until long after, Gen. l. 13; (2) Concerning both Abraham, Gen. xxv. 8, 9, and Isaac, Gen. xxxv. 29, it is declared that they *died,* and were *gathered unto their people,* and were *buried;* and (3) To Josiah God declared: "I will gather thee unto thy fathers, and thou shalt be gathered unto thy grave (קֶבֶר) in peace," 2 Kings xxii. 20. Manifestly, being *gathered to one's people* (or *fathers*) was something distinct from both *death* and *burial;* and, further, *God* gathered to the fathers, *man* buried. The expression could have reference only to the spirit, and indicates the fact that all departed souls were carried to one place.

It may appear to some that Acts xiii. 36 mili-

* [The preponderance of textual authority, as is well-known, favors the reading *θάνατε* instead of ᾅδη. If this reading be correct, the passage is, of course, removed from the field of the present investigation. In such case, however, it is to be observed that there is not a single instance in the New Testament in which the context even apparently favors the rendering of Hades by *the* (*literal*) *grave.*—E. R. C.]

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tates against the preceding explanation. It is therein declared, that David "fell on sleep, and was laid to his fathers, and saw corruption." The Greek words translated "*laid* to his fathers" (*προσετέθη πρὸς τοὺς πατέρας αὐτοῦ*) are those used in the Septuagint to translate that oft-recurring Hebrew phrase which is rendered in the English Version: "*gathered* to his fathers." It must be acknowledged that in this passage, at first glance, the phrase seems to be an euphuism for *buried;* and this impression is deepened in the mind of the reader of the English Version by the improper rendering of *προσετέθη* as *laid to,* instead of *gathered to.* The idea of burial is not merely suggested, but is directly presented by the term employed in translation. This is indeed a possible, though a most unusual, rendering of the verb. In this *Septuagintal* phrase, however, it is manifestly excluded by the fact that in the Septuagint it is the translation of the Hebrew אָסַף, and consequently can have no meaning that the Hebrew verb has not. Now, whilst *προσετέθη may* mean *laid to,* אָסַף never has that meaning. The verse properly translated reads: "David fell asleep, and was *gathered* to his fathers, and saw corruption." This declaration, from bare inspection of it as it occurs in the New Testament, *may* mean either, (1) David died, and his body was buried, and saw corruption—the reference being only to the lower nature; or (2) David died, and his *spirit* went to the place of departed spirits, and his *body* saw corruption—the reference being to the whole man. Nor is there anything in the context that will enable us to decide which of these is the correct interpretation. We must be guided in our determination by the *usus loquendi* of the Hebrews. As we have seen that amongst them that phrase had reference to the spirit, we must place that meaning upon it when employed by the Apostle.

The foregoing argument in proof that the righteous dead were collected in Hades is fully borne out by the parable of Dives and Lazarus, Luke xvi. 19-31. Our Lord does not indeed directly declare that Lazarus was in Hades—concerning Dives only was this declaration made, ver. 23: "And in Hades he lifted up his eyes, being in torments." The whole parable, however, seems to be constructed on the idea that both were there—though in different compartments thereof. The underlying thought seems to be that Hades is a world to which the spirits of all the dead are consigned, having two compartments—one of comfort, and the other of misery—separated by an impassable gulf or chasm, but within speaking distance of each other. That our Lord did not intend to represent Lazarus as in Heaven seems to be evident. The place of his abode is not styled *Heaven,* but *Abraham's bosom;* he is not represented as being carried *up* to it (the general form of expression when Heaven is the terminus), he is simply carried; it is within speaking distance of Dives, being separated from him only by a chasm—but Heaven and Hades are represented as being poles apart: "It is as high as Heaven—deeper than Hades," Job xi. 8; its central figure is not God, but Abraham; God is not there in His glory, nor angels save as ministers of transportation; it is not represented as a place of perfect bliss—Lazarus is merely *comforted* (*παρακαλεῖται*), a term never used in descriptions of the blessedness of Heaven. The hypothesis that Jesus contemplated Lazarus as in Hades not only gives force and consistency to the whole parable, but is directly in accordance with the natural interpretation of the brief and scattered teachings of the Old Testament concerning the abode of the righteous dead. It presumes that He spoke just as we would suppose that a Jew, acquainted with the sacred Books of his people, would speak. So natural is this hypothesis that there have been interpreters who adopted it, and then attempted to explain our Lord's implied representation of the position of Lazarus as a mere condescension to Jewish prejudices!

In view of all the facts, is it possible to resist the conclusion that in uttering this parable, our Lord recognized the existence of a Jewish belief as to the abode of the righteous in accordance with the natural interpretation of the Old Testament teachings, and that He also recognized the correctness of that belief?*

The fact that the pious dead, as well as the wicked, were in Hades, excludes the idea of its being, *in its entirety,* Hell regarded as the place of final punishment.

III. *Hades not the Unseen World including Heaven and Hell.*

The dogma now about to be controverted is to be carefully distinguished from another with which it is too frequently confounded, and which will hereafter be considered, *viz.* that Hades indicates *the state of death.* In the view now before us, it is a *place;* in the other, a *condition.*

If Hades be the Unseen World—*a Place* including the *places* HEAVEN and HELL, as Europe includes France and Germany—and if there be no other place included therein, then the *Hades of the wicked* must be *Hell,* and the *Hades of the righteous* must be *Heaven.* The effort will now be made to show that neither of these subordinate hypotheses is scriptural.

1. Hades, as the present abode of the disembodied spirits of the wicked, is not Hell. Throughout the Scriptures it is distinguished from the place of final punishment of devils and men.

In the beginning of this particular investigation, special attention is called to the fact that nowhere in the Bible is it said that fallen angels are in Hades, or that they are to be consigned thereto. The Lucifer, Is. xiv. 15, spoken of as "brought down to Hades," was not the fallen Archangel; but, as we learn from ver. 4 of the same chapter, the King of Babylon. The word translated *Hell* in 2 Pet. ii. 4: "God spared not angels that sinned, but cast them down to Hell," is not Hades. The whole phrase *cast them down to Hell* is the translation of the participle *ταρταρώσας*—*i. e.* cast them into Tartarus. Devils have another place of punishment than Hades, *viz., Tartarus,* as in the passage just cited; or

* [The very parable suggests the idea that the phrase *Abraham's bosom* might have been a Jewish name for the place of departed Saints in Hades.—B. R. C.]

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the *abyss*, as in Luke viii. 31, where the legion of unclean spirits cast out from the possessed man in the country of the Gadarenes are represented as beseeching our Lord "that he would not command them to go out into the (ἄβυσσον) *deep*." This matter, however, will hereafter be more fully considered.

In the Old Testament there is occasionally and dimly set forth the existence of a place of darkness and woe other than Hades, *viz.*, Abaddon (אֲבַדּוֹן), translated in our Version *destruction*. Thus Job xxvi. 6, "Hades is naked before Him, and Abaddon hath no covering;" Job xxviii. 22, "Abaddon and *death* (מָוֶת) say, We have heard the fame thereof;" Job xxxi. 12, "It is a fire that consumeth to Abaddon;" Ps. lxxxviii. 12, "Shall thy loving-kindness be declared in the *grave* (קֶבֶר), or thy faithfulness in Abaddon?" Prov. xv. 11, "Hades and Abaddon are ever before the Lord;" Prov. xxvii. 20, "Hades and Abaddon are never full."

As we enter the New Testament, we perceive that what is but dimly adumbrated in the Old, is therein distinctly declared—though concealed from the readers of the English Version by infelicities of translation.

In Rev. ix. 1–8 an angel to whom was given the key of the pit of *the Abyss* (τὸ φρέαρ τῆς ἀβύσσου—incorrectly translated *bottomless pit*) opens the pit whence come out locusts. These locusts are described, verse 11, as having "a King over them, who is the Angel of the pit of the Abyss, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." Now, be it remembered that Abaddon is the name of that place of woe mentioned in the Old Testament other than Hades—of which term ἀπώλεια (*Apoleia*) is the Septuagint translation. Does not the name given to this leader beget, to say the least, the *suspicion* that either the pit whence he comes, or the place of woe to which he is to be consigned, should it prove other than the pit, may be the Abaddon shadowed forth in the Old Testament?

In Rev. xvii. 8 reference is made to a Beast that ascends out of the pit of *the abyss* and who is to go into *perdition* (ἀπώλεια); in xix. 20 he is represented as being cast "into the (not *a*) lake of fire burning with brimstone"—manifestly he meets his foretold doom, this lake of fire is the Apoleia, the Abaddon, into which he was to go. In Rev. xx. 3 Satan is represented as being shut up in the *Abyss* for a thousand years; after his imprisonment he is loosed again for a little season, and then, ver. 10, is cast into "the lake of fire and brimstone where the Beast and the False Prophet are"—he also is cast into APOLEIA. Then follows the account of the general judgment (vers. 11–13), after which (vers. 14, 15) "*death* and *Hades*" (or those detained by them) were to be cast into the same lake. This is declared to be *the second death*. It seems unquestionable that this "*lake of fire*" (*Apoleia*= *Abaddon*), from which both *Hades*, and *the pit of the Abyss* seem to be distinguished, as jails from the penitentiary, is *Hell* regarded as the place of the final and everlasting punishment of devils and ungodly men.

With the instruction thus gathered from the Apocalypse, agree the teachings elsewhere scattered through the New Testament. It is a well known fact that there are two words in the Greek Testament which in the English Version are rendered Hell—*Hades* and *Gehenna*. Our Lord is represented as employing the former of these only three times—in reference to the humiliation of Capernaum, Matt. xi. 23; Luke x. 15; to the deliverance of the Church from its power, Matt. xvi. 18; and to the imprisonment of the *disembodied* spirit of Dives, Luke xvi. 23. When he uttered His fearful threatenings concerning the casting of both *body* and *soul* into Hell, into *unquenchable* fire, the term employed by him was *Gehenna;* see Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43–47; Luke xii. 5. These passages, especially Mark ix. 43, where Gehenna is described as the place of "the fire that never shall be quenched," immediately connect themselves with Matt. xiii. 42 and xxv. 41, and show that this place of torment is "the furnace of fire"—the "everlasting fire prepared for the Devil and his angels," into which at "the end of the world"—after the judgment—the wicked are to be cast. And these passages are manifestly parallel with Rev. xx. 10-15—"the furnace of fire" and the "everlasting fire prepared for the Devil and his angels" are "the lake of fire" into which the Devil and those delivered up by Hades for judgment shall be cast.

Directly in line with the teachings thus developed are those of the Apostles. Peter and Jude (2 Pet. ii. 4; Jude 6) agree in declaring that the angels who kept not their first estate are "reserved in everlasting chains under darkness unto the judgment of the great day." Are they not in *the pit of the abyss* (with the exception of those permitted for a season to come forth with their leader), reserved for that awful day when, with Satan, they shall be cast into that "everlasting fire prepared for the Devil and his angels?" The "*everlasting destruction*" threatened in 2 Thess. i. 9, is to be inflicted after Jesus has come in flaming fire taking vengeance—after His advent for judgment. Until that time also, when "the Lord cometh with ten thousand of His saints to execute judgment upon all," "is reserved the blackness of darkness forever" which the Apostle Jude teaches us is *reserved* for the ungodly, Jude 11-15. That the ungodly are in *Hades* all admit, but they are not yet in their place of final and everlasting punishment—they are not yet in *Hell*.

Another line of thought bearing on this special subject will now be presented, rather by way of question than of argument. In view of the use of *apoleia* (*abaddon*) in the Old Testament and in the Book of Revelation, may there not be some reference to the place of *final punishment* when it is employed by Jesus and His Apostles—especially when the article is expressed, as is frequently the case? Our Lord declares, Matt. vii. 13, "Broad is the road that leadeth to τὴν ἀπώλειαν. He describes Judas, John xvii. 12, as "the son of τῆς ἀπωλείας. The Apostle Paul, 2 Thess. ii. 3, speaks of the revelation of "the son of τῆς ἀπωλείας. See also Rom. ix. 22; Phil. iii. 19; Heb. x. 39; 1 Tim. vi. 9; 2 Pet. ii. 1, 3; iii. 7.

But whatever may be the force of this last con-

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sideration, it seems impossible to avoid the conclusion from those previously presented that Hades, so far as it is the prison of the ungodly dead, is not the same as Hell regarded as the everlasting prison of devils and men; as before remarked, it bears to that place of woe a relation similar to that of the jail to the penitentiary.

2. The *Hades of the good* is not *Heaven.* This is evident from the following considerations:

(1) God, angels, Jesus Christ (save during the time between His death and resurrection), are never represented as abiding therein. This is scarce explicable on the hypothesis that Hades is a general term for the Unseen World. It may be said, however, that the term is employed only in reference to the spirits of deceased men. This answer, it will be observed, exceedingly limits the hypothesis we are considering.

(2) Hades, *as an entirety,* is distinguished from Heaven. This is done in two distinct modes. (*a*) By being placed in antithesis therewith, as in Job xi. 8, "It is as high as Heaven; what canst thou do? deeper than Hades; what canst thou know?" See also Ps. cxxx. 8, Amos ix. 2. (*b*) By being *localized* as beneath the surface of the earth. Thus it is described by the synonym "*nether parts of the earth;*" and approach to it is universally described as *a descent* —thus, Num. xvi. 33, Korah and his company are described as going "down alive into Hades" through the opening earth.

(3) Not only is the idea of *situation beneath the earth* presented when the wicked are spoken of, but also when the entrance thereinto of the righteous is described. Not only is it declared that Korah and his company "*went down* alive into (the pit) Hades;" but, also, Jacob exclaimed, Gen. xxxvii. 35, "I will *go down* into Hades unto my son." Not only did Saul ask the witch of Endor "*to bring up* Samuel," (1 Sam. xxviii. 8), thus testifying to the popular belief as to the *descent* of the spirits of the good; and not only did the terrified woman exclaim, (ver. 13) "I saw gods *ascending* out of the earth," but the spirit of Samuel (unquestionably his spirit, raised, not by the incantations of the woman, but by the power of God) is represented as saying to the King, (ver. 15) "Why hast thou disquieted me to *bring me up?*" Of Elijah alone of all the Old Testament saints is it said that he *ascended,* and of him alone it is said that he went into Heaven (שָׁמַיִם). Unquestionably the idea of the *Hades of the good* presented in the Old Testament, is that of a *subterranean* place, distinct from Heaven. In strict accordance with the *usus loquendi* of the Old Testament, our Lord when he referred to His own abiding in Hades spoke of it as remaining "three days and nights in the *heart of the earth,*" Matt. xii. 40; and the Apostle Paul in referring to the same event, Eph. iv. 9, wrote of Jesus as "descending into the *lower parts of the earth*"—but of this hereafter.

(4) That the *Hades of the good* is not Heaven, is evident from the fact that it is always spoken of as a place, at the best, of imperfect happiness—a place to be delivered from. The pious writer of the xlix. Psalm exclaimed (ver. 15 [16]) "God will redeem my soul from the power of Hades"—as of deliverance from a prison. David, who had bright visions of a future glory after he had seen the face of the Deliverer (Ps. xvii. 15), wrote, not only prophetically concerning the Messiah, but also concerning himself, Ps. xvi. 10, "Thou wilt not leave my soul in Hades." In strict accordance with the idea set forth in these passages that Hades was a prison, are the words in Hosea xiii. 14, referred to by the Apostle Paul in 1 Cor. xv. 54, 55, "I will redeem them from the hand of Hades, I will ransom them from death. O death, I will be thy plagues; O Hades, I will be thy destruction." Here the separation of soul and body seems to be set forth by the appropriate term מָוֶת; the imprisoned condition of the separated soul, by the phrase *hand of Hades.* The promise is of a deliverance of the soul from its prison, and of a re-union of soul and body; or, in other words, of a resurrection of the body.

David also wrote concerning the Hades to which he was about to depart, but from which he was assured that he was in due time to be delivered, Ps. vi. 5 (6), "In Hades who shall give Thee thanks?" Dr. J. A. Alexander in his comment on these words writes: "In *Sheol,* the *grave,* as a general receptacle, here parallel to *death,* and like it meaning the unseen world or state of the dead, who will acknowledge or give thanks to Thee? The Hebrew verb denotes that kind of praise called forth by the experience of goodness.—This verse does not prove that David had no belief or expectation of a future state, nor that the intermediate state is an unconscious one, but only that in this emergency he looks no further than the close of life as the appointed term of thanksgiving and praise. Whatever might eventually follow, it was certain that his death would put an end to the praise of God, in that form and those circumstances to which he had been accustomed." The last remark is certainly true; and yet, is it conceivable that David could have written thus, on the supposition that the departing spirits of the righteous went immediately to Heaven? Could one about to depart immediately to the glorious praises of the land of glory, have penned, under the inspiration of the Spirit, the words "In Hades who shall give Thee thanks," on the supposition either that the *Hades of the good* was Heaven, or that the term indicated merely *the state of death?* Let one imagine, if possible, the Apostle Paul thus writing! The very explanation given by Dr. Alexander, requires that the Hades to which the Psalmist felt that he was to depart should have been a place either of unconsciousness, or of darkness and gloom. The only escape from this conclusion is in the hypothesis, not only that he was not inspired in this utterance, but also that he was in positive error as to the condition of departed saints. It is not enough to suppose that he was in ignorance or doubt as to his own spiritual condition—as to whether *he* was a saint. The implied assertion of the exclamation is universal—"In Hades who shall give Thee thanks?"

In manifest accordance with the teaching of the Old Testament on this subject, is that of the

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New. When our Lord referred to the condition of Lazarus, Luke xvi. 25, he did not speak of him as enjoying the fullness of his Father's house, but as being "*comforted;*" a term, as before remarked, never used in reference to the joys of Heaven. And when the Apostle Paul spoke of the condition of the Old Testament worthies, he makes manifest reference to the incompleteness of their blessedness antecedent to the Christian dispensation. He wrote, Heb. xi. 39, 40, "And these all, having received a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Dr. Owen rejects this view, affirming, "the Apostle treats not here at all about the difference between one sort of men and another after death, as is evident from the very reading of the Epistle." With the highest reverence for the memory of that great man, the writer would remark that the very reading of the Epistle has led him to the opposite conclusion. The special section which includes the words quoted above, begins immediately upon the close of ch. x. 34. In the latter clause of that verse the Apostle had referred to the heavenly inheritance of those to whom he was then writing. The mention of this calls for a special section in which he may incite them to faithfulness in order to the obtaining of that inheritance. He therefore writes, vers. 35, 36, "Cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience, that, after ye have done the will of God, ye might receive the promise." *What* promise? Manifestly that of the *heavenly* inheritance. He then proceeds to set forth the life of faith, which is in order to this inheritance, by the example of the Old Testament saints who had lived it in the midst of trials and afflictions. The natural apodosis of the recitals of chap. xi. would seem to be, 'These all, having received a good report through faith, having finished the race set before them, *received* the promise;' but not so—"They received *not* the promise; God having provided some better thing for us, that they without us should not be made perfect." Is it not manifest that the Apostle asserts that the old Testament worthies did not receive their *heavenly* inheritance until the Christian dispensation, and that the implied instruction to Christians is, 'You, who are called to earthly patience like theirs, run under better auspices than was vouchsafed to them, even the sure hope of *immediate* blessing?'

(5) The great argument, however, in proof that the Hades of the righteous *was* not Heaven, is to be found in the fact of their deliverance therefrom at the Resurrection of our Lord. The consideration of this topic, however, more appropriately belongs to the concluding section, in which the effort will be made to establish the affirmative proposition that Hades is a place in the Unseen World distinct from Heaven and Hell.

IV. *Hades not the State of Death.*

The opinion that Hades indicates (at least frequently) a *state* and not a *place*, is one to a great extent entertained in Protestant Churches.

This opinion appears to the writer to be unsupported by a single Scriptural passage, the context of which *requires* us to put such an interpretation upon it. The only texts that with apparent plausibility can be cited as teaching this doctrine are Ps. vi. 5 (6), "In Hades who shall give Thee thanks?" Isa. xxxviii. 18, "Hades cannot praise Thee;" Eccles. ix. 10, "There is no work, nor device, nor wisdom in Hades." These passages, so far as the *immediate* contexts are concerned, are certainly consistent with the idea now under consideration, even as they are consistent with the opinion that by Hades the *literal grave* is intended. But they are also consistent with the idea that by the term is represented a *place of gloom;* and this idea, as we saw in the preceding section, the spiritual condition of the Psalmist requires us to put upon it.

The opinion, thus unsupported by a single unambiguous Scripture, stands opposed to that vast multitude of passages in which Hades is manifestly referred to as a *place.* Many of these texts have already been quoted, and it is unnecessary to re-cite them.

The real grounds of the opinion that Hades is a *state,* and not a *place,* are, as it seems to the writer, philosophical and theological, and not exegetical.

There are those whose psychological views cause them to shrink from any localization of a pure spirit, and who therefore affirm that Hades must indicate a *state.* The same views, it may be remarked, should lead, and in many cases do lead, to the affirmation that the terms Heaven and Hell are indicative, not of *places,* but of mere *conditions* of the soul.

Another ground is what may be styled the *pseudo-scientific.* It seems plain that if the language of Scripture is to be interpreted normally, the location of Hades is in *the heart of the earth.* There are many who shrink from this opinion as though it *must* be false. Why false? If Hades be a place, it must be *somewhere;* and if somewhere, why not in the centre of the Earth as well as elsewhere? True science, which confesses its ignorance concerning the internal condition of our globe, can, on this question, neither affirm nor deny.

Others, still, deny because of their pre-formed opinion that the righteous Patriarchs did depart to perfect blessedness. But manifestly if the Hades of the Old Testament was a *place,* it was a place of gloom, even in the case of the pious. The only refuge from this conclusion is in the opinion that the term has reference merely to the *state* of the soul separated from the body.

The main ground of the opinion, however, is, in the judgment of the writer, the manifest difficulty of harmonizing those texts in the Old Testament which speak of righteous Abraham and Jacob and David, as being in Hades, with those in the New Testament, which on the one hand declare that the righteous are taken to Heaven, and those which on the other hand declare that Hades shall be cast into the lake of fire. The very difficulty naturally suggests the hypothesis that Hades may be an *indefinite* term, meaning sometimes the state of death and sometimes the place of the lost—an hypothesis, however, utterly inconsistent with that mass of Scriptures which require us to *define* it as signifying *a place.* It may further be remarked that if there are intimations

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in Scripture that, at the Resurrection or Ascension of our Lord, a change was made in the place of abode of the souls of the righteous dead—that a new place in Heaven was prepared, to which those who had previously been consigned to Hades were removed, and to which the souls of those who now die in the Lord are carried—this ground of the hypothesis now contended against, is removed. The attempt will be made in the following section to show that there are such intimations.

V. *Hades a Place in the Unseen World distinct from Heaven and Hell.*

That HADES is such a place logically follows if there has been no fatal mistake in any of the preceding arguments. If it be not the literal Grave, nor Hell, nor the Unseen World including Heaven and Hell, nor the State of Death, then it must be a third place in the Unseen World. The truth of this conclusion would at once be invalidated if a single text of Scripture could be cited which clearly teaches that there are but *two* places in the Unseen World. No such text, however, has been, or, it is believed, can be, adduced. The position of Protestant Theologians who have denied the existence of a third place, so far as is known to the writer, never has been that the Scriptures directly assert that there are but two places, but that they recognize the existence of only two. In this view of the state of the question, the conclusion that the Word of God does teach the existence of a third place might be left to the judgment of the reader without further remark.

There is, however, another argument bearing on the point that should not be omitted, *viz.* that arising from the fact that Christ, between the periods of His death and resurrection, delivered from Hades a captivity detained therein. If it be true that our Lord did perform such a work, then is it evident that Hades is a place distinct from both Heaven and Hell. The fact that He did so, the writer believes to be referred to in several passages of Scripture, and directly taught in Eph. iv. 8, 9: "When He ascended up on high, He led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that He also descended first into the lower parts of the Earth."

That the place to which our Lord ascended, leading "captivity captive" (whatever this phrase may mean), was Heaven, none deny. That the place to which He descended was Hades, and that the "captivity" consisted of the pious dead, seem to the writer to be the natural and legitimate meanings of the terms employed.

That our Lord did at His death go into Hades (whatever Hades may be) is admitted by all. But the phrase, in the passage now under consideration, translated "*lower parts of the earth*" (τὰ κατώτερα μέρη τῆς γῆς) is, as we saw in Section I. of this Excursus, the Greek equivalent for one of the Hebrew synonyms for Hades. Is it not natural to conclude that the Apostle Paul, in using this well-established Old Testament synonym for Hades, had in his mind the same fact to which the Apostle Peter referred when in his Pentecostal sermon he declared (Acts ii. 31): "His soul was not left in Hades?"

It also seems clear to the writer that, in accordance with Scripture usage, the phrase "*led captivity captive*" must have reference to the deliverance of captured friends. This phrase, *unqualified*, occurs but twice in the Old Testament—once in the Psalm from which the Apostle quotes it, Ps. lxviii. 18; and again in the Song of Deborah and Barak, Judges v. 12: "Arise, Barak, and lead thy captivity captive, thou son of Ahinoam." Regarded merely as a phrase, it may mean either of two things: (1) to lead as prisoners a number of enemies, or (2) to lead as re-captured a number of friends previously captured by an enemy. The latter seems to be its most natural interpretation;* and this manifestly is its meaning in Judges v. 12, the only passage in which the context determines the meaning. It is clearly implied, Judg. iv. 16, that Barak took no prisoners, in the words: "All the host of Sisera fell upon the edge of the sword, and there was not a man left." The captivity that Barak led captive *must* have been captured Israel. As this interpretation is manifestly the meaning of the phrase in one of the two instances of its occurrence in the Old Testament, it is but logical to conclude that it is its meaning in the other also. This conclusion is strengthened by the considerations, first, that there is nothing in Ps. lxviii. to forbid our putting this interpretation upon it; and, secondly, that the Song of Deborah and Barak was manifestly in the mind of the inspired writer when he penned the Psalm. This is evident from a comparison of the two passages of Scripture.

This, then, is not only the natural, but the scripturally suggested interpretation of Eph. iv. 8, 9,—that Christ descended into Hades, and then ascended into Heaven (above all Heavens), leading a multitude whom He had delivered (captured) from captivity.

As against the interpretation that by "the lower parts of the earth" the Apostle meant Hades, Dr. Eadie, in his Commentary on this Epistle, queries: "Why not use ᾅδης, when it had been so markedly employed before, had he wished to give it prominence?" It might be retorted: Why use "the lower parts of the earth"—an Old Testament synonym for *Hades*—if he meant simply *the earth?* His own explanation that by the descent of Christ into "the lower parts of the earth" is meant that He was born in a low condition—"born not under fretted roofs and amidst marble halls," *etc.*, is manifestly untenable. The Greek phrase will not bear that interpretation. Two reasons for the Apostle's selection of the phrase, however, may

* [The words translated "lead captive a captivity" occur a third time in the Scriptures, Num. xxi. 1, under circumstances which show that the *captivity* consisted of the enemies made prisoners. At first glance this fact may seem to militate against the position taken as to the *natural* force of the phrase—a closer examination, however, tends rather to confirm the view of the writer. The phrase in Num. xxi. 1 is not the same as that in the other passages; it is *qualified* by the introduction of the term מִמֶּנּוּ (*a parte ejus*) the whole clause reads יִּשְׁבְּ מִמֶּנּוּ שֶׁבִי. This term limits the captivity taken by the Canaanites to have been *of* (*the number of*) *Israel*. Its very introduction seems to indicate that without it the clause could not have been thus limited.—E. R. C.]

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be given—(1) Had he used Hades, the idea of His life on earth would have been obscured; by the phrase, "lower parts of the earth," not only is its O. T. synonym Hades suggested, but also the idea of a descent to earth and through earth is preserved. (2) A second reason may be that on this subject, as on the whole subject of eschatology seems to be the case, it was the design of the Spirit to give an indefinite revelation. A preceding question of Dr. Eadie appears to the writer to be without force. This question is—"Why, if Hades was intended, should the comparative κατώτερος and not the superlative have been used?" In answer it may be said that the idea of the Hebrew is as well expressed by the comparative as by the superlative; and further, to have written that Christ went into the *lowest* part would have implied that He went into the prison of the wicked—the lowest Hades, which it was foreign from the intention of the Apostle, most certainly in this connection, to teach. Another objection of Dr. Eadie to the view presented in this Excursus is—"Those who suppose the captives to be human spirits emancipated from thraldom by Jesus, may hold the view that Christ went to hell (?) to free them, but we have seen that the captives are enemies made prisoners on the field of battle." On turning to the comment on the passage referred to, we find that the *reason* for this opinion is nothing but an unsupported *assertion;* he writes: "'Thou hast led captivity captive.' The meaning of this idiom seems simply to be—thou hast mustered or reviewed thy captives, Judges v. 12." The reference, *as is manifest on examination,* refutes the assertion,—for Barak captured no enemies.

The other objections of Dr. Eadie are involved in the following three presented by Dr. Hodge in his Commentary on the Epistle to the Ephesians.

(1) "In the first place, this idea (the *descensus ad inferos*) is entirely foreign to the meaning of the passage in the Psalm on which the Apostle is commenting." With the greatest veneration for the distinguished and beloved Commentator, it may be asked: In what respect is it more foreign than the idea adopted by himself? It is to be observed that there is no *expressed* reference in the Psalm to Christ. Dr. Hodge remarks on Eph. iv. 8: ". . . Psalm lxviii. is not Messianic. It does not refer to the Messiah, but to the triumph of God over His enemies." From this point of view, manifestly, *any* idea as to the *terminus ad quem* of the Messiah's descent may be said to be foreign to the meaning of the Psalm; and from this point of view alone could the criticism now under consideration have proceeded. The learned Commentator, however, justifies the application of the Psalm to Christ on three principles which he rightly declares "are applicable not only to this, but also to many similar passages." He writes: "The first is the typical character of the old dispensation. . . . Thus the Psalm quoted by the Apostle is a history of the conquests of God over the enemies of His ancient people, and a prophecy of the conquests of the Messiah. The second principle applicable to this and similar cases is the identity of the Logos or Son manifested in the flesh under the new dispensation with the manifested Jehovah of the old œconomy. . . . There is still a third principle to be taken into consideration. Many of the historical and prophetic descriptions of the Old Testament are not exhausted by any one application or fulfillment. . . . The predictions of Isaiah of the redemption of Israel were not exhausted by the deliverance of the people of God from the Babylonish captivity, but had a direct reference to the higher redemption to be effected by Christ... It is, therefore, in perfect accordance with the whole analogy of Scripture that the Apostle applies what is said of Jehovah in Psalm lxviii. as a conqueror, to the work of the Lord Jesus, who, as God manifested in the flesh, ascended on high, leading captivity captive and giving gifts unto men." It is on the platform of these manifestly correct principles that Dr. Hodge declares in his comment on vers. 9, 10: ". . . the Psalmist must be understood as having included in the scope of his language the most conspicuous and illustrious of God's condescensions and exaltations. All other comings were but typical of His coming in the flesh, and all ascensions were typical of His ascension from the grave." But is it not evident that, on this platform, what must be understood as having been "included in the scope" of the Psalmist's language, in reference to any Divine descent subsequent to the writing of the Psalm, must be determined, not from the language of the Psalm alone, but from that language in connection with those Scriptures which describe the descent? If those subsequent Scriptures teach that the descent was merely to the literal grave, then a descent to the literal grave and an ascent therefrom are all that can be regarded as included within that scope; but if they teach that the descent was to Hades, then a descent thereto must be understood as included. Dr. Hodge has concluded from an examination of the New Testament that Christ's descent was only to the grave; others, from a similar examination, have concluded that it was *ad inferos.* Both these ideas are "foreign" to the language of the Psalm literally interpreted; that one, however, is to be regarded as within "the scope" of its language, which the event, as described by the New Testament writers, shows to have been within the view of the inspiring Spirit, who knows the end from the beginning.

(2) "In the second place," continues Dr. Hodge, "there (in the Psalm) as here, the only descent of which the context speaks is opposed to the ascending to Heaven." This may be freely admitted—although in point of fact the Psalm does not speak of a descent at all; it merely implies one. But what was the *terminus ad quem* of the descent? This the Psalm does not declare. It can be determined only from the Apostle's comment, who declares it to have been *the lower parts of the earth.*

(3) "In the third place this is the opposition so often expressed in other places and in other forms of expression." The writer cannot perceive that the position here assumed is supported by the passages cited. These passages, with the remarks of the Am. Ed. upon them, are as follows: "John iii. 13" ('No man hath ascended up to Heaven, but He that came down from Heaven, even the Son of Man who is in Heaven.') Manifestly there is no allusion

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here to the bodily ascension of our Lord. Jesus was not, in this passage, prophesying to Nicodemus that He was to ascend; He was giving a reason why He could instruct concerning heavenly things as no other man could. It was as though He had said, 'No man hath ascended up to Heaven and thence descended to teach; only He can teach you who descended from Heaven, who is still in Heaven' "John vi. 38" ('I came down from Heaven'). Most true. But is this inconsistent with his going still further—into Hades? "John viii. 14" ('I know whence I came and whither I go'). A remark similar to the preceding might here be made. "John xvi. 28" ('I came forth from the Father, and am come into the world; again, I leave the world and go to the Father'). Is there aught here inconsistent with the idea of His going, before His return, to the subterranean world? Because, when on the earth, our Lord spake of a descent from Heaven, are we debarred from supposing that He contemplated descending still further to a place whence also He must ascend?

As before remarked, if the interpretation which the writer contends is the natural one, *viz.*, that Christ went into Hades and delivered captives therein held, be the true one; then, manifestly, Hades as the dwelling-place of the pious must have been a third place in the Unseen World, and not that World itself *in its entirety*, nor Heaven, nor Hell, nor the State of Death.

But whilst the interpretation given by the writer is the most natural, it is admitted that other interpretations may be put upon the passage that has been under discussion. It is not, therefore, contended that by itself, unsupported by other Scriptures, it will establish the doctrine it apparently presents. That the natural interpretation is the true one appears from the facts (1) That the doctrine thereby presented brings into perfect harmony two apparently discrepant classes of Scriptures; and (2) That it sheds light on several obscure passages of the word of God, bringing them, in their natural interpretation and with all their logical implications, into perfect harmony with each other and with the rest of revealed truth.

1. As to the former of these facts.

On the one hand, it cannot be denied that the apparent teaching of many passages of Scripture, written antecedent to the resurrection of Christ, is that Hades is a place distinct from Heaven, to which the souls of the righteous as well as of the wicked were consigned; and, on the other hand, it is clear that all the post-resurrection teachings of the word of God are, not merely that "the souls of believers at their death do immediately pass into glory," but even more specific—that they do immediately pass into Heaven.

It is in place here to consider somewhat at length the latter class of Scriptures. That the post-resurrection teachings of the New Testament are that the souls of believers do immediately pass into Heaven, is evident from the following considerations:

(1) It is implied in all that is said as to the souls of believers going, at their death, to the place where the Lord is, John xiv. 2, 3; "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." John xvii. 24, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." 2 Cor. v. 8, "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord." Phil. i. 23, "To depart and be with Christ." Now, Christ is in Heaven—Him "the Heaven must receive (hold) until the times of the restitution of all things," Acts iii. 21. Believers therefore, *who are with Christ*, must be in Heaven. It is vain to object to this, that believers in Hades may be said to be with Christ, since He is everywhere and He may manifest Himself anywhere. True. As God, He is everywhere; on earth, in Hades, in Hell: and He may make a *spiritual* manifestation of Himself anywhere. He cannot, however, make a *physical* manifestation of Himself (and it is such a manifestation that the texts quoted call for) where He is not, and the Scriptures teach us that He is *physically* in Heaven. True, He has power to convey His human nature anywhere, but the declaration that "the Heaven must receive Him until the times of the restitution of all things," conveys the assurance that He does not and will not convey Himself to Hades. He is in Heaven; the souls of believers are with Him; therefore they are in Heaven—*i.e.*, in one of its "many mansions."

(2) The same doctrine is directly taught, or implied, in such passages as the following: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens," 2 Cor. v. 1. Whatever this heavenly house may be (and that question need not now be discussed) we know that it is in the Heavens. Those, therefore, who inhabit it, must be in Heaven, "with the Lord," as we learn from ver. 8; and thus this verse, which directly teaches that departed believers are in Heaven, by its contextual arrangement confirms the preceding argument that those who "are with the Lord" are in Heaven.

(3) This also is the natural explanation of the record concerning Stephen. Just before his execution he saw "the Heavens opened and the Son of man standing on the right hand of God," Acts vii. 56. Shortly after, in the act of dying, he exclaimed: "Lord Jesus, receive my spirit," as though he still gazed on Him whom a short time before he had been privileged to see at the right hand of the throne of God, Acts vii. 59. The implication of the whole passage is that Jesus, in accordance with His promise—"I will come again and receive you unto Myself," John xiv. 2, revealed Himself unto this dying saint as about to take him into Heaven—to the place in His Father's house He has prepared for His loved ones—that where He, the Saviour, was, there might he, the believer, be.

(4) Is not the same also implied in Heb. xii. 22–24, where, not to seek after the whole meaning, the teaching seems to be that not only are "the spirits of just men" now "made perfect" (comp. xi. 30); but that all such are with angels, and with God the Judge of all, and with Jesus, in the heavenly Jerusalem.

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In view of all these Scriptures, the doctrine of the post-resurrection teachings of the New Testament seems to be that the spirits of the just do, on their death, immediately pass into Heaven.

This class of Scriptures seems to present a doctrine in irreconcilable contradiction with that set forth by the former class, on the assumption that each class presents an original and constantly enduring fact in God's treatment of the spirits of the departed dead. In view of the former class there have been many Protestants, as is well known, who have set at naught the manifest teachings of the New Testament on this subject—contending that a soul may be in the *place* Hades, and yet with the Lord; and in view of the latter class, many have utterly ignored the force of Old Testament language, ascribing it (on a matter of pure revelation) to an accommodation to Jewish superstition. Neither of these positions is consistent with due regard to the inspiration of the Word of God. The very conditions of the problem suggest the hypothesis that, at some time about the period of the Resurrection and Ascension of our Lord, there was a change in the condition of the spirits of the righteous dead. This hypothesis receives confirmation from the fact that it is the natural interpretation of Peter's declaration that Christ, between His Death and Resurrection, descended into the place where the Old Testament teaches us that the departed righteous were; and does it not spring to the dignity of an established doctrine upon the discovery of a text which, taken in its literal and most natural sense, teaches that Christ did descend to Hades and thence deliver those therein confined? The text in Ephesians taken in its natural sense brings into perfect and beautiful harmony two apparently conflicting doctrines of the word of God.

2. And more. It sheds light on many detached portions of the Scripture, and brings them, and all their implications, into full harmony with each other, and with the whole body of revealed truth.

(1) The first of these passages that will be noticed is John xiv. 2, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." The implication here is that the future place of His disciples *was not then prepared.* This is inconsistent with the doctrine that the place of the pious dead has always been in Heaven, or that Hades continues to be their place. The implication calls for a change in the place of the pious dead synchronous with our Lord's Ascension.

(2) A second Scripture is Heb. xi. 40, compared with Heb. xii. 23. These passages occur in the same section of the Epistle—that which exhorts believers to patience that they may obtain the promise, *i. e.*, heavenly blessedness. In the former, the spirits of just men who were *not* made perfect (*i. e.*, who did not receive the promise) until the present dispensation, are spoken of. In the latter, these same spirits are manifestly amongst the spirits of just men made perfect. The passage in Ephesians throws beautiful light on both these Scriptures, brings them into harmony with each other, and into perfect and enlightening harmony with the whole section that includes them.

(3) A third passage is the declaration of our Lord to the dying thief: "This day shalt thou be with me in Paradise," Luke xxiii. 43; compared (*a*) with those texts that declare he went into Hades, and (*b*) with 2 Cor. xii. 4, and Rev. ii. 7, which place Paradise in Heaven. The first comparison would seem to indicate that Paradise was a Jewish name for one of the compartments of the place Hades; the second, that it was a name for Heaven, or one of the many mansions thereof. If the natural interpretation of the passage in Ephesians be the true one, then the apparent discrepancy is at once harmonized; at least a mode of reconciliation is at once suggested. If Paradise were the name for the abode of the righteous in Hades, then on their removal to Heaven, to the new place prepared for them, the name of their abode might naturally be transferred to their new home.

(4) The interpretation given to the passage in Ephesians throws light upon, and is supported by 1 Pet. iii. 18-22.

The writer is unable to adopt the common English Protestant view concerning this passage, *viz.*, that the *preaching* mentioned was by the Holy Spirit through Noah to the Antediluvians in the flesh, for the following reasons:

a. On this ground the consistency of the whole passage is destroyed. The Apostle was exhorting believers to the patient endurance of wrong; and he enforces his exhortation by a reference to the case of the God-man, Who by His endurance became a benefactor unto others, and won for Himself a reward of exaltation. Consistency requires that the preaching should follow the death.

b. The modern view requires us to regard the Holy Ghost as indicated by *πνεύμα*, notwithstanding the absence of the article, and the manifest antithesis between that term and *σάρξ*.

c. The use of *πνεύματα* in this connection requires that we should regard disembodied spirits as the objects of the preaching—the disembodied *πνεύμα* (the person dead *ἐν σάρκι*) preached to *πνεύματα*.

d. The collocation of the words *τοῖς ἐν φυλακῇ πνεύμασι* requires us to regard the spirits as in prison when addressed.

e. The term *πορευθεὶς* of ver. 19 is manifestly parallel with the same term in ver. 22. The implication of the entire passage is that the same person first *went to* the prison, and then *went to* Heaven.

f. The position of *ποτέ* forbids this interpretation. Thus Bengel writes: "*Si sermo esset de præconio per Noe τὸ* aliquando *aut plane omitteretur aut* prædicavit *conjungeretur.*"

g. The natural interpretation of the passage, so far from teaching a doctrine at variance with other Scriptures, is manifestly in accord with what is elsewhere taught.

The writer would present the following translation: "For Christ also once suffered for sins, the just for the unjust, in order that He might lead us unto God, being put to death as to flesh, but quickened as to spirit, in which (spirit) also having journeyed, He preached (*ἐκήρυξεν* = made proclamation) to the spirits in prison, *etc.*"

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The passage in Ephesians calls for a φυλακή in which the spirits of the departed, as captives, were held, to which, after His death, Jesus descended, performing a mission of mercy. The passage under immediate consideration represents our Lord as, after His death, journeying to a φυλακή, and there *making proclamation* to the prisoners detained therein. The former passage states nothing as to the *mode* in which His mission was executed; the latter teaches us nothing as to the *results* of the proclamation. But in the confluent light of the two passages can we doubt, not only that they have reference to the same event, but that the *mode* in which the mission was executed (at least in part) was by *proclamation*, and that at least one *result* of that proclamation was the deliverance of those who had been ransomed by the Lord's death?

This interpretation does not require, as some object, that an offer of salvation should have been made to the departed such as is now made to the living, that the gospel should have been preached to them as it is preached to men in the flesh. The term translated *preach* is κηρύσσω, which means simply to *proclaim as herald*. Dr. Mombert, in the Excursus on the Descensus ad Inferos, published in connection with his translation of Fronmüller's Commentary (Lange Series) on 1 Peter, remarks, "it (κηρύσσω) is never used in the sense of judicial announcement, and N. T. usage clothes it with the meaning 'to preach the gospel.'" It is true that it is never used to designate *judicial* announcement, and that for the sufficient reason that it has reference to *heraldic* announcement, which is an essentially different thing. It is also true that the New Testament (E. V.) usage of the word *preach* is almost invariably "*to preach the gospel.*" This however is not the case in reference to the use of the *Greek* word κηρύσσω, as is evident from an examination of Mark i. 45; v. 20; vii. 36; Luke viii. 39; Acts xv. 21; Rom. ii. 21; 2 Cor. iv. 5; Gal. v. 11; Rev. v. 2. All that the use of κηρύσσω calls for is the *proclamation* of a fact or facts. These facts, in the case before us, may have been the completion of the work of atonement, and the consequent deliverance of those who had accepted of Christ under the types of the old œconomy. Such an announcement would have been a word of life to those who had accepted while in the flesh. In this connection it is proper to remark that if *the preaching of the Gospel to the dead* (εὐηγγελίσθη) of 1 Pet. iv. 6, has reference to the same event as that recorded in the passage under immediate consideration, it would not require us to regard the preaching of the Gospel (glad tidings) as the same as that to men in the flesh—as an offer of salvation. The nature of *good tidings* has respect to the condition of the hearers. To us, sinners in the flesh, the offer of salvation through a Redeemer is *good news*. To captives in Hades who had already performed the conditions of salvation, the announcement of the completion of the atonement and of deliverance consequent thereupon, would be *glad tidings*.

Nor are we forbidden to suppose that the preaching was to those who had already trusted, by the fact that all who were the objects of address are described as "once disobedient" (ἀπειθήσασι = unbelieving). It is to be carefully noted that in this portion of the passage the Apostle is laboring to set forth the gracious effects of the sufferings of Christ. He suffered, the just for the *unjust*, that He might bring us (the unjust) unto God. It was only consistent that the inspired penman should describe the Old Testament recipients of His grace as *sinners*.

It may also be remarked that an objection that may arise in some mind—*viz.*, Why should the Apostle have made special reference to the Antediluvians? presses with equal force upon every conceivable hypothesis of interpretation. Probably the reason of the special reference was that it gave opportunity for the presentation of the Deluge as the type of Baptism. On this point, however, the writer will not enlarge. He does not claim that the hypothesis presented by him explains every difficulty of this most difficult passage of the Word of God. Probably there are allusions therein, as in other Scriptures, to mysteries which will never be understood save in the light of the world to come.

(5) The passage in Ephesians, in connection with the one just considered, throws light on certain expressions in the Old Testament prophecies, especially the following:

Isaiah xliv. 23: "Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth, *etc.*" Not only does it enable us to take the phrase *lower parts of the earth* in its established sense, by showing us that Hades might have cause for rejoicing, but it preserves the antithesis manifestly presented in the passage.

It enables us to translate Hosea xiii. 14 (the first clause) literally, and manifests the beautiful propriety of the Hebrew term employed: "I will *deliver* (not *ransom*) them from the hand of Hades." The verb translated, in the English Version, *ransom*, is פָּדָה which followed by מִן, as in this case, means (see Gesenius) *to let go free—to set free.*

In conclusion of this portion of the Excursus, it may be said, that the proposed interpretation of Eph. iv. 8, 9, which, on the one hand, is manifestly natural; and which, on the other hand, brings into perfect harmony two apparently conflicting classes of Scriptures, and also sheds on many obscure passages a light that brings them into harmony with the whole body of revealed truth—such an interpretation, in the judgment of the writer, must be regarded as the true one.

And in conclusion of the whole subject, it may further be remarked, that the passage in Ephesians, interpreted as above, forms the cap-stone of the complex argument which demonstrates that the term Hades indicates a *Place* (and not a mere *state*) distinct from the *grave*, from *Heaven*, and from *Hell;* into which the souls of the righteous were conveyed antecedent to the death of Jesus; but from which they were delivered on His descent thereto, after the completion of His sacrifice on earth.—E. R. C.]

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[NOTE ON THE GENERAL RESURRECTION AND JUDGMENT.]

By the American Editor.

[The Resurrection described in this section is that which is to take place at the close of the Millennium—the Resurrection referred to by the Apostle Paul, 1 Cor. xv. 24, and implied by our Lord in Matt. xxv. 31. The subjects of this Resurrection are the *unraised* of all dispensations preceding the Millennium (the λοιποὶ τῶν νεκρῶν of ver. 5); together with all who shall have lived in the flesh during, and subsequent to, the Millennial period—both the good and the bad.

This Resurrection is immediately to precede, and to be in order to, the General Judgment, when—(1) the present order of things shall pass away, 2 Pet. iii. 10–12; 1 Cor. xv. 24-28; (2) the entire course of human history shall be made manifest to all, Ecc. xii. 14; Matt. xii. 36; Luke xii. 2; Rom. ii. 16; 1 Cor. iii. 13; iv. 5; (3) each (unjudged) individual of the human race, and each fallen spirit, shall be publicly acquitted or condemned, Matt. xxv. 31-46; 2 Cor. v. 10; Jude 6, *etc.*

It is admitted that the majority of the texts bearing on the subject seem to contemplate but *one* future Resurrection and Judgment. Remarks similar to those on the Future Advent of Christ (see Note on THE FUTURE ADVENT OF CHRIST, pp. 339 sqq.) may here be made. The earlier prophecies of the O. T. were cast on one plane, apparently contemplating but *one* Advent, the later prophecies, however, adumbrated *two* Advents; which adumbrations, all now admit, foreshadowed the reality. So with the prophecies concerning the Resurrection and Judgment. In the majority of instances, the prophecies seem to contemplate but *one;* there are other declarations, however, which demand the hypothesis that there are to be *two*. (See the Note on THE FIRST RESURRECTION, pp. 352 sqq.)

It may present itself as a difficulty to some minds that the Judge described ver. 11 seems to be God the Father, and not the Son. Alford, who adopts the view that the phrase τὸν καθήμενον ἐπ' αὐτοῦ refers to the Father (see chs. iv. 3; xxi. 5), thus comments: "Be it remembered, that it is the Father who giveth all judgment to the Son: and though He Himself judgeth no man, yet He is ever described as present in the judgment, and mankind as judged before Him. We need not find in this view any difficulty or discrepancy with such passages as Matt. xxv. 31, seeing that our Lord Himself says in ch. iii. 21: 'I . . . am set down with my Father in His Throne.' Nor need we be surprised at the sayings of our Lord, such as that in ch. xxi. 6 (*b*), being uttered by Him that sitteth on the Throne. That throne is now the throne of God and of the Lamb, ch. xxii. 1. Comp. also ch. xxi. 22."

It is sometimes objected to the doctrine of a General Judgment at the close of the present order of things that it is superfluous, since each individual is judged as he leaves this world. In a sense, it is true that each individual is judged immediately upon death; and yet, this should not militate against our reception of the doctrine of a final and general Judgment, so clearly revealed in the word of God. In the first place, our ideas of what may be right or necessary should never lead us to set aside a clear revelation. But, secondly, even on the platform of human reason, such a general Judgment cannot be regarded as superfluous. The objects of public trials by human judges are two: first, to determine the guilt or innocence of the prisoner; and, second, to make manifest the justice of the Judge in acquittal or condemnation. The first of these objects can have no existence where God is the Judge; the second, calls for a public trial before the assembled universe when the present order of things has reached its conclusion. Then, shall all things be discovered, and the righteousness of the Judge be made manifest before all created intelligences.—E. R. C.]

B.—THE HEAVENLY-EARTHLY, IDEO-REAL PICTURE OF THE NEW WORLD. THE KINGDOM OF GLORY.

CHAP. XXI. 9—XXII. 5.

1. *The City of God as the Heavenly Jerusalem.*

9 And there came unto me [*om.* unto me][1] one of the seven angels which [that] had the seven vials [*ins.*, that were][2] full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife [wife of the
10 Lamb].[3] And he carried me away in the [*om.* the] spirit to a great and high mountain, and shewed me that great [*om.* that great—*ins.* the holy] city, the holy [*om.* the

TEXTUAL AND GRAMMATICAL.

[1] Ver. 9. [Crit. Eds. reject this clause with ℵ. A. B.* P., *et al.*—E. R. C.]

[2] Ver. 9. [The Angels, not the vials, are, grammatically, represented as being *full of the plagues*; the original is Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων.—E. R. C.]

[3] Ver. 9. We give the reading τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου.

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11 holy] Jerusalem, descending out of heaven from God, having the glory of God: and [*om.* and][4] her light [light-giver (φωστήρ)][5] *was* like unto a stone most pre-
12 cious, even like [as to] a jasper stone, clear as crystal; And [*om.* And] had [having] a wall great and high, *and* had [having] twelve gates, and at the gates twelve angels, and names written thereon [inscribed], which are *the names* [*or* the
13 names][6] of the twelve tribes of the children [sons] of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three
14 gates. And the wall of the city had [having] twelve foundations, and in [upon]
15 them the [*om.* the—*ins.* twelve][7] names of the twelve apostles of the Lamb. And he that talked [spake] with me had [*ins.* a measure,][8] a golden reed to [*om.* to—*ins.* that he might] measure the city, and the gates thereof [her gates], and the
16 wall thereof [her wall]. And the city lieth foursquare [four-cornered], and the [her] length is [*is*][9] as large [much] as the breadth: and he measured the city with the reed, [*ins.* to] twelve thousand furlongs [stadia]. The length and the breadth
17 and the height of it [her] are equal. And he measured the wall thereof [her wall], [*ins.* of] a hundred *and* forty *and* four cubits, *according to* [*om. according to*] the mea-
18 sure of a man, that is, [*om.* that is,—*ins.* which is that] of the [an] angel. And the building [structure] of the wall of it [her wall] was *of* jasper: and the city *was* pure
19 gold, like unto clear [pure] glass. And [*om.* And][10] The foundations of the wall of the city *were* garnished [adorned] with all manner of [every] precious stones [stone]. The first foundation *was* jasper; the second, sapphire; the third, a [*om.* a] chalce-
20 dony; the fourth, an [*om.* an] emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a [*om.* a] topaz; the tenth, a [*om.* a] chrysoprasus; the eleventh, a [*om.* a] jacinth; the twelfth, an [*om.* an]
21 amethyst. And the twelve gates *were* twelve pearls; every several gate [each one severally of the gates] was [*ins.* out] of one pearl: and the street [broad-way (πλατεῖα)][11] of the city *was* pure gold, as it were transparent [translucent] glass.

2. *The City of God as the Holy City of all Believing Gentiles.*

22 And I saw no [not a] temple therein: for the Lord God Almighty [, the All-Ruler,[12]—*ins.* is the temple of her,] and the Lamb are the temple of it [*om.* are the
23 temple of it]. And the city had [hath] no need of the sun, neither [nor] of the moon, to shine in [that they should shine for (φαίνωσιν)[13]] it [her]: for the glory of God did lighten it [lightened her], and the Lamb *is* the light thereof [and her
24 lamp *was* the Lamb]. And the nations of them which are saved [*om.* of them which are saved][14] shall walk in [by means of] the light of it [her light]: and the kings of the earth do [*om.* do] bring their glory and honor [*om.* and honor][15] into
25 it [her]. And the gates of it [her gates] shall not be shut at all by day: for there
26 shall be no night there [for night shall not be there]. And they shall bring the
27 glory and [*ins.* the] honor of the nations into it [her]. And there shall in no wise enter into it [her] anything that defileth [*om.* that defileth—*ins.* common], neither *whatsoever* worketh abomination, or *maketh* a lie [and that worketh (*or* the one working) abomination and a lie]: but they which [who] are [have been] written in the Lamb's [*om.* Lamb's] book of life [*ins.* of the Lamb].

8. *The City of God as the New Universal Paradise—Glorified Nature.* (*Chap. xxii.* 1–5.)

1 And he showed me a pure [*om.* pure][16] river of water of life, clear [bright] as
2 crystal, proceeding out of the throne of God and of the Lamb. In the midst of

[4] Ver. 11. [Crit. Eds. omit the copula with ℵ. A. B*. P.—E. R. C.]
[5] Ver. 11. [The true meaning of φωστήρ is *that which gives light.*—E. R. C.]
[6] Ver. 12. [The second] ὀνόματα is omitted by the Rec. [Lange retains. It is given by Lach., Tisch. (1859), with A. B*., *Vulg.*, *Cop.*, *Syr.*, *et al.*; it is omitted by Tisch. (8th Ed.) with ℵ. P.; it is bracketed by Alf. and Treg.—E. R. C.]
[7] Ver. 14. [Crit. Eds. give δώδεκα with ℵ. A. B*. P., *Vulg.*, *et al.*—E. R. C.]
[8] Ver. 15. Codd. A. B*. [ℵ*. P.] give μέτρον
[9] Ver. 16. Τοσοῦτόν ἐστιν before ὅσον should be omitted. [So Crit. Eds. with ℵ. A. B*. P., *et al.*—E. R. C.]
[10] Ver. 19. A. B*. [ℵ[a]. P.], *et al.* omit καί.
[11] Ver. 21. [See *foot-note* †, chap. xi. 8, p. 231.—E. R. C.]
[12] Ver. 22. [See *Add. Comm.* on chap. i. 8, p. 93.—E. R. C.]
[13] Ver. 23. Codd. A. B*. [ℵ[1]. P.], *et al.*, omit ἐν after φαίνωσιν.
[14] Ver. 24. The Rec. gives καὶ τὰ ἔθνη τῶν σωζομένων; a reading concocted, most probably, in explanation of the word ἔθνη. [Τῶν σωζομένων is omitted by ℵ. A. B*. P., *Vulg.*, *Cop.*, *Syr.*, *Æth.*, *et al.*—E. R. C.]
[15] Ver. 24. The Rec. adds καὶ τὴν τιμήν. [This clause is given in B*., *Vulg.*, *Cop.*, *Syr.*; but is omitted in ℵ. A. P., *et al.* —E. R. C.]
[16] Chap. xxii. 1. Καθαρόν is unauthorized. [It does not appear in ℵ. A. B*. P., *Vulg.*, *Cop.*, *Syr.*, *Æth.*—E. R. C.]

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the street of it [her broad-way], and on either side [*om.* on either side] of the river [*ins.*, on this side and on that side,[17]] *was there* the [*om. there* the—*ins.* a] tree of life, which bare [bearing] twelve *manner of* [*om. manner of*] fruits, *and* [*om. and*] yielded her fruit every month [according to each month yielding its fruit]: and
3 the leaves of the tree *were* [*are*] for the healing of the nations. And there shall be no more curse [And nothing cursed[18] shall be any more[19]]: but [and] the throne of God and of the Lamb shall be in it [her]; and his servants (δοῦλοι) shall serve
4 (λατρεύσουσιν) him: and they shall see his face; and his name *shall be* in [upon]
5 their foreheads. And there shall be no night there[20] [and night shall not be any more[21]]; and they [*ins.* have (*or* shall have) no][22] need no candle [*om.* no candle—*ins.* of light[23] of lamp], neither [*om.* neither—*ins.* and of] light of the [*om.* the] sun; for [because] the Lord God giveth them light [shall shine upon them][24]: and they shall reign for ever and ever [into the ages of the ages].

[17] Ver. 2. Καὶ ἐκεῖθεν. [Crit. Eds. read ἐντεῦθεν καὶ ἐκεῖθεν with A. B*., *et al.*—E. R. C.]
[18] Ver. 3. Κατάθεμα; comp. Delitzsch, p. 51. [Crit. Eds. so read with ℵ*. A. B*. P.—E. R. C.]
[19] Ver. 3. [Crit. Eds. give the reading ἔσται ἔτι with ℵ. A. P.—E. R. C.]
[20] Ver. 5. Ἐκεῖ is unfounded.
[21] Ver. 5. Ἔτι is supported by ℵ. A., *et al.*; Tischendorf [1859] omits with B*. [but gives it in the 8th Ed. with ℵ. A. P. —E. R. C.]
[22] Ver. 5. Tischendorf [1859], with B*., gives οὐ χρεία, *etc.*, which differs from the readings of Lachmann and the Rec. [Lach. and Alf. read οὐχ ἕξουσιν χρείαν with A., *Vulg.*; Tisch (8th Ed.) and Treg. give οὐκ ἔχουσιν χρείαν with ℵ., *Memph.*, *Syr.*; P. also gives ἔχουσιν.—E. R. C.]
[23] Ver. 5. [Lach., Alf., Treg., Tisch. (8th Ed.) give φωτός with ℵ. A., *Vulg.*, *et al.*; Tisch. (1859) omitted with B.* P.—E. R. C.]
[24] Ver. 5. We give the reading [φωτιεῖ] ἐπ' αὐτούς. [So read Alf., Treg., Tisch. (8th Ed.); φωτιεῖ with ℵ. B.*; ἐπ' αὐτούς with ℵ. A. Lach. gives φωτίσει with A. P. Ἐπ' is omitted by B*. P.—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

As one of the Angels of Anger, or of the Vials of Anger, showed the Seer the wicked world-city under the figure of the Harlot, so it is now again one of the same Angels who shows the Seer the City of God under the name of the adorned Bride. And it seems as if the Spirit of prophecy would hereby illustrate the fact that the anger of God is a flame, divisible into the lightning of righteousness and the light of love.

The great vision-picture which the Angel exhibits to the contemplation of the Seer, after transporting him to a great and high mountain, the lofty stand-point of a perfected gaze into the region of perfection, is, primarily, the appearance of the new creation, the glorified world of eternal *being*, which has taken the place of the first creation, the world of temporal *becoming*. It is, in the next place, that perfected union between Heaven and earth with which the antithesis of life between Heaven and earth, as in accordance with Gen. i., has become the antithesis of a perfected spiritual communion in love. Even this antithesis, the plastic image of religion, finds its fulfillment here. Heaven has assumed the full, fresh, warm and home-like aspect of a familiar and attractive earth; earth is radiant in the heavenly glory of that Throne of God which has now become visible. The new creation is, further, also the new universal Paradise, which has bloomed from the seed of the first Paradise, buried in the soil of the world's history. On this very account this new world is no less the realization of the Great *City of God*, which, first in the camp of Israel and again in the city of Jerusalem, in typical fore-exhibition became a subject of human admiration, longing and hope, and which was subsequently heralded from afar in so many New Testament preludes. But its most glorious name is contained in the title of *The Bride*; for thereby not only the supremacy of personal life in this new world, not only the perfect unanimity of all blessed spirits, not only their perfect receptivity for the entire self-communication of God, are expressed, but also their Divine dignity, liberty and blessedness in love.

We find in the grand transfiguration-picture of the vision a trilogy, the elements of which are distinctly present even in the Gospel of John: *a.* Transfiguration of the Theocracy, represented by the heavenly Jerusalem (vers. 9–21); *b.* Transfiguration of the believing Gentile world or the universal new humanity (vers. 22–27); *c.* Transfiguration of all nature, or the appearance of the new Paradise (ch. xxii. 1–5). The first section justly forms the foundation of the whole, and is therefore the most detailed; it, again, divides into three parts.

The first part of the first section exhibits the *holiness* of the City of God. In the *Doxa* of God, or the Shekinah, which diffuses its radiance over the whole City, because it is omnipresent throughout it, the Holy of holies is reflected (ver. 11).* In the *high wall* of the City, the economical barrier of the Theocracy is reflected; and the true spirit of that barrier, designed, as it was, to mediate salvation to the whole world, finds its expression in the *twelve gates*, at which *Angels* are posted, symbolical here, doubtless, of true messengers of salvation; for the gates are open by threes toward all the four quarters of the world. Thus a two-fold effect of holiness is expressed—repulsion of everything unholy by the *wall*—free ingress for all that tends to holiness, by the *gates* (vers. 12–14).

The second part gives, in the magnitude of the City, an image of the magnitude of the King-

* [See *additional comment* on chap. xxi. 22, p. 387.—E. R. C.]

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dom of God (vers. 15-17). This magnitude is exhibited throughout in forms of perfection. The City has the form of a perfect cube, like the Holy of holies, and appears in this equality of measurement as an expression of the perfect heavenly world.

The third part of the first section unfolds the riches of the City of God in splendor consisting of the most precious materials; these riches, as ideal and spirit-clarified, being exhibited through the medium of precious stones, pearls and shining gold (vers. 18-21).

The second section, likewise, is divisible into three parts. The first part is expressive of the absolute spirituality of the new *cultus*. Since the City has itself become a Holy of holies, a *Temple* within it would, in comparison with itself, seem like a thing of inferior sanctity—a remnant of the old world. Nevertheless, it has a spiritual Temple which surpasses even the City. God, as the All-Ruler, is the infinitude of this Temple; the Lamb is the present definitude of it (vers. 22, 23). The second part of the second section characterizes the City as the great, universal, holy World-City, the City of all redeemed nations and kings, the City of sanctified humanity and of all its moral and eternal properties, yea, the City of the whole heavenly spirit-world and of the eternal radiance of day (vers. 24-26). The third part represents the separation between the sanctified heathen-world and true heathenism throughout the world, here portrayed by the three characteristics: commonness (bestiality), abominableness (transgression against nature), and falsehood (embracing both the former attributes). There is no longer any question of persons here; they have become *neutra* through the obliteration of their personality in their vileness (ver. 27). The *Lamb's Book of Life* has, from the beginning, comprehended this universality of the sphere of salvation.

The third leading section is an unmistakable antitype of the first Paradise. Its general character consists in the fact that all its holiness [*Heiligkeit*] has become pure health [*Heil*] and health-productiveness [*Heilswirkung*]—an infinitely multiplied life-creating, life-renewing and life-preserving Divine life-power. The *river of life* forms the first fundamental feature. It does not issue merely from an Eden, or land of delight, such as encircled the first Paradise (Gen. ii.); nor does it flow merely from the new Temple of Jehovah, like Ezekiel's river of salvation [or healing], (Ezek. xlvii.); it pours forth from *the throne of God and of the Lamb* (Rev. xxii. 1). The second fundamental feature is formed by the *trees of life* which are on both sides of the river, making an avenue with an interminable perspective; fruit-trees of life, so intensively salutiferous that they bear new fruits every month, and that even their leaves serve for the healing (θεραπεία) of the heathen [nations]. So absolute is the health-bringing operation of the trees of life in the City, that in this new Paradise nothing banned can arise—much less shall the new humanity here itself be banned, as were its first parents, through the deceit of the serpent and Satan, in the first Paradise (vers. 2, 3). In the third fundamental feature, the *eritis sicut deus* is fulfilled in a Divine sense. That which Adam would fain have become, that which he lost in the path of impatience and sin, is now regained in the path of redemption and infinite patience. Now, it is the blessedness of all, that they *serve* [*dienen*] God as His *servants* [*Knechte*] whilst they *see His face* as His blessed children, and are able to look upon His face without being terrified like Adam. Again, this blessed relation has become an eternal condition; their holiness has the character *indelebilis*, the indestructible fixedness of true priests of God.* Whilst the abolition of *night* is again announced here, as ch. xxi. 25, the announcement has here a new significance. In ch. xxi., the reference is to the day of the blessed in a predominantly *spiritual* aspect and considered in the abstract; here, however, the unfadingness of this day is intended, pre-eminently, in the sense of the eternal day of the *glorified world*. That, therefore, which is expressed by the *name of God on the foreheads of the blessed*—*viz.*, imperishable knowledge of God and consecrateness to God—is supplemented by this declaration. Never again does night come to them, nor any deficiency of light, for *God* Himself *shineth upon them* for ever. This, again, is the eternal basis upon which they shall *reign as kings*, in and with the governance of God, in union with His will, and as organs of His will, eternally free in Him from all the world, for all the world, *into the æons of the æons*.

The magnificence of the entire picture of the new creation, a magnificence which strikes the taste of ordinary humanism as so peculiar, attains for us its entire significance when we look at it in connection with the whole of Sacred Writ—especially that of the Old Testament—as the lofty corona upon the stem of all Biblical typicism.

Our vision, then, is primarily the picture of the consummation and fulfillment of the whole Theocracy.

The revelation of salvation came down from Heaven in many individual items—in voices, in angels, in Theophanies, and lastly in Christ. The fulfillment finally consists in the descent of the entire City of God from Heaven.

The Congregation of God, called into life by the revelation of salvation, was from the beginning destined to be the Bride of God. Now, it is perfected in this destiny.

The *high Mountain*, upon which the City of God is situate, was prepared by Mount Zion, and imported the wide, overtowering and firm order and might of the Divine Kingdom. Now, this Mountain of the eternal order and fastness of God, in spirit beheld by the Prophets (Is. ii. 2; Ezek. xl. 2), towers over the whole world.

The *city of Jerusalem*, after its building and consecration as the royal residence and Temple-city, inherited the ancient typical honors of the previous cities of God, from the camp-city in the wilderness to Shiloh. It was the residence of the Jehovah cultus and of the theocratic constitution. Now, its archetype exists in visible presence—the City in which cultus and culture, in their perfection, have attained their complete union.

* [See *additional comment* on ch. xxii. 3, p. 388.—E. R. C.]

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The *glory of God*, the Shekinah, manifested itself of old only in transient appearances. The central place of its manifestations was the Holy of holies. Now it spreads, in eternal radiance, over the whole City of God.*

It was formerly exhibited through typical mediums, through visional angelic forms, through the pillars of cloud and of fire, through the cherubim. Now it beams forth from a permanent nucleus of light (φωστήρ). The Parousia of Christ is the Epiphany of God, in brilliancy like the most precious jewel.

Israel, in order to the securement of its holy destiny, was encircled by a hedge, which was designed to separate from it every common thing of heathenism [or the Gentile nations], and by this very process to mediate the future bringing again of the Gentiles through the blessing of Abraham. This barrier—first, theocratic law—then, churchly confession—here appears ideally realized in the *high wall*, which, by means of its insurmountableness, excludes everything common, and by means of its *twelve gates*, kept by Angels, invites and receives all that is akin to God, *i. e.*, all that is akin to God in the twelve-fold character-form of the *Twelve Tribes of Israel*.

The Tribes of Israel were designed to represent in theocratic ground-forms, the fullness of the different human dispositions for the Kingdom of God. These ground-forms are now all fulfilled in the perfecting of the spiritual Israel. Therefore, the gates are adorned with *the names of the Tribes of Israel;* they are indicative of the ground-forms of the people of God in the interior of the City, as well as of the ground-forms of the people of God entering into the City of God from all the quarters of the world.

In so far as the restoration of the people of Israel itself is concerned, a restoration of its kernel, on the platform of perfect Christian equality and liberty, is simply expressed with the typical import of its Tribes; any renewal, however, of Old Testament legal prerogatives is precluded by this same typical import. The same remark applies to the description of the Sealed (chap. vii.). *The sealed ones would not be called after Israel, if Israel were not to form a dynamical power amongst them; the same sealed ones would preclude the idea of elect Gentiles, if they were not to be typically understood.*

The *gates* of the cities of Israel, especially Zion, were, even under the Old Covenant, *open* to the stranger, if he left his heathen practices without. They became the symbols of *ingress* into the holy City, into the sanctuary, into the fellowship of the saints (Ps. c. 4), as well as the symbols of *egress*, in order to the conversion of the world (Isa. lxii. 10), and in order to the bringing in of the King of Glory through its gates (Ps. xxiv. 7; comp. Gen. xxii. 17 [*Comm.*, p. 468, Am. Ed.]).—The new City of God has *twelve* of these gates, in accordance with the sacred number of completeness. She is lacking in no gate of ingress or of egress.

The *stone* at Bethel on which Jacob slept when a wanderer, and where he beheld, in a dream, the heavenly ladder, was consecrated as a monument and altar; the prelude of the foundation stones of the House of God (Bethel, Gen. xxii. 22), and of Christ the Corner Stone (Ps. cxviii. 22; Isa. xxviii. 16; Eph. ii. 20). This stone is, in the consummation, divided again into the *twelve foundation stones* of the wall of the holy City, marked with *the names of the Twelve Apostles.*

The *ground-forms* of Christ's mission to the world, the *Twelve Apostles*, denote, as *Apostles of the Lamb*, also the ground-forms of the world-conquering cross, and, as such, the *foundations* of the City of God.

Sacred *measure* has, in the history of the Temple, an import similar to that possessed, in the Greek view of the world, by the Platonic *Idea* or the Aristotelian *Form;* except that the first unitously represents both the latter in the form of practical energy, as real power (Wisd. xi. 20; comp. the Pythagorean system; Job xxviii. 25–27; Isa. xl. 12).—This power of *Ideal Form* pervades, in perfect supremacy, all the parts of the City of God,—the City and its gates and its walls.

The form of the perfect geometric *square* or cube was the form of the Holy of holies. Now, this same form appears as the symmetry of the City of God. Of old, the Holy of holies was a well-nigh inaccessible sanctuary, guarded by terrors. Here, the great City of God has become a manifest and open Holy of holies.

The magnitude of the City exhibits it, in its *length* and *breadth*, as a World-City; in its *height*, as a Heaven-City.—As the corona of the Temple, the City is the phenomenal image of the Kingdom of God, and thus, at the same time, of the glorified universe.

The holy *wall* which, as a theocratic and a churchly barrier, is an odium of all philosophy of wildness, commonness and indiscipline—here appears in its consummation, built of the material of the most precious jewel, a fact recognized afar off by the Spirit of Prophecy (Isa. liv. 11).

The covering of the Ark of the Covenant, which was, so to speak, the *most* Holy in the Holy of holies, was of pure gold (Ex. xxxvii. 6). Now, the whole City is constructed of *pure gold* so pure that it glitters like crystal. The City is thus, in an unapproachable exaltedness of thought, signalized as God's Sanctuary.

The *jewels* worn by the High Priest in his breast-plate, were significant of the idiocrasies, the charismatic aptitudes of the Tribes of Israel; of their value, spiritual and affectional, for the heart of God, Whom the High Priest represented. Such a Divine heart-affection, in the perfection of the ground-forms of human charisms, is now reflected in all the jewels which form the foundation-stones of the City-wall. The whole City is founded, as it were, upon the breast-plate of the real High Priest.

As the precious stone was early constituted a symbol of a *personal* life, consecrate to God, so the *pearl* was made a symbol of Divine vital wisdom, of that piety which is concentrated in the knowledge or the righteousness of faith. Thus the value of wisdom exceeds that of pearls (Job xxviii. 18; Prov. iii. 15, [viii. 11]);* wisdom,

* [See *additional comment* on ch. xxi. 22, p. 387.—E. R. C.]

* [In Job, *l. c.*, the G. V. reads: "Ramoth and Gabis are not thought of. Wisdom is of higher value than pearls." In the

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however, is also *symbo'ized* by pearls and is divided, in its individual traits, into a plurality of pearls (Matt. vii. 6), whilst, in its consummate spiritual phase, it is concentrated in the One Pearl of great price, whose value surpasses that of all single pearls (Matt. xiii. 46). But how does the pearl enter into a relation to the gate? In Isaiah liv. 12, we read (in accordance with De Wette's translation): "I make thy battlements of rubies and thy gates of carbuncles (?) and thy whole circuit of costly (precious) stones." The Septuagint distinguishes jasper for the battlements or parapets, crystals for the gates, precious stones for the walls. As the stone for the gates, אֶקְדָּח, is one that does not elsewhere appear, and takes its name from the radiance of fire, but is assuredly not a carbuncle, if it be true that the ruby is of like significance with the carbuncle, we might suppose that John apprehended it as a pearl. The generation of the pearl from a wound in the pearl-oyster, its lodgment in the deep, the rarity and difficulty of obtaining it, are obvious symbolical motives for the use of it. The subsistence of each gate in *one pearl* is a speaking image of that heavenly simplicity which alone finds entrance to the eternal City of God.

In the *golden pavement* of the *streets* of the City, the gold of the buildings is raised to an even higher power. Gold like *translucent crystal.* How far is it from the streets of Jerusalem —consecrated though they were—through Christian city streets and alleys—in which morals and cultivation often, even to this day, carry on a conflict with barbarism—to this goal! Here the lanes and streets are clean; the citizens walk on a pavement of gold, eternally clear and bright as a mirror.

The points which have reference to the perfection of the Theocracy, are followed by the fundamental features of the perfected, believing Gentile world.

As the most pious of the heathen discovered lively signs and traces of the Unknown God, not in their temples, but outside of these, and as the worship of God in spirit and in truth has in all time formed a contrast to the purely local worship on Gerizim and in Jerusalem, so, in accordance with these preludes, a perfect consciousness of the omnipresence of God in His Spirit has been formed. The obscure feeling of God's omnipresence has continually developed more and more, both outside of the revelation of salvation and within it (comp. Gen. xxviii. 16 and Psalm cxxxix. 7 sqq.). Here this feeling is exchanged for the constant contemplation of the presence of God, or, rather, for the perfect manifestation of God.

The universal natural revelation of God (Rom. i. 20) was always, for the heathen, in respect of its fundamental traits, a revelation through the medium, particularly, of the great celestial lights—the *sun* and the *moon.* This revelation is now restored and perfected—sun and moon are outshone by the glory of the Lord. In the spiritual radiance which proceeds from God, through Christ His Light-bearer, the lights of Heaven seem, as such, to vanish, because they are for the first time effectual in Him in their full import.

The *heathen* [or *Gentiles*] have, in the light of salvation, become *nations* in the purest sense, —types of peoples, which, in their sanctified idiocrasies, conjoin to form the Kingdom of God. In the blessing of Noah, the first sketch of the variant destinations of the tribes of man appeared; at the foot of the tower of Babel, mankind was divided into *gentilisms.* The higher charismatic destination of humanity was, however, not only typically symbolized by the Twelve Tribes of Israel and expressed by the idea of the seventy nations and the number of the seventy disciples, but, moreover, it was the constant task of the Christian Church to work out, from the heathen confusion of peoples, the one people of God; but also, however, to work out from the one Christendom the heavenly family of peoples. Here, this heavenly family has attained a visible existence. *The nations walk* through the light-stream of the Kingdom of God as though they were bathing themselves therein.

Again, that which has ever been represented by *kings*—that of which bad kings were significant as symbolical figures, and which good kings, heroes, approximately realized, in company with the kingly spirits who ruled right royally, though possessing neither crown nor sceptre (Matt. v. 19), potentiated men, as central points of the social organization of humanity —is likewise now fulfilled. *The kings of the earth bring* all the *glory* of the earth, their possessions brought under the service of spirit, into the City of God (Isa. xlix. 23; lx. 16).

Furthermore, the security which man has now and then enjoyed under the protection of the law, in circles of civilization and on the heights of peace, in the bright day-time in antithesis to the night-time, has always been promoted by the Kingdom of God. Here, at last, in the consummation, the "superb repose of Heaven" prevails, secured by the light of eternal day, in the region of eternal sunshine. *The gates* of the City of God are *not shut,* because the day-time is permanent.

As the entire net value of the good things of earth is appropriated to the City of God, so also is the entire net value of humanity, in *the glory of the peoples,* their manifold and various gifts, the whole treasure of human culture. Israel was chosen to be the people of God, in order that it might make the peoples appear again as peoples, in the blessing of Abraham. It is the task of Christianity to this day to take away the covering of sin, of national corruption, from the beauty of the peoples (Isa. xxv. 7). Here is the fulfillment. In contemplating the one glory of Christ, they all come forth in their glory—the treasure, the harvest of God, the triumphal spoils of Christ.

Real heathenism, however, such as disfigured even Judaism (see Rom. ii.), is then eliminated forever from the pure Church of God. Its characteristics are *commonness* [or profaneness, as opposed to consecrateness to God], rudeness, and uncultivation, on the one hand, and, on the other, *abomination,* transgression against nature, including the perverted forms

two passages in Proverbs above cited, the word which the E. V. renders *rubies,* is, in the G. V., translated *pearls.*—TR.]

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of mis-culture and over-culture; and the common ground-tone is *falsehood*—the falsification of the high and holy reality of God, the production of mask-like shadows, which in part appear as rude caricatures of reality, in part as caricatures which ape beauty and holiness. At this process of elimination, humanity, in its higher tendency, has labored, by Jewish laws of purification, Græco-Roman justice and police, and by the Christian administration of the keys [*Schlüsselamt*], often amid great and gross distortions of the idea of the ban. Here, however, the City of God has attained to an eternal power of purity, in which, with twelve open gates, it still, in dynamical operation, for ever keeps everything common or ban-laden afar off.

As the circle of the Theocracy is surrounded by the circle of holy humanity, so the latter is surrounded by the circle of glorified nature.

Paradise was lost. Lost, however, only as to its visible appearance, and to the world. The grace of God secured the seed of Paradise, and Christ regained that seed for humanity. It lay under the snow, it burst forth again in foretokens and signs in the Promised Land and in Christian civilization.—Here, Paradise is extant again, and how it has grown under the snow! The mysterious garden in Eden has become a glorified universe.

Yonder river of Paradise went out from Eden, the land of delight, and divided into the main rivers of earth. How soon it gathered earthly hues and fell under the doom of transitoriness! And even in Paradise it was no river of *life*. Gradually, indeed, a fountain of salvation burst forth in humanity—burst forth out of the depths, out of the rock of salvation (Ps. xlvi. 5; Is. xii. 3; Jer. ii. 13, *et al.*), being prefigured by the wells of the Patriarchs and the wells of the desert (Ex. xv. 27, *et al.*). Gradually, also, sacred brooks and rivers, Shiloah and Jordan, became streams of blessing, and a great river of life was predicted by Ezekiel.—But here, the mighty, shining river of life bursts forth; it comes from *the throne of God and of the Lamb*, having, even in this present life, been heralded and opened as a fountain (John iv. 7); it abides pure as crystal, it pours forth into infinitude through its one deep channel, and is adorned on either side with *trees of life*.

The one tree of life in Paradise speedily vanished, like a figure in a dream, a celestial apparition. Here it is again. It has become an endless avenue, a glorious grove, and in the plenteousness of its *fruits* and the healing virtue of its *leaves* a power of life is expressed which far exceeds all the conceptions of mortal pilgrims. It is the view of a nature completely elevated to the service of spirit, love and life.

Whilst there is here another reference to the fact that *nothing banned* [*cursed*] has existence in the City, this is certainly not a repetition of the idea set forth in ch. xxi. 27. We are rather reminded, within the domain of glorified nature, that, by virtue of patriarchal custom and Mosaic food-laws, a rigorous ban rested upon a large portion of nature. Christianity paved the way for the acknowledgment that every creature of God is clean that is (and can be) partaken of with thanksgiving. Here, there shall evermore be nothing banned (literally, *set aside*, κατάθεμα, a term which it has been deemed necessary to interpret into καταvάθεμα, leaving out of consideration the textual reference). Paradise itself, in whose first rudiment God did, of old, but walk in mysterious appearances, has become a *throne of God and of the Lamb.* The Word once became flesh, that all nature might be spiritualized.

And because there is question here of the holy tillage of the eternal garden, as Adam was called to till the garden of Paradise, and because the task of tilling the field was resumed by the Theocracy and by civilization, Christianity next mediating the holy cultivation of the earth, the sons of God can here once more appear in the most dignified form. But as they shall *serve* [*dienen*] their God as His active *servants* [*Knechte*], so they shall *rest* in the contemplation of *His face* and bear *His name on their foreheads* as a people of high-priests, being ever newly energized by Him through the contemplation of His glory (1 John iii. 2).

And whilst the cessation of the *night-time* is again mentioned here, as in ch. xxii. 23, 25, let us recollect that even this semblance of tautology is done away with by a discrimination of the fact that in ch. xxi. the reference was to glorified humanity, but here it is to glorified Nature. The night side of Nature, diminished by the most manifold torches, lights and inventions for the obtaining of light, is here abolished.

And because God will Himself be the eternal Day-Light of the blessed, they need no more be continually sinking back into the bosom of night. Even under the Old Covenant, the prelude of a holy spirit-life, often emblematized by festal illuminations, flashed through the night-times of nature. The holy birth-night [*Weihnacht*—Christmas] of Christ laid the foundation for the bringing in of eternal day. The Holy Supper became the pre-celebration of the morning of that day. As Christianity is in constant combat with ethical night, so Christendom is in constant combat with the uncomfortable features and distresses of physical night. Here, the eternal *Day* has dawned in the presence of God; therefore do the blessed *reign*,—royally free, without ever losing their consciousness in night,—*into the æons of the æons.*

EXPLANATIONS IN DETAIL.

Ch. xxi. 9. Comp. ch. xvii. 1. Ewald and Düsterdieck have also pointed out the contrast of our passage to that cited, which is couched in similar terms. **The Bride.**—On the change of designations, see Düsterd., p. 565.

Ver. 10. **He carried me away.**—See ch. xvii. 3 (Ezek. iii. 12; xxxvii. 1; xl. 2; Acts viii. 39; 2 Cor. xii. 2). In accordance with the passages mentioned, we have to distinguish between purely spiritual transports and such as are also followed by a corporeal removal, accomplished, as it were, in a dream. **To a great and high mountain.**—According to Düsterdieck, the Seer is taken to this mountain in order that he may obtain a free view of the City. The same exegete remarks that the mountain must be so *great* in order to be so *high*. The Seer, therefore [as Düsterd. maintains], stands

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on the mountain and looks down upon the City. A splendid view, it is true, but too modern. The symbolical expression points, according to Hengstenberg, *et al.*, back to the fundamental passages in the Old Testament, especially Ezek. xl. 2; xvii. 22, 23; xx. 40; Ps. xlviii. 1, 2; also, particularly, Is. ii. 2. **Descending.**—See Rev. xxi. 2. The difficulties which Hengstenb. and Düsterd. discover in the apparent repetition of ver. 2 vanish when we consider the parallel relation between the Heaven-picture and the Earth-picture.

Ver. 11. **Having,** *etc.*—Or, possessing. The dim radiance in which a large city is always enwrapped at the beginning of night may, on the one hand, have mediated this view; but, on the other hand, it is based upon the idea that the Shekinah no longer hovers over the holy Temple-mount alone, according to the words of the Prophet (Isaiah iv. 5; xl. 5), but shines over the entire Holy City. **Her light-giver** (φωστήρ—light-bearer). — Düsterdieck opposes the assumption of Züllig, that the Messiah is intended by the φωστήρ, and cites ver. 23 in support of such opposition; that verse, however, is favorable to Züllig's view—as is also Heb. i. 3. **Like unto a stone most precious.**—Comp. ch. iv. 3. **A jasper stone, clear as crystal.**—See pp. 20 and 151. "Comp. Psellus (in Wetstein): ἡ Ἴασπις φύσει κρυσταλλοειδής." DUESTERDIECK.

["Φωστήρ, from verse 23, is the effect of the Divine glory shining in her: see (also) Gen. i. 14, 16, (LXX.), where it is used for the heavenly bodies." ALFORD.—E. R. C.].

Ver. 12. **Having a wall great and high.**—The measure of the wall, the gates and the City is qualified throughout by the duodecenary; not, therefore, by the number of complete worldly development, *ten*, but by the number of perfection of the people of God. *Twelve* is the number of theocratic perfection; hence it is the number of the Twelve Patriarchs, the Twelve Tribes of Israel, the Twelve Apostles, the perfected Church or heavenly Spirit-World (see p. 15). Here, therefore, there is repeatedly reflected, in all the duodecenaries of the City of God, the quantitative *number of completeness* and the qualitative perfection of the glorified Church of God. It, however, crosses and blends with the number of the world, the quaternary, and indeed is itself composed of three times four, *i. e.*, the God-hallowed world-number. Moreover, the quaternary, as it here appears, continually branches into threes. Thus, we read of *twelve gates*, distributed by *threes* on the *four* sides of the City. And again, the City itself, in its *quadrangular* form, is *thrice* quadrangular—in length, breadth and height—and is thus a cube. The duodecenary is repeated a *thousand* times in the qualification of the *stadia*. The height of the *wall* is defined by the number twelve times twelve, or *a hundred and forty-four*. Even from these numeric proportions alone, the thoroughly symbolic nature of the whole picture of the City is manifest, and the same fact is further evident, in particular, from the *height* of the City.

And at the gates twelve angels.—"Bengel judiciously remarks: 'They keep watch and serve as ornaments.' We are not authorized to seek for a knowledge of any more definite relations which they may sustain to the City. So soon as we reflect that the new Jerusalem is no longer menaced by enemies, and that it consequently stands in need of no watchmen at its gates, explanations like that of Hengstenberg arise—*viz.*, that these Angels symbolize the Divine protection against all foes 'of which the imagination, filled with the terrors resting upon the Church Militant, can conceive.'" [DUEST.] A most marvellous imagination, truly! As if the blessed inhabitants of Heaven were timid children, or were threatened by empty terrors of the fancy! But even the idea of Angels standing always upon the gates for *ornament* has a singular aspect, and as *watchmen*—who, however, would be superfluous after the final judgment—they would be obliged to stand *in* the gates. We have characterized them above as symbols of the destination of Jerusalem to be the medium of salvation to all the world, to all the four quarters of the world (see Is. xliii. 5; xlix. 6; Matt. viii. 11). DE WETTE: "Guards, probably after Is. lxii. 6 and after the type of the Levitic temple-guards [or 'porters'] (2 Chron. viii. 14)." From this point of view, these Angels would symbolically represent the eternal *security* and inamissibleness of heavenly prosperity or salvation.*

And names inscribed.—The twelve names upon the twelve gates, as the names of the Twelve Tribes of Israel, denote the whole manifoldness of the idiocrasies of the totality of God's people. The typical fore-image is to be found Ezek. xlviii. 30 sqq. Jewish Theology has drawn from this rich symbolism the absurd idea that every Israelitish Tribe of the new Jerusalem shall be permitted to go in and out only of that particular gate which is appointed for it (see De Wette, p. 198). If we were to interpret the sealed out of the Twelve Tribes (ch. vii.) literally, as Jewish Christians, we should here be obliged to go on to the tremendous deduction that the entire heavenly City is to be inhabited solely by Jewish Christians.

Ver. 13. **On the east.**—See the above-cited passage in Ezekiel, ch. xlviii.

Ver. 14. **Twelve foundations** [Lange: foundation-stones].—The twelve gates give rise to twelve sections of the wall, amongst which De Wette and Düsterdieck distribute the foundation-stones. In accordance with this disposition, four are "to be conceived of as mighty corner-stones." Symbolical descriptions, however, should not be pushed beyond the idea which they are designed to convey. It may, at all events, be taken for granted that the twelve foundation-stones are open to view, like corner-stones in the ancient sense of the term. As the

* [The *cui bono* argument, if injudiciously pressed, might lead to the conclusion that there are no Angels at all. Angels are described as "ministering spirits sent forth to minister for them who shall be heirs of salvation." 'But,' it may be asked, 'what is the use of them under the government of an infinite God? Are they aught else than symbols of the watchful guardianship which God exercises over His children?' Angels may be unnecessary as watchmen and guards at the gates of the heavenly Jerusalem, and some may object to them as "ornaments;" and yet veritable Angels ministering at the gates of that glorious abode would add to its glory, and might perform other offices that in our present condition it is impossible for us to conceive.—E. R. C.]

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whole fullness of the theocratic natural disposition was set forth in the Twelve Patriarchs, so the whole fullness of Christ's Spirit and salvation was manifested in the Apostles. The Apostle John could not, in modesty, have written this, is the cry of an idea-less, snarling criticism. The symbolic expression of the truth, that the celestial City of God is grounded upon the evangelic foundations of the twelve Apostles, can, however, no more lose its ideal value through the one consideration that the name of John is pre-supposed to accompany the names of the other Apostles, than through the other consideration that the name of Paul seems to be omitted from the group; nor is it a necessary inference from the citation of the Twelve Tribes of Israel in our passage, that the modifications in their names (ch. vii.) are to be abolished. Comp. Eph. ii. 20, where a freer apprehension of the symbolic idea already appears: "built upon the foundation of the Apostles *and Prophets*, Jesus Christ Himself being *the corner-stone*."

Ver. 15. **He that spake with me** (see ver. 9) **had a measure.**—Comp. Ezek. xl. 3, 5. The fact that the *discourse* occurring in symbolical representations must be determined by the fundamental thought thereof, is evidenced by Zech. ii. 3 sqq. "The angel who shows John the City (comp. ver. 9) gives him a perfectly distinct idea of its dimensions by actually measuring it before the eyes of the Seer (Bengel, Ewald, De Wette)." DUESTERD.—The *measure* (see ch. xi. 1; Ezek. xlii. 16) denotes the ideality of the eternal Church, the Divine knowledge and appointment of it—qualities which are expressed also in John xvii.; Rom. viii.; Eph. i. The measure is *golden:* through the Divine faithfulness, the ideal Church has become the actualized eternal Church. The Angel performs the measurement in the true sequence: first, the *City* is defined, with reference to the fullness of its inhabitants; next, the proportion of the *gates* and the *wall.*

Ver. 16. **And the City lieth.**—"The fact (ver. 16 *a*) that the City lies (κεῖται; comp. ch. iv. 2) four-cornered (like ancient Babylon and the new Jerusalem of Ezekiel), rectangular, and with equal length and breadth, and that therefore the ground-plan of it forms a perfect square (comp. Ezek. xlviii. 16), is recognized by John even before the Angel begins to measure." DUESTERD.—**Twelve thousand stadia,** *i. e.*, 800 geographical [German (1384 Eng. statute)] miles. It is a question whether the 12,000 stadia qualify the whole area of the City, so that the dimensions of each side amount to 3,000 stadia (in accordance with Vitringa, *et al.*), or whether the 12,000 stadia are to be taken as applying in their entirety to each of the four sides, and as referring also to the *height* (Bengel, Züllig, *et al.*). In regard to the former hypothesis, the further question arises, whether the *height* also is stated at 3,000 stadia, like the *length* and the *breadth.* De Wette opposes the idea that the *height* of the City amounts to 12,000 stadia. The conception would, in such case, he declares, be that of a lofty fortress, whilst it is manifestly a city that is represented, as mention is made of *streets* (ch. xxii. 2); he even maintains that the height is determined only by the wall.* Düsterdieck, on the other hand, finds in the 12,000 stadia the measure alike for length, breadth and height (with Bengel, Hengstenberg, *et al.*). Whilst the idea is a prodigious one, we must recollect that we have to do with a thoroughly symbolical description. A height of even 3,000 stadia far exceeds that of the loftiest steeples. If, however, we keep strictly to the text, we find that the measure of the entire square in respect of length and breadth, as the measure of *the City*, is 12,000 stadia; and, accordingly, the height of the City is to be determined by the quarter of this, as 3,000 stadia. The fact that the *wall* will then be considerably lower than the height of the City itself, should not occasion any difficulty. The height of the Kingdom of God towers far above the theocratic barrier. Here, therefore, the typical cube-form of the Tabernacle is realized in the highest sense; and the breadth, length, depth and height of the Divine dispensation of salvation (Eph. iii. 18) are embodied in symbolical significance, in analogy with the incarnation of the Word. (*The Word became flesh* [John i. 14].)

Ver. 17. **Her wall.**—"The height of the City is not the height of the wall, as Bengel also assumes, and therefore maintains that the 144 cubits are equivalent to the 12,000 stadia." DUESTERD.—**The measure of a man.**—The additional clause: **which is that of an angel,** occasions difficulty. De Wette: The Angel has made use of human measure. Ebrard: The measure of glorified men is like the measure of the Angel. Hengstenberg (and Düsterdieck): The measure of the Angel, who makes his measurement for men, is like the measure of men. A reminder of the symbolic import of the act of measuring is probably contained in our passage:—the *human* measure with which the Sanctuary was measured, is here an *angelic* measure, *i. e.*, it has a symbolic, higher import. The Seer frequently inserts similar reminders of the symbolic nature of his forms of speech; see especially chs. i. 20; xiii. 18; xvi. 14; xvii. 9. Now if the *wall* denotes the security of the City of God, and the *cubit* the measure of the Sanctuary, the height of 144 cubits is expressive of the perfect measure of heavenly confirmation or verification: the *theocratic* twelve of the plan of the Kingdom multiplied by the *apostolic* twelve of the consummation of the Kingdom in the fullness of the Spirit of Christ. This symbolical nature of the cubit-measure is expressed in the prophecy of Ezekiel by the fact that every cubit there spoken of is a hand-breadth longer than a common cubit. The figure of the wall approaches the idea of Zechariah (ch. i. 5): "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her;" [LANGE (not G. V.): "and will manifest my glory in her"]. The prodigious extent of the City is also expressive of an idea—or, rather, of the ideal fact that it extends, with unseen limits, through the universe, and towers up into the height of eternity; that it belongs to Heaven, whence it has descended to

* [De Wette interprets the ἴσα, ver. 16, in reference to the *height*,—*viz.:* of the *wall*, as he falsely assumes—as *uniform*, because the wall is everywhere 144, *i. e.* 12 × 12, cubits high. *Altered from* DUESTERDIECK.—TR.]

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earth. A discussion of the relative lowness of the wall in proportion to the height of the City, see in Düsterdieck, p. 568.

Ver. 18. **And the structure of her wall.**—The materials. On the rare word ἐνδόμησις, comp. the Lexicons. **Jasper.**—See above, p. 20. The material of the wall is thus of like import with its height,—infinite value in infinite duration, qualities which both appertain to the most precious of precious stones. **The city** ***was*** **pure gold.**—The material of the houses is absolutely pure gold, similar, in consequence of this purity, to pure crystal or glass.

This may be understood as referring either to the transparency of glass, or to the mirror-like brightness of crystal. We adopt the latter signification, retaining it also when διαυγής is predicated of the golden street-pavement [πλατεῖα] (ver. 21). According to Ebrard, there is a prospect that gold itself will really be translucent in the world to come. The genuine heavenly purity and faithfulness of the inhabitants of the City shall, therefore, be reflected in the golden brilliance of their dwellings.

Ver. 19. **The foundations of the wall**, *etc.*—The meaning is, that the foundations or foundation-stones of the City consist of precious stones, as is clearly evident from the following verse (comp. Is. liv. 11). "As the twelve θεμέλιοι have nothing to do with the number of the Israelitish Tribes (comp. ver. 14), that artificial mode of interpretation by which the stones (ver. 19 sq.) are brought into an assumed relation to those worn by the High-priest in his breast-plate (comp. especially Züllig, Excursus II., pp. 456 sqq.; also Ewald II., Luthardt, Volkmar), is to be discarded as decidedly as the vain attempt to assign individual jewels to individual Apostles (Andr., Bengel, *et al.*)." DUESTERD. If it be proved that a relation exists between the Twelve Tribes of Israel, whose names the High-priest wore in his breast-plate, and the Twelve Apostles,—a relation as between the theocratic plan and the apostolic development,—a *general* relation will also be assumable between the jewels in the breast-plate and the jewels which constitute the foundations of the Holy City. But if an *individual* combination of the Twelve Tribes and the Twelve Apostles is impracticable, it will be still less possible to make out a concordance of the stones in the high-priestly breast-plate and the foundation-stones of the New Jerusalem. The general symbolic significance lies in the *nature* of the precious stones, and also, particularly, in their *colors*, in the grouping of which they appear as a symbolism of eternal individualities, all, in equal purity, brilliant with the same light, which they refract in the most diverse rays (see Introduction, pp. 20 sq.; Lange's *Miscellaneous Writings*, vol. i. p. 15). **The first . . . . jasper.**—Comp. pp. 20 sq. and 151, and ver. 11. **Sapphire.** — Ex. xxiv. 10; xxviii. 18; Ezekiel xxviii. 13; see Winer, *Title*, PRECIOUS STONES; [also *Kitto's Cyclopædia* and *Smith's Dictionary of the Bible*]. "Our sapphire is sky-blue (comp. Ezek. i. 26), translucent, and harder than the ruby. That which the ancients so denominated, must, according to Pliny (37, 39) and Theophr. (ch. vi. 23, 37), have been the *lapis lazuli*," *etc.* Winer remarks, in conclusion, however, that we must suppose the *Hebrew* word to denote the true sapphire, as is clearly evident from the passages cited from Exodus and Ezekiel. The opinion of Düsterdieck, therefore, who assumes the *lapis lazuli* to be intended, is incorrect. **Chalcedony.**—Not the agate, precisely. WINER: A chalcedony-agate. **Emerald.**—Grass-green, not very hard, translucent, with double refraction (see Winer, PRECIOUS STONES, No. 3).

Ver. 20. **Sardonyx.**—See Winer, No. 16; comp. No. 1: "Consisting of a combination of onyx and carnelian." **Sardius.**—Or carnelian: it is striped with brown and is not very sharply distinguished from the preceding stone. **Chrysolite.**—See Winer, No. 10: "Pale-green, perfectly translucent, with double refraction. According to Pliny, it is of the color of gold, and hence the topaz has been understood by it." **Beryl.**—Winer, No. 11. **Topaz.**—Winer, No. 2. This seems to have been frequently confounded with the chrysolite. **Chrysoprasus.**—Winer, No. 15: "Pale green, shading into yellowish and brown—translucent." **Jacinth [Hyacinth].**—Winer, No. 7. **Amethyst.**—Winer, No. 9.

In respect of *color*, we distinguish *blue* stones: Sapphire, chalcedony, amethyst (violet-blue); *Green:* Emerald, beryl, and, more or less, chrysoprasus; *Golden* or *yellow:* Chrysoprasus (see above), chrysolite, topaz; *Red:* Hyacinth [jacinth], sardonyx, sardius (carnelian). The *jasper* is, most probably, as a diamond, of the pure hue of light; as an ordinary jasper, it would be non-translucent and of various colors. It is evident from chs. iv. 3, xxi. 12, as well as from the fact that in accordance with New Testament order it stands at the beginning, and in accordance with Old Testament order at the close, that it is to be regarded as the chief or most precious stone. Of the jewels in the breast-plate two names are absent from our catalogue, *viz.*, the *ruby* and the *agate*, whilst, on the other hand, the names *chalcedony* and *chrysoprasus* are wanting in the breast-plate (comp. Introduction, p. 20). For a comparison of the lists, see Ebrard, pp. 538 sqq.; Hengstenberg, vol. ii., pp. 417 sq. [Eng. Trans.]; De Wette, p. 200.

Ver. 21. **Of one pearl.**—Düsterdieck quotes the Jewish tradition from *Bava Bathra:* "*Deus adducet gemmas et margaritas, triginta cubitos longas, totidemque latas.*" There is, however, a heaven-wide distinction between a great pearl as modified by Christian symbolism, and a great pearl as modified by Jewish Chiliasm. **The broad-way of the city.**—Πλατεῖα [*i. e.*, the *flat*, as opposed to the *elevated*, the buildings]. Doubtless significant of the pavement or ground of all the streets and alleys; not merely the *market-place* (Bengel) or *principal street* (Züllig). [See *foot-note* †, chap. xi. 8, p. 231.—E. R. C.]. **As it were translucent glass.**—We apprehend this not literally, but poetically, of the mirror-like brightness.

Ver. 22. "The peculiar glory of the City is *further* described." DUESTERDIECK. That is, the pause is unobserved by him.

[In the old Jerusalem the Temple was at once the *dwelling-place* and the *concealer* of Jehovah. Though present, He was not *visibly* present—in

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a sense He was *sheltered* by the Temple. The new Jerusalem shall have no place for the shelter of the Lord, for she shall be sheltered by Him. He shall tabernacle over her, ch. vii. 15. Her inhabitants shall dwell under His manifest and sheltering light. *He* shall be *her* Temple. —E. R. C.]

Ver. 23. **The glory of God lightened her.** —See Is. lx. 19. On the distinction between this passage and ver. 11, see above.

Ver. 24. **And the nations** (Is. ii. 3; lx. 11; Ps. lxxii. 11) **shall walk by means of** [Lange: **through**] **her light.**—Significant future. "This description, drawn from the declarations of the old Prophets, does not justify the idea of those expositors who conceive of the heathen [nations] and the kings as dwelling outside of the City (Ewald, De Wette, Bleek *et. al.*), or who would even attempt to determine what moral condition the heathen [nations] now admitted into the new Jerusalem, occupied during their earthly life (Storr, *etc.*)." DUESTERDIECK. **Their glory.**—That is, that which the kings possessed of glory. The Apocalyptist knows no political partyism. He recognizes a glory of the kings and also a glory of the peoples (ver. 26).

[ALFORD: "If then the kings of the earth, and the nations bring their glory and their treasures into her, and if none shall ever enter into her that is not written in the book of life, it follows that these kings, and these nations, are written in the book of life. And so perhaps some light may be thrown on one of the darkest mysteries of redemption. There may be,—I say it with all diffidence,—those who have been saved by Christ without ever forming a part of His visible organized Church."

The conclusion may be granted without recognizing the force of the argument. The distinguished commentator takes for granted that the *kings and nations* are those that lived before the Millennial period, or at least before the great consummation. Is it not rather probable that the great truth is adumbrated in this revelation (see also ch. xx. 2, last clause), that, even after the new creation, the human race is to be continued (ever propagating a holy seed, such as would have been begotten had Adam never sinned) under the government of the glorified Church?—E. R. C.].

Ver. 25. **Her gates shall not be** [Lange: do not be] **shut.**—They stand open uninterruptedly, for the bringing in of all the glory of the kings and the peoples (Is. lx. 11).

Ver. 26. **And they shall bring.**—"An impersonal subject should be supplied to οἴσουσι (comp. chap. xii. 6; x. 11 [the reading λέγουσιν]; Luther, Bengel, De Wette, Hengstenb., Ew. II., *et al.*), not οἱ βασιλεῖς (Ew. I., Züll.)." DUESTERD.

Ver. 27. **Anything common.**—See ch. xxi. 8; xxii. 15; Acts x. 14. The elevation of the Apocalypse above Judaistic views is sufficiently evident from this passage alone, which, in connection with the preceding context, thoroughly distinguishes between believing ethnics and the essence of ethnicism, determining the πᾶν κοινόν purely in accordance with moral characteristics.

Chap. xxii. 1. **A river.**—The **water of life** is not to be taken here in a purely spiritual sense, at least not, primarily, as in John iv. 14 and vii. 38. It denotes the stream of spirituo-corporeal life-power which, as an eternal renewing power, ensures the imperishability and vital freshness of the new world (see Ezek. xlvii. 1; Zech. xiv. 8; comp. 1 Pet. i. 4). The unitous spirituo-corporeal operation is especially expressed in the fact that the river **proceeds from the throne of God and of the Lamb**—from the living God, through the glorified Christ, in accordance with the heavenly species of His resurrection-life. The properties of the *river of Paradise*, which operated as a purely *natural* blessing (Gen. ii.), and those of the *spiritual fountain of healing*, first promised by the Prophets and subsequently opened in Christ, are united in this river. As a river, it is *cosmically permanent*, and as a river that proceeds from the throne of God, it is *absolutely permanent*. Its source is not situate under the Temple-mount or under the Temple itself, but in the depths of the Divine revelation of love and life, in the profundities of the Divine government consonant with that revelation. As the *trees of life* are ensured by this eternally clear river, so the river is ensured by the Divine throne itself.

Ver. 2. **In the midst of her broad-way.**—Düsterdieck, with Ewald, refers ἐν μέσῳ to καὶ τοῦ ποταμοῦ also; but how this view can be accompanied by the conception "that the trees stand on both sides of the river," is not clear (see Ezek. xlvii. 7, 12).

A tree [Lange: *Gehölz*=wood] **of life.**—Ξύλον=a wood, a collection of trees, having the common character of *trees of life* (see ch. ii. 7), "generically denotes the entire mass of trees (Bengel, De Wette, Ewald, *et al.*)." DUEST. De Wette gives: the *tree* [*Baum*] of life, and adds: "Which produces twelve fruits, bringing forth its fruit every month (Ezek. xlvii. 12);" this, however, can only mean twelve fruit-harvests or fruit twelve times. "Twelve kinds of fruits" (Lutheran Version; ["twelve *manner of* fruits," E. V.]) are, at all events, not intended. *All* the fruits are fruits *of life*.

And the leaves, *etc.*—These words contain, first, an expression of the highest vital efficacy. Even all the *leaves* of all these trees possess a vital energy which can be conducive, as a *healing* power, to the health of even *the heathen* or nations. As extreme views, are opposed the interpretation of Bengel, who holds that reference is had to the conversion of the heathen to whom in this life the Gospel has not been preached; and the interpretation of Hengstenberg, who thinks that the vital forces of the heavenly Jerusalem are intended, as serving in the present age (!) for the conversion of the heathen (Hengst., vol. ii., p. 433 [Eng. Trans.). It is not necessary, through fear of an *apocatastasis*, either to do violence to the text, or to place the hope of an infinite healing operation in the leaves of the tree of life—an operation which is expressed by the river, but does not coincide exactly with the restoration-theory. Another contrast is presented in the inclination of Bleek and De Wette, with Ewald and Züllig (also Ebrard), to find a reference to heathen [nations] dwelling outside of the City, and the view of Düsterdieck, who holds that simply the eternal refreshment and beatification of believing heathen [nations] is made prominent. According

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to Ebrard, the fruits manifestly serve as food for *the inhabitants of the City*, and the leaves for the healing of the ἔθνη without the City; the latter, he continues, do not need such a θεραπεία as to be healed of godlessness and converted therefrom, "but they must be brought from the condition of undeveloped and weak faith and dawning knowledge, to the ripeness of the full stature of men in Christ." It might be queried, how does this interpretation correspond with the distinction of *milk* and *strong meat* [food]? Taken literally, the leaves might be reckoned as strong meat. But let us recollect that we are at present in the third sphere of our description, in which the transfiguration or heavenly glorification of nature is spoken of. Here the expression denotes the highest sanative operation of nature—even the *leaves* of the trees whose *fruits* are the vital nourishment of God's people, serve for the healing [*Therapie*] of the heathen [nations]. We apprehend the word [healing] in the wider sense, and observe, with Düster., that these heathen [nations] have been mentioned before in ch. xxi. 24. The remark of Düsterdieck, that the heavenly enjoyment of life is contrasted with the lack of vital power under which those referred to labored in this present life, is not in itself incorrect, but it gives rise to the question: wherefore are the *leaves* mentioned? As the river of life cannot be restricted to the City, so, also, the trees of life, with their fruits and leaves, can be regarded only as a health-giving blessing, stretching out into infinitude; and thus the passage coincides in general with analogous utterances of Paul (1 Cor. xv. 26–28). [See *additional comment* on chap. xxi. 24, p. 388.—E. R. C.]

Ver. 3. **And nothing cursed shall be any more.**—See SYN. VIEW; comp. Zech. xiv. 11.* Ebrard traces the κατάθεμα directly back to the *cherem*, distinguishing, however, as *cherem*, persons and things (in accordance with Lev. xxvii. 28 and other passages). There is yet another distinction to be made, however, between the *cherem* and the κοινόν.

And His servants shall serve Him.—The idea of religious service presented by λατρεύειν does not preclude the idea of a service rendered in the heavenly culture of the new Paradise, because, in the glorified world, cultus and culture shall have become one.

[There seems to be a great and blessed truth conveyed by the conjunction of δοῦλοι and λατρεύσουσιν. His *slaves* (δοῦλοι) shall be elevated to the dignity of *temple-servitors*. The idea is akin to that presented by our Lord, John xv. 15: "Henceforth I call you not *servants* (δοῦλοι= *slaves*), but I have called you *friends*."—E. R. C.]

Ver. 4. **His face.**—Matt. v. 8; 1 Cor. xiii. 12; 1 John iii. 2.—**His name.**—See chs. iii. 12; xiv. 1.

Ver. 5. **And night shall not be any more.**—This is simply a repetition, according to De Wette, Ebr., Düsterd. (see SYN. VIEW). Hengstenb. discovers here an antithesis harmonizing with the Gospel of John, to wit, the antithesis of *day* as the time of safety and good, and *night* as the time of peril and evil (?); he remarks, by way of illustration: "Any one who has lived with a wakeful eye through the year '48 is acquainted with this distinction of day and night." It might be replied: Any one who has become acquainted with it only under such a date, knows it but very imperfectly, to say the least.

And they shall reign.—"In a still higher sense than in ch. xx. 4, 6, says De Wette." To which we query: in what respect? We would remind our readers that reference is here had to the relation of the blessed to the celestial spheres of nature; this fact endows the expression with the import that all dependence upon the power of nature shall be done away with.

Into the ages of the ages.—The antithesis see in ch. xx. 10.—In the region of the damned there continues, according to the same passage, the antithesis of day and night. The æons of the blessed are raised above the vicissitudes of temporality, because in God is eternity, the inexhaustible fountain of holy, festal seasons; and Christ has, in reality, freed even time from the curse of temporality, and made it the rhythmic succession of the fullness of eternity, the development-form of eternal life.

[NOTE ON THE NEW JERUSALEM.]

By the American Editor.

[It was the design of the American Editor to prepare an extended Excursus on this subject. Circumstances, however, over which he has no control, prevent his doing more than present a brief sketch of the views of representative commentators, afterwards indicating those points of his own hypothesis that he did intend thoroughly to discuss.

a. *Sketch of Views.*

So many and variant have been the opinions on this subject that it seems impossible to classify them. The following extract from Elliott will be regarded as a fair exposition of the views of those mentioned by him.

"It has long been a disputed question amongst prophetic expositors, where precisely the New Jerusalem of the xxi. and xxii. chapters of the Apocalypse is to have position; whether *during* or only *after* the Millennium; and if synchronous with it, whether as identical or not with the *glorified Jerusalem* prophesied in the Old Testament. Of the older Fathers alike the pre-millenarian TERTULLIAN, and the anti-pre-millenarian AUGUSTINE, explained the glorified Jerusalem of O. T. prophecy as identical with that of the Apocalypse; the one (TERTULLIAN) however, as symbolic of the risen saints' *millennial* glory, the other (AUGUSTINE) of their *heavenly and everlasting blessedness*. Again, of the moderns . . . WHITBY and VITRINGA, whilst also identifying the two figurations, did yet explain them to signify the *millennial* earthly blessedness of the still living Christian Church. . . . FABER would separate the two, and make Isaiah's *Jerusalem* of the latter day, with its new heaven and earth, *alone* millennial, that of the Apocalypse post-millennial; to which I may add that some expositors, while explaining one or both to pre-

* [The G. V. reads here: "*und wird kein Bann mehr sein*" (and there shall be no more ban).—TR.]

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figure *earthly* glories destined for God's people, make the *restored* and *converted Jews* nationally, not the *Church Catholic* generally, the grand object and chief intended recipients of the coming glory."

ELLIOTT himself (5th edition) "supposes the New Jerusalem to have existence from the commencement, and throughout the progress, of the millennial period." With this opinion the majority of pre-millenarians probably agree, though with vast differences as to particulars. Elliott argues his position from—(1) a comparison of ch. xix. 7, 8, with ch. xxi. 2, 9; (2) a comparison of xix. 10, with xxii. 8, 9, inferring from the coincidence that the same event must have been referred to; (3) what is said concerning the *nations*, chs. xxi. 24; xxii. 2, manifesting that there will be *men in the flesh* during the New Jerusalem, which, he assumes, could not be, after the General Resurrection; (4) a comparison of Dan. vii. 18 (where the saints' *everlasting* reign dates from the fall of Antichrist) with Rev. xxii. 5. He supposes (after Mede and several of the Ancient Fathers) that the entire millennial period constitutes the day (period) of Judgment; that at the beginning of this day, the great White Throne is set up, at which time occurs a partial conflagration; that at the close shall be the casting of death and Hades into the lake of fire, the great conflagration, the new heaven and earth, and the more complete and perfect establishment of the Kingdom.

ALFORD writes: "The whole of the things described in the remaining portion of the Book are subsequent to the General Judgment, and descriptive of the consummation of the triumph and bliss of Christ's people with Him in the eternal kingdom of God. This eternal kingdom is situated on the purified and renewed earth—become the blessed habitation of God with His glorified people."

BARNES (and with him probably the majority of post-millenarians) looks upon chaps. xxi. 1—xxii. 5, as descriptive of the heavenly state of the entire body of the redeemed. He writes: "The whole of ch. xxi., and the first five verses of ch. xxii., relate to scenes beyond the judgment, and are descriptive of the happy and triumphant state of the redeemed Church, when all its conflicts shall have ceased, and all its enemies shall have been destroyed. That happy state is depicted under the image of a beautiful city, of which Jerusalem was the emblem, and it was disclosed to John by a vision of that city—the New Jerusalem—descending from heaven. Jerusalem was regarded as the peculiar dwelling-place of God, and to the Hebrews it became thus the natural emblem or symbol of the heavenly world. The conception having occurred of describing the future condition of the righteous under the image of a beautiful city, all that follows is in *keeping* with that, and is merely a carrying out of the image. It is a city with beautiful walls and gates; a city that has no temple—for it is all a temple; a city that needs no light—for God is its light; a city into which nothing impure ever enters; a city filled with trees, and streams, and fountains, and fruits—the Paradise Regained."

b. *Hypothesis of the American Editor.*

I. The *period* of the New Jerusalem will be subsequent to the General Resurrection and Judgment of ch. xx. 11-15, and the new Creation of ch. xxi. 1. This is, manifestly, the normal sense of the connection between verses 1 and 2 of ch. xxi., and is not to be set aside but for most cogent reasons. This view involves no real difficulties; and, still further, the entire description forbids the thought that the even partial sinfulness that will exist in the subjects of the Millennial Kingdom should have existence under the light of the New Jerusalem, or that its glories should be dimmed by the assaults of Satan and the rebellion of Gog and Magog.

II. Its *seat* will be the *New Earth* (comp. xxi. 1, 2, 24). It is vain for us to speculate as to whether that New Earth will be identical as to substance with the present, or whether it will be different. It is impossible for us to determine whether the present abode of the human race will be simply regenerated by fire, or whether from the universal chaos into which all things *may be* reduced (2 Pet. iii. 10; Rev. xx. 11) some entirely new Earth, or dwelling-place for man, may not be brought forth.

III. It will exist—1. As a real City—the glorious home and capital of a glorified Community (the Bride). 2. As a *Material Symbol* of that Community, its order and glory.*

From the admitted fact that what the Apostle saw was a Symbol, many leap to the conclusion that a real city, or place of abode, could not have been symbolized. It is admitted by all that that which John beheld was a *simulacrum*. He did not directly look upon that which was not to exist for at least three thousand years—he beheld, merely, a VISIONAL SYMBOL. But what was the nature of that Symbol? Was it *immediate? i. e.*, did it symbolize a City that is yet to come into existence—or was it *mediate? i. e.*, did it symbolize something else than a City, namely (in this instance), a glorified community? In the judgment of the writer it performed the double office set forth in the last paragraph on p. 146. Primarily it was an IMMEDIATE SYMBOL symbolizing a material City; but, secondarily, as the City was itself to be a MATERIAL SYMBOL, of the inhabiting Community, it was a MEDIATE (*Aberrant*) SYMBOL of that Community.

This double use of the Symbol should occasion no surprise. For, in the first place, it is most common in all languages to denote by the same term, as *London*, sometimes the City, sometimes the mass of its inhabitants, and sometimes the complex of the two. This was common amongst the writers of the Scriptures—the Scriptural uses of Zion, Babylon, Tyre, will present themselves as illustrations to the minds of all. And, secondly, a material City is frequently a type of its inhabitants, or of the State of which it is the Capital. No one can visit Rome without being impressed with the fact that, in its combined ruin and grandeur, its death and life, the existing City is itself the type of the existing Roman Church. This in old times was true of Babylon,

* [In order to the understanding of this point, the writer would refer the reader to his PRELIMINARY NOTE ON THE SYMBOLISM OF THE VISION, pp. 145 sqq.—E. R. C.]

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of Athens, of Tyre, of Rome, and especially of Jerusalem. And, doubtless, it is in great measure owing to this fact that a City and its inhabitants are so generally designated by one and the same name. In the judgment of the writer, as the old Jerusalem symbolized the Israel of which it was the Capital, so the New Jerusalem will symbolize the glorified Community * of whom it will be the abode and Capital.

Concerning the hypothesis that the New Jerusalem will exist as a great City, it may be said: 1. There are many things in the description that have their most natural (their normal) application to such an abode, as is evident upon the bare perusal. 2. This application is supported by the following considerations: (1) A material dwelling-place is as necessary for resurrected saints as was Eden for Adam, or Canaan for Israel. (2) It should occasion no surprise if the same loving care that will raise and glorify the body should prepare a fitting and glorious abode for it. (3) It should be regarded as no strange thing if He who prepares for the body should grant us an inspiring, though general, description of its future abode. (4) On the contrary, the giving of such a description would be but in accordance with Jehovah's dealing with Israel before leading them into Canaan, and in continuance of the information given us by the Prophets concerning the Palingenesia, and especially by the Apostle Paul, Rom. viii. 20, 21.

As to the hypothesis that a *glorified* Community was in some sense symbolized, it may also be said that while there are many things in the description that find their most natural *objective* in *a material City*, there are others that cannot be so regarded; as, for instance, that the New Jerusalem is the Bride of the Lamb. We are shut up to the conclusion that a glorified people were contemplated in the exhibition of the Symbol.

In conclusion of this whole matter it may be remarked that the double hypothesis announced by the writer best satisfies the conditions of the problem; is in accordance with the ordinary and Scriptural use of the names of Cities, especially of Capitals; and is precisely analogous to the Divine declarations concerning the old Jerusalem.

IV. We should distinguish between the *Material City* and the *New Earth*. The former has its situation in the latter, as London in England. We should also distinguish between the *citizens of the City* and the *nations* (xxi. 24). The former are risen and glorified Saints, who constitute the *Bride* (ch. xxi. 9), the *governors* (ch. xxii. 5, *last clause*) of the New Creation (see below in V., VI.). The latter are (probably) *men in the flesh*, who walk in the light of the City, who bring their glory and honor into it, and who are healed (or kept in health) by the leaves of its tree of life (chs. xxi. 24–27; xxii. 2), *i. e.*, who are under its instruction and government (see below in VII.).

V. The term *The Bride* probably identifies the citizens of the New Jerusalem with the subjects of the First Resurrection (see the ADD. NOTE ON THE MARRIAGE, pp. 336 sq.). This body, the Bride (identical probably with the 144,000 of ch. xiv. 1), will probably be completed at the time of the *Marriage*, chap. xix. 7–9. Into that glorious company it is probable that only those who have been partakers of Christ's humiliation and suffering (either personally in company with Him, or throughout the present æon, the period of the humiliation of His body, the Church, Col. i. 24) shall be received (comp. Luke xxii. 28–30; Phil. iii. 10, 11; 2 Thess. i. 5; 2 Tim. ii. 12; Rev. ii. 10, 26; iii. 12, 21; vi. 9-11; xix. 4-6; see also the ADD. NOTE ON THE MARRIAGE, as above.* These are they who sit on Christ's Throne, who are united with Him in authority,—who, as *related to* Him constitute the Bride; as *together with* Him constitute the Kingdom, *i. e.*, the governing power (see EXCURSUS ON THE BASILEIA, II. 1 (4), p. 99).

VI. Chap. xxi. 2, 9, 10, does not refer to the Marriage—that took place at the beginning of the Millennial period (see NOTE ON THE MARRIAGE, pp. 336 sq.), but to a new manifestation of the prophetical Bride, the Wife. Doubtless before, or at the very moment when, "the earth and the heaven fled away" (chap. xx. 11), she was rapt away to the secret place of Jehovah. These verses describe her as descending from the bosom of her God, out of the New Heaven, clothed in new beauty, upon the New Creation, over which she is to dominate.

VII. The *nations* (see above in IV.) will consist (probably) of *men in the flesh*, freed from sin and the curse, begetting a holy seed, and dwelling in blessedness under the government of the New Jerusalem. They will be, not the offspring of the glorified Saints, who "neither marry nor are given in marriage" (Matt. xxii. 30), but the descendants of those who live in the flesh during the period of the Millennial Kingdom. Brown triumphantly asks, "How 'the *inhabitants* of the heavens and earth that now are,' are *tided over* this (the) all enveloping, all reducing deluge of fire, into 'the new heavens and the new earth'?" In answer it may be said, The same Almighty power that conveyed Noah and his family across the waters of the first deluge, can bear other families across the fiery floods of the second, to be the progenitors of the continued race. It may be retorted that there is no promise of such a miracle. That there is no expressed promise is admitted—but the Divine prediction of an event ever implies the promise of a sufficient cause.

VIII. Although the New Jerusalem state is not to be confounded with the Millennial Kingdom, nor to be regarded as a simple continuance thereof, it is to be looked upon as the antitype of that Kingdom. In a sense, it is that Kingdom

* [As an Immediate Symbol, the *simulacrum* of the New Jerusalem was probably to a large extent *ideal*. This, doubtless, was the case in the *simulacra* of Angels. We can hardly suppose that the *simulacrum* beheld by John was in all respects *similar* to the City that is to be, and yet it may have been so to a greater extent than we are now prepared to admit. It should here be distinctly noted, what was set forth with great care in the Note on Symbolism, that there is a great difference between an *Immediate ideal* and a *Mediate Symbol*. The former always represents something similar in (apparent) kind to the *simulacrum*, although with differences as to particulars; the latter always represents something different in (apparent) kind, as the *simulacrum* of a *lamb* to represent Christ, and that of a City to symbolize a Church or people.—E. R. C.]

* [The writer expresses no decided opinion as to whether the *Bride*, the subjects of the First Resurrection, shall consist of the martyrs; or the whole body of the redeemed; or a select portion, including the martyrs—the *ἀπαρχή* (see p. 193). He inclines, however, to the last mentioned view.—E. R. C.]

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raised to a higher plane—completely freed, in its territory and its subjects, from all remains of the curse. The Millennial Kingdom is the reign of the Saints over a race and earth freed indeed from the assaults of Satan, but still, in measure, in sin and under the curse; the New Jerusalem period is that of the reign of the Saints over a race and earth perfectly purified.

IX. The City itself, as it will have placed in it the Throne of God and the Lamb (xxii. 3), will become the noblest of the many mansions of Heaven. Neither it, however, nor the New Earth on which it is situate, including it, will be the totality of Heaven. John saw the Bride descending *out of Heaven* (xxi. 2). The New Earth will be one of the loyal provinces of Heaven, under the light of Heaven, governed by the citizens of Heaven; but it will be the abode of men in the flesh. May it not bear to Heaven a relation similar to that borne by Eden before the fall? Although in it there will be no death, possibly from it will be transported to other scenes its blessed inhabitants, when they have passed through their painless, ennobling pupilage. Possibly, its inhabitants may pass away to other mansions in the Father's House, where dwell, it may be, the Angels who kept their first estate, and the glorified subjects of the Millennial Kingdom, and others glorified who did not attain to the first Resurrection.

X. The prophecies of the Restoration and the Palingenesia (like those of the Advent) have probably a double application. Initially and typically they may refer to the Millennial Kingdom, which is a type of the New Jerusalem. Ultimately and completely, they have respect to the latter, the Kingdom of the Perfect Restoration.

XI. In conclusion, the writer would remark that he feels most keenly that speculation on this subject is dangerous. Speculation, however, to some degree there must be, if there be study,—and study there must be, if we be obedient to the command implied in the benediction, "Blessed is he that readeth and they that hear the words of this prophecy" (chap. i. 3). It may also be remarked that those who hold the current opinion as to the New Jerusalem, *speculate* as really as does the writer. The study of the Divinely given Revelation has convinced him of certain facts concerning this great and glorious subject. These facts, together with certain probable implications, he has stated with trembling, and he trusts with becoming modesty. He now submits them to the considerate construction of his readers.—E. R. C.]*

* [The hymnology connected with the New Jerusalem is exceedingly rich. A small work entitled O MOTHER DEAR, JERUSALEM, by *William C. Prime* (A. D. F. Randolph, New York, 1865) gives the entire Poem so named; its history, several of its versions, and also several of the ancient hymns, in Latin and English, whence its sentiments, and in many instances its language, were drawn. To these hymns, embodying as they do the opinions of many of the sainted fathers of the Church, and sung in every land, is due, more than to aught else, the prevalent interpretation of the Apocalyptic description. The original English form of the hymn as it exists in a small volume of poetry, professedly of the age of Queen Elizabeth, in the British Museum, was some years ago published by Dr. Bonar. Modernized by Barnes as to its spelling, it is as follows:

A SONG MADE BY F. B. P.

To the tune of "Diana."

Jerusalem! my happy home!
When shall I come to thee,
When shall my sorrows have an end,
Thy joys when shall I see?

O happy harbor of the saints,
O sweet and pleasant soil,
In thee no sorrow may be found,
No grief, no care, no toil.

In thee no sickness may be seen,
No hurt, no ache, no sore;
There is no death, no ugly deil,
There's life for evermore.

No dampish mist is seen in thee,
No cold nor darksome night;
There every soul shines as the sun,
There God Himself gives light.

There lust and lucre cannot dwell,
There envy bears no sway,
There is no hunger, heat, nor cold,
But pleasure every way.

Jerusalem! Jerusalem!
God grant I once may see
Thy endless joys, and of the same,
Partaker aye to be.

Thy walls are made of precious stones,
Thy bulwarks diamonds square,
Thy gates are of right orient pearl,
Exceeding rich and rare.

Thy turrets and thy pinnacles
With carbuncles do shine,
Thy very streets are paved with gold,
Surpassing clear and fine.

Thy houses are of ivory,
Thy windows crystal clear,
Thy tiles are made of beaten gold;
O God, that I were there!

Within thy gates no thing doth come
That is not passing clean,
No spider's web, no dirt, no dust,
No filth may there be seen.

Ah, my sweet home, Jerusalem!
Would God I were in thee,
Would God my woes were at an end,
Thy joys that I might see.

Thy saints are crowned with glory great,
They see God face to face,
They triumph still, they still rejoice,
Most happy is their case.

We that are here in banishment
Continually do moan;
We sigh and sob, we weep and wail,
Perpetually we groan.

Our sweet is mixed with bitter gall,
Our pleasure is but pain,
Our joys scarce last the looking on,
Our sorrows still remain.

But there they live in such delight,
Such pleasure, and such play,
As that to them a thousand years,
Doth seem as yesterday.

Thy vineyards and thy orchards are
Most beautiful and fair,
Full furnished with trees and fruits,
Most wonderful and rare.

Thy gardens and thy gallant walks
Continually are green;
There grow such sweet and pleasant flowers
As nowhere else are seen.

There's nectar and ambrosia made,
There's musk and civet sweet,
There many a fair and dainty drug
Are trodden under feet.

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There cinnamon, there sugar grows,
  There nard and balm abound.
What tongue can tell or heart conceive
  The joys that there are found!

Quite through the streets, with silver sound,
  The flood of life doth flow,
Upon whose banks, on every side,
  The wood of life doth grow.

There trees for evermore bear fruit,
  And evermore do spring;
There evermore the angels sit,
  And evermore do sing.

There David stands with harp in hand
  As master of the choir;
Ten thousand times that man were blest
  That might this music hear.

Our lady sings *Magnificat*,
  With tune surpassing sweet,
And all the virgins bear their parts,
  Sitting above her feet.

Te Deum doth Saint Ambrose sing,
  Saint Austine doth the like;
Old Simeon and Zachary
  Have not their song to seek.

There Magdalene hath left her moan,
  And cheerfully doth sing,
With blessed saints whose harmony
  In every street doth ring.

Jerusalem, my happy home!
  Would God I were in thee,
Would God my woes were at an end,
  Thy joys that I might see!—E. R. C.]

THE EPILOGUE.

CHAP. XXII. 6–21.

1. *The Angel and John; or the Mediators of the Apocalypse.*

6 And he said unto me, These sayings [words] *are* faithful and true: and the Lord God of the holy [*om.* holy—*ins.* spirits[1] of the] prophets sent his angel to shew unto his servants the [what] things which [*om.* which] must [*ins.* come to pass] shortly be done 7 [*om.* be done]. [*ins.* And][2] behold, I come quickly: blessed *is* he that keepeth the 8 sayings [words] of the prophecy of this book. And [*ins. it was*] I John [*ins.* who heard and] saw these things, and heard *them* [*om.*, and heard *them*]. And when I had [*om.* had] heard and seen [saw][4], I fell down to worship before the feet of 9 the angel which [who] shewed me these things. Then saith he [And he saith] unto me, See *thou do it* [*om.* See *thou do it*—*ins.* Take heed] not: for [*om.* for] I am thy [*om.* thy—*ins.* a] fellow servant [*ins.* of thee], and of thy brethren the prophets, and of them which [those who] keep the sayings [words] of this book: 10 worship God. And he saith unto me, Seal not the sayings [words] of the prophecy 11 of this book: for[5] the time is at hand [near]. He that is unjust, let him be unjust [Let him that doeth injustice, do injustice] still: and he which is filthy, let him be filthy [and let the polluted[6] pollute himself] still: and he that is righteous, let him be righteous [and let the righteous work righteousness[7]] still: and he that is holy, let him be holy [and let the holy (ἅγιος) sanctify himself (ἁγιασθήτω)] still.

2. *Jesus, the Author of the Apocalypse; the Spirit; and the Bride.*

12 And, [*om.* And,[8]] Behold, I come quickly; and my reward *is* with me, to give every man according [*om.* every man according—*ins.* render to each] 13 as his work shall be [*om.* shall be—*ins.* is].[9] I am [*am*—*ins.* the] Alpha and [*ins.* the] Omega, the beginning and the end, [*om.* the beginning and the 14 end,] the first and the last [*ins.*, the beginning and the end][10]. Blessed *are* they that do his commandments [*om.* that do his commandments—*ins.* wash their robes][11], that they may have [*ins.* the] right to [*or* authority over (ἡ ἐξουσία

TEXTUAL AND GRAMMATICAL.

[1] Ver. 6. We give the reading τῶν πνευμάτων τ. π., in accordance with ℵ. A. B*. [P., *Vulg.* except *Am.*,] *et al.*
[2] Ver. 7. Καί, in accordance with A. B*. [ℵ. *Vulg.*, *Syr.*, *Æth.*]
[3] Ver. 8. [Gb., Sz., Lach., Tisch. (1859), Alf., Treg., give βλέπων καὶ ἀκούων with A. B*. *Vulg.*, *Syr.*, *Arm.*, *et al.*; Tisch. (8th Ed.) reverses the order with ℵ.—E. R. C.]
[4] Ver. 8. B*. gives καὶ ὅτε ἴδον. [So Tisch. (1859).] There are several unimportant variations here. [Lach., Tisch. (8th Ed.), Alf., Treg., read ἔβλεψα with ℵ.—E. R. C.]
[5] Ver. 10. ℵ. A. B*., Lachmann [Alf., Treg., Tisch.], insert γὰρ after καιρὸς.
[6] Ver. 11. We give the reading ὁ ῥυπαρὸς. [So Crit. Eds. with ℵ. B*.—E. R. C.]
[7] Ver. 11. Δικαιοσύνην ποιησάτω, in acc. with ℵ. A. B*.,—an important reading as contrasted with δικαιωθήτω.
[8] Ver. 12. The καὶ before ἰδοὺ is unauthorized.
[9] Ver. 12. ℵ. A. *et al.* give the reading ἐστὶν αὐτοῦ.
[10] Ver. 13. The sequence of the Rec., which places ἡ ἀρχή, *etc.*, first, is unauthorized.
[11] Ver. 14. An important variation occurs here. The reading of ℵ. A. [7, 38, *Vulg.*, *Arm.* mg., *Æth.*], *et al.*, is πλύνοντες τὰς στολὰς αὐτῶν; that of B*. *et al.*, ποιοῦντες τὰς ἐντολὰς αὐτοῦ. Lachmann and Tischendorf give the former. Düsterdieck, with De Wette, prefers the latter reading, because he thinks that it may have been rejected in order to avoid the interruption to Jesus' discourse. The context also is, therefore, in favor of No. 1.

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ἐπὶ)], the tree of life, and may enter in through [*om.* in through—*ins.* by] the gates
15 into the city. For [*om.* For][12] Without *are* [*ins.* the] dogs, and [*ins.* the] sorcerers, and whoremongers [the fornicators], and [*ins.* the] murderers, and [*ins.* the] idola-
16 ters, and whosoever [every one that] loveth and maketh a lie. I Jesus have [*om.* have] sent mine [my] angel to testify unto you these things in [concerning] the churches.[13] I am the root and the offspring of David, *and* [*om. and*] the bright and
17 [*om.* and—*ins.* , the] morning star. And the Spirit and the bride say, Come.[14] And let him that heareth say, Come.[14] And let him that is athirst [thirsteth] come.[14] And whosoever [*om.* And[15] whosoever—*ins.* : he that] will, let him take[16] the water of life freely.

8. Testimony to the Sanctity of the Apocalypse.

18 For [*om.* For[17]] I testify unto every man [one] that heareth the words of the prophecy of this book, If any man [one] shall [*om.* shall] add unto these things [*om.* these things—*ins.* them], God shall add unto him the plagues that are
19 written in this book: And if any man [one] shall [*om.* shall] take away from the words of the book of this prophecy, God shall take away his part out of [*om.* out of—*ins.* from] the book [*om.* book—*ins.* tree[18]] of life, and out of the holy city, and *from* the things [*om.* and *from* the things] which are [have been] written in this book.
20 He which [who] testifieth these things saith, Surely [Yea,] I come quickly: [.] Amen. [;] Even so, [*om.* Even so,[19]] come, Lord Jesus.

Conclusion.

21 The grace of our [*om.* our—*ins.* the[20]] Lord Jesus Christ [*om.* Christ[21]] *be* with you [*om.* you[22]] all [*or ins.* the saints—*or om.* all *and ins.* the saints][23]. Amen [*or om.* Amen].[24]

[12] Ver. 15. [Crit. Eds. omit the copula with ℵ. A. B.* *Vulg.*, *et al.*—E. R. C.]
[13] Ver. 16. We give the very weighty reading, ἐπὶ ταῖς ἐκκλ., in accordance with ℵ. B.* [So Alf., Treg., Tisch.; Lach. gives ἐν with A., *Vulg.*, *et al.* —E. R. C.]
[14] Ver. 17. [Crit. Eds. give ἔρχου twice and ἐρχέσθω with ℵ. A. B*, *et al.*—E. R. C.]
[15] Ver. 17. Omit καὶ before ὁ θέλων.
[16] Ver. 17. [Crit. Eds. give λαβέτω with ℵ. A. B*.—E. R. C.]
[17] Ver. 18. [Crit. Eds. omit the copula with ℵ. A. B*.—E. R. C.]
[18] Ver. 19. [Crit. Eds. read ξύλου with ℵ. A. B*., *et al.*—E. R. C.]
[19] Ver. 20. A. B*., *et al.* omit καὶ [and also ναί of the Rec.] before ἔρχου.
[20] Ver. 21. Codd. A. B*. [ℵ.] give κυρίου without ἡμῶν.
[21] Ver. 21. Codd. A. [ℵ.] give Ἰησοῦ alone; B*. gives Ἰησοῦ Χριστοῦ. [Lach., Tisch., Alf., Treg., give Ἰησοῦ alone. —E. R. C.]
[22] Ver. 21. Ὑμῶν is supported by minuscules.
[23] Ver. 21. [Lach. and Tisch. read πάντων with A., *Am.*; Alf. and Treg. τῶν ἁγίων with ℵ., Gb., Sz.; and Lange, πάντων τῶν ἁγίων with B*., *Cop.*, *Syr.*, *Arm.*, *et al.*—E. R. C.]
[24] Ver. 21. [Lange reads Ἀμήν with ℵ. B*., *Vulg.*, *Cop.*, *Syr.*, *Arm.*, *Æth.*, *et al.*; Lach., Tisch., Treg., and Alf., omit with A. Alf. gives the subscription Ἀποκάλυψις Ἰωάννου with ℵ. A.—E. R. C.]

EXEGETICAL AND CRITICAL.

SYNOPTICAL VIEW.

The Epilogue of the Apocalypse is strongly suggestive of the Epilogue of the Johannean Gospel, just as the Prologue of the Apocalypse forms a pendant to the Prologue concerning the Logos. In the one case as in the other, the Coming of Christ is a fundamental thought. In the one case as in the other, the Scripture closes with a reflection relative to the Book itself; and in both cases, a mysterious, clare-obscure mode of expression is spread, like a veil, over the whole. The intimate connexion of the *Apocalyptic Epilogue* and *Prologue* is evident upon the most cursory comparison.

Here, again, we distinguish three main divisions. The first, which may be superscribed with the title of the Angel and John, reverts, in vers. 6-11, to the mediators or instrumentalities of the Apocalypse, and accordingly forms a parallel to vers. 1-6 of the Prologue. In the second division Jesus appears, as the Author of the Apocalypse, and over against His revelation is set the longing of the Spirit and the Bride for His Advent (vers. 12-17). The parallel passage in the Prologue is found in vers. 7-10. The third division is formed by the testimony to the inviolable sanctity of the Apocalypse (vers. 18-20). Then follow the closing words—a prayer to the Lord and a wish for a blessing upon all readers.

[Ver. 6.] *And he said unto me.* The conclusion reverts to the beginning. The series of visions is closed—hence, the mediators of the vision once more make their appearance. First, mention is made of the *Angel* of this Revelation (ch. i. 1). According to De Wette, Bleek, Düsterdieck *et al.*, this is the same Angel who speaks in ch. xxi. 9. In other words, the Angel of the entire Revelation is accounted a special Angel from the group of the seven Angels of the Vials of Anger, and we are outside of the visions and yet, again, within them. Thus, too, the incident related ch. xix. 10, is held to be repeated

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here—either the incident itself or the account of it. The former hypothesis would cast a shade upon the Apostle's aptness to learn; the latter would implicate his ability as a writer. Neither the one nor the other assumption is admissible. In the scene portrayed ch. xix. 10, John believed that he recognized the Lord Himself in the form of the messenger of Christ; here, it is the angelic form in which the Lord manifests Himself to him that he, in his profound reverence, identifies, wrongly, with the Person of Christ. Hence the deprecating words of the two Angels are very different. "I am thy fellow-servant and one of thy brethren who have the witness of Jesus," says one. "I am thy fellow-servant and one of thy brethren the Prophets and of them who keep the words of this Book," speaks the other. As the Angel of the Revelation, he places himself on a line not only with the Prophets, but also with the pious readers of the Apocalypse; this is, doubtless, owing to the fact that Christ assumes His angelic form in the sphere of prophetic, human spirit-life and pious longing for His coming. We translate here, therefore: Worship not the personal medium of the manifestation of Christ; just as we might say, Do not worship the Bible, though it is the medium of the revelation of God. Therefore the Angel further distinguishes the words of the Revelation, whose certainty and reality he affirms, from his mission from the Lord, Whom he identifies with the God of *the spirits of the Prophets*. Here, again, the conceptions of God and Christ run into one, as is frequently the case in the Johannean writings.

We apprehend the words ἐν τάχει, here, as in ch. i. 1, as significant of the rapidity of the course of the things predicted, for the things of the thousand years, which form but one section of the whole eschatological time, can not be conceived of as happenning *soon* [or, *shortly*] in the ordinary sense.

Christ identifies Himself with the Angel in the declaration, *Behold, I come soon* [*quickly*], or rapidly, and conjoins with this declaration the beatitude expressive of the truth that he alone preserves the right position toward the Coming of the Lord, who *keeps the words of the prophecy* and makes them his guide.

The Seer now seems to come to himself after his grand visional ecstasy, as was the case, after similar ecstasies, with the Disciples on the Mount of Transfiguration, with the Apostle Peter, Acts xii. 11 and Paul, 2 Cor. xii. 2; he is immediately overpowered, however, by a sense of the great grace which he has been deemed worthy to receive with this Revelation. *And I John*—not any indifferent John—a man by the name of John—*am the hearer and seer of these things*. And now he would fain fall down and worship before the Angel of the Revelation, as he fell down before him like a dead man at the beginning of this Revelation (ch. i. 17). Upon this he receives the prohibition before referred to, because it is his duty to distinguish between the Lord Himself and His angelic appearance, clothed in the materials of prophetic visions and Christian ideals. On the other hand, he receives the direction *not to seal the words of the prophecy*. He is to communicate them to the Churches and to stimulate the reading and exposition of them, because *the time is near*, because they are designed to keep Christians awake, and, if they slumber, to rouse them.

And now follows a saying which is peculiarly suggestive of the Gospel of John, especially of the fearful words, *What thou doest* [art about to do], *do quickly* [John xiii. 27]. *Let him that doeth injustice* [or, *unrighteousness*] *do injustice* [or *unrighteousness*] *still*. The meaning of this is that the time is great [weighty with import] and swift, and presses to decision; for every development, in evil and in good, the space granted is but short. The ironical tone which pertains to the first two exhortations is limited, first, by the remark that the following two sentences can have nothing of irony in them, and, further, by the earnest consideration that the seed of evil is peculiarly prospered by being brooded over, in the delusion that there is an endless time before the judgment, if, indeed, there be any judgment at all. The style of speech here employed is, doubtless, in general expressive of the following admonition: Consider that your actions are rapidly progressing to their end. The relation of moral development on both sides is pertinently intimated. The commission of unrighteousness courses into *filthiness*, into a filthy habit of thought and a corresponding mode of conduct; the righteousness of faith, on the other hand, develops, through the practice of right-doing, into a *sanctification* of life.

In the second division of the Epilogue, Jesus Himself is brought to view, with His immediate words. He announces Himself as the Recompenser, with reference to the proclamation of the Angel that the time is near and presses all men to decision. *Behold, I come quickly, and My reward with Me*, He says, in the words in which His Coming is announced by the Prophet Isaiah (ch. xl. 10; lxii. 11; comp. Rev. xi. 18). He will appear as *Judge*, because His life is the principle and ground-law of the history of the world. This He expresses in a threefold manner. Because he is the *Alpha*, He must be the *Omega*. Because He is the *First*, He must be the *Last*. The first formula characterizes Him as the first, and hence the last, *life-idea*. The second formula characterizes Him as the first, and therefore the last, ideal *life-form*. The third formula characterizes Him as the innermost, primarily principial, and therefore, also, final *life-power and substance*. Because He is the *Principle*, He must be the *Final Goal*. The bearing of these words upon the judgment (in accordance with Matt. xxv. and Acts xvii. 31) is plainly manifest in the following beatitude.

In comparison with the reading, *Blessed are they who wash their robes*, we cannot possibly regard the other reading, *Blessed are they who keep His commandments*, as correct, although the sense may be the same. We have here to do with a festal symbolic expression, suggestive of the *wedding garment* and the saying, *These have washed their robes in the blood of the Lamb* (ch. vii. 14). These shall enter into the Holy City, with authority to eat of the trees of life. For upon the perfect appropriation of the cross of Christ rests the putting on of the snow-white

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robe of righteousness, and this is the condition at once of an eternal vital development and vital joy, and of entrance into the fellowship of eternal life.

The continued existence of a *without*, in contrast to an entrance into the Paradise of life, is expressed by an antithesis in the weightiest of words. Those who are excluded are again, apparently, cited in a group of *six*, but in reality a *quinary* is probably contemplated, as in the figure of the foolish virgins. The arrangement of individual characters also differs from that observed ch. xxi. 8. In the latter passage, the lost were contrasted with the idea of the bravery of the conquerors; hence the *fearful* had the precedence. Here they are contrasted with the picture of heavenly purity—the blessed, arrayed in their robes of honor; hence *dogs* take the precedence, as allegorical figures of spiritual uncleanness and commonness (see Matt. vii. 6; Phil. iii. 2; 2 Pet. ii. 22). *Sorcerers* have profaned and violated nature; *fornicators* have profaned and violated the personal and physical life; *murderers* have profaned and violated the image of God in their neighbor; *idolaters* have profaned and violated the symbols of the Divine and religion itself; *lovers and practicers of falsehood* in general—as a wider class of idolaters—have profaned and violated the consecrated reality and truth of life.

Jesus next definitively distinguishes Himself from the sending of His Angel. He declares that He has Himself sent the Angel to Christians to testify to them of the future in regard to the Churches; the dignity and weight of a *testimony* is thus assigned to His word. The reading chosen by us [ἐπὶ ταῖς ἐκκλ.] we have designated in the TEXT. AND GRAM. NOTES as highly momentous. Even in this expression, which has in many instances failed of being understood, the end reaches back into the beginning. The Apocalypse, namely, is in reality the Book of the future of the Christian Churches, symbolically represented, as they are, by the Seven Churches.

In conclusion, Christ places Himself, as the most glorious Man, the Son of man, over against the longing and expectation of the faithful. *I am the Root and the Offspring of David*, the Kernel in the kernel of the Theocracy, the ideal ground and the ideal blossom of the Davidic line, which rises as prominently in the midst of Israel as chosen Israel amongst the nations. Thus, as the great Promised One, He is the subject of all the longing of Israel, and, no less than this, the *bright star* which has risen upon mankind as the *Morning Star* of a new world. And well does He know that the heart of mankind goes out to Him with throbs of expectation and yearning. The *Spirit* in the Church and the *Church as Bride* answer Him with the cry, *Come!* And every one who hears and understands this cry is directed to join in the cry of longing, *Come!* But all who *thirst*, that is, all men of longing, must first *come to Him* on the platform of the spiritual life, and receive of the *water of life freely* [without price], in order that they may be able to sum up their yearning in that higher eschatological longing which can join in the cry, *Come, Lord Jesus!*

The third division of the Epilogue is the concluding attestation of the Book, and is suggestive of the attestation of the Johannean Gospel (ch. xxi. 24).

In this attestation we, in company with almost all exegetes, can see the words of the Prophet only; not, with Ebrard, a remark of the Lord concerning the Book of John. In this severe verdict, reference is had not to readings and variations of opinion, but to augmentations or diminutions of the eschatological view of the world here expressed. It is an inviolable vital law that the fanatic, in the same degree in which he heightens the conceptions of judgment above the Biblical measure, loads himself with the judgment of those torments which he has imagined; thus, *e.g.*, the mediæval exaggeration of the idea of hell brought hell torments in abundance upon the fanatics themselves. And on the other hand, similarly, it is a fact that the denier or diminisher of the prospects of Christian hope impairs his own inheritance of hope and bliss, to the same degree in which he takes away from the fullness of the Christian prospect. Every misdemeanor against the truth falls back upon him who commits it (see *Introduction*, p. 68, and Matt. v. 19). The reference is not to transient sentiments, but to maxims which become permanent in a conduct consistently regulated by them. Thus, it is beyond question that consummate fanaticism crystallizes into a disposedness for torment; consummate libertinism into a complete incapacity for even the faintest idea of the conditions of a higher human life of blessedness. These thoroughly true thoughts meet us here as warning verdicts [*vera dicta*], hyperbolically expressed, designed for the protection of this glorious Book, which, in spite of these its guards, has been, and still continues to be, greatly mis-esteemed.

The Seer is sure that, together with himself, Christ attests his Book. He therefore introduces Him also, in the character of a witness, and expresses, in His testimony, the ground thought of his Book: *Yea, I come quickly.*

Hereupon, giving vent to that which has been the desire of his heart through his whole life, and especially during his old age, he utters the following sentence, by which he takes the Lord at His word in the name of the Church as well as in his own name: *Amen, come, Lord Jesus.*

In conclusion, he pronounces a benediction upon all who, with himself, are awaiting the coming of the Lord, and who constitute the true *Saints of the Latter Days.* The benediction is couched in the following grand and worthy terms: *The grace of the Lord Jesus Christ be with all saints. With all saints*—in this adjunct, the Apocalypse, in its significance, is consistent with itself.

EXPLANATIONS IN DETAIL.

Ver. 6. **And he said unto me.**—With perfect justice, Ebrard combats the view entertained by most commentators, to the effect that the Angel who is here spoken of is the same who has been the spokesman since ch. xxi. 9; the same exegete maintains that, on the contrary, it is the Angel (of the Revelation) of whom mention is made in ch. i. 1. With this view, however, he conjoins the erroneous assumption that what John here reports, is nothing new, but only a reminiscence of former things; first, of the declara-

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tion previously made by the same Angel (ch. xxi. 5) and, secondly, of the certain truth that the entire Revelation is of Divine origin. But visional conditions do not come to an end suddenly any more than they begin suddenly; they die away gradually, even as they began. The face of Moses was still shining when he went down from the mount into the camp.

These words are, *etc.*—By this is meant the entire Revela ion now concluded, as in verses 7 and 18.

The Lord God of the spirits of the Prophets.—We apprehend these words as referring to Jehovah as the God of revelation, or, in other words, we find here a concrete summing together of God and Christ, as in the concluding words of 1 John v. 20.

The mission of the Angel is from the Spirit of revelation, as the God of the spirits of the Prophets, the Source and Author of all prophecies, hence also of the Apocalypse (John v. 39; 1 Peter i. 10-12).

The spirits of the Prophets.—According to De Wette, reference is had to the inspiration produced by the Spirit of God, in opposition to which Düsterdieck judiciously remarks that the spirits belonging, respectively, to the different Prophets are intended, which spirits God renders subservient to Himself.

His servants.—See ch. i.

Ver. 7. **And behold, I come quickly.**—Adduction of Christ's word, in corroboration of the expression ἐν τάχει. "As in ver. 6 the Divine authority was cited, so here the main tenor of the Revelation now completed is made prominent. This is effected by the Angel's speaking directly in the name of the coming Lord Himself." DUESTERDIECK. We cannot perceive why the following parænesis should be regarded as "added by the Angel." The Angel utters the whole,—in such a manner, however, as to introduce the *Lord* as speaking in ver. 7. It is this very fact that gives occasion to what follows—*viz.*, the error, in the entertainment of which the Seer attempts to worship. Finally, we must again call attention to the subtile distinction that is to be made between the Lord Himself and the form of His revelation; not only *personal Angels*, but also *symbolical ones*, are a forbidden object of worship. This is suggestive of the second commandment, "Thou shalt not make unto thee any image," concretely apprehended; it also teaches us how difficult it is for man, in his admiration of the Divine, to leave that and arrive at the perfect worship of God.

Ver. 8. **And** *it was* **I, John.**—The gradual *coming to one's self, e. g.*, out of sleep, out of somnambulic sleep, out of profound contemplation, out of an inspired or demonically excited condition, is a highly interesting phenomenon; its culmination is formed by the gradual return of ordinary consciousness [*Tagesbewusstsein* = day-consciousness] after the ecstasy of the Prophet.*—*And I, John.*—See SYN. VIEW; comp. chap. i.

Who heard and saw [ὁ ἀκούων καὶ βλέπων] **these things.**—On the present form of the participle, see Düsterd. Though the visional unfolding of the things is over, that which the Seer has heard and seen continues to be ever spiritually present before his eyes.

And when I heard.—The reading which adds **and saw,** beautifully brings out the continued astonishment of the Seer.

I fell down to worship.—In ch. xix. 10 he was in danger of identifying a personal Angel or beatified saint with the Lord; here he is in the more subtile peril of confounding a symbolic angelic form with the Lord Himself.

Ver. 9. **Take heed not.**—Ὅρα μή (see SYN. VIEW).

Ver. 10. **Seal not,** *etc.*—See ch. i. 11, 19; x. 4; Dan. viii. 26; xii. 4, 9. It may be asked, what is the difference between a *sealing* and a *not sealing* in the case of two Books which yet have been diffused in an identical or a similar manner. Irrespective of the fact that there is something symbolical in the expression, which declares, on the one hand, that the Book shall for a long time continue to be obscure and uncomprehended, or, on the other hand, that the Book shall be read, the antithesis also contains a distinction for the authors of the Books in question and for the Church. The symbolic mode of presentation is in itself a species of *sealing;* a reference to the key of symbolism, such as is frequently to be met with in John, is an *unsealing* (comp. Matt. xiii. 11 sqq.). And thus there is also a difference in the ecclesiastic reservation of the Book and the submission of it for congregational edification. The Hierarchy has sealed the whole Bible; with us, even the Apocalypse is at least freely submitted to the Church for her edification.

For the time is near.—A motive for the diffusion, reading and explanation of the Apocalypse in the Christian Church.

Ver. 11. **He that doeth injustice.**—This form is elucidated by analogies; not only by the already cited address of the Lord to Judas (John xiii. 27), but also by the following passages: Matt. xxiii. 32; xxvi. 45, and, in a less degree, Ezek. iii. 27. And though there may be something of irony in the first two propositions (De Wette, *et al.*), there is nought of that character in the last two, *viz.*, **and let the righteous,** *etc.*—If we seek for a common fundamental thought that shall lie at the basis of all four propositions, it is contained in the following words: "Since the judgment is at the door, let every one quickly prepare himself for it after his own free choice." That this very idea indirectly offers to the wicked the strongest admonition to repent, is self-evident.

Work righteousness still. — The discardure of the erroneous reading δικαιωθήτω is of recognized importance as bearing upon the discussion relative to the meaning of δικαιοῦν.

Vers. 12, 13. **Behold, I come quickly.**—Düsterdieck: "The words of ver. 12 sound like a communication from Christ's own mouth." Most certainly. "Those of ver. 13 (comp. chaps. i. 8; xxi. 5, 6) are as the language of God Himself." But because *God* calls Himself the Alpha

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* See Schiller, *Die Jungfrau von Orleans*, Act IV., Scene IX.:

"*Die Fahne liess ich in dem Heiligthum,*
Nie, nie soll diese Hand sie mehr berühren!
Mir war's als hätt' ich die geliebten Schwestern,
Margot und Louison, gleich einem Traum
An mir vorübergleiten sehen. Ach,
Es war nur eine täuschende Erscheinung."

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and the Omega, it does not follow that *Christ*, the Son of God, may not also so denominate Himself. The Apostle Paul writes concerning God: "Of Him, and through Him, and to Him are all things" (Rom. xi. 36). And again in Colossians i. 16 he writes concerning Christ: "All things were created in Him . . . all things were created through Him and to Him." Because Düsterdieck thinks that this presumed change of speakers must not be hypothesized, he affirms that John speaks these words "after the manner of the ancient Prophets." And yet John here distinguishes his own speech, the speech of the Angel, the express speech of Jesus (ver. 16), and the speech of the Spirit! The motive for this singular retreat upon "the old Prophetic language," (which might itself be called in question, if it were employed with the latitude and inexplicitness which would attach to its use in the present case,) seems to be simply Christ's alleged inability to say: I am the Alpha and the Omega.

Ver. 14. **Blessed are they who wash their robes.**—See SYN. VIEW. The other reading see discussed in Düsterdieck, pp. [574,] 580.

Ver. 18. **Without are the dogs.**—Düsterdieck apprehends the words as a command—*foras sunto. Out with the dogs!* Such a conception, however, does but obscure the clearness of the antithesis; it would be a sort of penal judgment, instead of a representation of the contrast which the region of the lost presents to Paradise—a representation which is a sermon in itself. Be it observed that the term, *the dogs*, is decidedly favorable to the reading, *Blessed are they who wash, etc.* **Dogs.**—"A special reference to sodomites (Eichhorn, who compares Deut. xxiii. 18) is not to be gathered from the context." DUESTERDIECK.

Ver. 16. **I, Jesus.**—Even these words, according to Düsterdieck, are spoken by *John* in the name of Jesus. And it is possible for him to entertain this opinion after all the distinct intimations which have previously been given concerning the speakers!

To testify unto you.—The ὑμῖν relates to the servants of God, as ver. 6 (comp. chap. i. 1). The servants of God are, through the instrumentality of the Apocalypse. constituted watchmen and warners of the Church. In this sense, even the Seven Epistles are not directly addressed to the Churches. Düsterdieck thinks, with Hengstenberg, that ὑμῖν, in case it is to be retained, refers to the Prophets.

The Root and the Offspring [Lange: *Geschlecht*=race].—The antithesis between root and scion—as the human parallel to the Divine antithesis of Alpha and Omega—is obliterated by the following explanation of Düsterdieck: "That which the first term [ῥίζα] declares figuratively and in accordance with Old Testament precedent (comp. chap. v. 5), is more literally affirmed by the second [γένος]: *the son* (Andr., Ew., *et al.*)." According to Hengstenberg also, the *root* of David is significant of the *product* of the root. The citation of chap. v. 5 proves nothing.

The Bright, the Morning Star.—In meaning, the passage chap. ii. 28, where Christ promises to *give the morning star*, is entirely akin to this. Christ is the bright Morning Star of the coming day of eternity; He therefore also gives the morning star of a spiritual vision of the future (see above, chap. ii. 28).

Ver. 17. **And the Spirit.**—These words, according to De W., Hengstenberg, Düsterdieck, *et al.*, are an answer to the foregoing—an answer which the Apocalyptist is represented as speaking in the name of the Spirit and the Bride. But since John utters his own *Come, Lord Jesus* in ver. 20, we cannot suppose that it was his intention to make so wide a distinction between himself and the Spirit and the Bride; and, moreover, the words, *Let him that thirsteth come, etc.*, are in favor of the assumption that we have here the concluding words of Jesus Himself. A singular view is that of Ebrard, who holds ver. 17 to be a reply to the speech of Jesus, and regards Jesus as again becoming the speaker in ver. 18, with a view to taking the Book under His own patronage.

Let him that thirsteth, *etc.*—See chap. xxi. 6; Isa. lv. 1: Matt. v. 6; John vii. 37.

Freely [gratuitously].—The last full evangelic tone in the New Testament.

Vers. 18, 19. **I testify unto every one,** *etc.*—Testification is a solemn asseveration which binds or makes responsible those to whom it is addressed (Deut. iv. 2; Prov. xxx. 5, 6). We repeat the remark already made by us upon this passage, *viz.*, that, in accordance with the symbolic expression of the Apostle. the reference is not simply to the exegetical treatment of the Apocalypse, as is usually assumed. There are many who add gloom to the Christian view of the world, and many who diminish its depth, without making use of the Apocalypse in thus doing. It is, indeed, also true that any exegetical tampering with the Apocalypse is inadmissible, and the one-sidednesses of exegesis are manifoldly connected with the one-sidednesses of fanaticism or spiritualism [*Spiritualismus*]. The paronomasia—ἐπιθῆ, ἐπιθήσει, ἀφέλῃ, ἀφελεῖ—is no mere play upon words; it is indicative, rather, of the fact that transgressions against the purport of the Apocalypse are connected with the inner condition of the guilty one, and hence infallibly rebound upon him, or that, as violations of the Divine faithfulness and truth, they are reflected back in violations of self.

Every one that heareth, *etc.*—That is, every one who is present at the reading aloud of the Book in Church; it is, therefore, designed to be read aloud in Church. According to Vitringa, Bleek, *et al.*, the threat is directed against careless transcribers; according to Ewald and De Wette, against oral inaccuracies of repetition. Düsterdieck justly regards each of these explanations as insufficient, and lays stress upon the keeping of the *contents* of the Book. the revelation of God, maintaining that it is upon the falsification of that revelation that the curse is laid. Luther's words of censure, contained in his preface of 1522, see cited in Düst., p. 582. Bleek is of opinion that Luther was not entirely wrong in taking offence at the words. De Wette also thinks the threat too harsh. Hengstenberg apprehends the words as referring to such additions and omissions as affect the actual kernel of the Book (p. 452 sqq. [Trans.]). According to Ebrard, these words are "the seal which Christ Himself impresses upon the Apocalypse."

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Ver. 20. **He who testifieth these things saith.**—Here Jesus is again introduced as speaking. He is brought in, primarily, as a Witness Who supplements the foregoing testimony of John, but at the same time He indirectly appears as a Witness for the whole Apocalypse. He sums up His testimony in the all-corroborating and all-embracing affirmation: **Yea, I come quickly.**

The Seer replies to the word of the Lord with a grand and simple prayer: **Amen; come, Lord Jesus.**

Ver. 21. **The grace.**—See ch. i. 4. The ὑμῶν of the Rec. does, indeed, more nearly agree with ch. i. 4, but it is, on the one hand, not as well supported as our reading, and, on the other hand, the reading **with all saints**, is in perfect harmony with the solemnity of the conclusion.

[ADDITIONAL NOTE ON THE EPILOGUE.]

By the American Editor.

[There are several matters concerning this conclusion of the Book of Divine Revelation which the writer desires to present for consideration:—

I. *The Authorship.*

The entire Epilogue is the utterance of Jesus, by the mouth of His representative Angel (the Angel of chap. xxi. 9), to John—with the exception of the *second clause* of ver. 6, vers. 8, 9, the *last clause* of ver. 20, and ver. 21. In this proposition there are but three points which need discussion, all of which are opposed to the views of our author.

1. *The Angel that addressed John was the Angel of chap. xxi.* 9. That Christ spoke through a representative in ver. 7, is admitted by all; that this was the Angel of xxi. 9 is the point to be proved. The καὶ εἶπέν μοι of ver. 6 shows that the speaker there mentioned must have been the one speaking in the immediately preceding verses—the phraseology forbids the idea that another speaker had been introduced. The καὶ of ver. 7, together with the absence of any introducing clause, requires the conclusion that the same speaker continued his address; and this conclusion is confirmed by the τοῦ δεικνύντος of ver. 8—manifestly, the Angel at whose feet the Apostle fell was the one who had been *showing* him the things previously described. A difficulty in reference to this interpretation may suggest itself to some minds, arising from the generally received opinion that the Angel of chap. xxi. 9 was (as were all the Angels of the Vials) a *Symbol;* his symbolic character may be regarded as inconsistent with the language of ver. 9, *I am thy fellow servant, etc.* Possibly he was an *Immediate Symbol—i. e.,* a *simulacrum*—of a real Angel; possibly, however, real Angels took part in all the scenes described. But however this may have been,—admitting the truth of the first supposition, there was neither impropriety nor incongruity in representing the *simulacrum* of an Angel as using the language of an Angel.

2. *The second clause of ver. 6 is an explanatory remark introduced by John.* It seems to the writer inconceivable, that, if the declaration, *The Lord God sent His Angel to show, etc.,* had been made to the Apostle, he should immediately after have offered Divine honors to that *creature.* The natural hypothesis seems to be that—(1) in ver. 7, the Angel, as the representative of Jesus, spoke in the first person, *Behold, I come quickly,* and John at once drew the conclusion that the speaker, though in the form of a servant, must be his Lord—a natural mistake and one immediately corrected; and (2) the Apostle in his narrative introduced the explanatory clause of ver. 6.

3. *The address of vers.* 18, 19, 20 (*first clause*), *is the utterance of Christ through His Angel, and not a declaration of the Apostle.* This, in the judgment of the writer, is placed beyond doubt by a comparison of the first words of ver. 18 with those of ver. 20; the One who *testifies* is the One who says, *I come quickly.*

II. *The Duty of Studying the Apocalypse.*

That it is the duty of every Christian to study this Book appears from the following declarations of the Epilogue:—1. The Apocalypse was given for the information of the Saints, vers. 6, 16. 2. It was designed to be read in the congregations, ver. 18 (*I testify unto every one that* heareth); see also *comment* on chap. i. 3, p. 90. 3. Its utterances were not *sealed, i. e.,* closed up from individual comprehension (see *foot-note* *, first column, p. 193), ver. 10. 4. A blessing is to be bestowed upon those who *keep* the words of the prophecy, ver. 7; which *keeping* requires, of course, preceding *study.* 5. A woe shall be visited upon all who add to, or diminish from, the words of the Book, vers. 18, 19.

The Epilogue, in implying the duty of study, agrees with the Prologue; see chap. i. 3, and the *additional comment* thereon, p. 90.

III. *Angel Worship.*

The Am. Ed. cannot agree with those who hold that in the incident recorded in ver. 8, and in the similar incident mentioned in chap. xix. 10, the Apostle was guilty of an attempt to worship a creature, *knowing him to be such—i. e.,* that he was guilty of *idolatry.* Alford, in his comment on chap. xix. 10, takes that position, remarking: "The Angel . . . seems to him worthy of some of that reverence which belongs to God Himself. The reason given by Düsterdieck, that in both cases John imagined the Lord Himself to be speaking to him, is sufficiently contradicted by the plain assertion, here in chap. xvii. 1, and there in chap. xxii. 8 itself, that it was not a Divine Person, but simply an Angel." In answer it may be said—(1) So far as chap. xvii. 1 is concerned, manifestly it is the Apostle's own remark, and probably was not penned until *after* the incident described in chap. xix. 10, *i. e., after* he had received the information that the one who spoke to him was a *mere* Angel; and (2) In reference to chap. xxii. 8, there is nothing in the record to forbid the hypothesis presented above in I. that it was an explanatory clause introduced by the Apostle. It seems utterly inconceivable, first, that John, either as a *Jew* or as an *Apostle of Christ,* could have offered worship to a creature, *knowing him to be such;* and, in the second place, that, if he had done so, he would not have

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been sharply rebuked for his idolatry. In neither case does the language of the Angel necessarily imply rebuke; in each case it may be interpreted, and most naturally interpreted, as a warning against error in conduct, and a rectification of the mistake whence the error was about to proceed. It may also be remarked that, unless the Apostle had been positively informed to the contrary, he might naturally have supposed that one of the Angels of the Vials was Jesus Himself. Let it be observed that, during the pouring out of the Vials, the words of Jesus, *Behold, I come as a thief*, had been uttered—by whom we know not, but the context would lead us to suppose that they were spoken from amongst the Seven Angels (chap. xvi. 15). This might naturally have excited the suspicion that Jesus was there. When the Angel who first came to him used the expression, *These are the true words of God* (chap. xix. 10), it should occasion little surprise that John supposed him to be his Lord. And when another of the Seven, representing Jesus, adopted the language of Jesus, *Behold, I come quickly* (chap. xxii. 7), can we wonder that the Apostle leaped to the conclusion that Jesus in person was with him?

It is scarce necessary to remark that, whatever hypothesis we may adopt as to the subjective condition of John, the words of the Angels convey most positive condemnation of all creature worship.

IV. *The Teaching of Christ as to His Twofold Nature.*

The twofold nature of Jesus is most clearly set forth. His *humanity* in the words, "I am ... *the offspring* (τὸ γένος=*race, stock, descent*) of David" (ver. 16); His *Divinity*, not less clearly, in vers. 12, 13, 16 (the *root*).

V. *The Time of the Second Advent.*

At first glance, the words of Jesus, *I come quickly* (ver. 7), seem to be inconsistent with the idea that the Advent thus promised is still future. Probably this declaration, more than aught else, has induced the opinion, amongst those who hold it, that the Advent is past.

That the *Coming* mentioned in ver. 7 is the one foretold chap. i. 7 (and also Dan. vii. 13; Matt. xxiv. 27, 30; xxvi. 64; Mark xiv. 62; Acts i. 9, 11, *etc.*), seems to be evident upon comparison; and that that Advent has not taken place seems also to be evident upon an examination of the passages referred to, together with their contexts,—there has been nothing in history that satisfies the description of events accompanying the Advent. We must look for an explanation of the *quickly* (ταχύ) in the declarations of 2 Pet. iii. 18 and Luke xviii. 7, 8. See also *footnote* * (first column), p. 89.

VI. *The Final Warning.*

Alford comments on vers. 18, 19 as follows: "The adding and taking away are in the application and reception in the heart; and so it is not a mere formal threat to the copier of the Book. . . . . All must be received and realized. This is at least an awful warning both to those who despise and neglect this Book, and to those who add to it by irrelevant and trifling interpretations."

VII. *The Final Prayer.*

In the prayer, "*Amen; come, Lord Jesus*" (ver. 20), the Apostle pours forth the longing of his instructed heart for the realization of "that blessed hope" of the Church—"the glorious Appearing of the great God and our Saviour Jesus Christ" (Tit. ii. 13). In this prayer is summed up all that the Christian heart can desire—the destruction of the power of Satan; the deliverance of the creature from the bondage of corruption; the banishment of sin and sorrow from the individual heart and from the world; the restoration of all things; the establishment of the Kingdom of righteousness; the beholding by Jesus in fullness of the travail of His soul, the bestowment upon Him in completeness of His promised reward.

Let each member of the Church militant, mourning the absence of her Head, but cheered by the promise that He will come again, unite with the Apostle in the longing cry—Amen; Come, Lord Jesus.—E. R. C.]

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SECOND OR DOCTRINO-ETHICAL AND HOMILETICAL DIVISION.*

PRELIMINARY REMARKS.

Since the first thing to be established, in a general work on the Apocalypse, is the EXEGETICAL point of view in which we should regard the Book, it is self-evident that the DOCTRINAL apprehension and the HOMILETICAL application of the Scripture in question are conditioned upon the secure establishment of the Exegetical result. As this result is still, however, to a high degree, a mooted question in Theology, the doctrinal writer cannot, with simple confidence, take his stand upon fluctuating ground; or, to state the case more definitely, he cannot lay the foundations of a structure upon soil that is constantly wavering; and this remark applies with still greater force to the homilist.

It is, for instance, an unquestionable fact that the modern, ostensibly critical, synchrono-historical apprehension of the Book has, in great measure, neutralized and, so to speak, compromised its doctrinal side; thus Schleiermacher, De Wette, *et al.*, assign a very moderate value to this Scripture. This view leaves but a few isolated passages even to Homiletics; and even those passages can be made use of only with a certain inconsistency, the canonical character of the Book being questioned.

The servile adherents of the orthodoxy of the seventeenth century occupy a similar relation toward the Book. According to their assumptions, the idea of a transition-period intervening between the present and the future æon, of a true Millennium, and of a special hope for the return of the people of Israel, is utterly out of the question. The last day must be *one single day*. In this single day, the whole world must be utterly destroyed and replaced by an entirely new world. A Millennium is regarded as conflicting with the XVII. Article of the Augsburg Confession. Gehenna, it is maintained, coincides with the realm of the dead, and is entirely complete and ready for inmates in the midst of Time. Now when it is seen that these and the like assumptions are, contrasted with a vital conception of Holy Scripture, and especially of the Apocalypse, contracted ideas of a servile letter-faith, or an exegetical tradition-faith, the consequence is self-evident: not much secure ground is left in the Apocalypse for doctrinal arguments and homiletical demonstrations. If, nevertheless, a detailed application of the Apocalypse be made from this stand-point, the result will be a doctrinal and homiletical constriction of this Scripture, similar in degree, though not in kind, to the racking and stretching of the Old Testament in order to make it explicitly declarative of the whole of the New Testament and all the teachings of the Church.

If, again, we consider that more mediate tendency which has viewed the Apocalyptic Book from more liberal stand-points of piety and practice, and has found in it the hope of better times, and even the Millennial Kingdom, we shall find that even here there has not been much doctrinal and ethical ground won, the critics of this school having proceeded upon the platform that the Apocalypse consists of predictions of Church history following each other in chronological succession. Nevertheless, this stand-point is, by reason of the eminent religious appreciation of the Book which it, in comparison with the orthodoxistic and neocritical conceptions of it, manifests, of far greater worth than they.

Even that system of interpretation which professes to regard the Apocalypse as shadowing forth the history of the Kingdom of God, shares in the insecurity of a thorough doctrinal and homiletical application of this Scripture, especially because it has not consistently made the ascertainment of a system of firm Biblico-apocalyptic symbolism its point of departure.

It is our belief that we have labored towards the attainment of this point of view, and we also think that, through the grace of God, our labors have been blessed with some measure of success. But the results which in these pages we offer to our readers are for the present the subject of theological discussion. It will, therefore, be requisite in doctrinal and homiletical comments, to observe caution in making a confident use of even such points as may have been recognized and proved to be true.

We, therefore, do not consider ourselves at liberty to undertake to accompany the whole course of our exegesis with doctrinal and homiletico-practical applications; and we are the more withheld from thus doing by the further consideration, that the object of prime importance at this time is the incitement of our contemporaries to an exposition of the Apocalypse which shall be still simpler and more firmly grounded upon Biblical symbolism than any that have yet appeared. We shall rely upon free citations from authors who admit the allegorical character of the Book, to carry us over the gaps.

* See p. 87.

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But notwithstanding all that we have said, there is still so much to be found on the platform of simple belief in the Bible, so much which such belief, in its various modifications, can accept as sure, as common to all standpoints, and as precious, both for doctrine and life, that, with all the restrictions which we have imposed upon ourselves, we hope still to garner a rich harvest of doctrinal and homiletical truths.

The most convenient arrangement of this treasure will be secured by the division of our remarks into a General and a Special Part. The General Part will contain remarks upon leading points of view; the Special Part will contain remarks upon the leading sections of the Apocalypse. Doctrinal and Ethical, and Homiletical and Practical observations will everywhere be presented under a common caption.

PART FIRST.

GENERAL DOCTRINO-ETHICAL AND HOMILETICAL REMARKS UPON THE APOCALYPSE.

Section First.

Doctrinal and Ethical Elements of the Apocalypse.

It was the prejudiced opinion of the elder orthodoxistic school that the Apocalypse must, in respect of its doctrinal and ethical elements, be reduced to the stage of development occupied by the earlier Apostolic Theology, or that it must even be *corrected to suit* that stage. A parallel position is occupied by modern prejudice, as developed in distinct branches. The school of Baur, on the one hand, regards the Book as a genuine writing of the Apostle John, and on that very account also holds it to be the product of an exceedingly contracted and turbid Judo-Christianity; whilst the school of Schleiermacher, on the other hand, maintains that the poverty of the Scripture is connected with its origin from the pen of some non-Apostolic John. The Book is worth little, because it is by the Apostle John—the one class asserts. The Book is of very little value, because it is *not* by the Apostle John—is the declaration of the other class. Those rude assailments of its dignity in which Volkmar permitted himself to indulge, following the tendency of the school of Baur, were preceded by the following frivolous, yet naïve, deliverance of De Wette: "A book, whole chapters of which we must, after pressing out a few drops of juice, cast aside as empty skins, has, at least, not the character of a popular book." (*Introduction*, p. 6.)

On the other hand, some pietisto-chiliastic and theosophic schools have maintained the existence of, in many respects, an entirely new and separate Theology in the Apocalypse; of such a school Swedenborg was the founder.

In reply to all these misrepresentations of the true state of the case, it must be maintained: 1. That the Apocalypse contains the same doctrine of Christianity as all the rest of the New Testament, and moreover that it contains it in the Johannean type; 2. That it is to be recognized as the most developed phase of the New Testament doctrine bearing upon its theme—the hope of the Kingdom of God, and the advent of that Kingdom into the world—although it is couched in Biblico-artistic, allegorical and symbolical forms.

There are a great number of opponents of Eschatological Dogmatics who yet claim that they stand upon the basis of firm and assured principles of faith. Their objections against eschatological dogmas may be summed up in the following gradation: 1. No dogmas can be drawn from figurative, allegorical or, in general, poetic representations. 2. The deliverances of Christian hope cannot be turned to dogmatic account. 3. The farther removed the historical elements of Christianity are from the historic centre of the life of Jesus, the more problematical do they become.

So far as the first objection against Christian Eschatology is concerned, it is based upon two false hypotheses. The first of these is that allegorical or symbolical representations cannot be reduced to a didactic or distinct doctrinal idea. The second false hypothesis is that there is in the Bible a region of abstract didactic forms, from which it is possible to mark off the region of figurative forms. It is a singular fact that these same objectors are frequently prone to draw their statements relative to the doctrines of the Old Testament concerning the other world, from poetico-pathological expressions in the Book of Job or the Psalms.

Again, in reply to the attempt to rob the truths of Christian *hope* of true doctrinal evidence, we would state what surely every one should know—that, in a wider sense, the whole Christian faith has the character of hope (Heb. xi. 1); that faith, hope and love substantially coincide with each other (1 Cor. xiii.); and that without doctrines of Christian hope, even in the narrower sense of that term, there could be no doctrines at all.

Finally, when an idealistic or spiritualistic [*vom Spiritualismus behaftete*] Christology ascribes less importance to the doctrine of Christ's Resurrection than to that of His historic Life and redemptive Death, it is safe to infer that these unsound individual points of belief are but the superstructure which is erected upon an unsound principial foundation; such an unsound foundation is discoverable in the case of Schleier-

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macher, in his defective recognition of the personality of the Saviour. Where there is a defect in the idea of the Divine personality, on the one hand, and in that of the human personality, on the other, it is impossible that the idea of the God-Man should subsist in its full, historic import.

Persons who accord a less biased appreciation to the doctrinal significance of the Apocalypse, cannot fail to perceive that the Book in question has not obscured the Christian doctrines of the preceding New Testament Scriptures, but, on the contrary, that it has elucidated them and furnished proofs in their support—nay, that its Theology may be regarded as a mediatory Theology in the best sense of the term. This is true, in the first place, of the eschatological doctrines: —the doctrines concerning death, the intermediate state, the Kingdom of God, the Church Triumphant, Antichristianity. the eschatological import of Israel, the Parousia of Christ, the Resurrection, the Last Day, the Kingdom of glory, hell and Heaven. In the second place, the doctrines concerning God, the creation, Christ and His redemptive work, the Christian life in respect of its religious and moral natures, and, finally, Bibliology, are endued with new distinctness.

Let us first examine the first line of dogmas—the eschatological ones.

The doctrine concerning *death* is, assuredly, not obscured, but, rather, enlightened by the fact that the Apocalypse puts forth the idea of the *second death*. The first death is thereby, in measure, degraded to a shadow in its relation to believers—as is the case, likewise, in the Johannean Gospel. Here, Christ has the keys of death, the souls of the departed continue to live, and blessed are the dead who die in the Lord. There is here a more distinct sundering of *Hades*, or the realm of the dead, and *hell*, or the furnace of fire, than is to be found in any other Scripture. In respect of the blessed dead, the bright department of Hades is set forth as a sojourning with the Lord in Heaven; the place of torment within Hades has assumed the form of the *abyss*, and the intermediate region—the realm of the dead, in the narrower sense—is even distinguished by still another separate sphere from the idea of *Gehenna*, which is not yet realized. In the representation of the *souls of the martyrs* as *under the altar* and *crying to God for recompense*, are expressed the facts that they have a right, and a just impulse, to anticipate their future perfect restitution, or the satisfaction of justice on their behalf; that their life, in accordance with the Divine decree, has been, as it were, sacrificed on the altar, and that they, as followers of Christ, are on the 'sure road from death to a glorious resurrection. Further, in respect of their resurrection, the bestowal of *white robes* upon them is surely not merely a figure of their justification before God and the world, but is also expressive of the truth that they are developing toward the first resurrection (1 Cor. xv.; 2 Cor. v.).

The *end of the world* or the *Last Day* appears, in ultra-supernaturalistic dogmatics—regarded by their holders as orthodox *par excellence*,—independent, as far as possible, of instrumentality, or, at least, as owning only that of missions and altered ethical conditions; in harmony with the above, the end of the world is its absolute destruction, and the Last Day is really the last of the days in the astronomical sense of a day. How much more life and organism and instrumentality is displayed in the Apocalyptic presentation, connected, as it is, with less developed intimations throughout the Sacred Writings. Here the picture of the *apostasy*, hinted at by Christ Himself, and more definitely predicted by St. Paul, is completely unrolled; the apostasy is qualified as ripened *Antichristianity*, whose main figure is a demonic bestial formation of Christian national life, and whose secondary figure, in the form of the False Prophet, the apostate, issues from the theocratico-churchly system, so that the latter itself becomes a pseudo-Christian Church, a Church of apostasy.

With this ripening of Antichristianity for the harvest, the ripening of Christianity is implied, although the maturing of the Church into the Bride—assured, indeed, by the 144,000 sealed ones, and illustrated by the 144,000 triumphant ones—almost vanishes behind the scene, behind the manifest Antichristian world. The Church, by reason of the tribulations which it must needs undergo, becomes almost an exclusively invisible Church. Just this unheard of distress or need, however, is the reason of the appearance of Christ (mediated by the maturity of good as well as of evil) in its wondrous and sudden phase. And what a wealth of mediatory instrumentalities is now presented to our view! The *Last Day* itself is exhibited as a Divine day of a thousand years (Ps. xc.). The *resurrection of the dead* is exhibited as a vital process, working from within outwards, through an entire æon, from the first glorious blossoms of the resurrection to the last general resurrection; it is thus possible for it to be accomplished in the form of a transformation (in accordance with St. Paul, 1 Cor. xv. 23, 24 [51]). The *judgment* is set forth as a distinct series of judgments, reaching from the war-judgment at the return of Christ, through the peace-judgment of the thousand years, to the judgment of damnation at the close of those years. The like is true of the *end* of the cosmical *world*. The orthodox school-idea of an actual destruction of the old world and an absolute creation of the new corresponds with the soteriological idea that the new man is the product of an absolute spiritual creation, and as such takes the place of the *natural* and wholly dead man, which latter is identified with the old man; in other words, the former idea is simply the false consequence of the false principle involved in the latter conception.

The doctrine of *Satan* is not only considerably developed in the Apocalypse—especially as regards the conception of him as the *Accuser*—but is also established on a firmer base, inasmuch as Satan enters into the circle of religious experience in this present world by the foundation of Antichristianity.

The end of the world, like the *Parousia* of Christ, is here exhibited in the light of a moral necessity, ensuing, as it does, in order to the crushing of the last mutinous revolt of iniquity against the Church of God on earth. The revi-

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val of Evil, apparently long since destroyed and abolished on earth, is thoroughly characteristic of its tough serpent-nature. The final stripping of iniquity of all idealistic illusions, such as aided its operation at the time of Antichristianity, is exhibited in its manifestation in the naked conspiracy of the Satanic spirit with human rudeness and brutality. This judgment upon the last revolt is the index for the general judgment, and hence, also, for the general resurrection.

Worthy of note is that ethico-psychological order according to which the Beast, or Antichrist, and the False Prophet are cast a thousand years earlier than Satan into the now ready Gehenna, or lake of fire. This order is in harmony with the idea of life. The Beast and the False Prophet have reached the end of their lives, so far as their powers and arts are concerned, at the Parousia; Satan does not attain the end of his life-term until the completion of the thousand years. It might be said that idealistic evil is judged a thousand years sooner than brutal evil; just as the kernel of humanity as existent at the Parousia is infinitely further developed than the mass of mankind.

So far as it is admissible to speak of an *intermediate state* between the last judgment and the ideal goal of all things, such a state manifestly appears to be for the wicked a series of æons to which the eye can discover no limit. Whither the river of Paradise goes as it flows out of the City of God, is not declared. The mediæval conception of the endless torment of all who have died out of the Church infringes on the liberty of God; the systems of the absolute restoration of all men infringe on the liberty of man; both occupy too positive a position in relation to the hidden secrets of the æons, behind which the mountains of absolute Eternity stand, radiant with the glory of God.

The Apocalypse, despite its figurative presentation, throws light upon the whole mass of the doctrines of our faith. The doctrines of the Trinity of God and of the relation of God to Christ, are here unmistakably raised above all monophysitism, Arianism, and inner-Trinitary subordination. The creation here appears, in the reflex light of the new Paradise, as the original plan of a world of eternal spirit-life. The human race is represented by a selection of elect ones, not in the least prejudicing the great masses of mankind, but forming the centre, the glory and relative support of these, just as Christ is *their* absolute centre, glory and support. How fully, furthermore, are the fundamental traits of Redemption, Reconciliation and Salvation portrayed, in contrast to the gloomy night-side of human life and perdition! Here the Baptism of the Church is reflected in a Baptism of blood; the Supper of the Church is reflected in the Supper of the Spirit; legal excommunication is reflected in dynamical excommunication; the righteousness of faith is reflected in righteousness of life. How richly the different phases of the Church are displayed,—the ground-forms of the internal and external history of the Church, the Kingdom of God, and the world—it is needless particularly to demonstrate, after an earnest consideration of the Revelation.

Section Second.

Homiletic Application of the Apocalypse.

It must, first of all, be premised that the Apocalypse is not to be laid aside as a *sealed* Book, but that it is to be treated as an *open* Book, and is to be made use of for the edification of the Christian churches (see ch. i. 1–4, ii.—iv., xxii. 10, 16; and the interspersed paræneses).

In the use of the Apocalypse, however, the will of the glorified Lord should be observed, as manifested in His confiding of the Apocalyptic treasury primarily to the *servants* of the Lord; these having to communicate it to the Church—not, indeed, in a tutoring hierarchic spirit, but in pastoral wisdom, with knowledge and understanding. Therefore is the Apocalypse entrusted to the servants (chap. i. 1; comp. chap. xxii. 6, 16).

Hence also the Seer does not write directly to the churches, but to the *angels** of the churches.

The responsible nature of this commission is evident from the words of ch. xxii. 18, 19.

The weightiness of these warning words is instanced by the two-fold fact that, despite their stern menace, fanaticism within the Church, and the enthusiastic spirit of entire sects, from the Montanists down to the "Latter Day Saints," have obscured the pure contents of the Revelation by additions, misinterpretations and chiliastic distortions, on the one hand; whilst, on the other hand, spiritualism [=a spiritualizing interpretation] has for ages past not only diminished the effect of the Revelation, through an idle and slavish fear of chiliasm, but has even, in many ways, paralyzed its operations, thus lulling Christian watchmen and Christian vigilance into slumber, and enfeebling the eschatological elements of even the Gospels and the Apostolic Epistles.

It may be laid down as a general principle, that the measure of doctrinal and ethical testimony furnished by the Apocalypse is the index to its homiletic applicability.

In particular, a field for homiletics is afforded by passages whose glory dispels all exegetic scruples; *viz.*, the doxologies, songs of praise, and heaven-pictures in general; the Christological items; the soteriological didactic passages; the emphatic alarm-cries and comforting assurances; and, especially, the Seven Epistles, which have already proved such fertile soil for the homilist (see p. 54).

Literature Relating to the Application of the Apocalypse.

Imm. Nitzsch, *Ueber den Kirchlichen Werth und Gebrauch der Apocalypse*, Wittenberg, 1822. Hosse, *Der rechte Standpunkt der Betrachtung der Offenbarung Joh.* (*Monatsschrift für die ev. Kirche der Rheinprovinz und Westfalens*, 12th annual series. No. 7, 1853). Christiani (General Superintendent of Livonia), *Bemerkungen zur Auslegung der Apok., mit besonderer Rücksicht auf die chiliastische Frage*, Riga, Bacmeister. A. F. Schmidt (prebendary deacon in Stuttgart), *Ein Votum*

* [This would seem to favor the idea, rejected by Lange, that the "angels" are the heads or pastors of the churches. —Tr.]

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über die homiletische Behandlung der Apokalypse, Stuttg., 1867. S. Danz, *Universal-Wörterbuch*, p. 54.

Section Third.

Starke's Bibelwerk.

We cannot here in silence pass by a *Bible-work* which, in the continuous influence that it has exerted, impelled us to the preparation of our own; although we must, on account of the already noted limits and the atomistic nature of the work in question, restrict ourselves to a brief notice of it.

We find nothing in the *Introduction* of a theocratic bearing specially worthy of mention. Starke's position, in maintaining that the Apocalypse is the most important Book of the Scriptures, is equally one-sided with that of older Lutheran theologians, who regard it as a deutero-canonical Book, or that of modern criticism, which looks upon it as an almost worthless pseudo-prophetic fiction. On the other hand, with what may be called a praiseworthy resignation, Starke almost invariably presents two constructions of the Book, styling one "the system of those who explain it as for the most part *fulfilled*," and the other "the system of those who explain it as for the most part *to be fulfilled*." In many sections he sets forth the antithesis of these different views without comment on his own part.

We cite here some observations of Starke on the practical importance of the Apocalypse. "This Book, when rightly understood and faithfully applied, is profitable (1) for the confirmation of our faith in the doctrine of the person, natures, estates and offices of Christ, and in the doctrines of justification, sanctification and the Divine inspiration of the Holy Scriptures; (2) for warning against the great and manifold offence which subsists in Christendom, hidden under so many distresses, heresies and other infirmities of the reason, or by the devil covered up with scandals and sects, so that men stumble against it, or pass false judgment, and thus lose faith in that article of the Christian creed which declares: I believe in one Holy Christian Church; (3) for the powerful arousing of the soldier of Christ to the faithful maintenance of the conflict against sin and the kingdom of darkness within and around him, and to the prosecution of this conflict until the victory is gained;—so often is the admonition given: *He that hath ears, let him hear what the Spirit saith to the churches;* so often do we meet with the words: *He that conquereth, he that conquereth, etc.;* (4) for consolation in suffering, especially that which comes from without, that which the Christian undergoes in and from this wicked world, for the sake of the name and the following of Christ. Of this consoling nature are, especially, those most precious promises which are contained in the Seven Epistles, and which relate to the great and glorious reward which God graciously holds out to the faithful in tribulation; (5) for affording a prospect of troublous times still in the future, in order to the composed awaiting of them in the strength of God, and to encouragement in view of the great decadence of the Church—in face of which the individual believer may feel himself uplifted and supported by the lively hope of the imminent real exchange of darkness for light, which is no small thing to loyal servants and children of God; (6) for the elucidation of the prophetic Scriptures of the Old Testament: for as the Prophets afford us the best key to the Revelation of John, so the latter, viewed in the right light, affords the best key to a true understanding of the Prophets."

Section Fourth.

Literature on the Doctrinal and Ethical and, especially, the Homiletical side of the Apocalypse.

Besides the lists already given in this Commentary (pp. 72 sqq.), and in the Comm. on John (p. 47 [Am. Ed.]), there is noted in Starke's *Bibelwerk* at the close of Revelation, under the caption: *Continuation of the list of exegetical works begun in the first part of this book,* a considerable number of writings on the Apocalypse; most of these, however, are somewhat antiquated.

Of recent works demanding mention here, as bearing upon Apocalyptic dogmatics and homiletics, as well as pertaining to the general literature on the Apocalypse, we name the following: Münchmeyer, *Bibelstunden über die Offenb. Joh.*, Hanover, 1862. *Das Ende der Zeiten, Vorträge über die Offenb. des h. Joh.*, by Emil Steffann, Berlin, 1870. Kienlen, *Commentaire historique et critique sur l'Ap. de Jean*, Paris, 1870 (synchrono-historical, but opposed to Volkmar). O'Sullivan (Rector of Killyman), *The Apostasy predicted by St. Paul*, Dublin, London, 1842 (learned, ingenious, evangelic, anti-papistic: on the Apostasy as set forth 2 Thess. ii.). Thomas Newton (Bishop of Bristol), *Dissertations on the Prophecies which have been remarkably fulfilled, and at this time are fulfilling in the World.* Revised by Dolson, London (a work of interest, evidencing deep reading on the part of its author, who occupies a world and Church-historical stand-point). Garratt, *Commentary on the Revelation of St. John, considered as the Divine Book of History, in which God has delineated what is now past, present and to come and decided beforehand,* London, 1866 (Church-historical and original. By the figure of the Beast, the author understands a council, still future (in 1866), of the united Orient and Occident).

There is a very extensive minor Apocalyptic literature in England, even appearing in the form of periodical papers. The eschatological anticipations of that practical nation have, in many cases, a strong chiliastic flavoring, as is evidenced by Darbyism, Irvingism and similar phenomena.

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PART SECOND.

SPECIAL DOCTRINO-ETHICAL AND HOMILETICAL NOTES.

Section First.

Prologue (*Chap. i.* 1–8).

General.—Of God.—Of Revelation.—Of witness [*Martyrium*].—Of visions.—Of Divine service.—Of the Church.—Of the Trinity.—Of salvation.—Of the destination of Christians.—Of the Coming of Christ, in order to the complete revelation of God.

Special.—[Ver. 1.] Revelation as the Apocalypse, the end and crown of revelations.—The end and crown of the Biblical Books.—The end and crown of the doctrines of the Christian faith.—The end and crown of paræneses.

[Ver. 2.] The Apostles as the great martyrs or witnesses of Christ:—Of His past, present, future [*or* coming].—John, in respect to his import in a doctrinal and a homiletical point of view.—John as the Seer of spirit in realities (the Gospel) and of realities in spirit (the Apocalypse).—The vision as a sign of the depth of the inner human life, and the height of the ripened Christian life.—[Ver. 3.] Blessedness of the Christian in anticipation of the Coming of Christ.—The always certain nearness of the last time in the rapid course and change of Christian times.—The Coming of Christ in every Christian age.—Christian worship in the simple ground-form of readers and hearers.—Common blessedness of the leading and the led in a true cultus.—[Vers. 4, 5.] As the all-embracing idiocrasy of Christ is divided and reflected in the Apostles, so the idiocrasies of the Apostles are divided and reflected in those of the Church.—The Seven Churches in the deepest reality One Church.—The Trinity of God in the glory of its revelation: The Father, as the Primal Source of grace and peace—Who is, Who was, and Who cometh; The Holy Ghost in the manifestations of the Seven Spirits before the Throne of the Divine Rule; The Son of God, as the Faithful Witness, the First-born from the dead; as the Prince of the kings of the earth; as He Who hath loved us and washed us from our sins in His blood.—The *grace* which is *upon* Christians, and the *peace* which is *in* them, an eternally new benedictive greeting from the Triune God.—[Ver. 6.] The high calling of Christians, by which they are made a kingdom of priests; how this calling *is* realized *for* them, and how it *becomes* realized *in* them.—Kings and priests considered in respect of their connection: 1. Kings and priests, in the sense of their degeneracy, alternately war and conspire against each other; 2. Kings and priests, in the sense of the worldly order of things, mutually balance and limit each other; 3. Kings and priests, as servants of God, in the sense of the spiritual life, are one, and mutually condition each other.—A man becomes a *king*, in the service of God, only when he continually sacrifices or surrenders all things to Him in pure self-renunciation, as a *priest.*—A man becomes a *priest* of the Eternal Spirit only when he can administer *kingly* possessions in *kingly* freedom.—The first doxology: 1. Glory; 2. Dominion; 3. Both to continue into the æons.—Whereby can I perceive that God is glorified on earth? 1. When no earthly glory obscures, like a cloud, this heavenly Sun. 2. When His glory is duly seen and appreciated in the reflected lustre of all that is holy and glorious on earth.—In God's Kingdom, His dominion is based upon His glory, as is His glory upon His dominion.—What is the meaning of *eternities* [æons? the G. V. has: *von Ewigkeit zu Ewigkeit*=from eternity to eternity]? Infinite revelation of the Divine Essence. Infinite unfolding of a blessed life. Infinite development and unveilment of the world.—The Biblical *Amen:* The perfected Personality of Christ; Perfected phase of the Kingdom; Perfected certitude of prayer.—[Ver. 7.] The Theme of the Book: *He cometh.*—Also the theme of worldly history; of religious presentiments; of science and of art.—*With the clouds.* As high and free as are the clouds as they emerge to view out of the depths of Heaven; as hidden and as manifest as the lightning in the cloud; as elevated above the earth, and as surely destined for the earth.—*And every eye shall see Him.* One day these eyes of ours shall show to each and all of us the Lord.—How this announcement finds its incipient fulfillment in every act of worship that we perform: We look up to Him. We perceive ourselves to be guilty in respect of the cross of Christ. We celebrate His Passion and His Death with sacred lamentations for the Dead.—This prophecy shall one day become a completed reality.—With Christ's Coming Sunday comes; true and unceasing worship comes; the word of revelation comes upon the whole earth.—Even His enemies *must* see Him; must recognize their guilt in respect of Him in their guilt in respect of their inmost selves; must join, in one way or another, in the last lamentation over Him.—[Ver. 8.] In the Coming of Christ, God shall perfectly manifest Himself as Jehovah, the Covenant God:—faithful to Himself—faithful to His people—faithful to His justice toward all.—*Alpha and Omega;* or the most profound idea elementarily illustrated. As the whole expression embraces the entire spirit-world, so the Spirit of God comprehends the beginning, the middle, and the end of things.—Import of the fact that God will not perfectly manifest Himself until the end of the course of this world; that He is utterly distinct from (1) fate, (2) despotism, (3) arbitrariness, (4) chance.—On the Martyrs.—On Divine Service.—On the Feast of Trinity.—On Confirmation.

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Comp. Ex. xix.; Isa. vi.; Ezek. i.; Dan. vii.; Zech. xii.; Matt. xxiv. 30, *et al.*

STARKE: All revelations of God come to us through Christ.—The most eminent function of an Apostle or Teacher is to testify of Christ.—Such a reading and hearing of Holy Scripture as is pleasing to God, confers blessedness.—*The wish:* [1] The utterer of the wish; [2] The objects of the wish; [3] The subject of the wish; [4] The One to Whom the wish is addressed.—CRAMER: The condition of a Christian a noble condition.—Ναὶ, ἀμὴν *est gemina confirmatio, una græca, altera hebraica.*

SANDER ("*Versuch einer Erklärung*," 1829, see p. 73): If the Revelation of John be compared with the rest of the Sacred Writings, especially those of the Prophets, it will be found that John uses scarce any image that is not contained in these and that might not be explained through them. Compare Rev. i. and Ezek. i. 26; Isa. vi., *etc.* (Moreover, the homogeneousness of the images presupposes the homogeneousness of the facts.) Only in John's writings all those things which in the other Prophets are more scattered, are concentrated; he catches, as it were, in the focus of a burning-glass all the rays of individual Prophets, so that it is not to be wondered at that the brightness thence resultant dazzles many.

WAECHTLER (see p. 74): A knowledge of the Revelation of St. John is highly important for all Christians (Rev. i. 1–3).—Grace and peace from God, the inexhaustible Fountain of all comfort (ch. i. 4–6).

BÖHMER (see p. 73): In the Christian creed, the Holy Ghost is placed after the Father and the Son, as proceeding from Them both. John, however, is writing, not a system of divinity, but a sacred history, in which the general point of departure is the all-sovereign eternal God; next are revealed the powers which prepare the way for the fulfillment of His counsel of salvation, and last comes Christ Himself—first, as the true and highest Prophet, the "faithful Witness," then as the "First-born of the dead," and finally as the "Prince of the kings of the earth."

[BARNES: Ver. 7. *And every eye shall see Him.* Every one has this in certain prospect, that he shall see the Son of Man coming as a Judge.]

On the literature (see above, p. 74). LILIENTHAL, *Bibl. Archivarius*, p. 808.—DANZ, p. 57 and *Supplement*, p. 6.

SECTION SECOND.

***First Vision. Heaven-picture of the Seven Churches* (*Ch. i.* 9–20).**

General.—The pastoral fidelity of man here appears in reciprocal action with the pastoral fidelity of God. John on Patmos thinks of his seven churches in the spirit of prayer. But the Lord, through the Spirit of revelation, changes his glance at the seven churches into a vision of the whole future of the Church.—Heavenly blessedness in the midst of earthly martyrdom.—The prophetic visions as the theocratic higher reality of the Platonic ideas, the lofty mysterious source-points of all fundamental spiritual currents, or of the stream of salvation in the history of the world.—Preliminary conditions of prophecy—external affliction, internal solemn joy, loneliness, prayer.—Forms of revelation.—Development of revelation from the auricular to the ocular wonder.—Appearance of Christ in His glory in respect of its fundamental features. Christ, the Son of God, also eternally the glorified Son of Man.—The shock experienced by the Seer at the appearance of the Lord in His revelation, a species of death, and hence a source of new, high life. How this shock—*a.* In its original form runs through the history of the prophetic callings (Ex. iii. 6; iv. 24; xxxiv. 30–35; Isa. vi. 5; Jer. i. 6; Ezek. iii. 14, 15; Dan. x.); *b.* Is reflected in Jewish tradition (Ju. xiii. 22) and in Greek manticism, in which the manticist himself represents death, whilst the priest who expounds his oracle is representative of new life; *c.* Is shadowed in the history of apostate prophets, especially in that of Balaam (Num. xxiv. 4); *d.* Is crystallized in the fundamental forms of regeneration; repentance and faith—death of the old, resurrection of the new, man.—Doctrine of the kingdom of the dead, and of death.—Hades is to be distinguished from Gehenna.—The appearance of Christ, deadly for the moment, conferring life for ever.—Sacred literature (verse 19).—Key of symbolism (verse 20).

Special.—[Ver. 9.] John, an exile on earth, at home in Heaven.—The great Prophet, a *brother* and *companion* [fellow-partaker] of all Christians, (1) in tribulation, (2) in the glory of the Kingdom, (3) in the endurance of Jesus.—*Patmos*, so poor in geography, so glorified in the Theocracy, like Bethlehem and Nazareth. The like is true of Palestine and the earth itself. [Ver. 10.] *Sunday* in its apostolic radiance: The day of the spirit; of transport; of complete revelation.—Sunday quiet, absorption of life in its profoundest depths, and thereby, at the same time, in the richest retrospect, and the clearest fore-view.—The sacred *voice.*—[Ver. 11.] The sacred *Book.*—The Bible reposing upon Divine voices and trumpets.—The Christian who, through deep absorption of spirit, finds the three times [the past, present and future] in the present, thereby learns to know God as He Who is, Who was and Who cometh.—The seven churches or representatives of all churches—primarily, of all those in Asia Minor—or the one Church in its seven-fold form.—The sacred septenary of the churches, founded upon the septenary of the Spirits of God, and ever recurring in the subsequent sevens.—[Vers. 12, 13.] Christ is, therefore, here in the midst of the candlesticks, as well as in the other world. The same hierarchism which sunders doctrine and life, belief and morals, clergy and laity, spirit and nature, faith and culture, body and soul, also tears earth and Heaven apart. As the deist confines God to the other world, so the Hierarchy banishes the Lord Jesus Christ thither.—Christ is the living unity of the seven individual golden candlesticks, and through this unity alone is the type of the *one* seven-branched candlestick fulfilled (Ex. xxv. 31–37).—[Vers. 14-16.] The form of Christ, considered in regard to its attributes; or the difference between theocratic symbolism and humanistic æsthetics.—[Ver. 17.] *Fear not,* a ground-

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word of Christianity from beginning to end (Luke ii. 10; Matt. xxviii. 5; see the *Concordances*, Title, *Fear not*).—The history and operation of the Death and Resurrection of Christ lift all fear from all believers.—[Ver. 18.] Christ, the *Living One*, (1) in respect of His spiritual essence and mission (the First, the Last, the Life of life); (2) in respect of His history (having been dead, and having become alive forever); (3) in respect of His power (having the keys of Death and Hades) —[Ver. 19.] "Write what thou seest." All Scripture a copy of Divine reality.—[Ver. 20.] The key of symbolism must form the starting-point for the disclosure of all Apocalyptic mysteries.—The Angels of the churches, neither presbyteries, nor bishops, nor preachers, but the spirit of the churches in symbolic personification—the spirit which, undoubtedly, *should be* represented by the heads of the churches, but which is very frequently *not* represented by them. This spirit represents their idiocrasy, their ideal, the quality of their spiritual life, and is the local invisible church.—The churches as candlesticks.—Celebration of Sunday.—Bible festivals.—Celebration of Easter.—Festival of the dead.—Celebration of church consecration (or consecration of the angel of a church).—Celebration of the ministry.—See the succession of the visions, ch. iv. 2 (individual items) chap. xvii. 8 (individual items).—Parallels: Acts x. 10sqq.; xx. 7; Zech. iv. 2; Dan. vii.; Dan. x.; Isa. xli. 10; xlviii. 12; Mal. ii. 7.*

STARKE: A man is in the Spirit (1) ordinarily, when he permits himself to be governed by the Spirit of God (Rom. viii. 9; Gal. v. 5†); (2) extraordinarily, by transport and a Divine revelation of things to come (Matt. xxii. 43).—Christ is always present with His Church, to enlighten, sanctify and defend it (Eph. v. 26) — He has, therefore, no need of any vicar.—The Church has for its foundation-pillar the invincible power and strength of Christ.—Christ's servants are in His hand, honored by Him and assured of His help.

RICHTER (see p. 73): In vers. 17 and 18, Jesus declares, in different words, the same thing that is expressed in Matt. xxviii. 18, "All power [authority] is given unto Me in Heaven and on earth," and the same that is expressed in that other saying of His, "I and the Father are one" [John x. 30]. After the lapse of nearly two thousand years, we find ourselves in a different posture toward this saying—so far as belief in it is concerned—from that occupied by the Church in John's time. Has there not been a considerable progress in the setting up of Christ's Kingdom? (It is true that we must not overlook the fact that, together with the furtherances of faith during the course of the centuries, there has been a constant new formation of apparent hindrances.)

GAERTNER (see p. 73): With the trumpet sound of the voice of Christ, the Revelation was opened for the ear;—with the seven candlesticks, it was opened for the eye.—These seven candlesticks precisely correspond to the seven lamps on the seven-branched candlestick in the Holy Place of the Tabernacle. The independent candlesticks, having each one its own standard, denote the greater perfection of the New Testament Church; furthermore, the Lord walks in the midst of them, which would be impossible, so far as the figure is concerned, in the case of the one seven-branched candlestick (rather, this fact is declaratory that there shall be, in the New Covenant, no external visible hierarchic unity of the churches). What is there more beautiful and more cheering than a bright light upon a candlestick in a dark and gloomy night! So the Church is a light in the darkness of this world, shining into the gloom and obscurity of mankind. Where there is a church that has the pure word of God and acts in accordance therewith, there is a golden candlestick; just so the faithful Church in Israel was a light to the Gentiles throughout the whole of the Old Testament time. The seven candlesticks are indicative of a perfect Church, into which the Holy Spirit from God's inner world streams seven-fold (seven-fold, and yet singly, through Christ).

[BONAR (Ver. 17): *And when I saw Him, I fell at His feet as dead.* O sinner, learn to know this Christ now as the Saviour, ere the day arrives when you shall see Him as the Judge! His love would save you now; His majesty will crush you then.]

SECTION THIRD.

Earth-picture of the Seven Churches. The Seven Epistles. (*Chs. ii., iii.*)

General.—The seven Churches as real portraits and at the same time as typical pictures of the whole Church, as regards (1) local extension and (2) chronological development.—The seven Churches as the centre of the seven loosed Seals or unveiled worldly history; as the occasion for the seven penitential Trumpets for the world in the Church and the Church in the world; as the organ of the seven Thunders of awakening and reformation; as the object of the enmity of the kingdom of darkness in the seven Heads of Antichrist; purified and saved by the hardening judgments of the seven Vials of Anger which are poured out upon the Antichristian world, in order to the mediating of Christ's appearing and His union with the Bride, in that one Spirit in Whom the Seven Spirits are united.—The seven Epistles as the all-sided sum of all messages of the heavenly Head-Shepherd to the shepherds and congregations of the Church; as the all-sided ensample of pastoral ministry on the part of the shepherds; and, at the same time, as prophetic alarm voices from the Spirit of the Church to the flocks themselves.—The Johannean Theology.—The Johannean Church.—Its historic continuance within Church History.—Its abiding fundamental features.—Its future.

The seven Churches as the seven candlesticks of the earth:—As portraits of the manifold configurations of Christianity.—Parallels and antitheses: Ephesus and Smyrna. Smyrna and Pergamus. Pergamus and Thyatira (Balaam and Jezebel). Thyatira and Sardis. Philadel-

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* [The G. V. here reads "*Engel*"—angel, instead of the "messenger" of the E. V.—TR.]

† [The G. V. here reads "*im Geist*"—in the Spirit, instead of "*through* the Spirit," as the E. V.—TR.]

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phia and Laodicea.—Lights and Shadows: 1. The Metropolis: Growing churchliness, decreasing Christliness. Increased external works at the expense of inwardness—the first love. 2. Smyrna, the Martyr-Church, in conflict with a Judaizing, orthodoxistic tendency. 3. Pergamus, the confessing Church, lax in the exercise of church discipline towards antinomianism. 4. Thyatira, the enthusiastic Church, spotted with immoral fanaticism. 5. Sardis, the Church with a show of churchly life, but spiritually dead. 6. Philadelphia, small and pure—hence also a mission Church. 7. Laodicea, the lukewarm.—How the Lord's threats and promises to the seven Churches have been fulfilled. Historic life-pictures.—The manifold forms of Christ in relation to the seven Churches. All agreeing with individual traits of His total appearance (ch. i.).

Special.—To avoid repetition, we here simply refer to the exegetical department.

1. *Ephesus. The Mother-Church externally and legally faithful, but gathering inward and spiritual darkness.*

How Christ presents Himself to this Church, the metropolis, in accordance with its need (ver. 1). Commendation of the Church: its many virtues (vers. 2, 3). In contrast to these, the one great, threatening want (ver. 4). Corresponding admonition, warning, threat (ver. 5). A hopeful sign, limiting the censure of Christ. In the Church's hatred of Nicolaitanism there remains a trace of the first love (ver. 6). Alarm cry and ethically conditioned promise, in harmony with the Church's stand-point. Ephesus the metropolis, and metropolises in Church History (Jerusalem, Rome, Constantinople, Alexandria, *etc.*).

2. *Smyrna. The Martyr-Church persecuted by Judaism.*

Picture of Christ, in conformity to the needs of this Church (ver. 8). Praise of the Church (ver. 9). Its tribulation in the present and in the future, and the Lord's word of encouragement (vers. 9, 10). The great promise (ver. 10). The alarm cry and the glorious goal, in harmony with the conflict of the Church (ver. 11). Smyrna and other martyr-churches in conflict with the various forms of Judaism and orthodoxism (with the false and the great ban). The synagogue of Satan.

3. *Pergamus. The Martyr-Church persecuted by Heathenism.*

Proclamation: Christ as the possessor of the two-edged sword (ver. 12). Praise of martyr faithfulness in external conflict (ver. 13). Censure of false endurance when there was a call to spiritual conflict (vers. 14, 15). Admonition to repentance and threat of the judicial interference of Christ (ver. 16). Peculiar promise, referring to the relations of the inner, spiritual life (ver. 17). Pergamus, or the libertine Church, defective in the observance of church-discipline towards Nicolaitans and Balaamites. Balaam, the type of the false prophet or apostasy. The first Old Testament Judas (followed by Ahithophel and others), a prelude of the last Judas, the false prophet (Rev. xiii.).

4. *Thyatira. The excited Church stained with antinomistic spiritual fanaticism.*

Announcement of the Searcher of hearts and reins in His holy motion (ver. 18). Commendation of the Church's zeal (ver. 19). Censure of its toleration of Jezebel and the antinomistic extravagances of which she is the instigator (vers. 20, 21). Terribly earnest threat of punishment, in perfect harmony with the sin committed (vers. 22, 23). Limitation of the threat by a promise to spare the guiltless (vers. 23-25). Promise of the spirit of holy discipline and of true progress in antithesis to a false advance—in harmony with the situation of the Church (vers. 26-28). The alarm cry comes at the end, instead of preceding the promise, as heretofore. The same change of position between the conditional promise and the alarm cry obtains in the following Epistles. The architectonic distinction hence arising between the first three and the last four Churches may at the same time be suggestive of the antithesis of their geographical position. Smyrna and Pergamus lie to the north of Ephesus; Thyatira, Sardis, Philadelphia and Laodicea, to the south of Pergamus.—Phases of Jezebel in Church History, or the manifold re-appearance of fanatical and immoral sects and schools. Corrupting women in ancient and modern Church History, contrasted with the line of pious women.

5. *Sardis. The Church for the most part spiritually dead.*

Christ addresses Himself to this Church—in which there is a lack of the Spirit—in His whole general sovereignty over the entire Church and in the fullness of His Spirit. He begins by bringing against it the heavy charge of *deadness*—doubly a crime, since it has the *name* of *living* (ch. iii. 1). Alarm cry, in reference to the still extant remnants of life (vers. 2, 3). Recognition of the few innocent ones, conjoined with a promise corresponding to the fact that they have not defiled their garments (vers. 4, 5). Alarm cry (ver. 6).—Sad instances of dead or dying congregations, and even whole Churches.

6. *Philadelphia. The pearl among the Churches.*

Christ in the solemn aspect of the Administrator of the keys of David, *i. e.* true communion (ver. 7). Great recognition of the Church's faithfulness, and great promise—both in lively alternation (vers. 8-10). Encouragement and extraordinary final promise (vers. 11, 12). Alarm cry (ver. 13).—Characteristic of living Christian Churches and communities: *An open door.* Open outwardly for missions; open inwardly for communion.

7. *Laodicea. The lukewarm Church—nigh unto reprobation.*

The view which we take of Laodicea—*viz.*, that it has fallen into lukewarmness in consequence of its spiritualistic [*spiritualistisch*] tendency—is supported by the characteristic announcement of Christ. He appears here entirely

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as the historic Christ, and characterizes Himself in this very peculiarity as identical with the ideal primal principle of the creation (ver. 14). The censure of the Church's lukewarmness is immediately conjoined with the threat of the judgment of reprobation (vers. 15, 16). The Lord then discovers the source of the lukewarmness of the Church to be, pride in its supposed spiritual riches, whilst it is, in reality, in a state of inexpressible spiritual necessity (vers. 16, 17). With this condition, correspond Christ's searching counsel (ver. 18), the expression of His love and compassion in the censure which He administers (ver. 19), and His peculiar admonition to repentance (ver. 20). The ethically conditioned promise is of as concrete a character as the self-presentation of Christ at the beginning, in perfect accordance with the needs of a church dissolved in spiritualism ([*Spiritualismus*], vers. 20, 21). The closing paragraph concludes both the seventh Epistle and all the foregoing Epistles (ver. 22).—Spiritualistic [*spiritualistisch*] back-ground of the lukewarm Church. An idealistic dream-life as unbelief in the historic power of ideas, or, rather, in the Incarnation of the Word.

Upon glancing over the entire group, we behold in most of the Churches a juxtaposition of light and shade—yet in very different proportions; only Laodicea incurs blame alone, and only Philadelphia is entirely free from censure. This contrast is explained by the spiritual pride of the one, and the humility and modesty of the other. Christ is different and yet the same in His posture toward each individual Church.—The celestially perfect Shepherd of the flock and Physician of the soul.

The wealth of homiletical works upon the Seven Epistles is so immense, and the works in question are so accessible, that, instead of attempting to augment this treasure, we shall refer to what is already extant. Even in more ancient times the Seven Epistles have afforded inducement to manifold dissertations on them, as is evident, *e. g.*, from the list of productions relative to them in Lilienthal's *Biblischer Archivarius*, pp. 811-819. We have cited on p. 74 of the *Introduction* the special works of MEISTER, WICHELHAUS, HEUBNER, ZORN, VAN OOSTERZEE. We have still to mention, among others, Lisko, *Christenspiegel, Betrachtungen über die sieben Sendschreiben der Offenb. Joh.*, Berlin, 1837.—To the above may be added the numerous homiletical or generally edifying works upon the whole Apocalypse (see the *Int.*), especially those of Bengel, Hahn, Schulthess, Roos, Wächtler, *et al.* The *Sermons* of Wichelhaus made considerable impression in their time; Wächtler's *Sermons* are energized by study, spirit and fervor; the *Sermons* of Van Oosterzee are especially distinguished by a plenitude of spirit and a grand play of oratory.

STARKE: The title of Christ at the opening of every letter is taken from the vision and description of Christ in ch. i. 11-18; it is, however, not always the same, but varies, on the contrary, in each epistle, corresponding in purpose and appearance with the contents of the epistle and the state of the Church addressed. The promise which in every epistle is given to the conqueror is adapted to the condition of each Church and to the evil that must be overcome.—*The first love.* The expression is drawn from the first love of married persons, which is wont to be pure and fervid, Jer. ii. 2. (This *first love* is, therefore, the pure bridal phase of religious consciousness—*i. e.* its receptivity, purity [in the sense of being without admixture of foreign or contaminating elements], freedom, warmth and devotion; in one word, genuine earnestness and depth [*wahrhaftige Innigkeit und Innerlichkeit*]).—As common traits of the Old Testament Balaam and the New Testament Nicolaitans may be mentioned: 1. Boasting; 2. Covetousness; 3. Seduction to apostasy; 4. Bringing under judgment.—*Warm or cold.* Warmth is positively wished for; coldness is desired only inasmuch as it is accompanied by less danger and responsibility than lukewarmness.—(Starke allegorizes the names of all the seven Churches—a procedure to which the name of Philadelphia might offer special inducements.)

LAVATER: *Jesus Messias, oder die Zukunft des Herrn nach der Offenb. Joh.* (a poetical work). SMYRNA: *Und der Herrliche rief mir: Schreibe dem Engel in Smyrna: Also der Erste, der Letzte, der tödt war und ewiglich lebet: Ich weiss deine Werke, etc.* [And the Glorious One cried unto me: Write to the angel in Smyrna: Thus (saith) the First and Last, Who was dead and eternally liveth. I know thy works, *etc.*]

THE KREUZRITTER ([Knight of the Cross] Von Meyer, *Schlüssel zur Offenb. St. Joh.*; see p. 73). "Be faithful unto death and I will give thee the crown of life." Wreath or crown, it is all the same—except that the crowns of victors were wont to be made of living foliage. The Lord over death and life here demands of His followers such faithfulness and steadfastness as shall go with them even to a violent death. He Himself has won the wreath of victory and the highest crown of eternal life, and His first martyr, Stephen (*i. e.* wreath, crown), in the name that he bears, exhibits, as it were, to all martyrs their heavenly reward.

VAN OOSTERZEE: Let us, then, contemplate the Revelation of the glorified Christ on Patmos: as, for John, never to be forgotten—full of significance for all the centuries of the time following it—rich in instruction for each one of us.—Christ stands before you as the Image of the invisible God, the priestly King of the Kingdom of God, the faithful Friend of His servants, the Lord and Judge of the future.—*Smyrna: Poor* Smyrna *enriched; calumniated* Smyrna *honored; threatened* Smyrna *ensured; militant* Smyrna *faithful; triumphant* Smyrna *crowned.*

Literature: TRENCH, *Comm. on the Epistles to the Seven Churches in Asia*, 1867 [New York, 1872].

[From M. HENRY: Ch. ii. 1. *He that holdeth the seven stars in His right hand.* The ministers of Christ are under His special care and protection.—*He walketh in the midst of the seven golden candlesticks.* Christ is in an intimate manner present and conversant with His churches, and knows the state of each one of them.—Ver. 2. *I know thy works and thy labor.* Those that are stars in Christ's hand had need to be always in motion, dispensing light to all about them.—*Thy*

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patience. It is not enough that we be diligent, but we must be patient, and endure hardness as good soldiers of Christ.—*Thou canst not bear them that are evil.* It consists very well with Christian patience, not to dispense with sin, much less allow it.—Ver. 4. *Nevertheless, I have somewhat against thee.* Those that have much good in them, may have something much amiss in them; and our Lord Jesus, as an impartial Master and Judge, takes notice of both.—*Thou hast left thy first love.* Observe, (1) The first affections of men toward Christ, and holiness, and heaven, are usually lively and warm. (2) These lively affections will abate and cool, if great care be not taken, and diligence used, to preserve them in constant exercise. (3) Christ is grieved and displeased with His people when He sees them grow remiss and cold toward Him, and He will one way or other make them sensible that He does not take it well from them.—Ver. 5. *Remember therefore from whence thou art fallen, and repent, and do the first works.* Observe, 1. Those that have lost their first love must remember from whence they are fallen; they must compare their present with their former state, and consider how much better it was with them then than now. 2. They must repent; they must be inwardly grieved and ashamed for their sinful declining, and humbly confess it in the sight of God. 3. They must return and do their first works; they must, as it were, begin again, go back step by step, till they come to the place where they took the first false step; they must endeavor to revive and recover their first zeal, tenderness, and seriousness, and must pray as earnestly, and watch as diligently, as they did when they first set out in the ways of God.—*Or else I will come unto thee quickly, etc.* If the presence of Christ's grace and Spirit be slighted, we may expect the presence of His displeasure.—Ver. 7. *He that hath an ear, let him hear what the Spirit saith unto the churches.* Observe, 1. What is written in the Scriptures is spoken by the Spirit of God. 2. What is said to one church, concerns all the churches, in every place and age. 3. We can never employ our faculty of hearing better than in hearkening to the word of God.—*To him that conquereth.* The Christian life is a warfare against sin, Satan, the world, and the flesh. It is not enough that we engage in this warfare, but we must pursue it to the end; we must fight the good fight till we gain the victory; and the warfare and victory shall have a glorious triumph and reward.—*To eat of the tree of life, etc.* They shall have that perfection of holiness, and that confirmation therein, that Adam would have had. If he had gone well through the course of his trial, then he would have eaten of the tree of life which was in the midst of paradise, and that would have been the sacrament of confirmation to him in his holy and happy state. So all who persevere in their Christian trial and warfare, shall derive from Christ, as the Tree of Life, perfection and confirmation in holiness and happiness in the paradise of God; not in the earthly paradise, but the heavenly (ch. xxii. 1, 2).—Ver. 8. Christ *was dead,* and by dying purchased salvation for us; He *is alive,* and by His life applies this salvation to us.—Ver. 9. *I know thy tribulation.* They who will be faithful to Christ, must expect to go through many tribulations: but Jesus Christ takes particular notice of all their troubles.—*Thy poverty* (*but thou art rich*). Poor in temporals, but rich in spirituals; poor in spirit, and yet rich in grace; their spiritual riches are set off by their outward poverty. Many who are rich in temporals, are poor in spirituals. Some who are poor outwardly are inwardly rich. Spiritual riches are usually the reward of great diligence; the diligent hand makes rich.—*I know the blasphemy.* He knows the wickedness and falsehood of the enemies of His people.—Ver. 10. He foreknows the future trials of His people, forewarns them of them, and forearms against them. Forearms them, 1. By His counsel. 2. By showing them how their sufferings would be alleviated and limited: (1) They should not be universal; (2) They should not be perpetual; (3) It should be to *try* them, not to destroy them. 3. By promising a glorious reward to their fidelity. Observe, 1. The sureness of this reward: *I will give thee.* 2. The suitableness of it: (1) *A crown,* to reward their poverty, fidelity and conflict. (2) *A crown of life,* to reward those who are *faithful* even *unto death,* are faithful till they die, and who part with life itself, in fidelity to Christ.—Ver. 11. *He that overcometh, shall not be hurt of the second death.* Observe, 1. There is not only a *first,* but a *second* death; a *death* after the body is dead. 2. This *second death* is unspeakably worse than the first *death,* both in agony and in duration—it is *eternal death,* to die, and to be always dying. 3. From this hurtful, this destructive *death,* Christ will save all His faithful servants.—Ver. 13. *I know where thou dwellest, etc.* Christ takes notice of the trials and difficulties His people encounter.—Ver. 14. Observe, 1. Corrupt doctrines and a corrupt worship often lead to corrupt conversation. 2. To continue in communion with persons of corrupt principles and practices is displeasing to God, and causes those who thus do to become *partakers of other men's sins.* Though the Church, as such, has no power to punish the persons of men, either for heresy or immorality, with corporal penalties, yet it has power to exclude them from its holy communion; and if it do not so, Christ will be displeased with it.—Ver. 19. It should be the ambition and earnest desire of all Christians that their last works may be their best works.—Ver. 21. Observe, 1. Repentance is necessary to prevent the sinner's ruin. 2. Repentance requires time. 3. Where God gives space for repentance, He expects *fruits meet for repentance.* 4. Where the space for repentance is lost, the sinner perishes with a double destruction.—Ver. 23. *All the churches shall know, etc.* God is known by *the judgments that He executeth.* Note here, 1. His infallible knowledge of *the hearts* of men. 2. His impartial justice.—Ver. 28. Christ is *the Morning Star;* He brings day with Him into the soul; the light of grace and of glory.—Ch. iii. 3. *I will come unto thee as a thief, etc.* Observe, 1. When Christ leaves a people as to His gracious presence, He comes to them in judgment; and His judicial presence will be very dreadful to those who have sinned away His gracious presence. 2. His judicial presence to a dead declining people will be sur-

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prising; their deadness will keep them in security, and, as it procures an angry visit from Christ to them, it will prevent their discerning it and preparing for it. 3. Such a visit from Christ will be to their loss; *He will come as a thief*, to strip them of their remaining enjoyments and mercies, not by fraud, but in justice and righteousness, taking the forfeiture they have made of all to Him.—Ver. 4. God takes notice of the smallest number of those who abide with Him; and the fewer they are, the more precious in His sight.—*They shall walk with Me in white, for they are worthy.* In the *stole*, the *white* robes of justification, and adoption, and comfort; or in the white robes of honor and glory, in the other world. This is an honor proper and suitable to their integrity and fidelity, and no way unbecoming Christ to confer upon them, though it is not a legal, but a gospel worthiness that is ascribed to them; not merit, but meetness.—Ver. 5. *He that overcometh shall be clothed in white raiment.* The purity of grace [ver. 4] shall be rewarded with the perfect purity of glory.—*I will not blot his name, etc.* Observe, 1. Christ has His *book of life*, a register and roll of all who shall inherit eternal life: (1) *the book* of eternal election; (2) *the book* of remembrance of all who have lived to God. 2. Christ *will not blot the names* of His chosen and faithful ones *out of this book of life.* 3. Christ will produce this *book of life*, and *confess the names* of the faithful who stand there, *before God, and all the angels;* this He will do as their Judge, and as their Captain and Head.—Ver. 7. *He that is holy, He that is true, He that hath the key of David.* Note here Christ's personal, and His political character.—Observe the acts of His government: 1. *He opens*—a door of opportunity to His churches, a door of utterance to his ministers, a door of entrance, the heart, a door of admission into the visible Church, laying down the terms of communion, and the door of admission into the Church triumphant, according to the terms of salvation fixed by Him. 2. *He shuts* the door; when He pleases, *He shuts* the door of opportunity, and the door of utterance. and leaves obstinate sinners shut up in *the hardness of their hearts; He shuts* the door of church-fellowship against unbelievers and profane persons, and *He shuts* the door of heaven against the foolish virgins who have slept away their day of grace, and against the workers of iniquity, how vain and confident soever they may be.—Ver. 10. Observe, 1. The gospel of Christ is the word of His patience; it is the fruit of the patience of God to a sinful world, it sets before men the exemplary patience of Christ in all His sufferings for men, it calls those who receive it to the exercise of patience in conformity to Christ. 2. This gospel should be carefully kept by all who enjoy it. 3. After a day of patience we must expect an hour of temptation; a day of gospel-peace and liberty is a day of God's patience, and it is seldom so well improved as it should be, and therefore is often followed by a day of trial and temptation. 4. Sometimes the trial is more general and universal; it comes upon all the world. 5. They who keep the gospel in a time of peace shall be kept by Christ in an hour of temptation.—Ver. 15. Lukewarmness or indifference in religion is the worst temper in the world. If religion be a real thing, it is the most excellent thing, and therefore we should be in good earnest in it; if it be not a real thing, it is the vilest imposture, and we should be earnest against it.—*I will spew thee out of my mouth.* As lukewarm water turns the stomach and provokes to a vomit, lukewarm professors turn the heart of Christ against them. . . . They shall be rejected, and finally rejected; far be it from the holy Jesus to return to that which has been thus rejected.—Ver. 17. Here observe what a difference there was between the thoughts that the Laodiceans had of themselves and the thoughts that Christ had of them.—Ver. 19. Sinners ought to take the rebukes of God's word and rod as tokens of His good-will to their souls, and should accordingly repent in good earnest, and turn to Him that smites them.—Ver. 20. Observe, 1. Christ is graciously pleased by His Word and Spirit to come to the door of the heart of sinners. 2. He finds this door shut against Him. 3. When He finds the door shut, He does not immediately withdraw, but He waits to be gracious, even till His head be filled with the dew. 4. He uses all proper means to awaken sinners, and to cause them to open to Him; He calls by His word, and He knocks by the impulses of His Spirit upon their conscience. 5. They who open to Him shall enjoy His presence, to their great comfort and advantage; He will sup with them, He will accept of what is good in them, He will eat His pleasant fruit. and He will bring the best part of the entertainment with Him; He will give fresh supplies of graces and comforts, and thereby stir up fresh actings of faith, and love, and delight.—Ver. 21. It is here implied that notwithstanding the lukewarm and self-confident character of this Church, it was possible that by the reproofs and counsels of Christ they might be inspired with fresh zeal and vigor, and come off conquerors in their spiritual warfare. 2. That if they did so, all former faults should be forgiven, and they should have a great reward.—Those who are conformed to Christ in His trials and victories, shall be conformed to Him in His glory.

From THE COMPREHENSIVE COMMENTARY: By a frequent Scripture metaphor a person, living in the defilements of this world, and neglectful of preparation for another, is said to be "dead while he liveth," while he who meets death in the discharge of his Christian duty, is pronounced "living though he die," John xi. 25, 26; 1 Tim. v. 6; 1 John iii. 14; Jude 12. (WOODHOUSE.)

BARNES: Chap. ii. 10. *Ye shall have tribulation ten days.* Affliction in this life, however severe, can be but brief; and in the hope that it will soon end why should we not bear it without murmuring or repining? . . . *Be thou faithful unto death, etc.* It is true of every one who is a Christian, in whatever manner he is to die, that if he is faithful unto death, a crown of life awaits him.—Ch. iii. 3. It is always well for Christians to call to remembrance the "day of their espousals," and their views and feelings when they gave their hearts to the Saviour, and to compare those views with their present condition, especially if their conversion was marked by any thing unusual.—*Thou shalt not know what hour I*

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will come upon thee. Every man who is warned of the evil of his course, and who refuses or neglects to repent, has reason to believe that God will come suddenly in His wrath and call him to His bar. Prov. xxix. 1.—Ver. 15. *I would thou wert hot or cold.* Any thing better than this condition, where love is professed, but where it does not exist: where vows have been assumed which are not fulfilled.—Ver. 20. *If any one hear My voice.* Any one, of any age, and in any land, would be authorized to apply this to himself, and, under the protection of this invitation, to come to the Saviour, and to plead this promise as one that fairly included himself.—Chaps. ii., iii. Though the churches to which these epistles were addressed have long since passed away, yet the principles laid down in them still live, and they are full of admonition to Christians in all ages and all lands.—From TRENCH: Ch. ii. 2: *I know thy works.* These are words of comfort and strength for all who, amid infinite weakness, are yet able to say, "Search me, O Lord, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me" (Ps. cxxxix. 23, 24), or with St. John, "Lord, Thou knowest all things, Thou knowest that I love Thee" (John xxi. 17); but words of fear for every one who would fain keep back any thing in his outer or inner life from the Lord.—Ch. iii. 4. Observe the gracious manner in which the Lord recognizes and sets His seal of allowance to the good which any where He finds.—From VAUGHAN: Ch. ii. 10. Christ says to each one of us, *Be thou faithful:* use well the talent that I have given thee; forget not Who gave it; forget not Who will call for an account of it.—From BONAR: Ch. iii. 7: *He that hath the keys of David.* The key (1) Of David's house, (2) Of David's castle, (3) Of David's city, (4) Of David's treasure-house, (5) Of David's banqueting-house.—Ver. 20. Note here (1) the *love* of Christ: in the message as addressed to *Laodicea*, the unloving and unlovable; (2) the *patience* of Christ: *I stand at the door;* (3) the *earnestness* of Christ: *I knock;* (4) the *appeal* of Christ: *If any man will hear my voice and open the door;* (5) the *promise* of Christ: *I will come in to him and will sup with him, and he with Me.*—Ver. 21. We have here—I. The battle; II. The victory; III. The reward. I. *The battle:* The Christian's life in this world a warfare: (1) Inner warfare; (2) Outer warfare; (3) Daily warfare; (4) Warfare not fought with human arms; (5) Warfare in which we are sharers with Christ. II. *The victory:* multitudinous as is the battle. Sure through Him Who Himself overcame. Individual. III. *The reward:* (1) A throne; (2) Christ's throne.]

SECTION FOURTH.

Second Grand Vision. Heaven-picture of the Seals. (*Chs. iv., v.*)

General.—a. Translation of the Seer to Heaven. A vision within a vision, at the same time denoting a momentary translation into the light of the consummation.—The import of *Heaven* in the whole of Sacred Writ, from Gen. i. 1 throughout, is at once cosmical and spiritual. Heaven is, so to speak, the plastic symbol of religion, and especially of Christianity. God's Kingdom, a Kingdom of Heaven.

b. The Throne, the Sitter thereon, and His Government. The Throne indescribable. The figure of the Enthroned One is—and justly—not depicted, but only symbolized, approximately, by precious stones, having the hue of light and life. —The rainbow, or the glory of the Godhead, visible, in the chromatic, seven-fold radiance of revelation, to the spirit-world.—The twenty-four Elders on their thrones, or the elect in the lustre of perfect fellowship with God.—The white robes of consummation.—The ground-forms of Divine revelation: Lightnings, voices, thunders; see EXEG. NOTES.—The Seven Spirits of God, under the figure of eternally burning Lamps [Torches], symbols of the eternal living unity of light, life and love.—The glassy sea and the four Life-forms; see EXEG. NOTES.—God's governance under the figure of these Life-forms.—The second doxology (ver. 11) a development of the first (chap. i. 6)—an expression of the ever richer revelation of God.

c. The Sealed Book of the Course of the World. Lamentation and Consolation. The course of the world as a *completed* book, or the counsel of God. As a *sealed* book, or the nocturnal gloom of worldly history. As a *terrible* book, in the apparent impossibility of unsealing it. As a book *full of wonders of salvation*, destined to be opened by the Lion of Judah in His victory. Christ the Crucified and Risen One, the Opener, Explainer and Transfigurer [*Erklärer und Verklärer*] of the book with seven seals. The seals of guilt [*Schuld*=indebtedness to justice], of imputation of guilt, of judgment, of the curse, of death, of the fear of death, and of despair—how Christ looses them and resolves them all into deliverance and mercy, through His redemption. Even the Gospel is to the unenlightened world a dark book of fate, but through the enlightenment which proceeds from Christ, even the dark destiny of the world shall itself become a Gospel.

d. The Lion as the Lamb. The unity of Lion and Lamb, or the absolute victorious power of perfect love and suffering. Divine omnipotence and Divine endurance in their general unity as exhibited in the history of the world, and in their concentrated unity as exhibited in Christ. The Lamb, the centre of all life, (1) of the Throne of God, (2) of the four ground-forms of His governance, (3) of the chosen presbyters of the Old and the New Covenant.—The symbolic appearance of the Lamb, see EXEG. NOTES.—*As it had been slain*, or the infinite import of the historic phase of Christ and Christianity. Christ has taken the office of solving the riddle of worldly history from the hand of the Father.

e. The Cultus of the Lamb. The third doxology, or the New Song: the type of Christian cultus. An antiphony between the beatified human world and the holy angel-world; a symphony of all good spirits and all creatures, to the praise of the Lamb and the glorification of the all-ruling God.

Special.—[Chs. iv.-v.] The great vision of the Providence of God.—[Chap. iv. 2, 3.] The *power* of Providence: God on His Throne; [ver. 4.] the *aim* of Providence: consummation of the spirit-world, represented by the twenty-four El-

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ders; [ver. 5.] *operations* of Providence: manifestations of the Spirits of God; [ver. 6.] the *work* of Providence: the glassy sea, the billowy and yet transparent history of the world; [vers. 6-8.] the *organs* of Providence: the four Life-forms, or ground-forms of the Divine governance; [vers. 8-11.] *gloriousness* of Providence: its result a continuous doxology; [chap. iv. 1] *idea* of Providence: the sealed book. [Vers. 2, 3.] *Terrors* and *obscurities* of the *government* of Divine Providence. —[Ver. 4.] The weeping geniuses of humanity.—[Ver. 5.] *Weep not.* How many times these words appear in the New Testament, like *fear not*, or *be of good cheer*, and similar heavenly words of encouragement.—[Vers. 5, 6.] The *light and all enlightening centre* of Providence: Christ as the Lamb and the Lion.—*Christianity*, or the Death and Resurrection of Christ in their infinite operation.—The Redemption [*Erlösung*] as the solving [*Lösung*] of all riddles of worldly history, of humanity and of the world.—The Elders, appearing, in their attributes, as heirs of perfect communion with God, as the trusted witnesses of His rule.—A Presbytery of God: Christological idea of men who are in affinity with God, and who, through Christ, are elevated into the position of heirs of God —[Vers. 8-14.] Third and completely developed doxology.—Every delineation of the Lion is false, which does not, at the same time, permit the Lamb to be clearly recognized. Every delineation of the Lamb is false, behind which the Lion vanishes. Only the Spirit of Christ can grasp this great contrast as a living unity. As so entirely a unity, that the Lion were not without the Lamb's nature, or the Lamb without the Lion's nature.—How Holy Scripture is reflected in the ideal Books which we meet with in the Apocalypse. There are few essential relations at the basis of the Bible which do not here appear in the form of Books.—The Christian cultus, reposing in its truth upon the heavenly cultus of all beings.—Sacred songs and new songs.—All sacred songs are outgushes of the one celestial New Song.—To the song of praise of creation and providence (ch. iv. 11) is added the song of praise of redemption (ch. v. 9).—The ground-form of worship an antiphony, in which spirits occupying different stand-points exchange their blessed views.—The Amen in the synagogue and in Christian worship.

STARKE: QUESNEL: One who would know the mysteries of Heaven, must be free from earth.—*The Elders:* This figure here, as in the whole of this vision, is taken from the Temple at Jerusalem, David having instituted twenty-four orders of priests; these held their councils in the outer court of the Temple, the High Priest sitting in the midst upon his seat, and the four and twenty priests or elders sitting in a half-circle around him and before him on their seats. (The Seer has himself, ch. xxi., suggested, as the import of the Elders, the twelve heads of the Tribes of Israel and the twelve Apostles; the appointment of the orders [or courses] of priests, however, is itself connected with the original duodecenary.) —The office of the Elders—nay, of all believers —is to comfort the mourning from God's Word and not to leave them without encouragement (Is. xl. 1). He who would emphatically comfort another, must have sufficient grounds for his consolation to rest upon (John xvi. 33).

THOMAS NEWTON, *Dissertations on the Prophecies*, London, Dove (p. 528): Most of the best commentators divide the Apocalypse or Revelation into two parts—the book, βιβλίον, sealed with seven seals, and the little book, βιβλαρίδιον, as it is called several times. But it happens, unluckily, that according to their division the lesser book is made to contain as much as, or more than, the larger; whereas, in truth, the little book is nothing more than a part of the sealed book, and is added as a codicil or appendix to it.

DE ROUGEMONT, *La Révélation* (see p. 73): *Le trône était environné d'un arc-en-ciel, qui avait la couleur de l'émêraude. L'arc-en-ciel est le signe de l'alliance de Dieu avec l'humanité tout entière, issue de Noé, et il annonce ici que les révélations subséquentes auront pour objet l'histoire future des nations. L'émêraude est verte, et le vert est la couleur de l'espérance.*

H. W. RINCK (see p. 73): *Die Zeichen der letzten Zeit.—And I wept much, etc.* John had a priestly heart, he was a fellow-partaker in the Kingdom of Christ (chap. i. 9); the Kingdom of God was more to him than his life—"If I forget thee, let my right hand be forgotten" (Ps. cxxxvii. 5 [G. V.]) was the key-note of his soul more truly than it was that of the Babylonish captivity;—he longed for the establishment of Jesus' Kingdom on earth more than did Daniel for the re-establishment of Jerusalem and Israel (Dan. ix.). Such being his feelings, we can understand the tears that he wept because none was found worthy to open the Book of the Future.

Literature. ROFFHACK, *Schöpfung und Erlösung nach Offenb.* 4 *u.* 5., Barmen, 1866.

[From M. HENRY: Chap. iv. 1. Those who well improve the discoveries they have had of God already, are prepared thereby for more and may expect them.—Vers. 8, 9. Note here the object of adoration: 1. One God, *the Lord God Almighty*, unchangeable and everlasting; 2. Three Holies in this one God, the Holy Father, the Holy Son, and the Holy Spirit.—Vers. 10, 11. Observe, 1. The Object of worship—the same as in the preceding verses. 2. The acts of adoration: (1.) *They fell down before Him that sat on the Throne;* they discovered the most profound humility, reverence, and godly fear. (2.) *They cast down their crowns, etc.;* they gave God the glory of the holiness wherewith He had crowned their souls on earth, and the honor and happiness with which He crowns them in Heaven. (3.) The words of adoration: *Thou art worthy, etc.;* a tacit acknowledgment that God was exalted far above all blessing and praise; He was worthy to receive glory, but they were not worthy to praise, nor able to do it according to His infinite excellences. 4. The ground and reason of their adoration, which is three-fold: (1.) He is the Creator of all things, the first Cause. (2.) He is the Preserver of all things, and His preservation is a continual creation. (3.) He is the final Cause of all things; *for Thy pleasure they are and were created.*—Chap. v. 5, 6. Christ is a *Lion*, to conquer Satan; a *Lamb*, to satisfy the justice of God.—He appears with the marks of His sufferings upon Him, to show that He intercedes in heaven in the virtue of His satisfaction.—Vers.

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8–14. It is just matter of joy to all the world, to see that God does not deal with men in a way of absolute power and strict justice, but in a way of grace and mercy through the Redeemer. He governs the world, not merely as a Creator and Lawgiver, but as our God and Saviour.—Here observe, 1. The object of worship—*the Lamb.* It is the declared will of God that all men *should honor the Son as they honor the Father;* for He has the same nature. 2. Posture of the worshippers —*they fell down before Him;* gave Him not an inferior sort of worship, but the most profound adoration. 3. The instruments used in their adoration—*harps and vials;* prayer and praise should always go together. 4. The matter of their song. (1.) They acknowledge the infinite fitness and worthiness of the Lord Jesus for the great work of opening the decrees and executing the counsel and purposes of God; *Thou art worthy, etc;* every way sufficient for the work and deserving of the honor. (2.) They mention the grounds and reasons of this worthiness — Ver. 9. Christ has *redeemed* His people from the bondage of sin, guilt, and Satan; redeemed them *to God;* set them at liberty to serve Him and to enjoy Him —Ver. 10. He has highly *exalted* them. When the elect of God were made slaves by sin and Satan, in every nation of the world, Christ not only purchased their liberty for them, but the highest honor and preferment, making them *kings,* to rule over their own spirits, and *to overcome the world and the evil one;* and *priests,* giving them access to Himself, and liberty to offer up spiritual sacrifices. And *they shall reign on the earth;* they shall with Him judge the world at the great day.—From The Comprehensive Commentary: Ch. iv. The Lord Jesus, "having overcome the sharpness of death, hath opened the kingdom of heaven to all believers;" and if we look unto Him by faith, and obediently attend to His voice, whilst He calls us to "set our affections on things above," we shall, by the teaching of the Holy Spirit, behold the glory of our reconciled God on His "throne of grace;" be encouraged by the engagements of His everlasting covenant, and draw nigh in humble boldness with our worship; notwithstanding the terrors of His justice, and the awful curses of His broken law. (Scott.)—Chap. v. 9. Redemption by the blood of Christ (mark it well, O my soul!) is the ground-work of the majestic, triumphant song of praise in heaven; and a disposition to join in it, our chief capacity for, and actual happiness in, time and eternity. (Adams.)—From Vaughan: Chap. iv. We may learn hence the reality of a heavenly world, and of its concern and connection with this;—facts full of confusion and discomfiture to the worldly and sinners, but of comfort and encouragement to the Christian.]

Section Fifth.

***Earth-picture of the Seven Seals. Their opening.* (*Ch. vi.*)**

General.—The course of the world in its totality—considered with reference to its predominantly external and predominantly internal phases. Sublime picture of the Four Riders. The cry, as with a voice of thunder, *Come and see! Come and see* that Christ, upon the white horse, precedes the three dark riders, that He has dominion over them, and that He has brought them into His service, into the service of His Kingdom. *Come and see:* the bright fundamental thought of world-history, so dark in respect of its predominant visible aspect. The four Horses, or world-history a *course,* in eternal onward motion. Each horse has its rider, *i. e.,* its idea; its conduct and tendency, regulated by that idea; its goal and purpose. The main tendency of all, however, is regulated and defined by the tendency of Christ. The group of four Riders may be classified under two heads, *viz.,* Christ or personal Victory, contrasted with impersonal War, the desolator of personal life. For as Christ constitutes the three dark Riders His followers and presses them into His service, so the second Rider may regard the third and fourth as his esquires, War being attended by Dearth, in the first place, and secondly by Pestilence.

1. *History of the world in its predominantly human aspect. First Seal.* Christ, as the Logos, also the dynamic Force, the fundamental and leading Power of worldly history—a Power victorious in holy suffering. The great Victor in all the wars of worldly history—(1.) He has conquered, (2.) He is conquering, (3) He will conquer.—*Second Seal. War.* Its dark side or abnormity. Its light side in the train of Christ. Comp. the author's pamphlet: *Vom Krieg und vom Sieg.*—*Third Seal. Dearth.* Terrestrial sufferings. Social sufferings. Wealth and poverty. Usury and pauperism. Care of the poor. Socialistic projects. Infinite increase of pauperism through the luxury of those that are at ease; infinite decrease of it through the plainness and simplicity of Christian sentiment and classical culture.—*Fourth Seal. Death.* Circumstances of mortality. Pestilences. Poisons. Wild beasts. Suicides. Lust and cruelty in their reciprocal action. Death of children. Offerings to Moloch. Macrobiotic counter-agencies.—2. *History of the world in its predominantly spiritual aspect. Fifth Seal.* The Martyr-history of the Kingdom, as the kernel of the history of the world: the suffering Christ. The martyrs, beginning with Abel. In respect of human wickedness, slain on the field of the curse, without the sacred camp, on the Place of a Skull; in respect of the Divine counsel, sacrificed on God's altar, buried beneath the altar. Connection of all martyr-sufferings with the holy sacrifice and expiatory sufferings of Christ in the centre. All martyr-sufferings for the sake of God's Word (or for the sake of truth, in the heathen world), cleansed from sin, purified and perfected through the sufferings of Christ. The blood of the heavenly-minded, shed by the earthly-minded, animated by the spirit of intercession, and yet a real historic impulse after justice, demanding recompense. Old Testament martyrologies (Matt. xxiii.). Apostolic martyrologies. Old-Catholic martyrologies. Mediæval Protestant martyrologies. Evangelic martyrologies. The grand history of spiritual martyrdoms. Even John and all like-minded with him, though they died a natural death, are true martyrs. True martyrdom, faithfulness in confession, enduring unto death. Witness as confession. There are none save *persecuted* confessions—no *persecuting* ones. Christianity it-

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self a confession. Consolation concerning all martyr suffering, and pacification of all martyrs. Pacification in view of the whole matter: *a.* The great company of sufferers; *b.* The Divine counsel concerning the completion of their number; *c.* Rest in patience and in the hope of perfect retribution; *d.* The white robes beyond this life, glistening ever clearer in historic lustre even in this present world. The memory of martyrs is revived even through the canonization of their murderers. The terrors of the Inquisition are, from the fact of their becoming more and more an object of detestation to mankind, also a precursory rehabilitation of the slain. —*Sixth Seal. The triumphant Christ.* Symbolic presages of the Coming of Christ, spiritual and cosmical: the great earthquake. Darkening of the sun and moon (Matt. xxiv.). The sun of the spiritual life veils itself in black; the moon of the natural life becomes as red as blood. The stars of Heaven fall, *i. e.*, our old cosmical system is dissolved. The old Heaven and the old earth-phase (mountains, islands) vanish in the process of metamorphosis. Dissolution of the old social order of things: the kings, *etc.*, are afraid (ver. 15). The Coming of the Lord to judgment; a coming to the terror of all the earthly-minded (ver. 16). The great Day of Wrath (see Zeph.). Its convulsing effect. The great Day of Wrath also, however, the great Day of final Redemption. *The Seventh Seal*, yet to be opened, the envelope of all those Trumpets calling to conflict and repentance which, as judgments of God, complement and transrupt the course of the world.

Special.—[Ver. 2.] Attributes of the First Rider, or the individual traits in His appearance.—[Ver. 4.] Symbolic traits of the Second Rider; [ver. 5] of the third; [ver. 8] the fourth. —[Ver. 4]. *War* as a Divine ordinance; to him it was *given* to take peace from the earth. To him a great sword was *given.*—[Ver. 5.] *Famine* or *Dearth* on earth, a distressful state with which the celestial ones are acquainted (ver. 6), which they modify, limit, and direct.—[Ver. 8.] *Death* as a judgment; as a judgment transformed into a blessing. The Death of Christ, the death of Death.—Hades also in the service of Christ.— [Vers. 9-11.] The souls of the martyrs: they are all in existence still, and visible to the eye of the Seer.—How their faithfulness to the Word of God and their witness of Jesus were imputed to them as a crime.—Their common character.— As the avengement of blood contains a germ of righteous retribution, so the judgment of God is a great and holy analogue of unholy avengement of blood.—White robes: a favorite image of John; a favorite adornment of the Church.— Wait a *little* while. Sadness and peace in the consolatory assurance that the sufferers for Christ's sake constitute a great company.—The anxious question of the weak human heart as to how God the All-Ruler, in His holiness which hates evil and in His truth whereby He is the Covenant-God of the pious, can suffer His children, servants, and witnesses to be slain by His enemies —suffer them to be slain for His name's sake, and even make them wait so long for His retribution.—The heavenly answer to this question. —[Ver. 17.] The Day of Wrath, in relation to its appearances in the Scriptures (or as predicted) and in the history of the world (or as presaged).—The Day of Wrath in its effects.

STARKE: The Rider on the white horse is Christ; this is clearly manifest from ch. xix. 11-16. A white horse was held in particular esteem by the heathen; when the kings of Persia wished to sacrifice to the sun, they offered up a white horse to that luminary. It gave prestige to generals to ride before their armies on white horses; victors used white horses in celebrating their triumphs, and the Romans had their triumphal chariots drawn by white horses.—*Red* is a sign of war; hence the Persians and Lacedemonians wore red garments when they went to war.—The color of the horse in ver. 5 is indicative of hunger, which makes people look black and parched (Lam. iv. 2, 7, 8).—*A balance in his hand.* Such as spices were weighed with. Indicative of want is the fact that provisions are not measured, as usual, by the bushel, but weighed by the scale (Lev. xxvi. 26); not the greatest want and famine are indicated, however, for where it is necessary to weigh out grain, there is, indeed, scarcity, but not yet famine.— Χλωρός, pale, sallow, betokens the pale yellow hue of dry and withering herbs and leaves of trees; thus Constantius was called Chlorus, on account of his paleness. Because Death is commonly called pale, and makes men of a clayey hue, yea, turns them to clay, this figure of a *pale* horse is most appropriate.—On the Fifth Seal. QUESNEL: The saints pray for the second Coming of Christ just as patriarchs and righteous men of old sighed for His first Coming (Ps. xiv. 7; Luke x. 24).—The expressions relative to the occurrences under this Sixth Seal are taken from Isa. ii. 19-21; xiii. 9, 10; xxiv. 23; xxxiv. 2, 4; Ezek. xxxii. 7, 8; Joel iii. 15, 16; Matt. xxiv. 29; Luke xxi. 25.

The exposition of the Seals is placed by Starke on the Church-historical platform, and the alternative is discussed as to whether the first five Seals are already fulfilled, or whether the fulfillment of all the Seals is still future. Starke gives the grounds for (and therefore, relatively against) each hypothesis.

GRAEBER, *Versuch einer historischen Erklärung, etc.* (see p. 73): First Seal. A white, shining horse, and he that sat upon it had a bow, and there was given unto him a crown [*Kranz*= wreath], and he went forth conquering, and that he might (or should) conquer. This first image exhibits to our view not a pagan, but a Christian Victory—to this effect is the superscription which we must give to this picture. The Rider is himself first described, and then his work is set forth. His work is victory. He went forth conquering and to conquer, *i. e.*, he went from one victory to another. His victory was a triumphal procession through the world. How sublime and how comfortable is it that the first thing revealed to us concerning the government and dominion of Christ on earth, is His victory. His first procedure is victory, and He goes from one victory to another, and ends with victory! According to this, all that He does is victory. He cannot do otherwise than triumph. Fortune changes not under His government, as it does in the wars of earthly kings, nor are His victories

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purchased at great expense, like those of earthly sovereigns, but He conquers always—absolutely. Whoso in these wars will not suffer himself to be gained over to Christ's side as His friend, is judged as His foe. Every one is conquered—these to enjoy everlasting felicity, those to suffer the penalty of eternal damnation.—The *bow* (Ps. vii. 12, 13). He is armed, not with the sword, but with the bow, because the short sword puts the combatant in great danger of being wounded himself, whilst the bow, on the other hand, strikes from afar. (What relation does the "sword in His mouth" bear to the "bow in His hand?" The sword is, assuredly, His word; the bow, doubtless, is the operation of His Spirit, in its awakening as well as its judging power.)

POLLOCK, [*The Course of Time*]. *Der Lauf der Zeit, ein Gedicht in zehn Gesängen, übersetzt von Hey.* Hamburg, Perthes, 1830. On the Sixth Seal. An attempt to depict the cosmical crisis. ["Meantime the earth gave symptoms of her end; and all the scenery above proclaimed that the great last catastrophe was near. The sun at rising staggered and fell back, *etc.*"] (The idea that in decaying cosmical nature extremes constantly become more sharply prominent, is suggested, but not worked out with sufficient clearness. According to Scripture, moreover, the cosmical convulsion is first perceptible in earthly life.)

VAN OOSTERZEE, *De Oorlogsbode* (the messenger of war): *Tijdpreek in Augustus* 1870, *'s Gravenhage.* On ch. vi. 1-8. The theme: *De Oorlog en zijne ellenden, beschouwd in het licht der christelijke Heilsopenbaring.* "*Op de tweede vraag, wie hem beschikt, dezen rustverstoorder, antwoordt onze tekst veelbeteekenend, dat hem deze macht is gegeven.*

On the seven Seals, and particularly the four Riders, there is a variety of special literature. See LILIENTHAL, *Archivarius*, p. 822. See *Introduction*, p. 74.—L. HOFACKER, *Ueber das weisse Pferd, etc.* Tubingen, 1830.—CUNNINGHAM, *Dissertation on the Seals, etc.* London.

[From M. HENRY: Ver. 16. *The wrath of the Lamb.* Though Christ be a *Lamb*, yet He can be angry, even to wrath, and *the wrath of the Lamb* is exceeding dreadful; for if the Redeemer, that appeases *the wrath of God*, Himself be our wrathful enemy, ("through our rejection of His atonement,") where shall we have a friend to plead for us? *They* perish without remedy, who perish by the wrath of the Redeemer.—Ver. 17. As men have their day of opportunity, and their seasons of grace, so God has His day of righteous wrath; and when that *day comes*, the most stout-hearted sinners will not *be able to stand* before Him.—From BONAR: Ver. 10. *How long?* These words occur frequently in Scripture, and are spoken in various ways: 1. As from man to man; 2. As from man to God; 3. As from God to man. Passing by the first mode of their usage—comp. Job viii. 2; xix. 2; Ps. iv. 2; lxii. 3—we come to the other two. 1. *The Words as from man to God*; comp. Ps. vi. 3; xiii. 1; xxxv. 17; lxxiv. 10; lxxix. 5; lxxxix. 46; xc. 13; xciv. 3, 4; Hab. i. 2; Rev. vi. 10. In these passages they are the language, (1) *Of complaint.* Not murmuring or fretting, but what the Psalmist calls "complaining," an expression of weariness under burdens. (2.) *Submission.* (3.) *Inquiry.* (4.) *Expectation.* 2. *The words as from God to man;* comp. Ex. x. 3; xvi. 28; Josh. xviii. 3; 1 Kings xviii. 21; Ps. lxxxii. 2; Prov. i. 22; vi. 9; Jer. iv. 14. Taking up these words of God as spoken to different classes, we would dwell on the following points: (1). *Long-suffering.* It is this that is expressed in the passage in Jeremiah. (2.) *Expostulation.* How long halt ye between two opinions? (3.) *Entreaty.* God beseeches man. (4.) *Earnestness.* (5.) *Sorrow.* (6.) *Upbraiding.* (7.) *Warning.*]

SECTION SIXTH.

Ideal heavenly World-picture of the Seven Penitential Trumpets. (*Ch. vii.*)

General.—The Invisible Church here and beyond: here, the *sealed*—militant conquerors; beyond, blessed conquerors. The Sealing, and its doctrinal import (δοκιμή characterized by James as δικαιοῦν; Rom. v. 4; James ii. 21). The neglect of the distinction between justification and sealing has resulted in a sad obscuration of the evangelic fundamental doctrine of justification, especially in three great theological school-circles. According to the idea of the Apostle James, Abraham was *justified*, Gen. xv., and *sealed*, Gen. xxii. Since justification always takes place in a forum of justice, and since there are different sorts of forums (see the Art. by TERSTEEGEN in Herzog's *Encyklopädie*), James could speak of justification *as an imputation of faith as righteousness*, and apply the term of δικαιοῦν to sealing. In the one case, the court of conscience was intended, in the other the forum of the Church was contemplated ("and he was called the friend of God"). See the Lange *Com.* on James ii. [and on Rom. v.].—The Sealing has reference not solely to the last time, but, through the whole succession of the New Testament time (which is, indeed, in a general sense denominated the last time), to the assurance of saints in face of the temptations of this world. That is, the Sealing in ch. vii. relates to the Trumpets in ch. viii. That which the four Angels are stationed on the four corners of the earth to accomplish—namely, to loose the four winds of the earth, the spirit of the world in all its ground-forms, upon the earth and the sea, to injure them: upon the theocratic Divine institution, or the Church, and upon national life, to purge them through great temptations—this, we repeat, is fulfilled in the judgments of the Trumpets. In reference, however, to these temptations, which shake and imperil the visible Church, the invisible Church is represented as assured—assured, partly through the sealing effected here and partly through the entry of the blessed into the Church Triumphant beyond. When it is declared that the Angels may not loose the winds of temptation until the sealing is consummated, in the priority of the time of the sealing the priority of strength in the sealed is expressed. They are established through the gift of the grace of steadfastness. In chap. xiv. we learn that their approval was conditioned by uprightness, purity, and the avoidance of falsehood, but we must first know that their sealing is entirely a work of grace.—On the import of the *four winds* from the four corners of the earth,

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the *earth* itself, the *sea*, the *trees*, the *rising of the sun*, the *injuring*, the number 144,000, see the Exeg. Notes.

We have already demonstrated that the literal interpretation of the twelve Tribes of Israel as having reference to the Jewish nation in the last time, is utterly untenable. The symbolic designation of the chosen servants of God by the name of the spiritual Israel, is, however, sufficient guaranty for the fact that the Apostle has in view the general hope of a restoration of Israel at the same time that he contemplates a more extended class of elect persons. For as the symbolic name of Israel does not exclude believers from the Gentiles, neither does it shut out believing Jews, or the hope that Israel, as a people, will yet exercise faith in their long neglected Messiah. The well-known Judaistic apprehension of the Sealing—discussed by us in the Exegetical Division—bears upon it not only the exegetical stain of gross literalness, but also the blot of dogmatical error, in maintaining that in the end of the times Israel could again possess national prerogatives in the Kingdom of God, when it was precisely on account of its pretensions to such prerogatives in the midst of the ages that the nation incurred rejection.

Furthermore, the architectonics and symmetry of the table of the sealed plead for its symbolical character. The special duodecenary, running through the general duodecenary and multiplied invariably by the æonic number 1000, is the ever recurring expression of sacred fullness, sacred completeness. Again, the free arrangement and modification of the list of the twelve Tribes (see Exeg. Notes) are in favor of this symbolical character; and it is no less supported by the perfect coördination of individual Tribes in respect of the number selected from each. We must here repeat the statement previously made elsewhere, namely, that the selection does not exclude further circles of blessed ones. The same literal exegesis which, on the one hand, so exceptionally favors Judaism, would, on the other hand, inflict most serious detriment upon it if it were proposed to apprehend the text as declaring that many Jews should, in the last times, become believers, but that their number, however, should not exceed 144,000. The sealed are the true stand-holders of the living Church throughout the ages of the Church, the pillars, against which many who are weak lean for support.

This truth is immediately expressed by the second part of the vision, the vision of the innumerable throng of blessed ones. These are characterized by the following items: 1. They form a countless throng: in antithesis to doctrinal particularism. 2. They are from all nations and tribes and peoples and tongues; in antithesis to exegetical particularism, which stamps the Apocalypse with a Judaistic tendency. 3. They are perfected: they stand before the Throne of God and the Lamb, clothed in white robes—the adornment of holiness—and palms—as tokens of victory, peace and festival—in their hands; in antithesis to hierarchic particularism, which treats of an immediate entry into blessedness in conformity with mediæval ideas (confining the privilege to martyrs, monks, priests, ascetics who have built up a holiness of works, and calendar saints). 4. Their cry: The salvation is with our God, *etc.*;—thoroughly evangelic; it is even a protest against all righteousness of works and doctrine. With our God and the Lamb: in antithesis both to pietistic-exclusive and deistic-exclusive forms of belief. 5. The Amen and the song of praise of the whole angel or spirit world.

The great Heaven-picture of the perfected is accompanied by heavenly instructions concerning the origin of the blessed, their endless train, their character and destiny. Even the faith of a John failed to grasp the origin of these innumerable throngs of blessed ones and the height at which they had arrived. But one of the Elders, to whom the depths of the history of the Kingdom are no secret, vouchsafes him an explanation: He explains (1) *whence* they have come—*viz. out of great tribulation.* All come from unknown depths of suffering, of conflict—not simply from visible martyr-sufferings (see Rom. vi.). They have all washed their robes, and made them white in the blood of the Lamb. With the depth of their experience of suffering, corresponds the depth of their experience of salvation: they all recognize and confess the world-reconciling Atonement. But, again, with these depths, corresponds the height of their goal. Thus we have (2) an explanation as to *whither* they have arrived—*viz. before the Throne of God*, to a blessed priestly service, after the type of life in the Temple; to the perfect satisfaction of every longing, and to freedom from all heat, after the image of a life of business, toil and wandering (Ps. xxiii.); to the full and comfortable discovery of the joyful harvest of the seed of tears, yea, to the discovery of the heavenly pearl to which every tear has turned (see Exeg. Notes).

Special.—[Ver. 1.] Various forms of the spirit of the world and its temptations.—Temptations as Divine dispensations.—Limited as to time, place and degree.—Their design.—[Vers. 2, 3.] Different moments in the development of salvation—especially *sealing.*—The awakened may fall; but it is the distinction of the *sealed* that they have made good their faith in the battle of life, particularly in moments of great sacrifice.—Men in Christ.—[Vers. 4–8.] The heroes of Israel, the heroes of David, as types of God's heroes.—Chosen stones, flowers, animals, men, Christians.—The Twelve Tribes as types of the charisms.—Consecration of a natural gift to a gracious gift, through the gift of the Spirit.—Both gifts are gifts of grace in the broader sense of the term—the first as a gift of unmerited creative favor, the second as a gift of unmerited redemptive salvation.—The Twelve Tribes types of the fullness of the charisms in the Kingdom of God.—The choice of them, a type of the personally and historically chosen.—The number 1,000 as a figure of the continual presence of Christ in His Church through the whole æon.—Comparison of particular characteristic Tribes: Judah and Joseph; Simeon and Levi; Joseph and Benjamin.—[Ver. 9.] The visible and the invisible Church.—The two spheres of the invisible Church, in this world and in the Beyond.—In the visible Church, the visible appearance of

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the Church may be greatly obscured. If the visible Church becomes invisible *as the Church*, the invisible Church emerges into visibility. This remark applies to every time, but is particularly true of the last time.—The heavenly Festival of Palms.—[Ver. 10.] The heavenly confession of the blessed.—Their song.—[Vers. 11, 12.] The song of praise of all spirits concerning the consummation of the blessed.—Doxologies of men and angels.—[Ver. 13.] The catechism of John which the Elder institutes, compared with the catechism of Peter (John xxi.).—[Ver. 14.] Humility of the great Apostle as manifested in his answer to the question of the Elder.—The great, eternal, pilgrim and festal procession of blessed souls from earth to the heavenly Home.—[Ver. 15.] The Throne.—Service in the Temple.—The glory of God over them.—Analogous passages: Is. xxv. 4 sqq.; xlix. 10; Pss. xxiii., xci., cxxvi.; Is. lxvi. 13.

Starke: God has numbered His elect, but their number is known to Him alone. If He has counted the *hairs* of the faithful, He has surely counted their *persons*.—The same number in each Tribe, when there were some Tribes that were more numerous than others, shows that God bears the same gracious will to all believers, of whatsoever race or people they be. (The text, however, has reference to *sealed* persons, and the numbers are symbolical.)—Ver. 13. The best and fittest mode of instruction—especially for those who are young and simple—is by question and answer, Gen. iii. 9; Luke ii. 46, 47 (!).

A. H. W. Brandt, *Anleitung zum Lesen der Offenb. Joh.* (see p. 73): The sealed. John does not see them even in spirit; much less are they to be seen with the bodily eye in their substantiality on earth. Nevertheless they are a people of God on earth, having His Spirit, and numbered by Him, in the sense of Matt. x. 30. They are described, in prophetic wise, by their Old Testament type, whose names and Tribes are presented not in the single 12, but by 12 × 12, and multiplied by thousands. It is the true Israel, baptized with the Spirit and consisting of all (?) the servants of God who are born of the Spirit.—Vers. 9-12. *And behold! A great multitude.* This excites the astonishment of the Seer, which was not the case with the preceding occurrence; he, indeed, did not see the sealed, but this multitude visibly appears in Heaven. (A highly significant contrast. Concerning the *sealed on earth* he learns only the tribal characters and numbers by an *auricular wonder;* the *blessed*, on the other hand, are presented to his contemplation in personal distinctness by an *ocular wonder.*)

[From M. Henry: Ver. 8. God has particular care and concern for His own servants in times of temptation and corruption, and He has a way to secure them from the common infection: He first establishes them, and then He tries them; He has the timing of their trials in His own hand.—Ver. 9. *Before the throne, and before the Lamb.* In acts of religious worship we come nigh to God, and are to conceive ourselves as in His special presence; and we must come to God by Christ; *the throne* of God would be inaccessible to sinners, were it not for a Mediator. —Vers. 13-17. Here we have a description of the honor and happiness of those who have faithfully served the Lord Jesus Christ, and suffered for Him. Note, 1. The low and desolate state they had formerly been in. The way to heaven lies through many *tribulations;* but *tribulation*, how *great* soever, shall not *separate us from the love of God.* 2. The means by which they had been prepared for the great honor and happiness they now enjoyed; they had *washed their robes, and made them white in the blood of the Lamb.* It is not the blood of the martyrs themselves, but *the blood of the Lamb*, that can wash away sin, and make the soul pure and clean in the sight of God. 3. The blessedness to which they are now advanced, being thus prepared for it. They are happy, (1) In their station, for *they are before the throne of God night and day*, and He *dwells among them;* they are in that *presence where there is fullness of joy.* (2) In their employment, for *they serve* God continually, without weakness, drowsiness, or weariness; heaven is a state of service, though not of suffering; of rest, but not of sloth; it is a praising, delightful rest. (3) In their freedom from all the inconveniences of this present life; *a.* From all want, and sense of want; *They hunger and thirst no more.* *b.* From all sickness and pain; they shall never be scorched by *the heat of the sun any more.* 4. In the love and conduct of the Lord Jesus; *He shall feed them, He shall lead them to living fountains of waters.* (5) In being delivered from all sorrow, or occasion of it; *God shall wipe away all tears from their eyes.*]

Section Seventh.

The Seven Penitential Trumpets. Earth-picture.
(*Chaps. viii. 1—ix. 21.*)

General.—Since there is an increase of disagreement in the different expositions of this eighth chapter, and, by consequence, an augmented insecurity attaching to any exposition of it hitherto offered, there is an increased demand for caution in the theoretic and practical application of it.

Many, for instance, consider ch. vii. as an episode, and affirm an immediate connection of ch. viii. with ch. vi. We, on the contrary, regard ch. vii. as the heavenly phase of the Earth-picture which follows it in the vision of the Trumpets. Or, in other words, the Seven Trumpets are a loosing of the four winds from the four corners of the earth, in order to the injury of the Church and national life (earth and sea). In accordance with this view, we have to do altogether with darkenings of the visible Church, with spiritual occurrences presented under cosmical forms. These darkenings are, agreeably to the conditions of the Church, judgments; for individual Christians, they are temptations [or *testings*]; as dispensations of the Lord, they are admonitions and arousing summonses to repentance and to combat—and, hence, *Trumpets.*

The *silence in Heaven for the space of half an hour* denotes that heavenly bracing and arming for which the whole great *hour of temptation* [chap. iii. 10] gives occasion.

Even the Seven Angels with the Trumpets must restrain themselves and wait for the right moment, like the Four Angels in the preceding chapter. Their waiting has a common purpose with that of the Four Angels. The latter waited for

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the accomplishment of the Divine work of sealing; the former wait for the consummation of the human prayers of the saints, which correspond with the work of sealing. Thus the spirit of prayer must constitute the Church's defence against the coming temptations. The prayers which ascend from earth must, however, be completed in Heaven. Their purification from earthly passion—*e. g.*, of confessionalism or nationalism—is first represented in the form of a supplementing with incense, which an Angel with a golden censer, in which much incense is given him for the heavenly altar of incense, adds to the prayers of the saints. In accordance with Scripture, this figure can be understood solely of the heavenly intercession of the Spirit of Christ. Next the other function of the Angel is represented—the emptying of the censer, previously filled with fire from the altar, upon the earth. This is indicative, without doubt, of the missions of the high-priestly Spirit of Christ from Heaven, the effects of which missions are figuratively represented in voices, thunders, lightnings, and earthquake (see the Exeg. Notes). The two-fold continuance of Christ's work, in His eternal Spirit, consists in a direction towards God in intercession, and a direction towards the Church on earth in the outpourings of His Spirit, accompanied by the glowing coals of His high-priestly temper of love and sacrifice.

The First Four Trumpets (see Exeg. Notes). [Ver. 7.] The first darkening of the Church owes its origin to fanaticism; this appears as a judgment upon the lack of inward devotion and sincerity.—[Vers. 8, 9.] The second great temptation [or trial] is the spread of fanaticism, in which a great mountain, a theocratic, ecclesiastico-political institution, begins to burn and plunges into the sea—Christian national life.—[Vers. 10, 11.] This calls forth the reactions of embitterment—deviations [or dissents], apostasies, indicated by the burning star which falls upon the rivers and fountains.—[Ver. 12.] A result of these three destructive and corruptive agencies, which, with all their contrasts, work together, is the great spiritual diminution of the *sunlight* of revelation, the *moonlight* of natural revelation (which, amid all the advances of natural science, may still become obscured), and the light which proceeds from spiritual *stars* in the Church.

The Last Three Trumpets. These are distinguished from the first four Trumpets and raised above them, primarily in that they are heralded by an *Eagle*, which flies through the midst of Heaven and proclaims their approach, and secondly by the Eagle's designation of them as *three woes* upon those who dwell on the earth. We remark here, by way of addition, that the scope of the first woe is accurately defined as the sphere of the Fifth Trumpet (ch. ix. 1-11). No less definite is the determination of the sphere of the second woe as the sphere of the Sixth Trumpet (ch. ix. 12-21). As chs. x. and xi. 1-14 relate to the seven sealed Thunders, and in a sense form a real episode between the Trumpets, it might be as well to regard the second woe under a formal aspect, as closed with ch. ix. 21, as to conceive of it as continued through ch. x.,—in accordance with the material point of view to which we adhered on p. 226, to the adoption of which we were particularly influenced by ch. x. 4. The lack of precision in the construction of this portion of the Apocalypse is owing to the fact that the Apocalyptist was in the main desirous of depicting, under the cycle of the Seven Thunders, only the *activity* of the Two Witnesses, but found occasion to communicate the issue of their history as well.

From the material point of view, the incipient apostasy, depicted ch. xi. 1-14, certainly forms a supplement to the judgment of the Sixth Trumpet.

The Eagle's cries of Woe upon the dwellers on the earth, are expressive of the fact that the Spirit of prophecy now, in lofty majesty, announces three universal temptations [trials] which are to come upon all men, and which shall be so mighty as to make it manifest from the outset that the majority will fall when exposed to them, whilst the minority, constituted by the sealed, will have to undergo the sorest afflictions and persecutions.

In respect of the Fifth and Sixth Trumpets, we refer to the Exegetical Notes. Although, for our own part, we regard our view as thoroughly grounded (especially by the circumstances that the locusts of the Fifth Trumpet so *torment* men as to plunge them in despair, without killing them, and that the fiery horses of the Sixth Trumpet *kill* men—which must, doubtless, be understood as significant of a spiritual killing), it is requisite that the security of the foundation of this exegesis should be additionally manifested before any superstructure is erected upon it. The founding of homiletical and practical applications upon the traditional Church-historical exposition, *e. g.*, upon the hypothesis that the locusts are Mohammedans and Apollyon the caliphs, and that the horses of the Sixth Trumpet are the second deluge of Mohammedans—the appearance of the Turks (Sander; according to Von Meyer, the locusts denote the mediæval priesthood, the horses being Oriental barbarians in general)—has, like kindred expositions, not such evidence in its favor as evangelical preaching and instruction demand.

Especially noteworthy, in our eyes, is the fundamental thought that the destructive agencies depicted in the Seven Trumpets, are set forth in plastic figures of disturbed nature—in part, of the most horrible unnaturalness. A rain of hail and fire, mingled with blood; a great mountain, plunging, burning, into the sea; a star falling from Heaven, and, burning like a torch, poisoning many rivers and fountains; sun, moon, and stars, shorn of a third of their brightness—all consternating images of a disturbance of nature. Under the Fifth Trumpet, however, the most terrific contradictions of nature are exhibited: locusts that eat no green thing, but, on the contrary, sting men after the manner of scorpions; having hair like the hair of women, and teeth like lions' teeth, *etc.*; these make their appearance as a mere prelude to the fiery horses of the Sixth Trumpet, which seem to drag their riders along with them, which bite with their snake-like tails as with mouths, and vomit from their mouths fire, smoke and brimstone. But not until the Seventh Trumpet is the contradiction of nature consummated in the figures of the Dragon, the Beast, and the Woman who rides upon the Beast. With a master-touch at which we can

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but marvel, evil is here throughout delineated in extravagant contradictions, as unnaturalness.

Special.—We note only such items as appear to us to be more or less firmly established.—Darkenings of the Church, judgments of God.—The Trumpets of God—Divine judgments upon the unfaithful—as summonses of the faithful to battle, and as calls to awakening and repentance for all.—[Ver. 1.] The silence in Heaven a sign of the great sympathy of the heavenly Church in its foreview of the trials of the Church on earth.—[Vers. 3, 4.] Completion of the prayers of believers by the intercession of Christ in Heaven.—[Ver. 5.] The fire of the health-bringing Spirit, falling from Heaven in order to the vitalizing of the Church, that the fire of *judgment* may not in the end fall upon her from Heaven.—[Ver. 6.] The series of Trumpets of judgment and repentance, a continual climactic succession, in accordance with the increasing development of mankind.—[Ver. 7.] Fanaticism, a mixture of frost and fire (icy coldness of heart and carnal heat of the imagination), mingled with blood.—[Ver. 8.] What can be understood, in a spiritual sense, by a burning mountain, falling into the sea?—[Vers. 10, 11.] Since Satan has been styled a star, falling from Heaven, we may designate the falling star called Wormwood, apostasy, that has its origin in embitterment.—Intellectual or spiritual rivers, currents and fountains in humanity; their destinations and manifold empoisonment.—[Ver. 12.] Darkening of intellectual or spiritual lights of Christendom, and the sins which must have preceded such darkening.—[Ver. 13.] The Eagle of prophecy.—Warning cry of the Spirit of prophecy, concerning the whole earth.—As a woe-cry, it has reference to the earthly-minded.—The great dispensations of woe upon the earth are, incontrovertibly, great general temptations (no cry of woe was heard at the forthgoing of the three sombre horsemen).—[Ch. ix. 1.] The abyss, as the middle region between Hades and hell.—[Vers. 2-11.] The soul-sufferings of humanity, accompanying its development, through the medium of Christianity, in the sphere of all spiritually unsound life.—All spiritual manifestations which, by reason of great internal contradictions, assume a monstrous character, judge themselves. They are, however, the means of the spiritual ruin of the blinded individuals who yield themselves up to them. Examples of such contradiction may be given in abundance, and consist, especially, of pretensions to high spiritual life, conjoined with enslaving ordinances (Montanism); pretensions to high Christian sanctity, conjoined with pitiless severity (Novatianism); pretensions to purity from the influence of world and state, conjoined with a system of robbery (Donatism), *etc.* —[Vers. 13-19.] Manifestations of *unnaturalness* in the religious and moral world are armies of corruptive and destructive agencies slaying spiritually and, indirectly, also physically.—The horses of corruption and destruction run away with their riders.—[Vers. 20, 21.] Impenitence under the judgments of God, considered under the antithesis of bigotry and the service of sin (see chs. xx. and xxi.). Bigotry and sensuality are prominent features of the most modern forms of corruption.

STARKE: This author gives a singular interpretation of the silence in Heaven as a time immediately succeeding the great judgment and destruction of the Antichristian kingdom, *viz.* the thousand years (a half hour!). In commenting on the consecutive Trumpets, Starke cites, as usual, two adverse explanations, the one class given by those who regard the Trumpets as fulfilled, the other by those who look upon them as to come.

CHRISTOPH PAULUS, *Blicke in die Weissagung, etc.* (see p. 73): Only the first judgment at the time of the first Trumpet, and the last at the time of the seventh Vial of Anger are accomplished by *hail;* they alone, *therefore* (because hail comes from above?), appear as a result of immediate Divine interference, as an immediate demonstration of Divine power. All the other judgments, from the second to the last, bear the stamp of historical occurrences (?).—*Judgment of the fourth Trumpet.* No remarkable occurrence on earth, no historical event distinguishes the time of the fourth Trumpet; nothing of importance happens, but a condition is gradually brought about in which the brightness of all Divine authority on earth is obscured; Church, laws and magistrates lose a considerable portion of their reputation and influence.

Literature. —VETTER, *Die sieben Posannen*, Breslau, 1860 (see p. 75).

[From M. HENRY: Ch. viii. 3 5. Observe, 1. *All the saints* are a praying people; 2. Times of danger should be praying times, and so should times of great expectation; 3. *The prayers of the saints* themselves stand in need of *the incense* and intercession of Christ to make them acceptable and effectual, and there is provision made by Christ to that purpose; 4. *The prayers of the saints* come up before God in a cloud of *incense;* no prayer thus recommended was ever denied audience and acceptance; 5. These prayers that were thus accepted in heaven produced great changes upon earth in return to them.—Vers. 7-12. Note, 1. When the gospel is coldly received and not permitted to have its proper effect upon heart and life, it is usually followed by dreadful judgments. 2. God gives warning to men of His judgments before He sends them; He sounds an alarm by the written word, by ministers, by men's own consciences, and by the signs of the times; so that if a people be surprised, it is their own fault. 3. The anger of God against a people makes dreadful work with them; it embitters all their comforts, and makes even life itself bitter and burdensome. 4. God does not in this world stir up all His wrath, but sets bounds to the most terrible judgments. 5. Corruptions of doctrine and worship in the Church are themselves great judgments, and the usual causes and tokens of other judgments.—Ch. ix. 2. The Devil carries on his designs by blinding the eyes of men, by extinguishing light and knowledge, and promoting ignorance and error; he first deceives men, and then destroys them; wretched souls follow him in the dark, or they durst not follow him.—Ver. 16. He Who is the Lord of hosts has vast armies at His command, to serve His own purposes.

[From VAUGHAN: Ch. ix. 2. If men will not have heaven open to them, if they will break

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off the connection between earth and heaven, they must expect to have that between earth and hell opened.]

SECTION EIGHTH.

Veiled Heaven-Picture of the Seven Thunders. (*Ch. x.* 1-11.)

General.—Here the mystery of prophecy is raised to a higher power within the mysterious Apocalypse itself. A contrast even is presented consisting in the fact that the Seven Thunders are to be specially sealed (ch. x. 4), whilst the Revelation in general is not to be sealed (ch. xxii. 10). We have already endeavored to explain the motive of this special sealing, and have at the same time set forth the hypothesis that the Seer has in a correspondent *exoteric* form furnished a sketch of the sealed *esoteric* contents of the Seven Thunders (ch. xi. 1-14). For Christianity can in no point be absolutely esoterical. It may also safely be assumed, that the elements of the Seven Thunders are to be found in the Apostolic Epistles and even in the Gospels. There is, *e. g.* (if we regard *thunder* as the symbol of a spiritual purification of the atmosphere and refreshment of life), an oppugnment of orthodoxistic legality in the Epistle of James; a reform of unfree chiliastic externality in the first Epistle of Peter and in both the Epistles to the Thessalonians; libertinism is opposed by the second Epistle of Peter and the Epistle of Jude; the Pauline Epistles reform, in rich gradation, the faith, the Church, Christology, *etc.;* and beyond them there is yet another Johannean reform of Christian gnosis. John not only knew that the Law, as the first reformation of Israel, was given amid thunder and lightning, that the fiery chariot of Elijah had formed a turning-point between the legal and the Messianico-prophetic period, but he had also himself been present when Christ's prayer for the glorification of His Father's name was answered with a word of assent that sounded like thunder. And it was in harmony with the development of revelation that thunder, which in the Old Testament was a symbol of the Law, should become for the Son of Thunder, under the New Covenant, a symbol of the Gospel and its seven-fold holy evolutions. In respect of the beautiful, elevated and elevating aspect of thunder, even the Scandinavian mythology is in advance of the standpoint of popular terror, so largely occupied in Christendom with regard to this phenomenon (comp. also Sophocles, *Œdipus at Colonos*).

In referring, at this juncture, to our EXEG. NOTES, it will be understood, as a matter of course, that it is the part of Homiletics to treat the present section of the Seven Thunders with especial caution, although, of course, the phenomena accompanying the voices of the Thunders are not sealed. As to the sealing itself, the expression is to be taken in its broader sense. In a literal sense, written matter is sealed; but here the command is: *write not.*

Special.—*a.* [Vers. 2, 3.] *The Angel of the End-time.* A presage and symbol of the Coming of Christ. 1. His appearance; 2. The little book in his hand relating to the end-time; 3. His dominion and power: his feet planted on the land and the sea; 4. His cry as the roaring of a lion—the awakening call to the awaking seven Thunders. The word of Christ, the eternal source of all spiritual operations in the Church.—*b.* [Vers. 3-7.] *The Seven Thunders* as mysterious mediations of the end-time. As sealed mysteries. The more complete their sealing as canonical and doctrinal certainties of prophecy, the more powerful their operation upon the religious presentiment, the feelings, the spirit of prayer. The Seven Thunders in nature (Ps. xxix.), emblems of the Seven Thunders of the Kingdom of God.—The mysteries of Christianity, *prefigured* by the mysteries of the Theocratic Sanctuary; *manifest* in the facts and fundamental doctrines of Christianity (1 Tim. iii. 16); *mediated* by the evangelic form of mystery (Matt. x. 27), by mysteries sacramental, Church-historic (*disciplina arcani*), especially those pertaining to the mediæval period of Church-history, and by eschatological mysteries.—The sealing of the Thunders, the mystery of mysteries.—The certainty of certainties, or the solemn oath of the Angel concerning the approaching end.—The oaths of God recorded in Holy Writ are Divine assurances which re-echo in the surest certainty of elect human hearts.—How is this to be understood—to wit, that the time of Christ's coming is unknown, that it may, in a chronological sense, still be distant, and yet that it is emphatically near? 1. We are in the midst of a constant, uncheckable movement toward that goal; 2. The movement is continually increasing in rapidity, and the catastrophe of this periodic course will come, at all events, more suddenly than we think. The motives of this catastrophe are to be found in the depths of the religious and moral world (*where the carcase, etc.*). Every great event has, from time immemorial, taken men by surprise, like a sort of Last Day.—The time of the Seventh Trumpet, the time of the end.—The blessed secrets intrusted to the servants of God, contrasted with the unblessed secrets of the children of wickedness.—*c.* [Vers. 9-11] *New and second calling of the Seer.*—Command to the Seer to eat the little book. The act itself, and its import. The hearty reception of the prophecy of the last time in its sweet charm and its convulsing and painful effect. (Anguish and terror, especially the terrors of war, not only attack the heart, but are frequently the occasion of cholera-like epidemics.)—The converse orders of the operations of the book, as presented by the Angel and by the Seer. Joy and sorrow, says human feeling; sorrow and joy, says the heavenly Spirit.—*Thou must prophesy again,* or the commission to publish the tidings of the last time in the midst of the course of the world, as an imminent Divine doom upon the whole world, peoples and kings.

STARKE: *The Lion roareth*—who shall not fear, examine himself, and truly repent (Amos iii. 8)? He that dwelleth in Heaven may keep silence for a while, but in His own time He shall speak so that *both our ears shall tingle* (Ps. ii 5; l. 21; 1 Sam. iii 11).—Some commentators think that they (the Seven Thunders) discovered the saddest fortunes of the true Church.—Here, also, Starke presents the antithetic view of "those who regard this as fulfilled" and "those who

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deem it to be still future."—The Prophets and Apostles did not write down all things that they saw and heard, but only so much as was necessary for us and as the Holy Ghost commanded them to write.—Although the prophetic predictions remain for a time sealed, when the time of their fulfillment and *dênoument* arrives, all becomes intelligible and manifest (Dan. xii. 9).

JUNG STILLING, *Die Siegesgeschichte der christl. Religion in einer gemeinnützigen Erklärung der Offenb. Joh.* (*Sämmtliche Schriften*, Vol. III. Stuttgart, 1835. On ch. x. 1): *His countenance shineth like the sun*, for He dwells in the light and enlightens all things that He looks upon; since His appearance until now it has been growing brighter and brighter. *About His head the rainbow gleams;* for He is a Messenger of the Covenant,—a Messenger Who is to proclaim the unveiling of the mystery of God, in which mystery God's covenant with Noah and all His promises are to be fulfilled. *He is clothed with a cloud*—which is the chariot and travelling apparel of Him Who is to come in the clouds (Rev. i. 7; Dan. vii. 13). *And His feet are like pillars of fire;* for where He stands, He stands firm; the gates of hell cannot move Him from the spot, and whoso thinks to drive Him away, burns his own fingers. All this is surety to us for the validity of His embassage, for the truth of the little book that He has in His hand, and which John now communicates to us.

RIEMANN, *Die Offenb. St. Joh.* (see p. 73): Every word of God, as heavenly food from the tree of life, is *sweet* when we first receive it in faith, but afterwards, though the sweetness does not cease, it becomes *bitter* also, as a judge of the thoughts and intents of the heart, when the old Adam must sink in death under the sharpness of this two-edged sword: again, this word is doubly sweet when it proclaims the final triumph of Christ over the kingdom of darkness, and yet at the same time it is bitter, for with this proclamation it conjoins lamentation and mourning and woe that sorely come upon the Messianic Church through the last desperate conflict of the prince of darkness with the Kingdom of God.

[From THE COMPREHENSIVE COMMENTARY: Vers. 9-11. It becomes God's servants to digest in their own souls the messages they bring to others in His name, and to be suitably affected therewith themselves; also, to deliver every message with which they are charged, whether pleasing or unpleasing to men. (M. HENRY.)]

SECTION NINTH.

Exoteric Intimations from the Earth-picture of the Seven Thunders. (*Chap. xi.* 1-14.)

General.—The remarks made by us in reference to the preceding section, apply with equal force to this. The exegetical foundation is not yet sufficiently sure, clear and firm to warrant the erection of a doctrinal and homiletical superstructure. We must distinguish, here as well as elsewhere, between our own firm conviction and the conventional status of exegesis in the Church, which it is not admissible to leave entirely out of consideration in an official undertaking.

We must, first of all, settle the relation which this section bears to the preceding one. *It is not difficult to perceive that the Seven Thunders are recognizable in the procedures of the two Sons of Oil, since fire goes forth from their mouths and they can shut and open Heaven like Elijah.*

Another unmistakable fact is that we have here to do with a sketch of those Church-historical circumstances which form a transition to the time of the end.

It is equally certain, furthermore, that in the provision concerning the Temple, vers. 1, 2, we have a picture of the Christian Church, and not a prophecy relating to the Temple at Jerusalem, to be apprehended literally and, in such case, manifested to be erroneous. In regard to the Temple and the subsequent history of the Two Witnesses, as well as the judgment at the close of the section, we refer to the EXEG. NOTES. A cautious treatment of the subject might base itself upon the following fundamental lines: The inner and outer (or invisible and visible) Church (vers. 1, 2); the New Testament order of God's Kingdom in the antithesis of Church and State (vers. 3-7); the grave prospect that the hemming in of Antichristianity will at some future day be done away with (vers. 7-10; 2 Thess. ii.); the certainty that the forms of Church and State, though suffering a temporal extinction, will celebrate their resurrection in the consummation of the Kingdom of God (vers. 11, 12). Finally, the social earthquake connected with the preceding events, which shakes the New Testament City of God of externalized Christian order and, by a precursory judgment, calls many to repentance, whereby such as comply with the call withdraw themselves from the consummate apostasy of the time of the Peast, and are preserved from the final judgment at the Parousia of Christ.

Special.—[Vers. 1, 2.] The Temple arrangements of the Old Covenant, in their symbolic import for the Christian Church. (*a*) The priestly Sanctuary, which has become one with the Holy of Holies; (*b*) the Altar; (*c*) the Worshippers; (*d*) the outer court of the Gentiles.—Import of the outer court: a figurative testimony (1) against that view which reckons the outer court as forming part of the Sanctuary; (2) against the other idea which denominates the outer court the world, simply.

[Ver. 3.] The two ground-forms of witness concerning Christ in the Christian age: The Churchly communion, and the Christian and humane social morals and manners which it inculcates.—[Ver. 4.] The *olive trees*, by which the life of the *sons of oil*, Christians, is, not generated, but mediated.—*Olive trees* and *candlesticks* [lamp-stands] at once; *i. e.*, on the one hand, *gifted* with a source of spiritual life (John iv.), and, on the other, *elaborated* into a form favorable for the mediation of the Spirit to men.—The whole Christian age, a time of the one Spirit of Christ in the change of different temporal forms. In the main, the olive trees are at the same time candlesticks [lamp-stands], and the candlesticks [lamp-stands] olive trees; *i. e.*, spiritual life and formal organization, knowledge and practice, run together, in parallel development, through the ages. In individual cases, however, the candle-

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stick [lamp-stand] that should stand beside the olive tree is occasionally missing, and still more frequently the candlestick [lamp-stand] lacks the accompaniment of the olive tree.—[Vers. 5, 6.] Competition of the mediæval Church and State in the training of Christian humanity. Their union. Their terrible severity. Their strainings of authority and their gradual loss of the sympathy of Christian popular life. —[Ver. 7.] The *Beast out of the abyss* as the prelude of Antichristianity or the Beast out of the sea, or how demonic Antichristian dispositions precede the final Antichristian figurations in human characters.—Dying and dead forms of the old order of things (ver. 9).—The Antichristian feasts of the future (ver. 10).—[Vers. 11, 12.] The time of *three days and a half*, or the time of the apparent downfall of the Kingdom of God, always, at the same time, the time of a glorious exaltation of it.—Prospect of the final fulfillment of all Churchly and Stately foretokens in the unity of a heavenly Kingdom.—[Ver. 13.] The Apocalyptic earthquakes in their grand significance: (1) In their spiritual import; (2) In their social import; (3) In their cosmical import.—Fall of the external historic City of God.—Twofold effect of the judgments and terrors of God: Many *are killed*, the rest *are affrighted and give glory to God*.

Starke: The true Church should not be judged by its magnitude and visibility, because (just as) the outer court many times surpasses the Temple in length and breadth.—The teachers of the Christian Church must, internally, resemble olive trees, and be filled with the oil of the Holy Spirit, whilst outwardly they must shine as lights, with an irreproachable life.—Quesnel: When God has used His servants for the sanctification of others, He uses the wicked to purify those servants themselves by suffering and martyrdom.—The world is to be deplored, in that it celebrates its sins with rejoicings, as a public festival.

Löwe, *Weissagung und Geschichte in ihrer Zusammenstimmung* (see p. 73): [Ver. 8 sqq.] This twofold number, doubtless, denotes a twofold, Divinely commissioned ministry, but not an external condition; thus there are always in existence some few powerful witnesses—testifying of repentance and faith—*of ecclesiastical and secular office and vocation*, in order to the support of Christ's spiritual Kingdom in the world.

Wilhelm Friedrich Rinck, *Apokalyptische Forschungen*, Zürich, 1853 (see p. 72): As the Lord sent out His disciples by twos, thus the many witnesses and servants of Christ are here introduced as two messengers (?). Their ministry lasts as long as Jerusalem (the outer court) is trodden down by the Gentiles; the whole time, consequently, from the destruction of Jerusalem to the end of the world.—Two olive trees and two lamp-stands. Oil and lamp-stands belong together.—The city. Neither Jerusalem nor Rome is intended, but an allegorical great city, which lays violent hands on the messengers of God, and even on His own Son. It is impossible that it can be any particular single city when they of the peoples, tribes, tongues and nations are to see the bodies of the slain witnesses. Constance is a part of that great city.*

[From M. Henry: Ver. 1. Observe, 1. *The temple* was to be measured; the gospel-church in general; whether it be so built, so constituted, as the gospel rule directs. 2. *The altar*. That which was the place of the most solemn acts of worship may be put for religious worship in general; whether the Church has the true altars, both as to substance and situation: as to substance, whether they take Christ for their Altar, and lay down all their offerings there; and in situation, whether the Altar be in *the holiest;* that is, whether they worship God in the *Spirit and in truth*. 3. *The worshippers*. Whether they make God's glory their end, and His word their rule, in all their acts of worship; and whether they come to God with suitable affections, and whether their *conversation be as becomes the gospel*.]

Section Tenth.

Heaven-picture of the Manifestation of Antichristianity on Earth. (*Ch. xi.* 15—*xii.* 12.)

General.—The present section, and also the subsequent chapters, xii. 13—xiii. 18, are peculiarly adapted to illustrate and confirm the construction of the Apocalypse as presented by us. Our section is not readily intelligible without a definite reference to the subsequent Earth-picture, and the development of Antichristianity brought to view in that picture can be apprehended only as illuminated by our Heaven-picture:—as a judgment foreseen in the counsel of God; as an apparent domination of Antichristianity, completely overruled by the victorious power of Heaven, by the triumph of Christ and the victory of His heroic spirit over Satan in the spirit-sphere.

Here, as elsewhere, the heavenly celebration of victory (ch. xi. 15-19) precedes the earthly judgment (ch. xiii. 1 sqq.). The *Woman clothed with the sun*, the Divine Congregation of the Kingdom, appears conformably to her heavenly phase, in full splendor (ch. xii. 1-6); high above her fugitive phase, menaced with mortal peril, on earth (ch. xv. 13-17). The true offspring of her heart (ch. xii. 2-5) is a holy counterpart of the wicked *False Prophet*, who, in the guise of a lamb, comes forth from her terrestrial order, the *earth*. The *great red Dragon* who appears in *Heaven*, the region of spirit, with great seductive power; whose intention it is to destroy the *male Son* and conquer His spirit-host, but who here makes an utterly fruitless attempt against that Son, Who is *caught up to God*,—an utterly abortive attack upon *Michael and his angels*—and is, in consequence, *cast down to earth*,—subsequently appears on earth as a terrible persecutor of the Woman: he vomits forth his water-floods, *i. e.*, masses of peoples, against her; he wars against her individual children; he incarnates himself, with his seven heads, in the seven-headed Antichrist; he helps the horrid Beast, after it has been wounded to death, to an apparent healing; he institutes, by the semblance of demonic omnipotence, devil

* [It was at the Council of Constance (A. D. 1414-1418) that Huss and Jerome of Prague, the forerunners of the Reformation, were condemned and martyred.—E. R. C.]

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worship and blasphemies on earth; he draws the False Prophet, with his delusive works, into his service, and attains, for the time being, to a dominion on earth which is, to all appearance, legally organized through the medium of social symbols.

According to the Heaven-picture, the *Woman* is sheltered in the *wilderness*, whither she herself has *fled*, by a *place prepared* for her *by God* ("A stronghold sure"), and there finds food and maintenance through her whole trial-time of *a thousand two hundred and sixty days* and days' works. According to the Earth-picture, the *two wings of the great Eagle* must be *given* her for her flight; in the place of refuge to which she has fled, she is sustained through the same period that was before indicated, which, however, is here designated by the ominous number *a time*, (two) *times and a half*—whereby a great, sore and apparently endless time of temptation [trial] is expressed, a period which seems to continue even to hopelessness; she is, moreover, oppressed in a twofold manner by the Serpent. To save herself from being drowned and carried away by the water-floods, the sun-woman must accept the aid of the earth, *by which acceptance her visible existence is itself made dependent upon the earth;* and after the abortive attack upon the kernel of her totality, war is waged against her in *the remainder of her seed*, her individual children.

The high import of the seventh Trumpet, which continues from now to the seven Vials of Anger or to the judgment, is first expressed by a great celebration in Heaven. There is a sublime paradox in the fact that the beginning of Satan's apparent rule on earth is celebrated in Heaven by great voices saying: *The kingdom of the world is become our Lord's and His Christ's, and He shall reign from eternity to eternity.* This epoch of heavenly victory is so completely decided with the appearance of Antichristianity that the heavenly Elders can make the festival already one of thanksgiving. There is a grandeur in the intuition or deduction by which they recognize in the very *wrath of the nations* the forth-breaking of the *Divine anger* (with its Vials of Anger); in the death-time of those who live in and for this world, a new life-time of the [blessed] dead in the world beyond—the beginning epoch of their restoration, which, in accordance with its nature, brings with it destruction for the destroyers of the earth.

Upon this festal antiphony between the heavenly voices and the thanksgiving of the Elders, follow the opening of the heavenly Temple, and the events connected therewith. The full revelation of Satan is anticipated by the perfect revelation of revelation, if we may thus speak. For those who will see with the Seer, *the Temple is opened;* the idea of the Kingdom of God becomes generally intelligible; *the Ark of His Covenant* becomes visible: *i. e.*, the profoundly dark mystery of reconciliation and grace is converted into the clear light of knowledge for all those who see; and the effect of this glorious development of the life of the Church of God cannot fail of supervention; *viz.*, *lightnings* of particulars of revelation, *voices* of proclamation, *thunders* of preaching, *earthquakes* of mental convulsions, and a *great hail storm* of fanatical sentiments originating in the commingling of sultry heat and icy cold.

Together with the glory of revelation, the glory of the Congregation of the Kingdom becomes manifest,—the *Woman clothed with the sun*, in the astral adornment of the terrestrial cosmos.

All the pangs [woes] of earth appear, in connection with the Woman's pangs, as travail-pangs, birth-pangs of the Messiah.

Next appears the enemy, *the great red Dragon.* He is a union of serpent and swine, "*Spottgeburt von Dreck und Feuer*," resplendent in the gloomy radiance of his fiery nature and blood-guiltiness; he has *seven* mock-holy *heads* instead of the one holy head, and there attaches to him the contradiction of the *ten horns* of his authority, expressive of the fact that that authority reposes entirely upon the decenary of the world, whilst the *crowns* upon his seven heads indicate a legal power falsely gained by the semblance of the sacred seven. Not, however, by the lustre of his crowns, but by the terrible lashings of his tail—apparent power—does he cast the third part, or a spiritual third, of the stars, the geniuses of the spirit-world of Heaven, down to earth, into the earthly service of the ecclesiastico-worldly order of things. The frustration of his plans, however, is expressed in a series of defeats: 1. Christ, in the light of eternity, is caught up as *the Male* into Heaven, to the Throne of God; 2. The Woman is made secure in her place of refuge, and provided for; 3. The Dragon, with his angels, is, by Michael and his angels, precipitated from Heaven to earth, from the sphere of pure spirit of the inner Church to the external Churchly and Stately ordinances; 4. Even in this world an invisible Church Triumphant has been establishing itself, and is as deep and high, as wide and broad, as the perfect joyousness of faith extends in its two fundamental features; faith-righteousness in the Reconciliation, and martyr-faithfulness unto death.

A transition to the Earth-picture is formed by the following thought: The highest weal of the heavenly-minded becomes a woe upon earth and sea, the Hierarchy and popular life.

Special.—Reciprocal action betwixt the development and consummation of the kingdom of darkness, on the one hand, and the Kingdom of God on the other.—[Ch. xi. 17, 18.] Heavenly rejoicing over earth's last time of need.—Judgment of the wrath of God in the wrath of the nations.—The end-time, a joyful celebration of the justification of all God's witnesses.—[Ver. 19.] Transfiguration of the whole revelation of salvation in knowledge and life: a sure hope of Christendom.—Great effects of this ever more manifest revelation, [ch. 12,] ver. 10.—[Ch. xii. 1]. The Woman clothed with the sun, or the glory of the eternal Congregation of God's Kingdom.—[Ver. 2.] Birth-pangs of the Church of God: 1. The Martyrs of Israel; 2. Christ, the Great Martyr; 3. The Martyrs of the Christian Church.—Christ, even as the universal, eternal Christ, issues from the travail-pangs of the Church of God in Time.—All the sufferings of this present time are not to be compared with the eternal glory.—[Vers. 3, 4.] The doctrine of Satan, perfected in the Apocalypse. The great red Dragon (1) as a figurative representa-

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tion of Satan; (2) of Satanic or demonic evil; (3) of evil in general. Unbelief has advanced from a denial of Satan to a denial of Satanic evil; from the denial of the latter to a denial of evil in general. The knowledge of faith must advance through a deeper-going doctrine of evil to an apprehension of Satanic evil, and through the latter to an insight into Divine revelation relative to the existence of Satan and his kingdom. —*Evil* in the figure of the Dragon: 1. Absolute *hideousness*, the Dragon, the monstrous shape, in its hypocritical pretension to *beauty*, in the pomp of fiery red, and with its seven crowns; 2. Absolute *falsehood* in the contradiction of horns and crowns, with its hypocritical pretension to *holy intelligence* in its seven heads; 3. Absolute *badness* in its conduct toward the "stars" or spirits of Heaven, toward God and Christ, toward the Woman and the destiny of humanity, with the hypocritical pretension to the *founding of a free spirit-kingdom* (of fallen stars).—*Satanic evil*, or conscious enmity to God and Christ.—*Satan and his kingdom.* The doctrine respecting these has, by reason of the mediæval classifications of it, which, in manifold ways, continued to obtain even in Protestant orthodoxy after the Reformation, called forth a reaction similar to that induced by the gross enhancement of the doctrine of election, by the fearful exaggeration of the power of excommunication, of Church discipline, clerical authority and letter-faith. This doctrine has hence become a difficult, and, more or less, an esoteric, subject for homiletics. It, nevertheless, must not be dropped, and still less should it be denied: its true treatment, however, is conditioned (1) by a prominent setting forth of that spirit-world which pervades the universe; (2) by the maintenance of the fact that the origin of sin consists not in animal sensuality, but in a spiritual abuse of liberty; that a fall of spirits is assumable neither as having taken place on our earth *alone* nor throughout the universe; and that from the earthly fall of spirits, we are, according to Scripture, to infer a previous fall of spirits, forming the centre and back-ground of the evil of this world.

The scattered manifestations of evil on earth, notwithstanding their plurality, constitute, in their opposition to the Kingdom of God, a unitous power as the Kingdom of Darkness. A unitous power against the Kingdom of God they are, but not a united power in themselves, as is evident from the monster with the seven heads. —Antitheocratic manifestations in the Old Testament as foreshadowings of Antichristian manifestations in the New Testament and in Church history.—Satan's work in the invisible world becomes manifest here in Antichristian facts, and must be brought to view by means of these. —The enemy of man, according to John viii. 44, as a seducer (to spiritual pride, Gen. iii.; to fanatical fleshly lust, Num. xxv., *etc.*); as an accuser (Job).—Types of Antichrist: Balaam; Goliath; Ahithophel; Antiochus Epiphanes; Judas.—[Ver. 5.] Satan's plot for the destruction of Christ defeated by Christ's resurrection and ascension.—[Ver. 7.] The battle between light and darkness on earth is, in its decisive centre, a conflict of spirits in the spirit-realm (see *Comm. on John*, ch. xiii. 31).—[Ver. 9.] The casting of Satan out of the pure sphere of the Christian spirit into the sphere of earthly ordinances, (*a*) in the life of Jesus (Matt. iv.; Luke x. 18; John, *l. c.*); (*b*) in the sphere of the Church through the medium of the Spirit of Christ.—Song of triumph over the accuser, ver. 10 (see Exeg. Notes).

Starke (Lösecken): "It is a noteworthy circumstance that there is here (ch. xi., vers. 15, 16) no mention of the four Beasts, which elsewhere throughout the Book precede the Elders in praising and thanking God (ch. v. 14; vii. 11). The reason of this seems to be that at this time the true public ministry of preaching, represented by the four Beasts (?), will be suppressed to such a degree as to be neither visible nor appreciable any more." (A little problem lies before us, but the solution offered is a failure. Possibly the four Life forms [Living-beings] are omitted because they denote the fundamental forms of the Divine Governance in the economy of *salvation*, whilst here an exercise of *judicial* power is celebrated.)—Ver. 19. *And there occurred lightnings and voices and thunders:* the promulgation of the Law and the Gospel was set in motion again.—*And an earthquake:* great commotions arose.—*And a great hail:* with this, the judgments of God burst upon the Antichristian kingdom. [*And the Temple, etc.*] The things concerning which there has been so much strife shall be clearly shown and known—to wit, the Person, nature and attributes of Christ, the satisfaction made by Him, the whole nature of the covenant of grace and of Christ's Kingdom on earth. After the offence has been taken away, God will yet give to all nations on earth free access to His Church and Throne of Grace.—(Ch. xii. 3. "Dragons are said to be the largest of all serpents and beasts, some of them attaining the length of forty or fifty cubits. Alexander the Great is said to have had one shown him that was five hundred feet long.")—Ver. 4. And his *tail*, wherein were his greatest power and cunning, *drew*, subdued by cruelty, torture, artifice, flattery, *the third part of the stars*, a great part of the teachers of mankind.—Ver. 11. This is the wondrous victory of Christians—to conquer through tribulation and death, to gain in losing (Rom. viii. 37).—Quesnel: The nearer we come to the end, the more earnestly does the devil strive to ruin us, and the more ought we to watch, pray and work.

N. Von Brunn, *Blicke eines alten Knechts, der auf seinen Herrn wartet, in die Offenbarung, etc.* (see p. 78): To us mortals, because of the limitations of our vision, much appears as in process of *coming to pass*, which, by celestial spirits, with sight unhindered by a veil of flesh, is seen to be *already accomplished.* (The Church-historical system of interpretation is pursued in this work. The practical remarks are significant and edifying.)

Graeber (see above): "The positions of Hengstenberg are as untenable with regard to ch. xi. 19 as in relation to ch. viii. 1. Suppose, for instance, that the Revelation really definitively closed here, which, according to Hengstenberg, is assumable. What! is the entire development of God's Kingdom on earth to close with a 'great hail!'—The *wilderness* (ch. xii.). Thus says

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Thomas à Kempis: 'If thou wouldest know and learn somewhat that will be useful. and profitable to thee, learn what so few know or are able to do—*to be willing to be unknown and to be accounted as nought.*' The *wilderness*, then, is self-renunciation; not simply barrenness, want, poverty, or the concealment of the Kingdom of God in the Middle Ages.) The Lord withdraws His people from the turmoil of the world: a Moses He buries, as it were, for forty years in the wilderness with Jethro; an Elijah He conceals by the brook Cherith, and entombs a Luther in the narrow cell of a cloister, *etc.*"

[From M. Henry: Ch. xii. 10. *The accuser, etc.* Though Satan hates God's presence, yet he is willing to appear there, to accuse the people of God. Let us therefore take heed that we give him no cause of accusation against us; and that when we have sinned, we presently go in *before the Lord*, and accuse and condemn ourselves, and commit our cause to Christ as our Advocate. —Ver. 11. The servants of God overcame Satan, 1. *By the blood of the Lamb*, as the meritorious cause. Christ by dying *destroyed him that hath the power of death, that is, the Devil.* 2. *By the word of their testimony*, as the great instrument of war; *the sword of the Spirit, which is the word of God;* by a resolute, powerful preaching of the everlasting gospel, *which is mighty, through God, to pull down strongholds;* by their courage and patience in sufferings; *they loved not their lives unto the death*, when *the love of life* stood in competition with their loyalty to Christ; *they loved not their lives* so well, but they could give them up *to death*, could lay them down in Christ's cause.—From Barnes: Ch. xi. 15. A time is to come when, in the proper sense of the term, God is to *reign* on the earth; when His kingdom is to be universal; when His laws shall be everywhere recognized as binding; when all idolatry shall come to an end; and when the understandings and the hearts of men everywhere shall bow to His authority.—From Vaughan: Ch. xii. 11. The three weapons by which the Christian victory is won: The atonement made for all sin in the death of Christ; the word or message of God, to which all true Christians bear in act and in endurance a firm and intelligible testimony; and that spirit of entire self-devotion and self-surrender which perseveres even unto death, and stops not short (if God so require) of the sacrifice of life itself for Christ.]

Section Eleventh.

Earth-picture of Antichristianity. (*Chap. xii.* 18—*xiii.* 18.)

General.—The climax manifest in the development of Antichristianity on earth, is signalized by the names: the Dragon, Antichrist, and the False Prophet, added to which, as a sort of supplement, is the dominant Antichristian congregation, with its Antichristian symbols of fellowship.

At first, the Dragon has no conscious organs on earth; he does but vomit forth the *water-floods*, as will-less or unfree masses of peoples, *against the Woman, to cause her to be carried away.* Nor can he, after this attempt, at first do more than direct his temptations, in single demonic attacks, against individual believers or isolated communities.

Subsequently, however, he procures a conscious human organ: the *Beast* which rises out of *the sea* of national life, and in which he himself vanishes for a long time. In Antichristianity, which is at first a fellowship of Antichristian sympathies, but which finally becomes personal in geniuses of wickedness who attain their meridian in the Man of Sin, the Satanic essence is reflected in heightened potency. It appears as the consummate compound of all demonic and antitheocratic world-powers, or the four Danielic Beasts. The *names of blasphemy*, visible on its head, must, doubtless, be regarded as *indirect* blasphemies; it assumes many attributes of a blasphemous nature, *e. g.* absolute authority as a ruler and teacher, and the like. With these *names* are also connected the direct blasphemies which are providentially permitted him by the gift of the *mouth speaking great things and blasphemies;* aye, which must aid in the execution of judgment upon God-estranged Christendom. That, however, which is in the highest degree conducive to the dominion of Antichristianity, is the apparent perfect revival of it in its ungodly, worldly essence, after the mortal *wound* dealt to it by Christianity in one of its heads (in a special world-power).

Thus are the outward victory of the kingdom of darkness over the saints, and its temporary public rule over the nations, brought about; assuredly, under forms of subtile worldly refinement and by means of the sympathy of infatuated millions. Nor is the devil-worship which is established in the same manner to be regarded as a rude shamanism. The whole submission and homage of the nations arise from *a cowardly recognition of the apparently invincible power of falsehood, hate and violence.*

Violence exercised in the sphere of religion shall, however, meet its judgment; and the more consummate will be that judgment, the more thoroughly the faithful learn, themselves to abstain from all violence contrary to the dictates of conscience and the provisions of justice.

Antichristianity attains its full power, however, only through the medium of the False Prophet, who, at all events *as such*, proceeds from the Church in its external constitution. That he does not conduct the entire institution over to the hostile camp, is evident from the subsequent fact that the Harlot is killed by the Beast; nevertheless, he denotes the true essence of its worldly spirit, the turning-point, subsequent to the appearance of which the familiar relationship between the Woman and the Beast, in which the Beast was at first subservient to the Woman, changes its character, and the Woman is brought into subjection to the Beast. We are thus furnished with a picture of the most disgraceful apostasy, first appearing in back-sliding sympathies, next exhibited in prominent examples of defection, and finally reaching its climax in a perfect genius of perfidy.

The consummate hypocrite then establishes the consummate Antichristian congregation, which exhibits the complete counterpart of the true Church, in that it, like the true Church, has its wonders of revelation, its symbolic cultus, its

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symbolic marks, and its ban of excommunication. Its wonders of revelation, however, are delusions; its cultus is a worship of the Beast's Image; its marks are brands of spiritual slavery; and its ban is more than the great ban—it is a social outlawry of the faithful.

The very mark, however, by which the Antichristian is to be recognized, presupposes the continuance of a quiet Church of God in this troublous time, for the benefit of whose members the mark is designed.

Special.—[Chap. xiii.] The Beast and the False Prophet, or the relations, antipathies and sympathies between the secular and the spiritual Babylon.—[Chap. xii. 13.] The Satanic power, the woe-engendering spirit on earth. Also in the domain of the symbolic earth, the institution and order of Church and State.—The spirit of the kingdom of darkness, a spirit of persecution.—[Ver. 14.] The safety of God's Church on earth, ensured by the wildernesses of poverty and renunciation.—Holy dwellers in the wilderness: Moses, Elijah, John the Baptist, Christ.—Churches of the wilderness.—The blossoming wilderness.—Borne away on eagles' wings from the persecutors of earth: 1. Israel; 2. The Christian Church; 3. All believing souls.—Preservation and nourishment of the Church even through times of sorest distress.—[Ver. 15.] *And the serpent cast out of his mouth, etc.* The *dragon* now becomes a *serpent*, and again the *serpent* becomes a *dragon*.—The *river* [*water as a river*] in its symbolical import, in respect of its bright and its dark side.—[Ver. 16.] The *earth* under the same aspects.—Historic dependence of the Church on the earth. Her apparent mergement in the earth. Her solicitude for the earth.—[Ver. 17.] Isolated temptations [trials] of the true children of the Church and witnesses of Jesus. By isolated attacks, it is true, the power of faith is divided, but so, likewise, is the power of evil.—Satan seeks Christians. But for what reason?—[Chap. xiii. 1.] The Beast out of the sea. His dark intent. His horrible and monstrous appearance. His business (the bringing into vogue of a worship of the Dragon, blasphemy against the Holy One and holy things, and the conquest of holy men [*the saints*]. His history. His success.—His *blasphemy*, (*a*) indirect, (*b*) direct. *Against* (1) *the Name* of God, (2) His *Tabernacle*, (3) *them that dwell in Heaven* (see EXEG. NOTES).—The great world-monarchies depicted, as regards their bright side, in the human figure of Dan. ii.; as regards their dark side, in the bestial figures of Dan. vii.—Concentration of all ungodly and antigodly principles in the last Antichristian world-power.—*The nature of the Wild-beast, nay, of consummate bestiality, in the semblance of, and with the claim to, consummate civilization. The Beast in the antithesis of* (1) *sensuality and blood-thirstiness;* (2) *stupidity and an absolute lack of appreciation of the Divine, and deviceful animal cunning;* (3) *a lust for prey and an impulse to destruction.*—The *Apocalyptic Beast*, in its elegant, spotted *body* resembling the *leopard;* in its heavy and clumsy *paws* resembling the *bear;* in its *heads, horns* and *crowns* perfect monstrosity and deformity.—In what respect may we speak of a *conquest of the saints by the Beast*, and in what respect is the expression an improper one?—Universalism, or the *international* power of Antichristianity.—Devil-worship in its gross, subtile and extra-subtile forms.—The heavenly *Book of Life*.—Watchword of the Church of God under the persecutions of this world (ver. 10).—[Vers. 11-17.] The False Prophet: 1. His types in Holy Writ; 2. His examples in Church History; 3. His fundamental traits at all times.—Apostasy is a twofold hypocrisy, just as hypocrisy is a twofold apostasy (perfidy at once toward Heaven and hell).—Hypocrisy, the mother of apostasy.—Perfidy, or specific depravity, the brand of apostasy.—Distinction between sinners who are only *wicked* [*Böse*] and those who are *depraved* [*Schlechte*].—Satan, because he finds his tools in the depraved, calumniates all men as depraved, but in this presupposition he is put to shame (see Job; Zech. iii.; Matt. iv.).—All tyrants are put to shame when they make the assumption that humanity is rotten and depraved at the core.—God has placed a rock in the midst of the way of worldly history upon which all godlessness must be confounded.—The mock character and work of the apostate. His mock-holiness (*like the Lamb*); his mock-miracles; his mock-cultus; his mock-church.—Horrid picture of the church of Satan. —*Horrible opposites in the nature of evil:* in the nature of the Beast; in the nature of the False Prophet; in the nature of the Antichristian community.—Outlawry of believers in the time of the perfect dominion of unbelief: (1) subtile; (2) universal.—[Ver. 18.] The mysterious number. Taken as a riddle, it is infinitely obscure (the most diverse interpretations of it have been given). Taken as a symbol, it is clear enough. The Antichristian signature of a life full of endless, vain and frustrated plots, toils, malignities and intrigues.—The mysterious description of the Beast, a great warning for faith—not a great problem for curious investigation.—The grand combinations of the hellish spirit are always confounded by reason of one mistake in his calculation: 1. He holds all to be as depraved as himself; 2. He says: there is no God (Psalm xiv. 1), and he regards the holy and excellent ones that are on earth (Ps. xvi. 3) as chimeras.

STARKE, CRAMER: God has many ways and means of preserving His Church, and can quickly give her wings, that she may easily escape the malice of tyrants—for the Church is to endure forever.—However long or short a space the tribulation of God's faithful ones is to continue, God has beforehand decreed and meted it out.—Ver. 16 (Ps. cxxiv. 1-5). This style of expression is drawn from the natural shutting up of waters in the earth (Ps. xciii. 3, 4).—QUESNEL: No one who is of the true seed of the Church escapes the temptation and persecution of Satan (2 Tim. iii. 11, 12).—A worldly kingdom is called a *Beast* because its government is often conducted with bestial irrationality, tyranny, unrighteous violence and brutish lusts (Dan. vii. 4, 23).—Worldly kingdoms are subject to many and great vicissitudes, for God setteth up and removeth kings (Dan. ii. 21; v. 25-28).—As *lions* are of great courage, and very strong and cruel, so the kings of Assyria and Babylon were very haughty, powerful and cruel. As *bears* are indeed very fierce, and yet have something in common with

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men, in that they eat all sorts of food, and are especially fond of honey, and can be tamed so that they will dance to our music, so certain kings of Persia were very cruel, whilst others, again, were very amiable toward the people of God. As *leopards* are spotted, wily and swift, thus was the Grecian monarchy (ch. xiii. 2).—The Spirit of God speaks in His children, the spirit of the devil speaks, likewise, in his members.—The multitude and high position of those who profess a false religion do not convert error into truth.—The patience of believers in their affliction is their great crown.—The shape of a lamb and the heart of a dragon.—As the Egyptian sorcerers counterfeited some miracles, *etc.*—False religions are set up by violence and cruelty; the Gospel, by humility and patience. We should bear in our bodies the mark of Christ, but not that of the beast (Gal. vi. 17).—The Antichrist practices two kinds of violence; he deprives true believers of life and (or) of freedom, which is as dear as life.—As the Beast is not some individual person, but a fellowship of men, so the name of the Beast cannot be the name of a prince, *etc.* The name *Adonikam* would be quite suitable for Antichrist (Ezra ii. 13, *etc.*), since there were 666 of the family of Adonikam that returned out of captivity to their own land. (It is doubtless from this source, or from the still earlier one of Vitringa, that Hengstenberg derived his explanation.)—True wisdom consists in knowing how to distinguish the Spirit of God from the spirit of darkness.

LÆMMERT, *Babel, das Thier und der falsche Prophet* (see p. 74): Chap. xiii. 1-7. After John has seen the pure Church of God and the Dragon which persecutes her, he is made to behold the Beast out of the sea, the Dragon's representative on earth. This connection obliges us to revert to ch. xii.

H. W. RINCK, *Die Lehre der Heiligen Schrift vom Antichrist* (see p. 73): Interesting communications and dissertations on the subject of the spiritists [*Spiritisten*]. The False Prophet is here regarded as the representative of false science, and is distinguished and separated from the great Harlot Babylon.

SECTION TWELFTH.

Heavenly World-picture of the Seven Vials of Anger, or the Judgment of Anger in its General Form (embracing the Three Special Judgments upon Babylon, the Beast and Satan.) (*Chs. xiv., xv.*)

General.—The peculiar sublimity of this section is thoroughly manifest only when it is regarded as representative of the heavenly celebration of God's anger-judgments on earth, and when its relation to these is recognized in the treatment of it. The dreadful darkness of these judgments, as they here appear, is pure light above,—aye, it is there resolved into festal radiance. Above, the measures of *Divine anger*, ruling, as a *holy anger* of united love and righteousness, over the *wrath of the heathen* [nations], and, by its ruling, conducting the latter to the judgment of self-annihilation, are recognized and magnified, in their holiness and gloriousness, to the glory of God and the Lamb.

In the foreground of the whole festal scene stands the *Lamb, on the Mount Zion*, surrounded by the 144,000 elect, who represent the Church Triumphant. Herein two grand ideas are involved. On the one hand, the Lamb has lifted His heavenly Congregation high above the sphere of anger; and, on the other hand, it is the very righteousness and privilege of the Lamb and His companions by which the wrath of the heathen [nations] is excited, and the holy anger of God at that wrath is superinduced. *Here lies the causality of the Vials of Anger.*

Next follows a description of the perfect heavenly consciousness of the necessity for these judgments, as well as of the ideal import of them—that at the right time they must needs come as *the harvest of the earth*, now that the earth is ripe for harvest,—ripe for a judgment which will be the final redemption, in virtue of its separation betwixt the wheat and the chaff. This entire description is presented in the form of a grand transaction between six Angels, three of whom are charged with the proclamation of the judgment, whilst the three others have the symbolic execution of it. The two divisions are separated by an intervening *voice from Heaven*, declaratory of the blessedness of the dead who die in the Lord. The first herald of the judgment proclaims throughout the universe that the imminent judgment will be an *eternal Gospel*, a Gospel of eternity, for all who *give glory to God.* As a death-judgment, the judgment is divided into two sections, the first consisting of the judgment upon *Babylon the Great*, and the second composed of the judgment upon the *Beast and its worshippers.* These two judgments form two sides of the one general judgment (vers. 19, 20). The transactions of the three executive Angels likewise fall into two divisions. At the head of the three executive Angels appears the seventh, or rather the first, figure of the entire group, *the Man on the white cloud*, or the Lamb, again, in another form. As the Father has reserved to Himself the time and the hour of the final judgment, an Angel represents this reservation on the part of the Father, by summoning the One on the cloud to the harvest of the earth. *Christ casts His sickle upon the earth*, and thus ensues the *harvest* in the truest sense of the term—the harvest of redemption, of the redeemed. This is followed by the harvest of anger. *Thus is unfolded the perfect heavenly consciousness concerning the idea, the purpose, the time and the hour of the judgment of anger.*

Next follows Act the Third, *the representation of the holy order of the judgment of anger, and its sacred heavenly measures.* The Divine clemency which characterizes the judgment itself is expressed first by the fact that it is septenariously divided; secondly, by the execution of the judicial decrees by seven Angels of God; and, thirdly, by the circumstance that the result of the judgment once more appears,—the *crystal sea*, the eternal, new humanity,—and that this result is celebrated by a *song*, in which the *song of Moses*, or the song of anger, and the *song of the Lamb*, or the song of love, are united. Worthy of special prominence is the further fact that the Angels go forth from the *Temple of the tabernacle of the witness*, and thus accord with the ideality of the Divine Law—a truth which is likewise ex-

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pressed in their holy adornment [*clothed in pure and white linen*], and in the committal to them of the dispensation of the Divine anger in *golden vials*—in heavenly measures, determined by Divine faithfulness (see EXEG. NOTES).

Special.—[Chs. xiv., xv.] Pre-celebration of the anger-judgment in Heaven.—[Ch. xiv. 1–5.] The Church Triumphant: (*a*) Her stand-point, (*b*) her centre, (*c*) her characteristics, (*d*) her song.—Relation of the 144,000 triumphant ones to the 144,000 sealed ones (ch. vii.).—The end-judgment as the harvest of the earth.—The new song: (1) Its newness, (2) its melodies, (3) the singers, (4) the hearers.—[Ver. 6.] The eternal [everlasting] Gospel as the Gospel of eternity. Or as the *eschatological* phase of the one *principial* Gospel.—[Ver. 8.] Pre-celebration, in Heaven, of the judgment upon Babylon.—[Vers. 9–11.] Pre-celebration of the judgment upon Antichristianity.—[Ver. 12.] *The patience of the saints*, (1) as endurance in persecution, (2) as forbearance from persecution.—Great warning against Antichristianity (vers. 9–11).—[Ver. 13.] *Blessed are the dead, etc.*, or the heavenly peace-bell, pealing amid the thunders of judgment.—[Vers. 14–20.] God's double harvest on earth: 1. The proper harvest (the sickle); 2. The improper harvest (the wine-press).—Ch. xv. The heavenly equipment of the seven Angels of Anger in its grand significance: 1. What they effect (ver. 2); 2. What they glorify (ver. 3); 3. What they bring about (ver. 4).—[Ver. 6.] Forth-going of the judgments of God out of His Temple.—The judgments of God in their beauteous heavenly aspect (vers. 6, 7).—[Ver. 8.] Sublime veiling of the majesty of God during the time of His judgments on earth, and the import of that veiling.

STARKE (Chap. xiv.): Christ stands in the midst of His Church, over against Antichristian abominations and cruelties, as a Conqueror (Ps. c. 2), and is ready to help His people (Acts vii. 56).—CRAMER: The holy Christian Church is not founded upon the sand, but upon a mountain (Ps. lxviii. 16), aye, firmer than the seven mountains on which the great city lies (ch. xvii. 9).—Ver. 2. This is to be understood of the true confessors of the Church's doctrine, in which doctrine they, in reference to the corruption of the spiritual Babylon, are emphatic and unanimous. Hence there is ascribed to them a voice of *great waters*, because with their doctrines they instituted many movements; a voice of a *great thunder*, which penetrates and shakes all things, indicates the mighty preaching of the Gospel, Mark iii. 17; and a voice of harmonious *music* teaches that all their doctrines beautifully harmonized in Christ, Col. iii. 16. (All this is, indeed, not yet fulfilled in Protestant theology or the ecclesiastical structures of the Reformation, so far as their outward form is concerned.) This picture is drawn from the service of the Levites in the Old Testament (Ps. cxxxiv.).—Ver. 3. It sounded entirely *new* (as when we hear a new and unknown song, set to a strange and unaccustomed tune), because the faithful bring it with *new* hearts, and because it tells of *new* benefits, *etc.*—It is called *new* in antithesis to the *old*.—God's praise must be sung in the Church.—He who would sing the Gospel song aright, must have a new heart and must have his face set toward God and His Throne.—Ver. 6. The *Angel* with the *everlasting Gospel*. Those who regard this as fulfilled, explain it as follows: This has reference to a remarkable teacher who should reform the Church and purify it in the time of Antichrist; by this Angel, Luther and his associates, who began the Reformation, are intended. Those who regard it as future, explain as follows: The voices of these three Angels pertain to the very last time, *etc.*—Ver. 8. This expression is taken from the philters or love-potions of abandoned women, *etc.*—Ver. 9. This proves clearly that the Beast cannot be the Harlot, or the Papacy.—Ver. 13. The ancients carefully distinguished between dying *for* the Lord and dying *in* the Lord; the former is peculiar to martyrs, the latter is common to all true Christians. (The distinction, becomes false, however, so soon as it is pressed.)—The voice of the Lord which gives command to *write*, also commands men to *read*.—The tears which flow at the departure of pious persons may be wiped away by the diligent contemplation of the bliss to which they have attained.—The Holy Scriptures know of no purgatorial fires; those who have died in the Lord they place, immediately upon their death, in Heaven.—Ver. 15. *And another Angel.* Some understand, by this *other Angel*, the Holy Ghost, Who is sent into the hearts of men and, with strong crying, makes the distress of the faithful known unto Christ.—Ver. 18. Some regard the Angel mentioned here, as the Holy Ghost.—Ver. 20. In the grain harvest there is no sign of anger, but, on the contrary, there is mercy in it, for believers who have remained faithful to Jesus under the domination of the Beast, are then gathered into God's garner because the judgment upon the wicked is at hand (Matt. xiii. 30). The vintage is a harvest of anger, for there is express mention of anger in this connection (ver. 19).—Chap. xv. 3. Some apprehend the *song of Moses* as the Law and the *song of the Lamb* as the Gospel (in contra-distinction to those who regard the *song of Moses* as the song of the physical redemption, by means of the passage through the Red Sea, and the *song of the Lamb* as the song of the spiritual redemption from the spiritual Egypt). True servants of God must unite the song of Moses and that of the Lamb—the old and the new.

SABEL (see p. 73): Ch. xiv. 1. He is called *the Lambkin* [τὸ ἀρνίον] in antithesis to the *great* red Dragon (chap. xii. 3) who gave his *great* authority to the Beast (ch. xiii. 2), and in antithesis to the Beast itself, which speaks *great* things and blasphemies (chap. xiii. 5).—Ver. 3. *No one could learn the song, etc.* There are, then, lessons to be learned even in Heaven. That learning will, however, be something different from *our* more mechanical, discursive learning. Even [in this mortal life] we know the difference between this latter learning and the being *taught of God* (John vi. 45).—Ver. 4. Even on the basis of the Apocalypse a literal interpretation of this passage would be productive of great embarrassment. Such an interpretation would exclude from the 144,000 the Apostles themselves—a thing inconceivable according to Matt. xix. 28; the brethren of the Lord—of whom it is related, 1

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Cor. ix. 5, that they carried their wives with them on their missionary journeys; and also Philip, one of the deacons, the father of four daughters (Acts xxi. 8, 9). There is, moreover, not the slightest indication to be found in the Old Covenant, from the participants in which the nucleus of the heavenly congregation of the first fruits had been gathered, that celibacy was regarded with any favor in Israel. On the contrary, no eunuch, no impotent man, could enter into the congregation of God (Deut. xxiii. 1), and only of the future system of salvation was it prophesied that not even the eunuch should be shut out from it (Isa. lvi. 8; see Gen. ii. 18; Matt. xix. 4, 5; Eph. v. 23; 2 Cor. xi. 2; 1 Tim. iv. 1-3).—The Angel with the everlasting Gospel. This is the Angel of missions, the representative of all missionary labor, both within apostate Christendom and in heathen lands. (Missions are good and great; but the reference here is to a time when missions must have completed their work, and to a new fact, the end-judgment, in its character of a gospel of a blessed eternity, for believers.)

[From M. Henry: Chap. xiv. 13. *Blessed are the dead who die in the Lord from henceforth, etc.* They are *blessed,* 1. In their *rest; they rest from* all sin, temptation, sorrow, and persecution. 2. In their recompense, *their works follow them;* they do not go before them as their title or purchase, but *follow them* as their evidence of having lived and *died in the Lord.* 3. In the time of their dying, when they have lived to see God's cause reviving, the peace of the Church returning, and the wrath of God falling upon their idolatrous, cruel enemies.—From The Comprehensive Commentary: Chap. xiv. 4. *They follow the Lamb whithersoever He goeth.* Through persecutions and tribulations, into obscurity, or into prisons, with self-denial, obedient faith, and patient hope; "taking up their cross," and copying His example of meekness, purity and love. (Scott.)—From Barnes: Ver. 3. To appreciate fully the song of Zion; to understand the language of praise; to enter into the spirit of the truths which pertain to redemption, one must himself have been redeemed by the blood of Christ.—Ver. 11. *And they have no rest, day nor night.* It will be one of the bitterest ingredients in the cup of woe, in the world of despair, that the luxury of *rest* will be denied forever, and that they who enter that gloomy prison sleep no more; never know the respite of a moment—never even lose the consciousness of their heavy doom.—Ver. 13. *Blessed are the dead.* We should be grateful for any system of religion which will enable us thus to speak of those who are dead; which will enable us, with corresponding feeling, to look forward to our own departure from this world.—*Which die in the Lord.* Not all the dead; for God never pronounces the condition of the wicked who die, blessed or happy. The declaration is confined to those who furnish evidence that they are prepared for heaven. "To die in the Lord" implies, 1. That they who thus die are the friends of the Lord Jesus. 2. It would seem also to imply that there should be, at the time, the evidence of His favor and friendship. This would apply (1) to those who die as martyrs; and (2) to those who have the comforting evidence of His presence and favor on the bed of death.—*That they may rest from their labors.* In view of such eternal rest from toil, we may well endure the labors and toils incident to the short period of the present life, for however arduous or difficult, it will soon be ended.—*Their works do follow them.* Note here, 1. That *all* that the righteous do and suffer here will be appropriately recompensed there. 2. This is *all* that *can* follow a man to eternity. He can take with him none of his gold, his lands, his raiment; none of the honors of this life, none of the means of sensual gratification. All that will go with him will be his character, and the results of his conduct here; and, in this respect, eternity will be but a prolongation of the present life. 3. It is one of the highest honors of our nature that we can make the present affect the future for good; that by our conduct on earth we can lay the foundation for happiness millions of ages hence.—Ver. 15. *For the time is come for Thee to reap.* That is, "the harvest which *Thou* art to reap is ripe; the seed which *Thou* hast sown has grown up; the earth which *Thou* hast cultivated has produced this golden grain, and it is fit that Thou shouldst now gather it in."—From Vaughan: Chap. xiv. 7. Till a man fears, he can never know hope. The first call of the everlasting Gospel itself is to fear God and to worship the universal Creator.—Ver. 11. Some rest not day nor night from praise (Rev. iv. 8); others rest not day nor night from suffering.—Ver. 15. As there is a harvest of the earth for good, so also there is a harvest of the soul, an immaturity and a ripeness of the individual Christian.—Ver. 18. So also there is an individual ripening for the vintage of wrath and judgment.—From Bonar: *These are they which follow the Lamb whithersoever He goeth.* We follow Him here in suffering and service, as we shall follow Him hereafter in glory and joy.]

Section Thirteenth.

Earth-picture of the Seven Vials of Anger, or the End-judgment in its general aspect. (*Ch. xvi.*)

General.—The special homiletical treatment of this section is, like that of others, made more difficult by the disagreement of exegeses. According to Hengstenberg, for instance, the *earth* denotes the earthly-minded; the *sea,* the sea of nations, the unquiet wicked world (in antithesis to the earthly-minded!); the *fountains of waters,* the sources of prosperity; the *sun,* that luminary in its burning quality, the type of the sufferings of this life; the *throne of the Beast,* the government of the Roman emperors; the *Euphrates,* the hinderance to the advance of the God-opposed world-power into the Holy Land, against the Holy City, against the Church.

According to Brandt, the *earth* is the Holy Land, which has become the scene of the world-kingdom of the Dragon; the *sea* is the mass of peoples united under the sceptre of the Beast; the *rivers* and *fountains* are the peoples and families in their still subsistent sunderment; the *sun* is the glowing sun and nothing more; the *throne of the Beast* is the sovereign power of the Beast; the *Euphrates* is the Beast out of the Earth, or Babylon.

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The exposition of Sabel is in part better; The *earth* denotes the positive foundations of State and Church; the *sea*, the Gentile-Christian world of nations. Next, however, come some abortive interpretations: The *waters of life* [*rivers*] are the refreshing truths of salvation, and the *fountains of waters* are the schools at which they are taught; the *sun* is the Church of Jesus Christ; the *throne of the Beast* is the Antichristian world —its *darkening* is the confusion and shattering of that world —The *Euphrates* is well characterized as emblematic of the boundary line of the civilized world: the *drying up* of it betokens a change in political wisdom resulting in a new migration of nations, as it were.

The Vials of Anger should, above all, be compared with the Trumpets; and the antithesis between the Trumpets calling to repentance and the judgments of hardening, should be noted. The judgments of hardening may be elucidated by the Egyptian plagues, Isa. vi. 10 and analogous passages. They are indicative of such judgments as ripen corruption—when it has come to be past healing—into its final development and consummation, thus resulting in blasphemy, which in itself is damnation (vers. 9, 11, 21), whilst the Trumpets were designed to produce repentance. The first Vial of Anger readily suggests examples of the moral corruption and dissolution of individual states and communities (Babylon, Jerusalem, Rome, *etc.*) as warning signs.

In treating the second Vial of Anger we may touch upon the symptoms of the empoisonment of popular life by writings, tendencies, conspiracies. The symbolic import of the *rivers* is sufficiently attested by Scripture—the Nile, the Euphrates, the Jordan, the brook of Siloah; the same remark applies to the *fountains*. A consideration of poisoned and poisoning, death-dealing currents and fountains or fountain minds, would be appropriate here. The transformation of the *sun* of revelation into a glowing and scorching mass, by human fanaticism, negative as well as positive, is easily intelligible. The *darkening* of the throne and kingdom of *darkness* may be explained by the crumbling of the power of falsehood into contradictions, partyisms and suicidal complots. The *drying up of the Euphrates*, as the abolition of the boundary line between the civilized and the barbarian world, has a rich significance. Abolition of the distinctions of religions, stations, culture, of the sexes (emancipation of women), *etc.*—Symbolic import of the *frogs*.—The dissolution and decomposition of the common spiritual vital *air* must be a presage that the common existence of those who breathe it is drawing to a close.—The downfall of things in the evening of the world will be, first, a downfall of the spirit-world (ver. 19); secondly, a downfall of nature; thirdly, a downfall of the relation between the human world and the life of nature.

Special.—[Chap. xvi.] The Vials of Anger in comparison with Christ's Cup of Suffering: 1. The similarity; 2. The contrast.—[Ver. 2.] The *noisome sore* in a social and a spiritual sense: Deficit; corruption of morals; mortality, *etc.*—[Vers. 3, 4.] Transformation of the waters into blood, as a retribution for the nefarious and mock-holy shedding of blood (vers. 5–7).—Apology for the avenging righteousness of God.—The blasphemies (vers. 9, 11, 21). How are they punished? Primarily, through themselves, (1) their madness, (2) their impotence, (3) their torment.—[Ver. 12.] The dangers to Christian humanity lying dormant in the Orient. An Orient of mischief over against the Orient of salvation.—[Ver. 13.] The *three frogs*. Even in respect to the terrors of the last time, a sacred irony of the Spirit is manifested, testifying to the freeness of the Spirit.—[Ver. 14.] Enthusiasm of those inspired by the frogs.—[Ver. 15.]. The Coming of the Lord compared with the coming of a thief: 1. Strangeness of the figure; 2. Design of this strangeness.—[Ver. 16.] *Armageddon*, or the theocratic battle-fields. — Battle-fields of the world, from their dark and their bright side.—The last battle-field: Armageddon, the scene of a conflict between the world and the spirit-realm. —[Ver. 17.] *It is done!*—The last glorious revelation of Christ's Spirit in His Church (ver. 18). —[Ver. 19.] The falling of great Babylon into three parts, the announcement of the three judgments.—Crisis of nature in the evening of the world (vers. 20, 21).

STARKE: (This expositor continues his presentation of opposite views.) Ver. 2. Those who regard this as already fulfilled, explain it mystically thus: The *sore* is the manifestly shameful and hurtful condition of the whole papistic Church. (In contrast to this view, there is a *literal* exposition of the empoisonment of earth and of life, and also an *allegorical* interpretation, referring the passage to the bad conscience and anguish of soul of the wicked.)—The wrath of man is greater than his power, but God has power to carry out His wrath (1 Ki. xix. 2, 3).—Ver. 4. Those who regard this plague as fulfilled see in it the blood-thirsty doctrines and counsels of the Pope.—Ver. 6. God, in proportioning His punishments to the sins which have provoked them, teaches us that we should proportion our penitence to our sins.—The blood of saints is precious in God's eyes; He forgetteth it not, but recompenseth it with righteous vengeance.—Ver. 8. Interpretations of the *sun:* [1] The natural sun; [2] A mighty king; [3] The Beast (! Reinbeck).—Ver. 9. Application to the wars of Charles VIII. and subsequent French kings in Italy.—As all things work together for the good of the pious, so all things, even the beams of the sun, work evil to the wicked (Rom. viii. 28).—QUESNEL: The scourgings of God discover the heart; out of a perverse heart they bring forth blasphemies, out of a penitent heart they bring praise, humility and love.—Ver. 10. Even thrones and majesties are not secure from the chastisement of God. He can in His wrath destroy entire and flourishing kingdoms.—DIMPEL: Misuse not thy tongue for the flattery and excessive exaltation of the lofty, the distinguished and the rich, that thou mayest not afterwards, when God taketh such idols from thee, have to moan and lament, aye, and gnaw thy tongue for vexation; but let thy tongue daily tell of God's righteousness.—Ver. 10. Singular interpretation: The darkening of the Beast's kingdom is the revelation, reaching far and wide, of all the abominations and vices of the Pope and the whole Roman

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clergy. Opposite (?) interpretation: The kingdom of the Beast despised by men.—Ver. 12. Some: The drying up of the Euphrates is yet to come, although it might seem to be partially fulfilled in the kingdom of France, that being the most powerful kingdom of Europe, and the one that has afforded most protection to the Beast, in the persecution of the Huguenots, *etc.*—A great religious war is in prospect, the issue of which is greatly to be desired for the true Church.—Ver. 13. The frogs: considered in respect of the Antichristian hellish trinity in which they originate—*viz.*, the Dragon, the Beast and the False Prophet. Many a one who has a horror of the Devil when Scripture calls him a Dragon, listens to him with complacency when he speaks by the mouth of an unchaste woman, or a false teacher or godless babbler. The Devil has his apostles, as well as the Lord.—QUESNEL: Satan has his designs when he assembles armies, men have theirs, and God has His, to the realization of which last all things must conduce (Is. x. 6, 7).

QUESNEL: [Ver. 17.] There is a seventh and last Vial for every individual sinner, but who knows it?—Ver. 18. Some apprehend this mystically as referring to the Church: there shall be *voices*, open preaching of the Gospel, the *thunder* of the Divine word, and *lightnings*, the bright light of the Gospel, shall break forth again with power, and a remarkable movement of men's souls shall be the result.—Ver. 20. How foolish it is to attach ourselves to a world that fleeth away, and, like our desires, vanisheth.—Ver. 21. God's chastisements do not always make men better—they sometimes have a directly opposite effect.

BENGEL, *Sechzig erbauliche Reden.* The Trumpets make a wide circuit in a long time, but the Vials make quick work of it.—The four holy Beasts [*Living-beings*] are nearer to the Throne than the Angels in general, and these seven Angels in particular (*recte!*) [ch. xv. 7].—The *earth* is Asia, the *sea* Europe, the *rivers* Africa (which contains the two principal rivers, the Nile and the Niger, *etc.*). The *sun* is the whole surface of the earth (partly, therefore, Asia, Europe and Africa again).—Ver. 10. They still think that the Beast is right, and they become none other than they were, either internally or externally.—Ver. 21. The whole creation is like an organ with many stops, and when one stop after another shall be drawn out as a plague upon the wicked, scorners shall learn somewhat that they look not for.

Briefe über die Offenb. Joh. Ein Buch für die Starken, die schwach heissen (PFENNINGER).—Vers. 1, 2. An evil and poisonous ulcer came upon the men who had the mark of the Beast and who worshipped his image. Another wonderful and repentance-preaching sparing of Christians.—Vers. 8, 9. How strong must be our conviction of the immeliorability of these men.—Vers. 17-21. The great earthquake, greater than any that had ever been, will, judging from ver. 20, bring about those great changes in the shape of the earth, whose embellishment is in prospect, which must precede the time of the Messiah's government. — [Ver. 21.] The last hail: I, for my part, confess that as often as I think of a violent—nay, of the most violent—fever of earth, I can never picture to myself all the symptoms, in their great variety and contrast, in sufficient grandeur and extraordinariness.

[From M. HENRY: Ver. 15. When God's cause comes to be tried, and His battles to be fought, all His people should be ready to stand up for His interest, and be faithful and valiant in His service.—Ver. 21.. Note here, 1. The greatest calamities that can befall men will not bring them to repentance without the grace of God working with them. 2. Those that are not made better by the judgments of God, are always the worse for them. 3. To be hardened in sin and enmity against God by His righteous judgments, is a certain token of utter destruction. —From THE COMPREHENSIVE COMMENTARY: Vers. 9, 11, 21. Without the special, preventing grace of God . . . the more men suffer, and the more plainly they see the hand of God in their sufferings, the more furiously they often rage against Him. Let then sinners now seek repentance from Christ, and the grace of the Holy Spirit, or they will hereafter have the anguish and horror of an unhumbled, impenitent and desperate heart, burning with enmity against God, as well as tortured by the fire of His indignation; and thus augmenting guilt and misery to all eternity. (SCOTT.)—Ver. 15. These will be times of great temptation; and therefore Christ, by His apostle, called on His professed servants to expect His sudden coming, and to "watch," that they might retain, and be found in, the garments of salvation, and not "walk naked," and so be put to shame, as apostates or hypocrites; for the blessing would belong only to the watchful. (SCOTT.)—From WORDSWORTH: *Vials* are *holy* vessels. . . . Wherever means of grace are *not duly used*, they recoil on those to whom they have been offered, and become means of *punishment*.—From VAUGHAN: Ver. 15. The garments of the watcher must not be laid aside; he must have his *loins girded about* (for action), as well as his *lights burning* (Luke xii. 35).—The peculiarity of Christ's coming is that everything which seems to defer really brings it near; everything which seems to make it improbable is an argument of its certainty and of its approach. *Behold, I come as a thief.—Awake, then, thou that sleepest!* Be not found of Him, when He cometh, drowsy and stupefied, overcharged *with cares and riches and pleasures of this life;* the lamp of grace expiring, or the garment of holiness laid aside.—From BONAR: Ver. 15. These are words for all time, but specially for the last days. They (1) warn, (2) quicken, (3) rouse, (4) comfort. Note here, 1. *The coming.* Christ comes (1) as Avenger, (2) as Judge, (3) as King, (4) as Bridegroom. "As a thief;"—at midnight; when men are asleep; when darkness lies on earth; when men are least expecting Him; when they have lain down, saying: "Peace and safety." Without warning, though with vengeance for the world in His hand: when all past warnings of judgment have been unheeded. Without further message; for all past messages have been in vain. Like a thief to the world, but like a Bridegroom to the Church. 2. *The watching.* Not believing, nor

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hoping, nor waiting merely; but watching. Watch upon your knees. Watch with your Bibles before you. Watch with wide open eye. Watch for Him Whom not having seen you love. 3. *The keeping of the garments.* Do not cast off your raiment either for sleep or for work. Do not let the world strip you of it. Keep it and hold it fast. It is heavenly raiment, and without it you cannot go in with your Lord when He comes. 4. *The blessedness.* It is blessed (1) because it cherishes our love; (2) it is one of the ways of maintaining our intercourse; (3) it is the posture through which He has appointed blessing to come, in His absence, to His waiting Church. 5. *The warning.* Adam was ashamed at being found naked when the Lord came down to meet him; how much more of shame and terror shall be to unready souls at meeting with a returning Lord! O false disciple, come out of your delusion and hypocrisy, lest you be exposed in that day of revelation! O sinner, make ready, for the day of vengeance is at hand!]

Section Fourteenth.

First Special End-Judgment: The Judgment upon Babylon, as a Heaven-picture.

(Ch. xvii.)

General.—Babylon, in the wider sense of the term, is the entire anti-Godly world, conceived of in its concentration; *Babylon*, in the narrower sense of the term, is the secularized, ungodly and anti-Godly, external Church; a birth-place of Antichristianity, in which the Antichristian essence often appears very undisguisedly, though the Beast, Antichrist himself, does not manifest himself therein. Here, the reference is to Babylon in the narrower sense, and primarily in respect of the heavenly appearance of her judgment.

According to this Heaven-picture of the judgment, the horrible appearance of the Woman is itself the *judgment.* Conformably to her general appearance, she is the *great Harlot* (vers. 1, 2), *i. e.* the object and subject of idolatry, the patroness of, and seducer to, apostasy from the living God. Her appearance is presented in abominable contradictions: 1. A *Woman* in the *wilderness* of a seemingly holy renunciation of the world and asceticism, and yet riding, like an Amazon, upon a royally decorated *Beast*, a many-headed monster, marked with *names of blasphemy.* 2. The Woman in magnificent princely attire, with the *golden cup* in her hand —and yet in, and together with, the cup, *abominations and uncleannesses* of idolatry, and even bearing *on her forehead*, for all who are acquainted with spiritual characters, the following title: *Babylon the Great, the mother of the fornications and abominations of the earth.* 3. The Woman, claiming the purest womanliness, in the religious sense of the term (see ch. xii.), *drunken—with the blood of the saints;* with the blood, even, *of the martyrs of Jesus—of Jesus*, Whose mother, sister, bride, she would fain be called.

The Beast on which she rides has also great contradictions attaching to it. 1. *It was and is not.* The ungodly world-power *was* and is *not*—is in principle annihilated by Christianity. 2. It is not, and it *will ascend out of the abyss*, to a new development of ungodly worldly glory in face of Christianity. 3. It will ascend, to the end that it may *go* down *into perdition.* 4. It is the hardest riddle to all the pious, the *admiration* of all the *earthly-minded.* 5. Its *seven heads are seven mountains*, which, however, are in reality identical with many ebbing and flowing waters. 6. It goes to destruction in the consecrated septenary of its kings, only to revive again in the profane decenary of kings. 7. It has long borne the Woman on its colossal body, and will at last destroy her with its *ten horns.* 8. The monstrous dividedness of the Beast is transformed into perfect unitedness in the warfare against the Harlot. 9. The Woman goes to destruction through the contradiction of her similarity to the Lamb and her affinity to the Beast.

Special.—[Ver. 1.] *Come, I will show thee the judgment of the great Harlot.* Her appearance itself, therefore, is, primarily, her judgment. We are not to shun speaking of this judgment; but we must not interpret it rudely, in a manner offensive to the legal system of faith and worship. We have, therefore, to distinguish (1) between the Woman and the Beast which bears her; (2) between the symbolic form of the Woman, which embraces a symbolic Babylon, and her historic and most prominent organs and central points; (3) at the same time we are to recognize the fact that the corruption of the Church converges, more or less, to historic nodes, and is therein consummated. Babylon is everywhere in the Church, and yet is nowhere perfectly palpable; it, however, has its historic zenith-points. (Who, for instance, could refuse to reckon consummate Byzantinism, Mormonism and other sects based upon a pretension to inspiration, as forming portions of Babylon?)—As many Antichrists appear in the fore-ground of Antichristianity (1 John ii. 18), so in the foreground of the consummate Babylon of the last time there are many Babylons, especially predominantly spiritual and predominantly secular figures of Babylon.—A leading mark of Babylon is the universal ruinous effect which proceeds from the very city which *pretends to be* and once *was* a teacher and educator of the nations; this effect is two-fold and in many respects antithetic: the seduction of kings to fanatical worldliness, and of nations to fanatical mock-holiness.—[Ver. 2.] *With whom the kings of the earth committed fornication.* An old and yet in many respects new story. History points to a whole series of dynasties which have been ruined by fanaticism, or have at least been brought to the very verge of ruin.—History tells us of nations that *have been made drunk*, and that have, more or less, sunk into national ruin. Fallen or sunken Christian kingdoms in the East and West. —[Vers. 3, 4.] The similarity and the difference between the picture of ch. xii. and that of the present chapter: 1. Between the phases of the Woman; 2. Between the phases of the wilderness; 3. Between the relative positions of the Woman and the Beast.—Contrast between the wilderness abode of the Woman and her luxury. —Contrast between her perilous equestrian seat,

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figuring a taming of the Beast, and her festal attire. (There is also a distinction between war-boots—Eph. vi. 15—and slippers.)—Contrast between the golden cup and the abominations contained in it.—[Ver. 5.] The name on the forehead—manifest and yet a mystery.—The old antithesis: Babylon and Zion. — [Ver. 6.] Amazement of John (see Exeg. Notes).—Horror of the holy mind at a caricature of the holy. —Strange manifestation of unnaturalness in the corruptions of the Church.—Ver. 8. How the earthly-minded are, by the terrible aspect of the Beast, kept in a state of dependence upon the Woman, as long as the latter sits upon the Beast. —Ver. 9. *Hither an understanding that hath wisdom.* Profane learning can only misinterpret this enigmatical phenomenon.—The world-monarchies, see Exeg. Notes.—Waverings of unredeemed humanity between the false unity of the world-monarchy and a dissipation into heathenism, barbarism, savageness.—Continuance of this wavering in the antithesis of the Hierarchy and separatism, absolutism and radicalism. —[Ver. 12.] The *ten horns:* Or the fall of religious absolutism is followed by the rule of an irreligious radicalism.—[Ver. 13.] Demonic union of the ten horns. The principle of this union is to be found in their hatred of the Lamb, whose shadow they still persecute in the Woman. —Ver. 14. *The Lamb shall conquer them.* Find the agreement between this and ch. xiii. 7. Of a conquest through [seeming] defeat, and a defeat through [seeming] conquest. What contrasts between the inner and the outer world, between the passing moment and the future, between seeming and being, are contained in the preceding paragraph.—The Beast as the conqueror of the Harlot, conquered by the Lamb.—Comp. the Old Testament prophecies against Babylon, especially Jer. li.—Fearful mission of the ten kings (ver. 17).—[Ver. 16.] Threefold judgment upon the Woman.—[Ver. 12.] The Antichristian power lasts but *one hour, i. e.*, a short time; but it is an *hour* in the theocratico-religious sense, a sore and painful hour of temptation [trial]. The union of the wicked occurs only in special moments of judgment and never, through an abolition of their inner egoistical division, attains to the oneness of the saints.—Ver. 18. in relation to ver. 7. In Heaven, the unnatural appearance of the Woman is itself, already, "the judgment of the great *Harlot.*"

Starke: Application of the judgment upon Babylon to the "idolatrous Church of the Papacy." Reasons for this application: "the great magnificence and ostentation of this Church in the external worship of God; the blandishments and flatteries which it employs to draw people to itself, *etc.*" *Fornication* is interpreted as spiritual adultery, apostasy from Christ, the Husband of the Church. It is easy to learn who this Harlot is, from the description of her, and from her antithesis, the Bride of the Lamb. Her equestrian posture indicates that she derives her might and authority from the Beast and that she rules over it;—that she has arbitrarily subjected the Roman Empire to herself, has placed herself above emperors and kings, and has instated and deposed them. The crimson and bloody hue [of the Beast] is indicative of the bloodthirstiness excited in it by the persuasions of the Harlot.—[Ver 4.] *Arrayed in purple and scarlet: purple*, to indicate her usurped royal exaltation and pre-eminence above all potentates; and *scarlet*, to indicate her thirst for the blood of the saints. The true Church is resplendent only in the robe of Christ. There is nothing so abominable and unclean that it cannot be disguised and decorated with a tinsel of this world. —Ver. 5. The whole essence of false religion is a *mystery*, but a *mystery of iniquity* and all godlessness (2 Thess. ii. 7). As the mystery of Christ passes all understanding and incites to godliness, so the mystery of iniquity is conceived by pure serpent-cunning and contains nothing but deception; note, *e.g.*, the miraculous power resident, as the Church of Rome pretends, in certain pictures and images, *etc.*—[Ver. 6.] A leading mark of the false Church: pagan Rome, in the three centuries [of her existence subsequent to the Christian era], shed less blood, by far, than so-called Christian Rome. (Starke adduces the example of France, in particular.)—Ver. 8. *And yet is:* This is not to be understood as referring to Antiochus himself or to such Antichristian regents as stood in the fiercest spirit of Antiochus (*Hoffmann's view?*).—Ver. 9. *Understanding* and *wisdom* are two different things. There may be understanding without wisdom, but there can be no wisdom without understanding.—(Starke mentions the *seven mountains* of *Rome;* he remarks, however, that the Apocalyptic *seven mountains* have also been interpreted as seven famous Popes.)—Ver. 12. *Marginal gloss*, (Luther): These are the other kings,—for instance, of Hungary, Bohemia, Poland, France (!).—Quesnel: The Lamb suffers and succumbs in His members, and the members, whilst they are oppressed, conquer in the Lamb (Rom. viii. 37).—Ver. 16. This verse is entirely subversive of the opinion that the Beast denotes the Pope. —*Great cities*, great sins; and by the example of such cities, whole countries are seduced (Jer. xxiii. 15).

Auberlen (p. 317 [Eng. Trans.]): The fact that the Harlot is judged first, is not only in harmony with the general principle, that judgment must begin at the house of God (Jer. xxv. 29; Ezek. ix. 6; 1 Pet. iv. 17), but a restoration of actual truth is also designed. The object which, in effect, alone continues to exist—is recognized as existing—at the time indicated [the time of the judgment of the Harlot], is the world; for even the Church now courts only *its* favor, even for the Church *it* is the only reality. Against such a Church, the world must carry the day; and therefore the Harlot is not judged by the Lord Himself, but by the Beast and its kings.

Graeber: [Ver. 5.] A *mother of harlots* is one who brings up others to harlotry.—Ver. 6. It must needs be a subject of highest amazement that Christians, or those who pretend to be Christians, can reach such a pass.—[Ver. 16.] The Catholic States will in great part themselves accomplish the work of the destruction of the papacy.

Laemmert (*Das Thier und der falsche Prophet*, p. 36): "The origin of Babel [Babylon] is related, Gen. xi. (comp. with ch. x. 8-12). This [Gen. xi.] is the same chapter which, in its second part, gives the genealogy of the chosen

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Shemite, Abraham, and closes by describing the exode of Terah and his family from Chaldea and their entrance into Canaan. Here, therefore, we already have the foundation and beginnings of that grand dualism which runs through the whole of the Sacred Writings and the entire history of mankind down to the consummation. The founder of Babel was a grandson of him who scoffed at his father, and his name was *Nimrod*, *i. e.*, rebel. Human arrogance built the city and the tower, *to make itself a name*—not to the honor of God's name; of its own strength and will—not at the behest of God. The inner motives were thoughts of arrogance, of the deification of man and of self."

Chantepie de la Saussaye, *De Toekomst*, p. 117. *Man kann zeggen, dat de grond der tegenstelling der beide rijken reeds ligt in de paradijs-belofte. Doch wat daar nog slechts in het allgemeen genæmd wordt het zaad der slang, etc., verkrijgt immer meer kleur en gestalte.*

[From The Comprehensive Commentary.—The Lord takes pleasure in satisfying His people concerning the reason and equity of His judgments on His enemies; that they may not be intimidated by the severity of them, or fail to adore and praise Him on that account.—Great prosperity, pomp and splendor, commonly feed the pride and lusts of the human heart; yet they form no security against Divine vengeance.—Those who allure or tempt others to sin, must expect more aggravated punishment, in proportion to the degree of the mischief done by them. (Scott.)]

Section Fifteenth.

First Special End-Judgment; Judgment upon Babylon. Earth-picture. (Ch. xviii.)

General.—That essential judgment of Babylon which lies in her very appearance, and has been manifested in the light of Heaven, is here unfolded on earth in a distinct series of evolutions.

The first Act of the judgment, as executed by the Angel from Heaven, consists of the verdict upon Babylon, the sentence of Divine justice.

The second Act is the incipient execution of the judgment in the social sphere of justice. It is divided into two actions: (1) The people of God go out of Babylon (vers. 4, 6), and (2) the world is commissioned to react against Babylon in pursuance of the same law of violence which she herself has exercised (vers. 6, 8). The universality of her judgment is expressed in the despair and lamentation of all her allies, who are too cowardly to take her part, but yet are stricken with her. The third Act is the complete historic repudiation of Babylon, executed by the strong Angel with a millstone, in a symbolic act.

The whole constitutes the greatest tragedy of the world, complete in *three* or *five* Acts, according to the greater or less prominence bestowed upon the middle items:

1. The guilt of Babylon towards humanity;
2. The exode of the people of God from her;
3. The reaction of the hostile world against her;
4. The lamentation of her friends—a prelude to the final catastrophe;
5. The final catastrophe.

The *Angel* who, *descending from Heaven, lightens the earth with his radiance*, and proclaims the fall of Babylon, is also, without doubt, the actual spiritual author of her judgment. For he has *great authority*, and transports her judgment from Heaven to earth. That is, that judgment which is already declared in the sphere of the celestial Spirit, with the delineation of the character of Babylon, now, through the heavenly illumination proceeding from the Angel, becomes a subject of the universal consciousness of mankind. We hold that the Angel represents evangelic Christianity in the full development of the beauty of its moral and humane principles. For Babylon has outraged all these principles, from liberty of conscience to the recognition of public law. She has perverted her claim to be the educator of mankind into the exact opposite, having become the seducer and destroyer of humanity.

The cry of this Angel is followed by the *voice from Heaven*, the sentence of the heavenly Spirit, the law of the Kingdom of God—declaratory, on the one hand, of the right of the Church (*come forth out of her*) and, on the other hand, of the right of the State (*recompense to her*), and expressing itself, thirdly, as the spirit of history and poetry, in the portrayal of the great lamentations. The tragic coloring of this entire judgment-scene is distinctly brought out in all this; it is particularly prominent, however, in the symbolic execution of the final catastrophe.

Special.—[Ver. 1.] Who is the Angel who comes down from Heaven, and whose glory lightens the earth?—[Ver. 2.] The mighty cry over Babylon. *Fallen! fallen!* or the perfect certainty that Babylon *will fall* on earth, even as she *has already fallen* in the sight of God.—Contrast betwixt what Babylon should be and what she has become.—[Ver. 3.] Babylon's transgression against mankind: (1) against the *nations*, (2) against the *kings*, (3) against the *rich* and *great*.—[Ver. 4.] Call to the people of God, to *come out from Babylon*: 1. Meaning of the call; 2. Motive of the call; 3. Neglect of the call (latitudinarianism); 4. Misinterpretation of the call (separatism).—[Vers. 4, 6.] Diverse conduct of the Church and the world toward guilty Babylon.—Retributory right of the world. This remains pure only in so far as it remains an execution of the right and keeps itself free from fanaticism.—[Ver. 8.] Recompense of corporeal fiery judgments by a social and spiritual judgment of fire.—[Vers. 7, 8.] Contrast between the haughty self-blinding of Babylon and her imminent and great day of judgment.—The City of the Seven Mountains: yesterday and today.—[Vers. 9-19.] The three lamentations of the world over the fall of Babylon. Common characteristics of them: 1. A view of her fall; 2. A standing afar off and refraining from taking her part; 3. A participation in the stroke that has fallen upon her—but in the sorrow of this world, with no recognition of the justice of the blow, of its nature as a judgment, or of the Judge Who has inflicted it.—Heaven's judgments, earth's tragedies.—[Vers. 9, 10.] Lamentation of the kings (see Exeg. Notes).—[Vers. 11, 15-17]. Lamentation of the great, the supporters of the luxury of the earth.—[Vers. 17-19]. Lamentation of the pilots or

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tradesmen.—Community and division of egoistical interests in the lamentations over the fall of Babylon.—Ironical enumeration of the depreciated goods of Babylon (vers. 12-14).—As the Church in its way, and the State in its way, so science and art in their way are concerned in the judgment upon Babylon.—The unspiritual lamentation of the world over the fall of Babylon contains the germ of that judgment which is later to descend upon the world.—[Ver. 21.] The symbolic act of the strong Angel, a representation of the grand final catastrophe itself.—[Vers. 22, 23.] Babylon's desolation. Her spiritual desolation shall be followed by an æsthetic desolation, and to this a desolation of business and of home life shall succeed.—Ver. 24. The summit of Babylon's guilt: she is the murderess of the prophets and saints.—This verse is supplemental to ver. 3.

STARKE: Ver. 2; comp. Is. xxi. 7; Jer. li. 8 The repetition of the word [*fallen*] is indicative of the greatness and certainty of the fall.—Ver. 4. This *exode* is based upon a gracious *leading out* on the part of God. There are certain grades in the execution of it, and it is performed as follows: 1. With the *heart*, by a right belief and acknowledgment of the truth, and hatred of false doctrine; 2. With the *mouth*, by a public confession of the truth, and rejection of errors; 3. With the *body*, by a going away from those places in which Babylon has its throne and superstition.—God's people and Church are, partially, still in Babylon, although hidden; otherwise God could not command them to come out.—[Ver. 5.] Sins that cry unto Heaven (Gen. iv. 10), whose measure is full, and upon which final ruin follows.—Ver. 7. These words are taken from Isa. xlvii. 5-10. The greater the security and pride of the wicked, the more terrible is their punishment.—Ver. 8. As Babylon burned innocent martyrs with fire, so shall she herself be burned with fire.—Ver. 10. The fear of torment may cause us (outwardly) to remove far from those with whom we have sinned, but love to God alone can make their sin odious to us.—Ver. 12. QUESNEL: Let us gather treasures that will endure to eternity; nought is eternal save that which is done with a view to eternity. Ver. 16. The world does not mourn over the loss of eternal salvation, but over the loss of riches and external magnificence.—Ver. 20. It is at the downfall of evil, and at Divine vengeance that the pious rejoice; not out of a carnal mind and self-love, but by the ordinance of God and from the love of righteousness (Ps. xci. 8).—Ver. 21. The wicked fall into the abyss of perdition as stones fall into the abyss of the sea. That which the world regards as highly exalted finally meets with the deeper fall (Ezek. xxi. 26).—Ver. 24. The slaughter of true believers under the papacy is like the murder of the saints in the beginning of the world.—Great cities are destroyed on account of the many and enormous sins that are committed in them.—God reckons to the charge of the wicked all the sins of their ancestors, because they tread in their foot-steps (and the guilt of their ancestors attains its consummation and meridian in them).

Schlüssel zur Offenb. Joh. durch einen Kreuzritter (p. 289): The most terrible thing for a human community is when the salt of the earth, that should preserve it from corruption, is taken out of it by death or emigration, when the props of the rotten building give way, when Lot is led forth from Sodom, because there are not even ten righteous men therein.

[From M. HENRY: Ver. 4. Those that are resolved to partake with wicked men in their sins must receive of their plagues.—Ver. 5. When the sins of a people reach up to heaven, the wrath of God will reach down to earth.—Ver. 7. God will proportion the punishment of sinners to the measure of their wickedness, pride and security.—Vers. 9-19. *The pleasures of sin are but for a season*, and they will end in dismal sorrow.]

SECTION SIXTEENTH.

Second Special End-Judgment, or the Judgment upon the Beast (Antichrist) and his Prophet. **a.** *Heavenly World-picture of the Victory.* (*Ch. xix.* 1-16.)

General.—The heavenly post-celebration of the judgment upon the Harlot issues in a pre-celebration of the marriage of the Bride. For the Harlot and the Bride bear toward each other the indissoluble relation of a contradictory antithesis. *Heaven*, or the Church Triumphant, and not God's Church on earth, celebrates, pre-eminently, *the judgment of the Harlot;* for an exalted stand-point is requisite for this celebration, and with lesser spirits, vulgar minds, it might easily degenerate into fanaticism. Even in the Heaven of consummate spiritual life, the positive result of that judgment is the thing which is first rejoiced over. *The salvation and the glory and the power are our God's.* Not until after this, is the satisfaction of justice touched upon (ver. 2). The perfect fixedness of the judgment is next set forth (ver. 3). The whole heavenly post-celebration of the judgment is completed in an antiphony, in which the natural relations seem to be inverted, in that the *twenty-four Elders and four Life-forms* utter the *Amen*, which is supplemented by the third *Hallelujah*. Thus a three-fold heavenly Hallelujah is devoted to the rejoicings over the judgment. The Church of God on earth is now commanded to join in the celebration, and her rejoicing assumes the form of a pre-celebration of the *marriage of the Bride.* The delineation of the simple, yet august, adornment of the Bride, and the glorification of the imminent marriage, are followed by the appearance of the Bridegroom, coming from Heaven, on His warlike and victorious march against the Beast.

Special.—[Vers. 1-4.] Three-fold *Hallelujah* of the Church Triumphant over the fall of Babylon. This feature is the more significant, since it is here only that the Hallelujah appears in the Apocalypse. The Hallelujah is also philologically significant; *Jehovah, the Covenant-God,* is glorified, because Babylon obscured His glory and power to the uttermost through her idolatry; in that she, on the one hand, corrupted the earth with her idolatry, and, on the other, killed the servants of God, who sought His glory. The rising of the smoke of her torment becomes a Hallelujah as an eternal visible assurance that

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the salvation and the glory and the power of God, in redeemed souls, are established forever.—[Ver. 5.] The heavenly order for a general song of praise.—[Vers. 6, 7.] The song of praise: 1. The sound of it; 2. The contents of it.—The marriage of the Lamb. It will essentially consist in the fame of God's glory.—The beholding of the glory of God constitutes the bliss of the beatified. The bliss of the beatified is the highest glorification of God.—Blessed are the pure in heart, for they shall see God.—[Ver. 8.] The Bride in her adornment.—In antithesis to the Harlot in her gorgeous, but blood-colored, attire.—[Ver. 9.] Blessedness of those who are called to the marriage of the Lamb.—Every previous beatitude has this for its end and aim. This is true, above all, of the beatitudes in Matt. v.; and also of that in Rev. xiv. 13.—God's words, pure essential facts: They will be manifested to be the most real realities.—[Ver. 10.] Repeated repudiation of the worship offered by John to angelic beings — comp. chap. xxii. 9. — The measure of inward devotion is the measure of the purity of the worship which we offer to God. This inward devotion, however, is not to be defined simply in accordance with our feeling; least of all, as a mere ecstatic sentiment; but also intellectually, and as an ethical readiness.—The witness of (concerning) Jesus, the real prophecy of this world's history. — [Vers. 11-16.] The Bridegroom, in His going forth for the final redemption and emancipation of the Bride: 1. His forth-going from Heaven; 2. His character; 3. His appearance; 4. His title; 5. His army; 6. His power (ver. 15); 7. His right.

STARKE (ver. 1): *Hallelujah.* There is here, probably, an allusion to the six Psalms, from the cxiii. to the cxviii., which were called the great Hallelujah, and were sung at high festivals, especially at the Feast of Tabernacles (Ps. civ. 35).—Ver. 2, from Deut. xxii. 43. Splendor, power, subtlety, adherents — all cannot save when God wills to punish. He fears none of them.—Ver. 3, from Is. xxxiv. 10.—Ver. 4. The praise of God that issues from a heart that is full of God, fills and kindles other hearts to His praise.—Ver. 6. (This verse Starke interprets as holding forth the prospect of the conversion of the Jews.) Although there are diverse voices and powers, there is yet one Spirit, one faith, one consonance of the whole Church.—Ver. 7. The preparation of the Bride consists in her constantly becoming more qualified for the reception of all the treasures of salvation acquired by her Bridegroom.—Ver. 9. [*Write.*] The Divine authority of the matter to be recorded and of this entire Book is the more strongly indicated, the more frequent the occurrence of this expression (ch. i. 11, 19; ii. 1, 8, 12, 18; iii. 1, 7, 14; xiv. 13).—[Ver. 10.] John was not mistaken in the person of the Angel, for he well knew that he was no Divine person. (Starke here wrongfully assumes that not worship, but only an humble expression of reverence, is here denoted.)—Ver. 11. Heaven opens before Christ, both in the condition of His humiliation and in that of His exaltation.—Ver. 12. Christ has, not *one*, but *many* crowns, because He has gained many victories, and is the King of kings.—Ver. 14. [In heaven] the faithful are resplendent in white linen, though here they may bear the cross.—Ver. 16. Kings cannot be happier than in yielding themselves subjects of Christ.

SPURGEON, *Stimmen aus der Offenb. Joh.*, p. 132. [Ver. 12. *And on His head many crowns.*] The Saviour's *many crowns.* Oh, ye well know what a *Head* that is; its wondrous history ye have not forgotten. A Head that once reclined, lovely and infantine, on the bosom of a woman. A Head that bowed meekly and willingly in obedience to a carpenter. A Head that in later years became a well of weeping and a fountain of tears (Jer. ix. 1; Heb. v. 7). A Head whose sweat was as it were great drops of blood, falling upon the earth (Luke xxii. 44). A Head that was spit upon, whose hairs were plucked out. A Head which at last, in the fearful death-struggle, wounded by the crown of thorns, gave utterance to the terrific death-cry (Ps. xxii. 1): *Lama Sabachthani!* (The *death-cry* was: *Father, into Thy hands, etc.*) A Head that afterwards slept in the grave; and—to Him Who liveth and was dead, and behold, He is living now forevermore (Rev. i. 18), be glory—a Head that rose again from the grave, and looked down, with beaming eyes of love, upon the woman who stood mourning by the sepulchre.

[From M. HENRY: Ver. 10. This fully condemns the practice of the papists in worshipping the elements of bread and wine, and saints, and angels.—From THE COMPREHENSIVE COMMENTARY: Vers. 1-4. All heaven resounds with the high praises of God, whenever He executes His "true and righteous judgments" on those who corrupt the earth with pernicious principles and ungodly practices, and when He avenges the blood of His servants on their persecutors. Who then are they that throw out insinuations, or openly speak of cruelty and tyranny, on hearing of these righteous judgments, but rebels who blasphemously take part with the enemies of God and plead against His dealings towards them? (SCOTT.)—Ver. 10. If the highest of holy creatures greatly *fear* and decidedly *refuse* undue honor, how humbly should we sinful worms of the earth behave ourselves! (SCOTT.)—From BARNES: Ver. 1. All that there is of honor, glory, power, in the redemption of the world, belongs to God, and should be ascribed to Him.—From BONAR: Ver. 10. *The testimony of Jesus is the spirit of prophecy.* The theme or burden of the Bible is Jesus. Not philosophy, nor science, nor theology, nor metaphysics, nor morality, but *Jesus.* Not mere *history,* but history as containing Jesus. Not mere *poetry,* but poetry embodying Jesus. Not certain future events, dark or bright, presented to the view of the curious or speculative, but Jesus; earthly events and hopes and fears only as linked with Him.]

SECTION SEVENTEENTH.

Second Special End-Judgment. **b.** *Earth-picture of the Victory over the Beast. The Parousia of Christ for Judgment. The Millennial Kingdom.* (*Ch. xix. 17—xx. 5.*)

General.—We must distinguish here: 1. The premise of the last time, the features of

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which are to be gathered from other passages; 2. Christ's war, in His Parousia, with the Beast and the False Prophet, and the judgment upon them and their Antichristian kingdom; 3. The chaining of Satan, and the Millennial Kingdom thus introduced.

The features of the last time, corresponding to its character as here pre-supposed, are visible throughout the eschatology of the Scriptures. See Matt. xxiv. 22 sqq.; Mark xiii. 21 sqq.; Luke xvii. 26 sqq.; xxi. 26 sqq.; Rom. xi.; 2 Thess. ii. 7 sqq.; 2 Tim. iii. 1 sqq.; 2 Pet. iii.; 1 John ii. 18; Jude 14, 15. Compare especially the terminal points in the cycles of the Apocalypse itself: ch. iii. 20; vi. 12 sqq.; x. 7; xi. 7; xiii.,—beginning, particularly, with ver. 11; xvii. 16. These traits are incipiently set forth in the Old Testament; comp. Is. lxiii. sqq.; Ezek. xxxvi. 33; xxxvii. 21; Dan. ix. 2; Hosea xiv. 6; Joel iii. 1; Zephaniah; Hag. ii. 6; Zech. xii. It should be noted, that in Zechariah as well as in Ezekiel *two* judgments upon the nations are distinguished: *viz.* a more special one, followed by the restoration of Israel, and a general one, with which the end-time closes. Comp. Zech. xii. and xiv., and also Ezek. xxxvi. with xxxviii. and xxxix.

The spiritual situation which superinduces the symptoms of the last time consists in the complete secularization of the Church—the carnal security of Christians, the spiritual lukewarmness of congregations, an extinction of the old foci of Christendom, and a corresponding extension of the Kingdom of God amongst heathen and Jews.

The actual date at which the last time begins corresponds with the fall of Babylon. The consummate Antichristianity of the world has executed judgment upon the wavering Antichristianity in the Church; the former has, however, drawn an apostate of the Church—the False Prophet—into its service, and with his help it obtains a social victory, in that τὸ κατέχον is taken away (2 Thess. ii. 6), or in that the two Sons of Oil (Rev. xi.) are killed.

Antichristian pseudo-Christianity, expressing itself not only in hierarchical, but also in sectarian announcements of *Here is Christ* and *There is Christ*, has turned into pseudo-Christian Antichristianity; practical atheism, or the negation of all faith, has begotten a lying positivism which prosecutes human deification even to the production of the *deified man*, the culmination point of the Antichristian tendency. For human deification is at this juncture no longer a "worship of genius," but the deification of the masses —nay, more, of the *Beast*, of the brutal power and carnal self-seeking of the masses, and this fundamentally depraved generalization must necessarily, through the worship of *agitators*, turn into the worship of *the agitator* κατ' ἐξοχήν.

The actual mark of the last short, but grievous time, is a social terrorism which develops in company with the principles of Antichristianity. The perverted congregation of the Beast seeks to give itself a dogmatical and symbolical shape by its sign of recognition, the mark of the Beast: the faithful fall under the subtile social excommunication of the last time. The characteristics of this grievous time are: a great testing, a great temptation, a great trial of endurance, a great purging, all of which, however, result in a great development of the sealed. The traits of the oppressed Widow thus develop into the traits of the Bride, and the cry of the oppressed forces its way to Heaven (Luke xviii. 1-7).

The Parousia of Christ for war and victory is here, as in the Gospels, heralded by signs in Heaven and earth. With the cosmical sign of the *Angel standing in the sun* and proclaiming the approaching judgment, the cosmical signs in the Eschatological Discourse of the Lord correspond. The ethical sign on earth is the consummate conspiracy of the *kings*, *i. e.*, the supporters of Antichristianity, and their preparation for battle against Christ. Comp. Ps. ii. In respect of the day of rebellion, the following declaration holds good for ever: *To-day* have I begotten Thee—*i. e.*, set Thee in royal dominion.

As to the battle itself, the Seer intimates that the same turn of affairs takes place here as in the building of the tower of Babel and in the Crucifixion of Christ, and, it might also be said, in the great persecution of the Christians under Diocletian. The point of an external combat is not reached; the Antichristian army seems to be smitten with absolute confusion (ch. xvi. 10). For *the Beast* is *taken*, like an individual malefactor; with him *the False Prophet* is seized, and both are *cast into the lake of fire*. That the *slaying* of the Antichristian army is expressive of a spiritual annihilation, is evident from the fact that they are slain *with the sword which proceeds from the mouth* of Christ.

In respect to the chaining of Satan and to the Angel who accomplishes it, we refer to the Exeg. Notes. We make the same reference in regard to the Millennial Kingdom. The idea of the coming of this pervades the whole of Sacred Writ (see Ps. lxxii.; Isa. lxv., *etc.*).

The *First Resurrection*, as the blossom of the resurrection time, as the result of the resurrection of Christ (1 Cor. xv.), as the foretoken of the general resurrection, is also a time of great spiritual awakening and resurrection; to this period, doubtless, belongs the prospect of a more general restoration of Israel, for it occurs between the penultimate judgment upon the heathen ([nations] (the οἰκουμένη) and the last judgment (upon Gog and Magog).

With the first resurrection, the first new heavenly order of things is connected: the rule of Christ, in the midst of His people, over the world —a spiritual and social governing and judging as a foretoken of the last judgment.

The *abyss* of the curse *shut*, the *Heaven* of blessing wide *open:* these are the characteristics of the great crisis which makes the σωτηρία visibly manifest throughout an entire æon.

Special.—The appearing of Christ in its two aspects: 1. The war (ch. xix. 17–21); 2. The victory (ch. xx. 1–5).—[Vers. 17, 18.] The Angel in the sun, and the meaning of his outcry.—[Ver. 19.] The Antichristian revolt against the Lord and His army.—The spiritual combat in its form and results.—[Chap. xx. 1–3.] The Angel who chains Satan (see Exeget. Notes).—Satan shall receive his full dues when he shall be let loose again at the end of the thousand years. In

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other words, evil must live itself out, or completely accomplish its self-annihilation.—[Vers. 4–6.] Import of the first resurrection.—Traits from the picture of the Millennial Kingdom.

STARKE (Chap. xix. 18): Those who apprehend this mystically, interpret thus: That ye may spoil the goods, *etc.*—Ver. 20. Those who apprehend this mystically, explain thus: The others, who were seduced [by the False Prophet], were more gently dealt with; they were either conquered and overcome by the sword of Christ's mouth, His word, and willingly *subjected* their life and possessions to Christ, or they lay prostrate, proscribed and despised, as dead bodies. Those who, like birds of prey, have impoverished and devoured others, shall themselves be devoured (2 Sam. xii. 9–11).—Chap. xx. 8. Marginal note by LUTHER: The thousand years must have begun at the time when this Book was written. STARKE, on the other hand: The thousand years are not past, but to come.—Satan has his certain time to be bound and to be loosed.—Ver. 4. Those who regard the thousand years as having already expired, apprehend the resurrection spoken of here as a spiritual resurrection. (Starke adduces another explanation, according to which the resurrection is a physical one, but the life of the risen is in Heaven [2 Tim. ii. 11, 12]. The difficulty here originates, probably, in a fear of the ill-understood Seventeenth Article of the Augsburg Confession. The Seventeenth Article, however, negatives the assumption of a millennium (*a*) *before* the Parousia of Christ and the resurrection of the dead; (*b*) as a secular kingdom of the righteous, based on the oppression and subjection of the wicked.)

RIEMANN, *Die Lehre der Heiligen Schrift vom tausendjährigen Reiche oder vom zukünftigen Reiche Israel* (in opposition to J. Diedrich, Schönebeck, 1858). It is only by caprice that the Millennial Kingdom can here be styled the future kingdom of Israel.—FLÖRKE, *Die Lehre vom tausendjährigen Reiche* (Marburg, 1859). "Our view (of the Millennium) has its point of departure in a difference with the Augsburg Confession." (On this misunderstanding, see the remark in the preceding paragraph.) STEFFANN, in his work entitled: *Das Ende der Zeiten, Vorträge über die Offenb. des heil. Joh.* (Berlin, 1870), also controverts this misunderstanding and Hengstenberg's interpretation: "Ebrard is right in saying that, in drawing up this Article, the Reformers rejected their own view of the Millennial Kingdom and thereby opened the way for a future correct view, *etc.* The rôles are changed, therefore; not those who reject the Millennial Kingdom on the basis of this Article, but we, who teach it in accordance with the permission given us in this Article, stand on the platform of the Augsburg Confession" (p. 336). MUENCHMEYER, on the other hand, intimates with sufficient plainness, in his *Bibelstunden über die Offb. Joh.* (Hanover, 1870, p. 186), that orthodoxistic exegetical tradition and the *ill-understood* Seventeenth Article have induced him to place the Millennial Kingdom in the past. He, however, does not reckon the thousand years from the time of John to Gregory VII., with Luther, nor, with others, from the time of Constantine, but from the conversion of Germany—"according to which interpretation the thousand years are now approaching their end, if we have not already entered upon the *little time*" (in which view he resembles Hengstenberg).

HEBART, *Für den Chiliasmus* (Nuremberg, 1859), points to the profitableness of the doctrine of the Millennial Kingdom (p. 24).—*Die chiliastische Doktrin und ihr Verhältniss zur christlichen Glaubenslehre*, by Dr. JOHANN NEPOMUK SCHNEIDER (see p. 73).—*Das tausendjährige Reich* (in opposition to Hengstenberg), Gütersloh, 1860, p. 98. In Ezek. xxxvii. 1–14 the *house of Israel* is spoken of in precisely the same manner (as in chap. xxxvi.), and there is nothing in the chapter which could indicate that in this section the *house of Israel* is not to be apprehended as the natural Israel, but that the prophecy relates to the Church. (See the further remarks on the subject, p. 99. Emphasis is judiciously laid upon the fact that the part which treats of Gog and Magog follows this promise.)

CHRISTIANI, *Bemerkungen zur Auslegung der Apokalypse* (Riga, Bacmeister, p. 28). "Empirical ecclesiasticity must be highly overrated by those who ascribe to such a Church-historical event as the constituting of Christianity the state-religion of the Roman world-kingdom, so high an import in the history of salvation [as to date the Millennial Kingdom therefrom], notwithstanding that the benefits of this event were accompanied by many evils attendant upon the externalization of the Church" (in opposition to Keil).

RINCK, *Die Schriftmässigkeit der Lehre vom tausendjährigen Reich* (in opposition to Hengstenberg, Elberfeld, 1866, p. 35). This expositor places the transformation of the faithful in this time. He also assigns the fulfillment of the following prophecies to the same period: Micah iv. 1-4; Isa. xi.; lxv. 17-25; Acts iii. 19-21; Rom. xi.; Amos ix. 9-15. Rinck likewise places the people of Israel at the head of the nations in the Millennial Kingdom, and makes them the leading missionary people of the earth. The Judaizing anticipations of Baumgarten, *et al.*, do not, however, appear with any greater distinctness than attaches to them in the view just stated. It is in any case as one-sided to drop the symbolic element in favor of the historic, as to surrender the historic in favor of the symbolic element. Can the following words be understood of the Jewish people in the historical sense: "When the multitude of the sea is converted unto *him?*" Israel has already, in the person of the historic Christ, taken the leading place amongst the nations, and in the persons of the Apostles it has become the principal missionary people on earth—this might suffice. According to Rom. xi., all Israel is to be saved, *after* the fullness [full number] of the Gentiles has come in. In the end, only *dynamical* distinctions can be of weight, and when Christ comes to earth with all the elect Gentile Christians of all ages, an external preponderance of the newly converted Jewish people is out of the question. The prospect of the more general conversion of Israel is, doubtless, rightly assigned to the Millennial Kingdom. A Christ in glory will remove the last hindrance of faith for all who have failed to accommodate themselves to the offense of the cross, not out of

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malice, but through weakness and an obedience to Jewish traditions. For the Israelitish view, moreover, the expectation of a time of the glorification of the Theocracy on earth lay at the door, although this did not involve an approximation to the Christian modification of this doctrine. Yet even Isaiah, viewing the power of evil in the light of the Spirit, perceived that a chasm would intervene between the time of the Messiah's humiliation and sufferings and the time of His glorification. Again, Ezekiel, in distinguishing between the corruption of the central civilized world and that of the remote barbarian world, arrived at the foreview that the victory over anti-Messianism and Israel's restoration should be followed by a late conflict with Gog and Magog.

VOLCK, *Der Chiliasmus, seiner neuesten Bekämpfung* (KEIL, *Kommentar über Ezechiel*) *gegenüber* (Dorpat, 1869). "It may now be seen what importance should be attached to the position of Lünemann, who affirms (commenting on 1 Thess. iv. 14) that the idea of an intervening space between the resurrection of believers and that of other men (Rev. xx.) is entirely foreign to the mind of the Apostle Paul. Precisely the contrary is true. That idea is perfectly familiar to him—a fact which is admitted by Meyer, who remarks on 1 Cor. xv. 24, that Paul, following the example of Christ Himself, has bound up the doctrine of a two-fold resurrection with the Christian faith. Meyer here alludes to the ἀνάστασις τῶν δικαίων, mentioned by the Lord in Luke xiv. 14."

LAVATER, *Aussichten in die Ewigkeit.* Our Lord replies to the question of the Sadducees (Luke xx.) in the following terms: "Those who shall be accounted worthy to obtain that world and the resurrection of [E. V.: from] the dead, can die no more," *etc.* From this it is evident that our Lord, in this passage, speaks of the resurrection of the righteous as a felicity which pertains exclusively to them.

[From M. HENRY: Chap. xx. 1. Christ never wants proper powers and instruments to break the power of Satan, for He has the powers of heaven, and the keys of hell.]

SECTION EIGHTEENTH.

Third or General End-Judgment. Judgment upon Satan and all his Associates. The Second Death.

a. *The Heavenly Prognosis.* (*Ch. xx.* 6–8.)

General.—As we must distinguish between the elect, who have part in the first resurrection, and the general throng of the blessed, we have also to distinguish between the blossom of the earth and of the nations, constituting the Millennial Kingdom, the eschatological οἰκουμένη, and the terrestrial orb in general and its masses of peoples. It is a prophecy corresponding with the most profound anthropology that the rudest constituents of humanity shall at last, at the instigation of Satan, instinctively band themselves together for an assault upon the City of God. The lineaments of this anticipation are distinctly expressed in the passages quoted from Ezekiel. From an ethical point of view, it is the fundamental idea of this anticipation that evil shall, after the annihilation of all its idealistic illusions, make one last attack upon the Kingdom of God, with the convulsive movement of pure brutality, savageness, hostility to, and rebellion against, the holy. From an ethnographical point of view, the remoter heathen Orient appears, in antithesis to the nearer theocratic Orient, as the natural lodgment of the elements for such a final struggle. Already the East has frequently threatened the civilized world of anterior Asia and Europe with its terrors, by its great military incursions. There fanaticism slumbers in millions,—in the diverse forms of Græco-Catholicism, Mohammedanism, and Paganism, the latter of which is further sub-divided into the opposite ground-forms of Brahmanism and Buddhism. Imagine a gigantic Oriental coalition, equipped with the most modern military instruments of the European world, its leaders inspired with the magic song of the three Apocalyptic frogs. In such a case, the ethically monstrous assault against the Church of God must have the aspect of a Titanic cosmical power;—the Divine cosmos, however, must also, infallibly, take upon itself an annihilating counter-agency.

Special.—[Ver. 6.] Glory of the first resurrection. The summit of life is the first resurrection; the summit of death is the second death.—The true priestly domination in the Millennial Kingdom: 1. A domination of all the elect; 2. A domination with Christ.—[Ver. 7.] Sublimity of God's power in the final loosing of Satan.—Last form of evil on earth.—Ver. 8. 1. The absolute majority in conflict against Christ; 2. Rude violence [might] in conflict against the consummate right of His Church; 3. The brutalized power of earth in an assault upon the spirit-kingdom of God from Heaven. Consummate irrationality in its hatred of the consummate Kingdom of light, love and life.—The serpent nature of evil in its last struggle.—The last struggle itself, the foretoken of its destruction.

STARKE (ver. 8): Satan is the greatest rover; he goes to and fro, in order to seduce men and to do harm. (Job i. 7. In other words: Demonic evil ever and anon issues forth from its dark nothingness, without rule or system, but yet sympathetically, or rather in sympathetic antipathies, and consistently. Oneness in the Kingdom of God is based upon harmony in the Spirit; oneness in the kingdom of darkness is based upon a conspiracy for Antichristian purposes.)

GRAEBER (p. 357). [Ver. 9.] *And fire came down from Heaven.* This figurative expression indicates that their ruin is brought about by a special event, sent by God, the saints themselves having no hand in the matter. This is described with more particularity, Ezek. xxxviii. 21-23.

[From M. HENRY: Ver. 6. None can be *blessed* but they that are *holy;* and all that are *holy* shall be *blessed.*—From BONAR: Ver. 6. The First Resurrection. 1. *When is it to be?* When the Lord comes the second time. (See 1 Cor. xv. 23; 1 Thess. iv. 16; 2 Thess. ii. 1). 2. *Whom it is to consist of.* This passage speaks only of the martyrs and the non-worshippers of the Beast; but other passages show that all His saints are to be partakers of this reward. Oneness with Christ *now* secures for us the glory of that day. 3. *What it does for those who share it.* It brings them (1) *Blessedness.* God only knows how much that word implies, as spoken by Him who cannot lie,

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who exaggerates nothing, and whose simplest words are His greatest. (2) *Holiness.* They are consecrated to God and purified, both outwardly and inwardly. (3) *Preservation from the second death.* Their connection with death, in every sense, is done forever. (4) *The possession of a heavenly priesthood.* They are made priests unto God and Christ—both to the Father and the Son. Priestly nearness and access; priestly power and honor and service; priestly glory and dignity; —this is their recompense. (5) *The possession of the kingdom.*—Sinner, what is resurrection to bring to you?]

Section Nineteenth.

Third or General End-Judgment. b. *Earth-picture of the Last Judgment.* (*Ch. xx.* 9, 10.)

General and Special.—Brief history of the greatest war. 1. The war: (*a*) *they went up;* (*b*) *they surrounded the camp of the saints and the beloved city.* 2. The defeat: (*a*) *fire from Heaven devoured them;* (*b*) *Satan is cast into the lake of fire.* —Great Heaven as an ally of this little earth.—The Kingdom of the Lord must always be victorious.—The greater the danger which menaces the people of God, the more wondrous their preservation.—The last victory, in its magnitude: Most wonderful (apparently without a weapon of defense), most mysterious (from Heaven), most glorious (destruction of Satan forever).

Starke: Those who regard this vision as, in part, fulfilled, apprehend it as relating to Turks, Tartars, Scythians and Mohammedans, *etc.* Those who take it, in company with the thousand years, as still future, *etc.* (Confused mingling of the most diverse periods!)—Dimpel: O wretched hellish trinity! The Beast, the False Prophet and Satan, are tormented in the fiery lake to all eternity.

H. Böhmer (p. 293): The fact here presented, to wit, that Satan, after having been bound, shall at last be loosed again for a short time, seems to us to constitute a deep and weighty truth; not because sin can be traced only to a seduction through Satan, but because we must naturally suppose that God will, at some future day, permit all who set Him at defiance to unite themselves for the last possible battle against Him and thus prosecute their abuse of liberty to the climax of self-inflicted judgment. We hold this final emergence of Satan to be necessary, because without it there would be no real finale to that conflict which was begun in apostasy from God, and, consequently, no full victory.

[From M. Henry: God will, in an extraordinary and more immediate manner, fight this last and decisive battle of His people, that the victory may be complete, and the glory redound to Himself.—From Vaughan: Upon this gathering, this confederation of infidelity, of ungodliness, and of atheism, will burst the light of Christ's coming, and the devouring fire of God.]

Section Twentieth.

The New Heaven and the New Earth. The Kingdom of glory. a. *Heavenly World-picture of the Consummation.* (*Ch. xx.* 11—*xxi.* 8.)

General.—We here refer to our detailed treatment of the subject in the Exeget. Notes (p. 358 sqq.).

Special.—The end of the old world, the natal hour of the new world. This truth is (1) prefigured by life in nature (out of death, life); (2) grounded in the antithesis between the old and the new life of the Christian (the dying of the old man, the rising of the new man); (3) mediated, in its realization, by the verbal prophecies of Scripture and the real prophecies of the development of the Kingdom of God (every apparent down-going, the condition of a glorious resurrection).—The end of the world, a presentiment of all creature-life.—The new world, an object of the aspiration of all the pious.—[Vers. 11-15.] Individual features of the end of the world: The Judge; the down-going [of the old world]; the resurrection; the judgment; the Book of Life; the lake of fire.—[Ch. xx. 1 sqq.] The new world: A consummate reality; a new Heaven and a new earth; the new Jerusalem; the new habitation of God (ver. 8); the new existence (ver. 4); the new creation (ver. 5).—The *Word* of God, the foundation of the first world (John i. 1 [-3]);—in the explication (and world-historic operation) of His *words*, the foundation of the second world.—Certainty of the new world, (1) in respect of its Founder (ver. 6); (2) in respect of the heritage which it shall afford to the conquerors [ver. 7]; (3) in respect of the certainty of its antithesis [the lake of fire, ver. 8]. —The *second death?* Infinitely mysterious in its nature. On the other hand, exceedingly clear as the final consequence, and hence the final punishment, of consistent sin. The *second death,* the last consistent result of the first beginnings of evil.—The contradiction immanent in the figure of *the lake of fire,* in perfect accordance with the essence of godlessness: 1. Extreme agitation and motion; 2. In perfect aimlessness; 3. Hence ethical self-consumption on the basis of physical indissolubleness.—Significant character-portrait of the *lost* under the superscription of *the fearful.* True heroic courage in the light of eternity; and its aim.

Starke: There are two lines of opinion as to the vision set forth in chs. xxi. and xxii. Some consider that whilst it presents, chiefly, the condition of the Church on earth during the thousand years, a picture of the glorious state of the Church in Heaven is commingled with the former view; others hold that the contents of these two chapters refer particularly to the glorious state of the Church Triumphant in Heaven.—Quesnel: (Comp. ch. xxi. 4 and John xvi. 20.) O precious tears of penitence and grief shed by the righteous and accounted worthy to be wiped away by the hand of God Himself. (Ver. 6.) God will yet manifest Himself to His Church as *Alpha* and *Omega*, and prove that the promise which He gave in the *beginning*, He will emphatically fulfill in the *end.*—Quesnel [ver. 8]: There is a *fearfulness* which can condemn us equally with any misdoings.

Claus Harms, *Die Offenb. Joh. gepredigt* (Kiel, 1844; p. 183): *The New Jerusalem.* I. It has its name and form from that Jerusalem in Israel. II. But the glory of the new is far greater than the glory of the old. III. Greater, even, than anything the Prophets have predicted in regard

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to it. IV. Yes, the new Jerusalem surpasses even Heaven and eternal blessedness. V. Christians, have we this glorious city before our eyes? VI. And in our hearts?

HAKEN, *Kosmische Bilder*, Riga, 1862 (p. 190): The new Heaven and the new Earth. Ps. cii. 25, 26; Heb. i. 10. In both passages the terms *pass away* [*perish*] and *change* are promiscuously employed; the Heavens *pass away* only so far as they are *changed*.

[From M. HENRY: Vers. 11-15. Observe, 1. *The throne* and tribunal of judgment, *great* and *white*, very glorious, and perfectly just and righteous. 2. The Judge. 3. The persons to be judged. 4. The rule of judgment settled; *the books were opened*. The book of God's omniscience, and the book of the sinner's conscience; *and another book* shall be *opened—the book* of the scriptures, the statute-book of heaven, the rule *of life*. This book determines matters of right; the other books give evidence of matters of fact. 5. The cause to be tried; *the works of men*, what they have done, and whether it be good or evil. 6. The issue of the trial and judgment; and that will be according to the evidence of fact, and rule of judgment.—Ch. xxi. 3. The presence of God with His people in heaven will not be interrupted as it is on earth, but He will dwell with them continually.—The covenant interest and relation that there are now between God and His people will be filled up and perfected in heaven. *They shall be His people;* their souls shall be assimilated to Him, filled with all the love, honor and delight in God that their relation requires; this shall be their perfect holiness, and He will *be their God;* His immediate presence with them, His love fully manifested to them, and His glory put upon them, will be their perfect happiness.—Ver. 4. Note, 1. All the effects of former trouble shall be done away. God Himself, as their tender Father, with His kind hand, *shall wipe away the tears* of His children; and they would not have been without those *tears* when *God shall come and wipe them away*. 2. All the causes of future sorrow shall be forever removed; *There shall be neither death nor pain;* and therefore *no sorrow nor crying;* these are things incident to that state in which they were before, but now all *former things are passed away*.—Vers. 5, 6. We may and ought to take God's promise as present payment; if He has said, He *makes all things new, it is done.*—*Alpha and Omega, the Beginning and the End.* As it was His glory, that He gave the rise and beginning to the world, and to His Church, it will be His glory to finish the work begun, and not to leave it imperfect.—The desires of His people toward this blessed state [vers. 1-4] are another evidence of the truth and certainty of it; they thirst after a state of sinless perfection, and the uninterrupted enjoyment of God; and God has wrought in them these longing desires which cannot be satisfied with anything else, and therefore would be the torment of the soul if they were disappointed; but it would be inconsistent with God's goodness and His love to His people to create in them holy and heavenly desires, and then deny them their proper satisfaction; and therefore they may be assured when they have overcome their present difficulties, *He will give them of the fountain of the water of life freely*.—Vers. 6-8. The greatness of this future felicity is declared and illustrated, 1. By the freeness of it. 2. The fullness of it; *inherit all things*. 3. By the tenure and title by which God's people enjoy this blessedness; by right of inheritance, as *the sons of God*. 4. By the vastly different state of the wicked.—Ver. 8. Observe, 1. The sins of those who perish. *The fearful* lead the van in this black list; they durst not encounter the difficulties of religion, and their slavish fear proceeded from their unbelief. They, however, were yet so desperate as to run into all manner of abominable wickedness. 2. Their punishment. This misery will be their proper part and portion, and what they have prepared themselves for by their sins. —From THE COMPREHENSIVE COMMENTARY. Ch. xxi. 8. There is then a fearfulness which alone is sufficient to cause our condemnation, as well as the other crimes here mentioned. It is not only that fear which causes us to deny and abandon the faith; but that also which causes us to be wanting to important and essential duties, through fear of hurting our fortunes, our ease, and even our temporal and spiritual interests, and of creating ourselves enemies. True courage is, to fear nothing but God and displeasing Him. Real cowardice is, not to have courage to overcome self, nor renounce the creature, through the hope of enjoying the Creator. (QUESNEL.)—From VAUGHAN: Ch. xxi. 3. To have God with us is to be perfectly safe: to have *God* for *our God* is to be perfectly happy.—Ver. 8. *The fearful.* O terrible end! O fatal compromise carried on too long and too far with sinners and with sin! O spirit of oversensitiveness, of dislike to trouble, of dread of isolation, of inability to judge decisively and to act courageously, which has brought you, by slow stages, by easy descents, to a level so vile, and a companionship so horrible!—From BONAR: Ch. xx. 12. *Books* are opened—books probably containing *God's* history of the sinner's life, His record of the sinner's deeds. . . . The Divine version of human history . . . how unlike all earthly annals! Most of the leading facts the same, yet how differently told . . . and interpreted. . . . Alongside of these is another book, called the book of life—the register of those whose portion is LIFE eternal.—Ver. 13. *Judged every man according to his works.* God keeps His diary of every soul's doings and sayings and thinkings.—Ver. 14. Of the old prediction in Hosea (ch. xiii. 14): "O death, I will be thy plagues; O grave, I will be thy destruction," John here records the awful (and glorious) fulfillment.]

SECTION TWENTY-FIRST.

Heavenly-Earthly Picture (*Earth-Picture*) *of the New World. The Kingdom of Glory.* (*Chap. xxi. 9—xxii. 5.*)

General.—The Kingdom of glory is the Kingdom of consummation; of the consummate development of all the human capabilities of mankind, as born again through Christianity, together with the consummate development of the renewed cosmos of mankind; the Palin-

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genesis of the human world, founded on the holy Birth and Resurrection of Christ—His Primogeniture from the dead—and mediated by the regeneration and resurrection of the faithful.—Relation of the human cosmos to the universe in general.—This relation is modified by the absolute priority of Christ, resting upon His Divine-human nature, the ideal perfection of His life, the holiness of His cross, the glory of His victory. The consummation itself, however, as eternal, is based upon the super-creaturely, God-related, æonic nature of humanity; upon the eternal foundation, the eternal aim, and the eternal value of the life and work of Christ; and upon the covenant-faithfulness of God and the sureness of His promises.

The promises of God, as *real prophecies*, in nature and in the development of life, as well as in those *verbal prophecies* of the Kingdom of God which hover above this life, have all aimed at that glorious consummation, at the eternalization of the Christian life and its sphere, the eternal City of God. Hence, the domain of the consummation is at the same time the domain of all fulfillments; it is both of these as the Kingdom of glory, the blessed realm of spirits, filled with the life of the Eternal Spirit.

The Kingdom of glory unfolds in three spheres, appearing (1) as the consummation and fulfillment of the Theocracy, or as the *heavenly Jerusalem*, the *City of God* (vers. 9-21); (2) as the consummation and fulfillment of all the truth and all the longing contained in the religious history of mankind, or as the holy Home-City of all believing Gentiles [nations] (vers. 22-27); (3) as the consummation and fulfillment of all the prophecies of nature, or as the Home-Country of all souls, the universal, new Paradise (ch. xxii. 1-5).

Special.—The perfected Kingdom of God, in respect of its different designations and imports: Historic form of the Kingdom of God (ch. xxi. 9-21); the City of God; the heavenly Jerusalem; the Bride.—Blessed prospect of the City of God. Most glorious of all prospects. "*Jerusalem, du hoch gebaute Stadt,*" *etc.* [" Jerusalem, thou city fair and high "]. "*Ich hab' von ferne, etc.*"—Procession of the City of God: 1. From Heaven to earth; 2. From earth to Heaven; 3. Back again, from Heaven to earth.—[Ver. 10.] The descending City of God, or perfected communication between Heaven (the starry world) and earth.—Description of the City of God (vers. 11-21). Its source of light; its walls; its gates; its dimensions and fundamental forms; its fundamental materials.—Spiritual, universal form of the Kingdom of God (vers. 22-27). Its spiritual Temple. Its spiritual Sun. Its spiritual Church. Its spiritual liberty. Its spiritual fullness. Its spiritual purity and consecrateness.—The new Paradise (ch. xxii. 1-5). The *river of life:* 1. Where does it appear? 2. Whence does it come? 3. Whither does it flow?—The *river of life:* 1. In respect of its name; 2. In respect of its beauty (*like crystal*); 3. In respect of its products.—The *trees of life*—the manifestation of highest life: 1. From the Fountain of life to the River of life; 2. From the River of life to the Trees of life; 3. From the Trees of life to their fruits; 4. From the fruits to the health-producing leaves.—The perfected, pure, consecrated creature (ver. 3).—The laws of purity for creaturely life: a prophecy of the future glorification of the world.—Activity and rest in the Paradise of God (vers. 3, 4).—Perfect union of *culture* and *cultus* in the Paradise of God.—The service (ver. 3).—The blessed rest (the beholding of God [ver. 4]).—The region of eternal sunshine [ver. 5].—The new world shining in the radiance of the glory of the Lord.—The glorious liberty of the children of God (Rom. viii.), in its eternal duration and renewal.

STARKE: [Ch. xxi. 12.] God is a fiery wall and protection to His Church (Zech. ii. 5).—Ver. 13. Entrance into the Church is free to all people, in all corners of the world, who will but come to the fellowship of the Church (1 Tim. ii. 4).—Ver. 14. The one true Foundation of the Church and of eternal blessedness is Christ alone (1 Cor. iii. 11). This Foundation is laid solely through the Apostles (Eph. ii. 20). (The reconcilement of the apparent contradiction is to be found in the fact that Christ has organically unfolded His fullness in the twelve Apostles.)—On ver. 23, comp. Is. lx. 19, 20—On ver. 24, comp. Is. lx. 3; see ch. xlix. 23; ii. 2 sq.; Ps. lxxii. 10, 11; also Is. lii. 1; lx. 21; Ezek. xliv. 9.—Ch. xxii. 2. A contrast to ancient Babylon is here presented. As the Euphrates flowed through the midst of Babylon, and as the river of Babylon dried up (ch. xvi. 12), so, on the other hand, the spiritual Jerusalem has the river of the Holy Spirit, which brings water through the midst of the City and which shall never dry up.—Christ is the Tree of life, which has life in itself.—On ver. 3, comp. Zech. xiv. 11.

W. HOFFMANN, *Maranatha* (*Ruf zum Herrn*, Vol. VIII. Sermon on 2 Pet. iii. 13, 14. P. 180). We shall speak of the new world of the redeemed, as described in our text in the following words: "But we wait for a new Heaven and a new earth." For the first word of revelation from God's mouth runs: "In the beginning God created the Heaven and the earth," and the last word of prophecy is that which we have just read. Thus, between the first *coming into existence* of Heaven and earth and the last everlasting *being* of Heaven and earth, all the Divine economy moves.

[From M. HENRY: Ch. xxi. 10. They who would have clear views of heaven must get as near heaven as they can, into the mount of vision, the mount of meditation and faith, from whence, as from *the top of Pisgah, they may behold the goodly land of the heavenly Canaan.*—Ver. 11. *Having the glory of God;* glorious in her relation to Christ, in His image now perfected in her, and in His favor shining upon her.—Ver. 12. Note, 1. The *wall.* Heaven is a safe state. 2. The *gates.* It is accessible to all those that are sanctified.—Ver. 22. There the saints are above the need of ordinances, which were the means of their preparation for heaven. Perfect and immediate communion with God will more than supply the place of gospel-institutions.—Ver. 23. God in Christ will be an everlasting Fountain of knowledge and joy to the saints in heaven.—Ver. 27. The saints shall have (1) no impure thing remain in them, (2) no impure per-

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sons admitted among them.—Ch. xxii. 1. All our springs of grace, comfort and glory are in God; and all our streams from Him, through the mediation of the Lamb.—Ver. 3. *And there shall be no more curse.* Here is the great excellency of this paradise—the Devil has nothing to do there; he cannot draw the saints from serving God to be subject to himself, as he did our first parents, nor can he so much as disturb them in the service of God.—Vers. 4, 5. Note, 1. There the saints shall see the face of God; there enjoy the beatific vision. 2. God will own them, as having His seal and name on their foreheads. 3. *They shall reign with Him forever;* their service shall be not only freedom, but honor and dominion. 4. They shall be full of wisdom and comfort, continually walking in the light of the Lord.—From THE COMPREHENSIVE COMMENTARY. Ch. xxi. 9-27. "Glorious things are" indeed here "spoken of the City of God" (Ps. lxxxvii. 3); and the whole is well suited to raise our expectations and enlarge our conceptions of its security, peace, splendor, purity and felicity; but, in proportion to our spirituality, we shall be more and more led to contemplate heaven as filled with "the glory of God," and enlightened by the presence of the Lord Jesus, "the Sun of righteousness," and the Redeemer of lost sinners, knowing that "in His presence is fullness of joy, and pleasures at His right hand for evermore." (SCOTT.)—As nothing unclean can enter thither, let us be stirred up, by these glimpses of heavenly things, in giving diligence to "cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God;" that we may be approved as "Israelites indeed, in whom there is no guile," and have a sure evidence that we are "written in the Lamb's book of life." (SCOTT.)—Ch. xxii. 5. In that world of light and glory there will "be no night," no affliction, or dejection, no intermission of service and enjoyments; they will "need no candle;" no diversions or pleasures of man's devising will there be at all wanted; and even the outward comforts which God has provided, suited to our state in this world, will no longer be requisite. (SCOTT.)—From VAUGHAN: Ch. xxi. 22. *The Lord God and the Lamb are the Temple of it.* The worship of heaven is offered directly, not only to God, but in God. It is as if God Himself were the shrine in which man will then adore Him. . . . The blessed will be so included in God that even when they worship, He will be their temple.—If we would hereafter worship in that temple which is God Himself, Christ Himself, we must *know God now by faith;* we must have life now in Christ.—Ch. xxii. 8. If in heaven we would *serve God,* we must begin to be *His servants* here.—From BONAR: Chs. xx., xxi. What a termination to the long, long desert-journey of the Church of God, calling forth from us the exulting shout which broke from the lips of the Crusaders, when first from the neighboring height they caught sight of the holy city: "Jerusalem! Jerusalem!"]

SECTION TWENTY-SECOND.

The Epilogue. (*Ch. xxii.* 6-21.)

General.—The Johannean character of the Epilogue of the Revelation has already been dwelt upon. A depth of meaning and a festalness of mood, conjoined with a somewhat indefinite expression, or a mysterious form, are peculiar to this section as well as to the Epilogue of the Gospel; and the fundamental thought which animates them both is an earnest longing for the Coming of the Lord. In regard to the construction, comp. the EXEG. NOTES.

Special.—The pureness of the Revelation (ver. 6) corroborated by its Author. By its intimate connection with the whole of Holy Writ. By its fulfillment hitherto.—(Ver. 7.) *Behold, I come quickly.* 1. How this saying is misunderstood when it is interpreted in the sense of a secular computation of time. 2. How, for the standpoint of religious sentiment and Christian expectations, it always retains its truth, and, 3, continually gains in weight.—*Blessed is he that keepeth the words of the prophecy.*—Vers. 8, 9. What is the significance of the distinction between the Angel of Christ and Christ Himself (see EXEG. NOTES)?—[Ver. 10.] *Seal not the words of the prophecy of this Book.* Why not? *The time is at hand.*—Earnest and grand character of the course of the world to its end.—*Seal not the Book;* not even by false interpretations —especially, chiliastic darkenings and rationalistic volatilizings.—*Seal not* even the Apocalypse with hierarchic seals, much less then the whole of the Bible.—Ver. 11. Lofty import of these words: What thou doest (wilt do), do quickly! (See EXEG. NOTES.)—Christ's word concerning His Coming (ver. 12). He announces Himself as the righteous Recompenser. — His reward according to men's works: 1. The reward not as the wages of hired service, but an honorarium of love; 2. Not for works of hired service, but for those of the service of love.—Christ as the *Alpha* and *Omega.* Some say: Omega, but not Alpha. Others: Alpha, but not Omega. Whoso, however, rightly says the one, says also the other.—Antithesis of blessedness and damnation (vers. 14, 15).— *Without*—its import (ver. 15).— *Who is without?* Note the pure and purely moral character of these traits.—Christ's testimony regarding His Coming: A testimony to the Church (ver. 16).—Christ in His human and Divine glory (*I am the Root, etc.*).—How His human and Divine glory guarantees His Coming. —[Ver. 17.] The three-fold *Come*—of the Spirit, the Bride, the individual Christian.—He who would greet the Lord with a *Come!* must first hearken to the Lord's call: *Come!*—Our *Welcome* to the Advent of Christ must be based upon His *Welcome* to the reception of salvation.—The clear sound of the *Gospel* may still be heard at the very close of the *Revelation.* Here, also, the declaration is: *Take freely.*—[Ver. 18.] The Apostle's warning in regard to the Apocalypse: It is no subject for haughty cavil, but an enigma for humble meditation. — The mysteries and enigmas of Scripture concluded with a final enigma.—Whoso occupies a wrong position in regard to the future, occupies also a wrong position in regard to the present and the past.— [Ver. 20.] Briefest and most sublime dialogue between the Lord and His people. 1. He says: *I come quickly.* 2. We say: *Amen, yea, come, Lord Jesus.*—Who can, with a good courage, say *Amen* to the announcement of His Coming?—

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The sum of all human longing, all Christian hope, all Divine promise, in the cry: *Come, Lord Jesus!*—The Apocalypse, a Book of faith; of love; of hope; of longing; of patience; of comfort; of investigation; of knowledge. Of sacred awe, of blessed vision.—Ver. 21. The benediction. Benedictions from the beginning to the end of the Scriptures: In respect (1) of their purport; (2) of their rich development; (3) of their conditionedness; (4) of their glorious operation.

STARKE (ver. 10): No man should be prohibited from reading the Holy Scriptures.—Ver. 11. If the wicked wilfully refuse to follow, God at last suffers them to go their own way (Prov. i. 24 sqq.).—Ver. 12. Comp. Is. xl. 10.—Ver. 17. Because many souls should yet be drawn to Christ—among other things, by the testimonies of this Book concerning the glorious Coming of Christ—John adds these words: *let him that heareth, say, Come.*—Ver. 19. O awful punishment of those who falsify God's word! There is nothing more precious [than the word of God]—hence it needs no addition of worldly eloquence, there is nothing more pure—hence we must take nothing from it.—Ver. 20. Let us say *Amen* and *Yea* to the promises of our Saviour, although as yet we see nothing (?) of their fulfillment.

CALWER *Handbuch der Bibelerklärung.* [Ver. 10.] Although much in the Revelation was not intended to be understood until the times of fulfillment, yet this Book is not a shut (*sealed*) Book, but a Revelation [*Offenbarung*].

LISKO (*Bibelwerk*): [Ver. 16.] He [Christ] is also the bright morning-star, Who caused the day, the whole period of Divine life in mankind, to arise, and issue forth from Himself, and Who now beams upon us from the other world (as the morning-star of the Day of Eternity).

GERLACH (*Bibelwerk*): Ver. 17. To inflame the longing of the faithful for the return of their Saviour, is one of the principal designs of this Book.

[From M. HENRY: Ver. 20. Christ *will come quickly;* let this word be always sounding in our ear, and let us give all diligence, that we may be found of Him in peace, *without spot, and blameless.*—*Surely I come quickly.*—*Amen. Even so, come, Lord Jesus.* What comes from heaven in a promise, should be sent back to heaven in a prayer.—Ver. 21. Nothing should be more desired by us than that the grace of Christ should be with us in this world, to prepare us for the glory of Christ in the other world.—From THE COMPREHENSIVE COMMENTARY: Ver. 16. *The bright and morning star.* Christ's rising, in His incarnation, introduced the gospel-day; His rising in power introduceth the millennial day; His rising in the saving influences of His Spirit introduceth the spiritual day of grace and comfort; and His appearance to judge the world will introduce the eternal day of light, purity and joy. (BROWN.)—"The Spirit," by the sacred Word, and by His convictions and influence in the sinner's conscience, says "Come" to Christ for salvation; "the Bride," or the whole Church militant and triumphant, says "Come," and share our felicity. It therefore behooves every man who hears the invitation to call on others to "come." (SCOTT.)—From BARNES: Ver. 11. There is nothing more awful than the idea that a polluted soul will be always polluted; that a heart corrupt will be always corrupt; that the defiled will be put forever beyond the possibility of being cleansed from sin.—Ver. 16. *The bright and morning star.* (Let that star) remind us that the Saviour should be the first object that should draw the eye and the heart on the return of each day.—Ver. 17. *And let him that is athirst, come.* Whoever desires salvation, as the weary pilgrim desires a cooling fountain to allay his thirst, let him come as freely to the gospel as that thirsty man would stoop down at the fountain and drink.—From VAUGHAN: Ver. 7. A special blessing is pronounced by our Lord Jesus Christ upon those who prize, and keep as a precious and sacred deposit, this particular portion of His revealed truth.—Ver. 11. There will come a time to each one of us, when, whatever we are, that we shall be; when the seal of permanence will be set upon the spiritual condition; when the unjust man shall be unjust forever, and the righteous man shall be forever righteous.—Ver. 12. *To give back to each one as his work is.* That is the judgment. It is the reaping of the thing sown. It is the *receiving back the things* themselves that were once *done in the body* (2 Cor. v. 10); receiving back the very acts and deeds themselves, only developed, full-grown, full-blown, ripened unto harvest.—From BONAR: Ver. 14. *Blessed are they that keep His commandments.* It is to a life of such keeping that we are called. By such a life, we partake of blessedness as well as glorify God.—*Enter in through the gates into the city.* (Enter) not over the wall; not by stealth; but as conquerors in triumphal procession, their Lord, as King of glory, at their head.—Ver. 17. Note here, 1. The cry for Christ's advent. 2. The invitation to the sinner. Observe (1) *The inviter;* Christ Himself. He invited once on earth; He now invites from heaven with the same urgency and love. (2) *The persons invited; a. The thirsty.* They who would fain be happy, but know not how; who are seeking rest, but finding none; who are hewing out broken cisterns; betaking themselves to dried-up wells. *b. Whosoever will.* A wide description. It shuts out none. (3) *The blessings invited to;* The water of life. "Water," that which will thoroughly refresh you and quench your thirst; "water of life," living and life-giving. . . . This water is the Holy Ghost Himself, Who comes to us as the bringer of God's free love, with all the joy which that love introduces into the soul. (4) *The price.* Freely. Free to each one as he is; though the chief of sinners, the emptiest, wickedest, thirstiest of the sons of men.—Vers. 18, 19. Note here, 1. The perfection of God's word. 2. The honor God puts on it. 3. Our responsibilities in regard to it. 4. The sin and danger of tampering with it.]

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TO THE

TEN VOLUMES OF LANGE'S COMMENTARY

ON

THE NEW TESTAMENT.

I. GREEK. II. TOPICAL.

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